ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 19, 1885.

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The Sabbath Recorder

NATIONAL THANKSGIVING.

Ry the President of the United States of America.

A PROCLAMATION.

The American people have always abundant cause to be thankful to Almighty God, whose watchevery stage of their national life, guarding and protecting them in time of peril, and safely leading them in the hour of darkness and danger. It is fitting and proper that a nation thus favored should on one day in every year, for that purpose speciall appointed, publicly acknowledge the goodness of od, and return thanks to him for all his gracious

Therefore, I, Grover Cleveland, President of the United States of America, do hereby designate and set apart Thursday, the 26th day of November inpeople of the land. On that day let all secular business be suspended, and let the people assemble in their usual places of worship, and, with prayer and songs of praise, devoutly testify their gratitude to the Giver of every good and perfect gift for all that he has done for us in the year that has passed, for our preservation as a united nation, and for our de liverance from the shock and danger of political convulsion; for the blessings of peace and for our safety and quiet, while wars and rumors of wars have agitated and afflicted other nations of the earth: for our security against the scourge of pesti lence, which, in other lands, has claimed its dead by thousands, and filled the streets with mourners; for the plenteous crops which reward the labor of the husbandman, and increase our nation's wealth, and for the contentment throughout our borders which follows on the train of prosperity and abundance And let there also be on the day thus set apart a re-union of families, sanctified and chastened by tender memories and associations, and let the social intercourse of friends with pleasant reminiscences renew the ties of affection and strengthen the bonds of kindly feeling. And let us by, no means forget while we give thanks and enjoy the comforts which have crowned our lives, that truly grateful hearts are inclined to deeds of charity; and that a kind and thoughtful remembrance of the poor wil double the pleasures of our condition, and render our praise and thanksgiving more acceptable in the

Done at the city of Washington, this second day of November, one thousand eight hundred and eighty-five, and of the independence of the United States the one hundred and tenth.

By the President: T. F. BAYARD, Secretary of State.

THE GREAT PATTERN.

BY LILLA V. PITTS COTTRELL.

Greatness is the object of man's mos fervent aspiration. But there is a wide dif ference between that which the whole world calls greatness and that taught by divine in spiration. Worldly greatness exhibits evident marks of depravity in the manner in which it has controlled the glory of the earth, swelled the strains of orators, ascended thrones, entered the field of strife, and planted its standard within college walls, and even behind the sacred desk.

It behooves us, then, to point out models of true greatness to youthful aspirants. Well may the life of Washington be held up before the young mind as a model of truth and patriotism. No unholy love of glory led him through the revolutionary struggle; no hollow shouts of victory swell the anthem of praise awakened by his deeds. His greatness will bear the scrutiny of him who sees not as man sees. Washington sought not the pinnacle of Fame's proud temple that he might, like Alexander, behold the world

name of Washington. cellence which one endeavors to follow. How teristics of heart and mind are so easily contry where the pure shall see God.

bear its name. By whatever highway he humbled himself and became obedient unto ages, we find the promise of his coming, ful care and guiding hand have been manifested in which makes the pages of the Old Testament to Heaven's will. glow with a magnificence which the heavens cannot surpass. As in the Old, patriarch and prophets looked forward, so in the New Testament, the evangelist and apostle looked backward to the crucifixion-to Calvary. Around the character of Christ the New Testament is built. A quality which science calls "aerial perspective" pervades the whole stant, as a day of public Thanksgiving and prayer, and do invoke the observance of the same by all the Bible. The one image is Jesus; our "hungering, thirsting, suffering, dying, buried, risen, ascending, interceding, reigning, triumphant Redeemer" is the whole burden of the story.

> Not he who serves society by single acts of virtue, is its greatest benefactor, but he whose every day life manifests the high law which rules the spirit and pervades the general character. Such lives, like a gentle, flowing river, enrich all with which they come in contact; or like the sun on a cloudless morn, sending his bright, warm light over the eastern hills, causing rill, river and blue sea to glisten beneath the brightness of his morning splendor. So shines the Son of Righteousness from the eternal hills of Zion. The children sing exultingly of the beauty of his holiness who said, "Suffer little children to come unto me." Youth and maturity rejoice as his sunshine lights up the pathway of their life, and the aged saints hold him to their hearts in sweet communion, growing wiser and better as life passes away. How truly do the Scriptures say: "The convolvulus, as it stretched itself along the awake in his likeness." bank. So there is no place, no experience, no soul too dark to be gilded with his beams, attractive by his gifts.

What wonderful, superhuman power must exist in the personality which can lend such an influence to the life of man! Where else lying vanquished at his feet; neither sought | can we go to find such benign influences? he such greatness as Herod's, in the abject | "The depth saith: It is not in me. The sea adoration of his subjects; and when God saith: It is not in me." Men go to nature, shall withdraw the cloud that surrounds and her silence sends them away in despair. his throne, its blaze will not consume the If she speaks, it is only to tell us how old her mountains are and where are the birth-How much depends upon the model of ex- places of the rivers and the springs of the sea, or to discourse to us of gigantic flora and true is the proverbial philosophy that tri- fauna and buried races before man was. fles, lighter than straws, are levers in the She measure for us the mountains of the building up of character. No one can esti- moon, or puts a microscope into our hands mate the importance of the influences which | and asks us to count the teeming population surround childhood and youth—the special of an oak-leaf, and observe what a tempestuperiods of growth—while the mind is as ous ocean is a drop of water. And we turn pliant as a slender willow, and those charac- away in despair, mourning for wisdom which shall make us wise unto salvation. tracted which contribute essentially to the We seek, and find in the man of sorrows. warp and woof of matured excellence. What the despised, rejected One, a disclosure of a world this might be if every infantile mind God, of which nature can give us only a were impressed and molded after the true hint or conjecture. The mystery of the In Christ alone are found all the lovely found what the world needs in Christ and graces. He is the only perfect model. His his life and death. We have found the inis the only teaching; and he is the only spiration to right doing, and the only perteacher, pointing, alike to infancy and age, feet man in this Nazarene, born in Bethle-

travels, he sees at all corners the words, "To | death, even the death of the cross." Hav-Rome." Hence the proverb that all roads ing passions such as ours—with the wanton lead to Rome. Similar to this network of nature of humanity, yet without sin-Christ highways is the structure of the Word of learned obedience and self-denial; and all God, our text-book in Bible-school work. | who would be truly great must take to their Its lines of instruction all point one way, and | lips the same cup; he has left a lingering converge to one center. Jesus, our Redeemer, | fragrance on its brim. Of this cup the is the central truth. From the distant epoch | patriarch Abraham drank when he tore his of the Fall, down to the last of the prophetic offspring, the dearest earthly treasure, from his heart, to offer as a sacrifice in obedience

> Such obedience is the outgrowth of a faith and trust which looks alone to him whose wisdom is infinite, and who "doeth all things well." Humility forms the vast background for the picture of Christ's great life, as he spoke the gospel to hungering and thirsting people, comforted the distressed, relieved the suffering, sick, or raised the dead. How modestly he concealed his great miracles as he went about doing good. He that humbleth himself shall be exalted, saith the Father. The spirit of patient suffering, forgiveness, love and charity, which endureth forever, the peace, with her healing value, and hope with her never-dying song, and joy unspeakable made the life of our Saviour and model so sublime that he died praying for his enemies; and in view of his departing glory the "sun veiled his face, the earth quaked and the dead awoke." The great man, says the Bible, walks with God. Following close in the footsteps of our model and our Redeemer, our capacities and vision enlarge so that man may

"Survey, far on the endless line of life, Both worlds, consider and provide for both, With reason's eye his passions guard, Abstain from evil, live on hope, And drink with angels at the fount of bliss.'

The convergence of radii to a center point to Christ as the central figure and chief joy in the world to come. Heaven needs no sun or

moon; the Lamb is the light thereof. A system of religion, it is said, may be path of the just is as a shining light that tested by its theory of the rewards of virtue shineth more and more unto the perfect in another life. The mythologies had a day." Though the lamp of life flicker, the picture of Elysian fields; the Indian has lamp of faith shineth on with unwavering promise of happy hunting grounds. But in light, as Christ's sunshine lights up the the Christian heaven, Christ is the center, shadow of death, or sorrow, or sin, forming as in life he is all. It is not the thought of the beautiful combinations of light and shade | joy as such that makes heaven look attractive; which are so effective in nature and art. As not the thought of meeting patriarchs, the artist mingles the graceful curved lines prophets and apostles; men who have been with the awkward marks of the student | martyrs for truth; the writers of good books until the picture grows pefect beneath the and songs; preachers whose words have brush, so the slightest and poorest effort of a roused us to holy endeavor; nor alone the student of Christ is lit up by his touch as by dear hope of meeting kindred there. No, a bow of promise. And, where we least ex- this is not the regnant thought of heaven pect to find them, we ofttimes discover the when we seem to catch the reflection of its marks which beautify our picture, demand- | radiance on the hills, or catch the echo of its ing our love and praise. An English tray- strains in the midnight air. The thought eler, in a lone journey near the bank of an which then entrances us is simply that Christ uncouth, black canal, was charmed to dis- is there. I shall see him. He will own me cover the wondrous loveliness of the wax-like as his friend. "I shall be satisfied when I

This is he whose life and work we study weekly in the Bible-school. Often has the and no spot too forbidding to be rendered reading of a good book turned the current of a life, by impressing on the mind a worthy ideal of individuality. May we not expect, then, that the study of this holy example will direct many young lives in his footsteps in whom all perfection abounds. And if, at times, any of the labor of heart or hand or mind or spirit seems to be lost, fear not; nothing has been in vain, if done in his name and spirit, and for his glory.

WEST HALLOCK, Ill., Oct. 22, 1885.

LETTERS FROM HOLLAND.

[Through the kindness of Rev N. Wardner, to whom the following letter was written, we are permitted to lay it before our readers.--ED.

HAARLEM, Oct. 13, 1885. Dear Brother, -- Sabbath, 3d inst., coming from the morning service at home, I was accosted by somebody, who took from his pocket a copy of De Boodschapper and some Sabbath tracts, saying, "I suppose, sir, you may guess the reason I call on you." He told me his desire to meet with Christian people who rejected Sunday to keep Saturday. pattern of meekness, goodness and charity! "God-man" does not balk us. We have He was a merchant living near Rotterdam. Only to see Christian Sabbath-keepers he came to Haarlem. Soon we had an interesting discourse. He went with us to the Sabbath-school and became my guest until Monthe path of peace and holiness and the coun- hem's manger, in the precocious child, car- day morning. He had been a member of penter, teacher, wise and good man, with a the Dissented Reform Church, but because One of the first signs by which a traveler mysterious command of nature's forces, a of his rejecting baby-sprinkling, was excluded. in Italy observes that he is near the capital martyr, the only-begotten Son of God, who Sixth-day last I received a letter from him, all thy people! of the kingdom is that all the guide-boards "being formed and fashioned as a man, which I will translate entire."

"Much esteemed and beloved brethren and sisters in Christ:

"With gladness I do inform you, that by the goodness of the Lord I arrived home in good health, and by that same goodness I found all right and well.

"I must tell you that my conviction in the doctrine of truth and the will of God was a great deal stronger and more powerful than told you of or did show. Nay, that conviction was more vigorous than I myself was aware. And lo, I could not omit to pray the came in and bade me, tears in his eyes, to Lord for strength and boldness to break with pity my wife and children, and keep them all Roman fables and fictions. The Lord has free from poverty. Then my father-in-law, answered. His name be praised! Tuesday an old man, 80 years of age, called on me, I began, first at my own house and afterwards without, to preach the new doctrine. Not on Sunday, the first day, but on Saturday, the seventh day, daily work must be suspended, and every one has to rest according to the commandment. They call it a new doctrine, and say I am going back to the doctrine of the Jews.

"I cannot tell you by pen and paper what opposition is raised. I have but a short while for writing, for besides my ordinary service of my customers, I have much to do to tell them my intention to keep Sabbath. and to vindicate this my conduct. That apology has, indeed, some likeness to a ser mon that lasts two hours. But you may conceive something of the extent of the opposition. Satan is at work with all his adherents and they are Legion. May the Lord give us his spirit that we may pray him for strength and grace to stand in his armor, as his witnesses in word and work. If God will, and we may live, we hope next Saturday to keep the Sabbath, although my beloved wife has said she does not like to mind the matter. May God give her to mind him and his holy commandment! It is now, already, much easier to tell, everywhere, that my customers cannot get anything of me on Sabbath-day, and to arrrange all uncommon things for that day, than when I first began; but how much there is against me, I am aware that God is with me-God and the truth, and that is enough.

"P. S. After writing this letter. I gave it to my wife, that she may read it. She said: 'When you go again to Haarlem, I go with you.' Very good, I answered."

Inclosed I found still a piece of paper that gave a somewhat different sound:

"Since I wrote yesterday afternoon this letter, at evening such a heavy storm and raging hurricane broke out against me, that I'm crying: 'Lord, save me; I perish! But O, make me faithful. I do hope in your fatherly faithfulness and love as your child!' My wife's sister and brother-in-law, both re- health. As for me I know surely that that igious people, raged, raved and scolded; and my wife's intention was to go Saturday and take the male servant and horse and carriage and serve the customers. But I said: God does not permit it; God is against such working by servants and horses. Then she said she would ask the help of the magistrate, etc. Now she said, she will separate and leave me. O. dear friends, cry with me to the Lord from whom my help and expectation is. Fare-

As you can conceive readily, we earnestly prayed God for help, and could not but do ers. You know, like with you, so here, the so again and again. As soon as Sabbath-day struggle is a heavy one. But we may be alwas closed, I posted a letter to our brother and asked him, as soon as possible, any tidings truth will be brought to nothing by any concerning the course of events in his household and livelihood on the Sabbah-day. Some fear came over my heart, like the breathing of death, that, perhaps, by the heaviness of the struggle our brother might have yielded somewhat. But God he praised. Yesterday I received this letter:

OCTOBER 12, 1885.

"Truly Beloved Brother and Sister Velthuysen,—Thankfully I got your letter, or rather my wife did get it first, Sunday morn- sponsibility. There is, no doubt, associated ing, half past seven. Willingly I would send work for me to do; I must do my work as you my answer before now, but I could not part of the world's great whole, or as a do so. Sunday, forenoon I must work at member of some body. But I have a special home, and afternoon I must go to Rotterdam work to do, as one individual, who by God's for some business. This morning I could plan and appointment has a separate position not stay at home for the same reason, and so separate responsibilities and a separate work; I could not find opportunity to write there. But now, sitting in my carriage, and my assistant driving the horse, I try to write you me which I have come into the world to do; by means of a lead pencil. I have the pleas- he may do a higher work, a greater work, ure to tell you that I never, in my whole life, but he cannot do my work. I cannot hand enjoyed such a day of gladness and light as my work over to him, any more than I can that first Sabbath-day I kept. Never I hand over my responsibilities or my gifts. could sing more heartily Psalm 119: 161, Nor can I delegate my work to any associatruth, formerly nebulous and obscure to my erful. They have their own work to do. sight, is now clear and vigorous to me, and and it may be a very noble one. But they full of meaning and powerful sense. Yea, I cannot do my work for me. I must do it now am walking in a wholly other light. It with these hands or with these lips which is as if my whole life did change, nay, renew. God has given me. I may do little or I may

I was indeed happy. Sabbath morning, after fulfill God's end in making me what I am,

"At 10 o'clock I sat down again with my Ruskin.

children to read the Bible and talk with them. I took the history of that man that gathered sticks on the Sabbath-day and was lapidated. My wife has disappeared. And everywhere. when I am praying or thanking, she is going off, save last night (Sunday evening), as I prayed to my God she did not go.

"Sabbath afternoon at 2 o'clock, I anew sat down with my children, and took the Bible, and we were together in peace and happiness. About four o'clock a friend of mine praying me to forsake the foolishness of today. I can't tell you the different and varying reasons laid before me-it was like a hodge-podge. External peace was now disturbed, but internally I was strengthened. The name of the Lord be praised!

"If I can find time I hope to write again, but now I must close. The Lord be with you. Your brother in Christ.

"P. S. I never was looked so much at in my neighborhood as in those last days."

The reading of this last letter did inflame our hearts with gratitude to God for the help, given so abundantly to our new Sabbathkeeping brother. We pray and hope his wife will join him. She seems to be a conscientious woman, but ensnared in the doctrines of the Reformed Church of Sunday Sabbath and baby-sprinkling.

I expect that our brother will ask for baptism; but I don't know whether he believes my call by God to the service. Perhaps he does, perhaps not. But, no matter! He manifests the fear of God in his doings and obedience, and so all will be right, he is searching the Scriptures.

We are now working through the country by small tracts; I did print, till now, 125,-000 of different sizes, from one to four pages. Winter season is at hand. May God grant us to find opportunity to bring the truth in many places. The best means are lectures and public meetings with discussions,

Yesterday I had an interesting meeting with some women, all members of the Dissented Church. I hope to get again entrance in that society that gathers ordinarily on the Second-day afternoon. Their minister intends to give, next Sunday, a sermon on the 4th commandment, I was told by these ladies. I promised to be there, God giving minister is in an embarrassment by our attacks; but it seems that these pious women did not know it.

Please accept from us all the salutation in the Lord to yourself, to Mrs. Wardner, and to the church. God bless the minister and the deacons and all the members. Let every one remember the promises of the Saviour to them that serve him sincerely.

Do not cease to remember us in your prayways of good courage, for never God and his power. Yours in Christ,

G. VELTHUYSEN.

There is work for all of us. And there is

special work for each, work which I cannot do in a crowd, or as one of a mass, but as one man, acting singly according to my own gifts, and under a sense of my personal reif I do not do it, it must be left undone. No one of my fellows can do that special work for Yea, I must say, a great deal of God's tion of men, however well-ordered and pow-Sabbath eve was to me a firstling of joy do much. That matters not. It must be with my children; my wife retired. Al- my own work. And by doing my own work, though they mocked at me, calling me a Jew, poor as it may seem to some, I shall better having enjoyed gladness with my God, I and more truly glorify his name than if I called out: What shall I render unto thee, were either going out of my splice to do the O. Lord, my God and Father WRemember work of another, or calling in another into design to the state of my sphere to do my proper work for me

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nished with a supply of jobbing material, added as the business may demand, so

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"Go ye into all the world; and preach the gospe to every creature."

GO AND TEACH.

And are there countries, far away, Where Bibles never go? Fruitful, and beautiful, and gay, But lost in sin and woe?

"Go, preach my gospel," Jesus said;
"To every creature bear
The stream of life, the living bread, And I will bless you there.

Lord, let us go, or let us send, This Word of Truth abroad; Gladly our little help we'll lend That men may know our God.

Some childish trifles we'll resign, And this one pleasure choose To teach the heathen they are thine, And send the gospel news.

FIFTEEN years ago Dakota was comparatively unknown. Now it has more miles of from a few thousands to nearly half a million; land-offices, from one to ten; land entries, from a few thousand acres to more than nearly a thousand; newspapers from some half a dozen to over 200; public schools, from four or five to about 2,000; threshing machines from one to several thousands; and bushels to 30,000,000 annually. And in the year." midst of this prosperity there is going on a hard battle between sin and righteousness, in which Christian churches and Bibleschools are doing good work.

THE Corresponding Secretary of the Baptist Home Mission Society is sometimes encouraged by such words as these:

of the Home Mission Society has enabled us | cago, and from Richmond to the St. Lawto do. Four years ago, in our need, the rence, and is equal to four New Englands. Though he was rich, yet for our sakes be-Home Mission Society gave us \$400 to Out of the territory lying west of the Miscame poor, that we through his poverty enable us to finish our church free from sissippi River, forty New Englands might be might become rich. Gibbon's pen sharpendebt; it also gave us \$200 per year for our formed. pastor's salary, until a little more than two years ago, when we determined to take upon ourselves the support of our pastor. We our colonies began, the wall of the Alleghamong the leading causes of the world-wide year to do better than the year before."

DR. J. H. SHEDD, a Presbyterian missionary in Persia, in reviewing six years of work,

added to our communion on confession. harvested and garnered by those who have honor to the men who see to this themselves, There has been substantial progress in self- barns in which to bestow their goods. An as every church through its own officers support. The native church has taken a unhoused church or Sunday-school can do should do. One whose long period of sermore complete organization and has grown little else than furnish recruits for those vice makes him a competent witness says, in aggressive power. The truth has been churches and schools that have houses. And "The whole question of the church's published and taught in more of the smaller | hence we are largely engaged in making con- power to meet the ever-expanding claims of | tivation. villages and over a wider area than ever be-fore, Many buildings for meetings and ations for missions on fields without houses on pastoral faithfulness and wisdom at this schools have been erected, and several of worship, compared to those on fields where point." The pastor who cannot raise more churches dedicated. The college and hospi- we have houses of worship, is at a disadvan- money for our great interests from his own tal buildings have been erected. The sys- tage of at least one to ten. tem of education, with the college at the head, has been more fully developed. In est and most permanent results in our West- grace enough to humble him, until, thorglancing backward my faith is quickened. ern mission work, therefore, we must have oughly informed about the work, he may do The cause of Christ is not merely holding houses. its own, but is advancing, and I thank As a plea for the economy as well as for God for the privilege of helping in ever so the humanity of the work of the evangelizasmall a degree this advance. But the extino of our Indian tribes, it may be sufficient hortation is nevertheless applicable to Persia, to say that a comparison of the reports of "Brethren ye have need of patience." There our Board with the official reports of the are many obstacles.

and it has been a constant sorrow that we tribes, it would have cost the government port per member, \$1 47; 23 churches, most-could do so little for the large population in 50,000 lives and \$5,000,000 to have killed ly large and wealthy congregations with a the mountains. Of late the Turks forbid them. our travels. Unless the Government of the The question, however, that most concerns including four small country churches with empire of Brazil; and the nine republics, United States can protect her citizens with a us is not one of acres, square miles, or emstronger hand, the prospect is gloomy in pires, but the future of Christ's cause in One more illustration from a wider field may dor, Paraguay, Peru, Uruguay, and Venezuaccept the Christian religion, they will begin Turkey. In these years a famine, the most America, and hence the future of America severe known for three centuries, has swept itself. On these Western fields will be fought over this region, and carried off its victims the coming of Christianity and Republicanby tens of thousands. Our people passed ism. The issue is even now being made. through it by the united effort of the mission- The forces are marshalling-forces which aries and native preachers in using the alms only a vital, intelligent, and aggressive church sent from America and Europe. The gospel can successfully withstand. A retrospect of saved them in the time of famine. Following our work on the Western field inspires hope out of 21 synods, and 155 out of 165 presthis was the rebellion and invasion of the when results are compared with the outlay byteries, have special committees on benefi- republics, but are much opposed by the Rom- vice. They are in fact a religious people. Kurds, that for a time threatened to involve -we have made, but is depressing when comthe whole Christian population in destruc- pared with what we might have secured had tion; but again God's arm was made bare to the churches enabled the Board to do what

To the careful observer the signs of unrest and decay in the mass of Islam are, increasing. Brought, to the actual test of experi- if delayed but for a time, our opportunities growth in numbers and wealth, this, from a ence, the system in many thoughtful minds might be lost. Mormonism, which has been broad and varying field, is proof enough that is weighed and found wanting. The merciless defined as a "compound of Christianity, Ju-system pays. cruelty and apathy in the famine, the fierce daism, Mohammedanism, saintliness, superrevengeful passions of the war, and the ve-stition, and sensuality," that system of iniqnality and hypocracy of the teachers, make it uity which was conceived in forgery and born clear to some among them that Islam can do in sin and sacrilege, has planted over 150,nothing for lost and dying men. The readof Brazil, Argentine Republic, Uruguay, Chili, pupils, and a seminary for young men with
ing of the Bible increases this doubt, and of this Western field, and holds them to a every Christian. If the people came together Terra del Fuego and the Falkland Islands, about 160 students, and one for young ladies nothing for lost and dying men. The read- 000 members in eight States and Territories

MR. ASHMORE, a Baptist missionary at boarding-school:

"Thirteen, or just one-half of the whole number of pupils, are members of the church, and of these, five were baptized during the year. Not included in the twenty-six are aries and teachers employed by the Board four boys who, being less than fifteen years last year, three hundred and sixty-four were of age, are not counted as full members of on the Western field, and of the 21,057 weeks ber were nineteen or more years old. Be- | sionaries. Of the 2,849 baptisms reported, sides the hymn-book and the Scriptures, both colloquial and classical, the studies of the year have been physiology, arithmetic, Western and Chinese, a few lessons in chem- | missionaries. istry, a little of the Chinese classics, together with writing the Chinese characters and let- fifty-two were on the Western field. And of ter-writing. The advanced class of six, all the \$26,926 33 of benevolent contributions members of the church, read during the year reported by our missionary churches, over nearly all of the last half of the Old Testa. | \$16,000 came from the mission churches on ment, beginning with Proverbs. During a this field. A living church and an educated railroad than both Massachusetts and Rhode part of the time they have had also two les- ministry, the Sabbath-school and the day-Island; and the population has increased sons a week in the Epistle to the Hebrews, school, must promptly gather the harvests of the from a few thousands to nearly half a mil- under Dr. Ashmore. They are all bright these whitened fields, if present interests are boys, and give promise of being useful to the provided for and the possibilities of the futchurch at no distant day. With the new ure are secured. If "material interests are year, one of them takes charge of a school but the scaffolding to the church of God," 50,000,000; post-offices, from a dozen to in the country, another is to assist the teach- | we may infer, at least, something of what er of the compound school, and a third goes | God has purposed shall be the future of these for a time into the service of one of our mis- | churches. In the evangelization of this great sion families, expecting to become a teacher or a preacher when he is a little older, and can thus be employed. The other three, who are moreover, without excuse; for if the work the production of wheat, from a few hundred | less mature, remain in the school another | be collossal the means for its accomplishment

WESTERN MISSIONS.

The magnitude of the field is of itself embarrassing. Without including Mexico and Alaska, both of which are parts, however, of has bestowed; to give from principle based area exceeds that of the United States lying | and frequently, one-tenth of all we receive,

are now in the third year, and the Lord has nies was the western limit of our population. blessed us greatly. This year we expect to raise \$900 for salary and church expenses; history, the center of our population is near-have purchased a parsonage for \$850, which ing the eastern bank of the Mississippi. In the Paragraph of the is to be paid by December 1st, and have in the 1880 there was a population in the seven remain with me through all the vicissitudes the mouth of the Orinoco. Cabral, a Portulast year paid \$125 to foreign missions, \$116 States and nine Territories west of the Misto home missions, not including the amount souri (not including Alaska) of nearly five be rich in good works, be ready to distribute, in 1500. In 1508, Pinzon entered the La raised by our 'Circle' and Bands, which is millions, 850,000 of whom were foreign born. willing to communicate, laying up in store nearly \$100 more. Of course we hope each From 1870 to 1880 the growth of these six- for yourselves a good foundation against the teen States and Territories was from two time to come, that you may lay hold on the millions to nearly five millions. The populife which is life indeed." lation on this field to day is not far from six and a half million.

nomination does more than our own to build | pastors, reversing Paul's example, have no In these six years, nearly 1,000 have been up other denominations. Our sowings are gatherings unless the Secretary comes. All

If we secure the best conditions, the larg-

The six years have seen no little agitation and violence. In the wake of the Russo-barbarism to Christianity the 5,000 Indians churches among these standard churches among the standard churches among these standard churches among these standard churches among the standard churches among

course as truly as that of the pagan faiths it will soon hold the balance of power in the cence? How can we reach every one? In what before Christ and other pagan faiths of to- elections of our great basin States and Terri- direction ought we to enlarge this year? tories, as it does to-day in Utah.

It must not be thought that these churches home, or Bible work? Questions like these, of the West, which are now beneficiaries of as practical as they are important, we might the Board, are not helping themselves. On consider with profit in our business meet-Swatow, China, writes concerning the boys' their houses, which the Board aids them in lings. Gaining money is accounted by the erecting, they pay from four-fifths to five-sixths of their cost. world prosperity, but God counts him pros-perous who is using, distributing money.

Of the six hundred and forty-four missionthe school. The attempt to secure a class of of labor reported to the Board, more than older boys works well, and ten of the num- 10,000 were reported by our Western mis-1,268 were reported by them. Of the 145 churches organized by the missionaries, of the Board last year, 89 were by our Western

Of the fifty-five meeting-houses erected, West, God has laid upon his churches a mighty responsibility, and he has left them, are within our reach.—Dr. Ellis in the Home Mission Monthly (Baptist).

THOUGHTS ON GIVING.

Believers are to give the Lord of what he our Western mission field, the remaining on the sure Word of God; to give regularly east of Nebraska and Kansas, by more than as the very least we can justify before Jew 300,000 square miles. The area of Texas and Gentile. True giving will be under the "I write this to show you what the help alone would extend from New York to Chi- power of the great fact that glorifies our lives, the grace of our Lord Jesus Christ. ed against the primitive Christians yet "made their doings loom up in moral!

"That there be no gatherings when I I come." Not left to the drift of accident or It may be confidently affirmed that no de- the excitement of special appeals. Too many people than any secretary is on the way to failure. Let him blush at the fact, and seek his full duty. Much machinery might be As a plea for the economy as well as for spared if pastors and churches followed Paul in this respect.

The Boston and the Philadelphia Social Unions have collected some facts worth government show that, while it has cost our studying. In Pennsylvania 45 churches, and partial system, gave \$4 per member, and 6, prove, if any proof is needed, what system- ela. atic teaching and effort will do. The Presbyterian General Assembly has a standing committee on Systematic Beneficence. To aid its work, a gentleman in Chicago has freely distributed an immense amount of ors. literature. This is some of the fruit: 17 cence—all co-operating with the Assembly's ish priests. committee report an increase of 2,000 contributing churches. The net gain in contrisave, and again the gospel was the agency they have, from the outset, seen might have butions alone in 1881 was \$66,000; in 1882, in South America was formed by a colony are subject to summary process and punish-been done. \$71,000; in 1883, \$128,000; in 1884, \$210.— of French Huguenots on an island near Rio ment. The main difficulty in this connect. 000; or a net gain in these four years of de Janeiro, in 1554, and survived until tion is the smuggling into the nation of Work done now will tell for centuries, but \$475,000. Making every allowance for 1567, when the Portuguese dispersed the set- whisky by the whites. Left to themselves,

We have what we call church business! spread of the gospel is the serious, the life-

How can we more effectively do foreign, or perous who is using, distributing money. Giving is more blessed than receiving.

We are well aware that the doctrine here presented will never be converted into life | South America? The Presbyterian Church until a strong conviction that is rooted in | North, in Brazil, Chili, and Colombia; Methrighteousness grips the conscience. More odist Episcopal, in the Argentine Republic than half a century ago, Nathaniel R. Cobb and Uruguay, and some evangelists in Bo.

more than fifty thousand dollars. By the odists, in Brazil; the American Bible Society grace of God I will give one-fourth of the has 2 agents and several colporteurs; there net profits of my business to charitable and | are also several missionaries in Brazil, Chili. thousand dollars, I will give one-half of my of Wm. Taylor.—Gospel in All Lands. net profits; if I am ever worth thirty thousand dollars, I will give three-fourths; and the whole after fifty thousand dollars. So help me God, or give to a more faithful steward, and set me aside." For fifteen years he kept his covenant, and dying said to a friend: "By the grace of God—nothing else—I have been enabled under the influence of these resolutions, to give away more than forty thousand dollars. How good the Lord has been to me!"

Success demands enlargement. As business increases, more capital is needed to carry it on, and the same is true in the kingdom of heaven. When timid souls complain that missionary societies are never satisfied, that the more they receive to-day, the more they want to-morrow, that they cry, like the daughters of the horse leech, Give, give, let the Aquilas and Priscillas expound unto them the way of God more perfectly. These are the sure signs of divine favor. The word of the Lord is not returning void, but is prospering.—The Home Mission Monthly.

CATECHISM ON SOUTH AMERICA.

What is the size of South America? It is a peninsula of triangular form, with a length of 4,550 miles, and a breadth of 3,200

What is the climate? About three-fourths is in the Torrid Zone. What are the natives? Indians, many of

whom are in a half-civilized state.

How may they be divided? Into four groups: The Appalachian, the Brazillian,

Who were the first European settlers? The Portuguese, near the mouth of the Am-

What large empire was on the west coast? That of Peru, which extended along the seacoast for 2,500 miles, and inland from 200 to

What was their government? The Incawas the civil and religious head, held sacred as a descendant of the sun. The people were mostly the slaves of the State. The the land was allotted in three parts to (1) royal use, (2) government support, and (3) parcels to villagers for common use and cul-

What was their religion? A theocracy, the Inca being regarded as sacred. They worshiped the heavenly bodies, thunder and the

What became of this Peruvian Empire? It was overthrown by Pizarro in 1531.

What European nations have founded settlements in South America? The Portuguese and Spaniards were the earliest, and at one time claimed control of the largest mins, the Indian Witness says: "We cannot part of the continent. The French, Dutch, and British have also made settlements.

Have any of the European nations any claim upon South America at this time? All the countries are independent of European

What are the political divisions of South America? The three collonial districts, long held the masses of the people. They British, French and Dutch Guiana; the will see, and quickly realize, that a power British, French and Dutch Guiana; the

What is the religion of the people? The most of them are Roman Catholics, the Romish religion being received by them from the Spanish and Portuguese conquer-

Are Protestant missions permitted? They of business, doing no work on their farms, are permitted in Brazil and in most of the and pretty generally attending divine ser-

South America? The first Protestant church hibitory laws, and those who violate them

meetings, but "generous giving for the South America? The South American Mis- all needful books, stationery and other apsionary Society has 20 principal stations in pliances. They have 120 schools, with 4,000 still more the reading of pure and exemplary shameless bondage of body and soul under a consider how they might more effectively the Society for the Propagation of the Gospel with 150. The Cherokees are a living evidence with 150. The Cherokees are a living evidence give and gather and distribute the Lord's in Fereign Parts has 4 stations, the London of the capabilities of Indian civilization bers a church official. Unless this enemy of money, would not our business meetings he levan Missionary Society, 2 stations, and the West our national life is overthrown by the gospel, improved? How can we raise more for benefi-

ish Guiana. Dr. Kalley, of Scotland, directs an independent work in Brazil, and the British and Foreign Bible Society aids all 80. cieties and employs 2 agents and several col-

What Continental society works in South America? The Moravians began work in British Guiana in 1777 and have now a large mission work with over 6,000 communi-

What American Societies are at work in wrote and signed in Boston his covenant: livia and Paraguay; the Southern Presbyteri. By the grace of God I will never be worth ans, Southern Baptists, and Southern Methreligious uses. If I am ever worth twenty | and Colombia, sent out under the auspices

CONDITION OF SPAIN.

The following is from a leading political paper of Barcelona: "The future ought to present itself as very flattering to the conservative party. The cholera in Valencia, agricultural failures in the Castilian provinces, economical crises in Andalusia and Catalonia, industrial crises here, Cuba in ruins, Puerto Rico almost in bankruptcy. the navy protesting against the proposals of the minister of that branch, civil officers who ran away with the public funds, the journalists in prison, horrible crimes committed daily, the public funds in deficit. the public opinion offended by the contempt with which the Canovas government treats it—such are the provincial traits depicted in the frame of present politics. Decay everywhere, misrule in all departments of life, carelessness and dismay in the governing classes of the nation; when did we sink so deep? Spain has had its times when civil war destroyed the country, and kept it divided and disturbed; but never did the public dismay reach the degree of the present

WHAT A LITTLE ONE MAY DO.

There was once a little English girl, just three years old, living in India. This little girl used to go out walking with an old Hindu servant, and one day, as they passed a ruined heathen temple, the old man turned aside to make his "salaam," or bow, to the dumb idol.

"Saamy," asked the child, wondering, "what for you do that?"

"Oh, missy," said he, "that my god."
"Your god?" cried the little girl—"your can hear, no can walk; you god stone. My

God see everything; my God make you, make me, make everything."

Not long after this the little girl went away and the old man, with tears in his eyes, promised to love her God. And so she taught him her prayers, and very soon he learned to read the Bible and became a good

Christian man. So you see even this little bit of a child could be God's messenger. She had the honor of leading a soul to Christ. Try to be like her.

THE Turkish tax-gatherer at Bansko, European Turkey, says that he can tell a Protestant house from any other, because it is cleaner and better kept, and that when his hour for prayer comes he seeks a Protestant house to pray in because of its superior neatness. He also says that when he enters such a house he does not search for hidden goods, since "the Protestants do not lie."

REFERRING to the remarkable work of grace at a recent native festival, when 248 persons were baptized, the majority of them Brahbelieve that this extraordinary movement will end with the dispersion of the people who attended the fair. A hundred thousand busy tongues will tell the story over and over again, and by this time it is known to accepting Christianity freely. The effect of this will be to break the spell which has so greater than Brahminism is at work in their to regard it with a respect, a reverence, which they have never before know."

THE Cherokee Indians appear to be rather ahead in some important matters. They observe the Sunday strictly, closing all places much more so than any urban population of What was the first Protestant work in whites we know of They have strict prothe Cherokees would be a fair model of a What difficulties in the way of Protestant civilized community. They support their wissions? Opposition of the Roman Cath-schools—in which English is the accepted language and the only one taught-from the What English Societies are at work in public funds, and provide the scholars with

Sabbath 2

Remember the Sabbath da Six days shalt thou labor, and the seventh day is the Sabbath of

A FRIENDLY LE AY A. W. CO

My Dear Friend,-I ha your position on Sabbath-k and I am curious to know apply your doctrine to the our State. You say, as it regards (

if you begin to work on T six days and then keep or vou have fulfilled the la God has no right to prono for you have done just manded of you." Very w ning to work on Tuesday y Sunday, which the law of t in the year 1794, forbids clear of God's law, which shalt thou labor and do a the Seventh-day is the Sab thy God. In it thou shalt etc. Are you clear of the says, "No servile labor the first day of the week Sunday?" If God should call you

would reply that you had o supposed he meant you she not say week and you had day after six day's work. out ahead of God! No you to account, and your you have done no violence have worked six days and after your six day's labor. ahead of the State? For day make a week, whether and then work six, or wor. keep one. But you canno because it says the first da puts in "week;" but God day is the Sabbath," but t is not there. You say, th him in the supposed case.

As God does not say wee the seventh day of the m so much time? Or you co enth day of January of eve plea before God would be reasonable than the argun on the plea of keeping e after six day's work, begin the week.

What did God mean by day? Did he mean anyth must be some order, and a seventh day as following days, it is rational to supp the weekly order, not m The weekly order of time Testament as in Gen. 29: 27; it is prominent in the as in Matt. 28: 1, Mark 16 John 20: 1-19, Acts 20; sides, it is the settled or time in all nations, not on but legally; and Sunday i first day of the week in al day the seventh day of the forbidding work on the fir reminds every thinking, that the seventh day in order, is God's holy Sabb —for all men, not Jews al

THE SABBATH AMONG THE INTRODUCTION OF C

BY A. H. LEWI

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"We must not think Christ, the Israelites and called Gentiles were still, rant of one another. All brought together, and in ed by the great forces of h in general, no idea of th whom events had fixed i Roman Empire, nor of ideas, which, in spite of had been established bet men of different cults. principal cities of the numerous Jewish colony, the disgust, the lassitu minds of their fellow-o lytheism, often received; from among the women the bosom of Roman soci

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Sabbath Beform.

Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

A FRIENDLY LETTER.

AY A. W. COON.

My Dear Friend,-I have thought about your position on Sabbath-keeping somewhat. and I am curious to know how you would apply your doctrine to the Sunday laws of our State.

You say, as it regards God's law, "that if you begin to work on Tuesday and labor six days and then keep or observe one day, you have fulfilled the law, and of course God has no right to pronounce you guilty, for you have done just what he has demanded of you." Very well, but by beginning to work on Tuesday you must work on Sunday, which the law of the State, enacted in the year 1794, forbids. Now you get clear of God's law, which says, "Six days shalt thou labor and do all thy work, but the Seventh-day is the Sabbath of the Lord thy God. In it thou shalt not do any work, etc. Are you clear of the State law, which says, "No servile labor shall be done on the first day of the week, commonly called Sunday?"

If God should call you to account, you would reply that you had done just what you supposed he meant you should do, for he did not say week and you had kept the seventh day after six day's work. Very well, you are out ahead of God! Now the State calls you to account, and your plea must be that you have done no violence to the law for you have worked six days and rested the first day after your six day's labor. Are you not out ahead of the State? For six days and one day make a week, whether you keep one day and then work six, or work six days and then because it says the first day of the week. It puts in "week;" but God said, "the seventh day is the Sabbath," but the term "week" is not there. You say, therefore, you beat him in the supposed case.

the seventh day of the month and not lose so much time? Or you could keep the sevreasonable than the argument that is based after six day's work, beginning on any day of

must be some order, and as he speaks of the the weekly order, not monthly or yearly. Testament as in Gen. 29: 27, 28, Daniel 9: 27; it is prominent in the New Testament as in Matt. 28: 1, Mark 16: 2-9, Luke 24: 1 John 20: 1-19, Acts 20; 7, 1 Cor. 16: 2; be sides, it is the settled order of reckoning time in all nations, not only astronomically, but legally; and Sunday is the acknowleged forbidding work on the first day of the week reminds every thinking, conscientious man that the seventh day in the same weekly order, is God's holy Sabbath, made for man -for all men, not Jews alone.

THE SABBATH AMONG THE BOMANS BEFORE THE INTRODUCTION OF CHRISTIANITY.

BY A. H. LEWIS, D. D.

that it was unknown outside of the Jews, and that it disappeared with the resurrection of Christ. The falsness of this assumption has been shown often in our columns. The farther proof of our claim that the Sabbath was not confined to the Jews, and did not disappear with the death of Christ.

Christ, the Israelites and those whom they called Gentiles were still, as formerly, ignorant of one another. All nations had been brought together, and in some degree blended by the great forces of history. One forms, A in general, no idea of the number of Jews whom events had fixed in all parts of the Roman Empire, nor of the interchange of ideas, which, in spite of their exclusiveness, had been established between them and the men of different cults. Rome, like all of the

writers of the time testify to the influence of Jewish ideas among the Romans themselves. Martial shows himself instructed in several features of the Jewish customs (V. 19: XI, 95). The observance of the Sabbath has been remembered as in use among certa in Romans, or has been reproached to them as a degrading superstition by Ovid and Plutarch, (Ovid De Arte Am., 1: 76, 416,-Plut., De Superst. VI, 633,) and the latter in another place, makes a minute anal ysis, though mingled with serious errors, of Mosaism. Perseus speaks of a feast in honor of Herod, and of the Sabbath, and even of the circumcision as of rites to which superstitious Romans submitted themselves, (Perseus, Sat. V, 180).

"Finally, Horace represents an importunate person, to whom pretexts are never wanting, and who feigns to respect the Sabbath, in order not to scandalize the Jews." (First Historical transformations of Christianity, from the French of Athanase Coquerel, the younger by E. P. Evans, Ph. D., of the University of Michigan. pp. 166, 170,-Boston, 1867).

SUNDAY-KEEPING IN EUROPE.

No desideratum of the social and religious world is now being more actively agitated in Central Europe than the project of a better observance of the Lord's day. It seems that the so-called "Continental Sunday" is doomed " to go;" and no friend of public and private morals will do otherwise than keep one. But you cannot beat the State, | rejoice that its day of doom appears to have come. For years an international association, organized for the purpose of educating public sentiment on this point, has been busily at work, with head-quarters at Geneva, and by means of branch associations, publications, annual delegate meetings, petitions, and the As God does not say week, why not keep like, has managed to keep the subject constantly before the public. The movement collegiate buildings, or chronicles of the the class). Church members and candidates inherit the kingdom of God.' To engage in is just now assuming a new character, and size of incoming classes. A college boy for the ministry will enter into league to the traffic of strong drink incurs the curse is entering upon a new stage that promises at home, in a country town, is quite a center screen flagrant offenders from college disci- of heaven. 'Woe unto him that giveth his enth day of January of every year, and your some healthy results. The political author- of interest; and when he graduates, the com- pline. In this whole matter, the colleges neighbor drink, that putteth the bottle to plea before God would be shorter and more ities are beginning to recognize the agita- munity shows a kindly concern in the ques- greatly need help from parents and friends him and maketh him drunken also. tion, and are taking active steps in the right tion, "What will he do?" Those who have and church sentiment. A bogus horor, a on the plea of keeping every seventh day direction. In various cantons of Switzer- not happened to have a collegiate education false loyalty to one's class, is responsible for church the highest formulated ecclesiastical land—such as St. Gall, Berne, Aargau, and themselves, often look at college buildings, one-half of the evils of modern college life. authority is the Book of Discipline. The others-more stringent laws have been enacted. In Austria such laws went into force horse-car, with a genuine curiosity. All that there is one moral law in college and enness, the buying or selling spirituous liq-What did God mean by the term seventh a few months ago, and already good results this is because the public fully recognizes another outside, the better. The sooner he day? Did he mean anything? If he did, it are reported. Now the German governments the importance to the common weal of instillearns that to screen a rascal is to share his extreme necessity.' The chapter on temhave taken hold of the matter, and are trying to find out what to do in the premises. seventh day as following the six working Prussia is leading in the movement. The days, it is rational to suppose he referred to Minister of Cultus has issued a circular letter to the presidents of the various provin-The weekly order of time is noted in the Old | ces, directing a stricter obedience to the Sunday laws already in existence; namely, that, during the principal services Sunday morning and afternoon, and also on the great | Nearly all of these colleges were directly benchurch festivals, all work that can interrupt efited—indeed, founded outright—by the the devotions must cease, and promising religious element which directed their early that, in the near future, further laws will history. Bowdoin, Dartmouth, Amherst, be passed by the government. The Impe- Williams, Harvard, Yale, Wesleyan, Hamilrial government is taking similar steps for | ton, Trinity, Columbia, Lafayette, Rutgers, day the seventh day of the week. The law the whole German Empire. During the Princeton, Oberlin, Beloit, William and past Winter lively debates were held on the Mary, Hampden-Sidney-what would these subject in the Reichstag, or Imperial Parlia- and dozens more of American colleges have ment, which gave occasion to many classes been without pious zeal and religious care? of the people to express their sentiments on American religion still feels a deep and this burning question. These facts have influenced the government to issue a circular | which it has fostered; nor does the establishletter to representative manufacturers and other "work-givers," and also to workmen, asking answers to the following questions: of industry? 2. Is Sunday work the rule or sarily of, the colleges, not an institution of Many writers against the Sabbath assume the whole business, (b) for all the workmen, (c) for the whole Sunday or for a part? 4. great colleges; but religion is, and must lege "with firmness in the right, as God What causes this work, (a) technical reasons | be. or (b) economic reasons? 5. What results would the forbidding of such work have (a) The following, from authority wholly out of in regard to his income? Would this loss tude. Midnight rioting, destruction of sympathy with the Sabbath, is valuable as find a compensation in any gain? 6. Is it property, invasion of personal rights, arrest possible to carry laws forbidding work on "We must not think that at the time of the government officials will have a great for the establishment of a "society for the ment.—N. Y. Independent.

Education.

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

THE Freedman's Aid Society of the Meth numerous Jewish colony, which, profiting by anniversary in New York, last week. The from among the women, and diffused into the negro, has had 2,000,000 members.

Transtibernine quarter at Rome there lived lants, and the medical college at Nash- neighbor's hen-roosts, or remove insulting curse of the liquor traffic banished from our a great number of Israelites, prisoners of war, | ville, all under control of the Society, cost who had been liberated by the State, or ran- | \$250,000 annually for maintenance. The somed either by their own resources, or by schools now number twenty-two, presided their compatriots. Augustus comprised over by 112 teachers, and have an average them in his distribution of provisions and | daily attendance of 4,243 pupils. The remoney; he consented, even, when this took | ceipts during the year ending July 31st last, place on the Sabbath, not to bestow the Jew's | were \$174,775, and the expenditures fell portion until the next day, (Leg. Ad. Cai- short of that sum \$286. Since the organizaum, Ed. Mangey. II, 568). The principal | tion of the society it has received and expended \$1,537,015; more than 100,000 students have been taught, and these in turn have taught a million youths. Over fifty physicians have been graduated and hundreds of ministers educated.

> lish divine now visiting this country, has been speaking upon educational topics; and his utterances here are as well worthy of attention as are those upon other subjects. In an address before the students of Johns Hopkins University, he said: "There are some that wish to know only that they may know, which is base curiosity; and some wish to know only to be known, which is base vanity; and some wish to know only that they may sell their knowledge, which is covetousness. But there are some who wish to know that they may be edified, and some that they may edify; and that is heavenly prudence. In other words, the object of education is neither for amusement, nor for fame, nor for profit; but it is that one may learn to see and know God here and to glorify him in heaven hereafter."

> Again he says: "Our system of education should produce men. Behind the clerk, the scholar, the merchant, there should tower the man. There is nothing more fatal than to throw life away in the effort to gain the means of living."

COLLEGE MANNERS AND MORALS.

BY PROFESSOR CHARLES F. RICHARDSON.

colleges and college affairs. The newspapers devote much space to accounts of com- would not steal a cent, will habitually use a heaven: 'Nor thieves nor covetous nor mencement exercises, descriptions of new | "pony" (translation of the classic read by drunkards nor riotous nor extortioners shall tutions for higher culture. It knows very crime, the more rapidly will he be fitted to well that many wise men can boast no college diploma, and that some simpletons can: but it perceives and acknowledges the college's powerful work and high obligation.

interest felt by Christian men, and the churches, in the colleges all over the land. sincere interest in that American education ment of secular universities, or the secularization of colleges once religious in aim, deminish this interest. Were the churches 1. Is Sunday work common in all branches to withdraw their care for, though not necesthe exception? 3. Is this work done (a) in higher learning could fail to suffer. Denominationalism is no longer insisted on in our is God," and that they should go on in col-

For these reasons, the recent accounts of hazing and disorder in several prominent for the capitalist, (b) for the workingman, institutions have awakened no small soliciof college rowdies, suspension or expulsion Sunday, (a) without any exceptions, (b) of students in whom parents' hopes were with what exceptions and for what reasons? centered,—these are not pleasant things to The answers received to these questions by read in the daily papers. One journal asks deal to do in shaping the proposed legal prevention of cruelty to Freshmen;" and measures in regard to Sunday observance to this half-humorous request is accompanied by be introduced into the next German Parlia- the thoroughly serious question, from many sources, "What is the real state of things in our chief colleges? Is it safe to send a son

to one of them? After a long continued familiarity with several of the noted seats of learning in America, we think we can answer some of these questions with candor, and with a few suggestions concerning the help the public can give the colleges. In the first place, there has unquestionably been a marked imprincipal cities of the world, contained a odist Episcopal Church held its eighteenth provement in college manners and morals -always a serious blemish on college lifethe disgust, the lassitude created in the report of the board of managers of the So- is, on the whole, less frequent. Gross imminds of their fellow-citizens through po- ciety showed that the Society, since its organ- morality, or vulgarity of speech, subjects a lytheism, often received proselytes, especially ization soon after the emancipation of man to social ostracism among nearly all his ernment are treated with greater deference.

decorations from his own house. Order in recitation-rooms has improved. The collion Signal, as witness to the healthy growth lege bell is safe from the intrusion of cows in the belfry, and geese are no longer tied in professors' chairs. Destruction of college property is infrequent. Hazing itself, notwithstanding this year's outbreaks, is far ministerial gatherings. We have watched less prominent than formerly. Once it was the papers for reports of these meetings, the rule; now it is the exception. Riots with thinking to present a symposium of their as the shooting of a college officer,—it will grows beyond our limits. And this is sig-Association system. Their meetings have Assembly in session at Madison, Wisconsin,

hazing should exist at all in 1885. A young | last week, declared "that its line of policy is man in circumstances of exceptional advan- | the utter extinction of the liquor traffic by tage, aided by earnest and sometimes self- the power of Christian conscience, by public sacrificing parents, and often in receipt of opinion, and by the strong arm of the law." beneficiary funds given by the dead, surely should be free from habits which would, in | dists adopted as its report on temperance a another community, properly put him in the | document so comprehensive and so reprelock-up. Drunkenness, when it does exist, is specially pernicious; for some college men do not hesitate to tempt under-classmen to drink, that the latter may make a ridiculous | is highest authority. According to this audisplay of themselves. To drunkenness is thority strong drink leads to poverty. The sometimes—though infrequently—added ex- | drunken and the glutton shall come to povperimenting with opium, hashish, etc. Mor- erty.' Strong drink leads to sorrow and al purity, as we have said, has greatly strife. 'Who hath woe? Who hath sorrow? gained; but even here the picture is not all | Who hath contention? Who hath babbling? rose-hued. In the morals of honesty a radi- Who hath wounds without cause? Who cal change is still needed. "Cribbing" at hath redness of eyes? They that tarry long examinations, and the illegitimate use of at the wine; they that go to seek mixed translations, are very prevalent, and are ex- | wine.' The use of strong drink is a work of cused by college sentiment.

the present college evils in a single phrase- ousness, idolatry witchcraft, hatred, varithe existence of an artificial and local code | ance, emulations, wrath, strife, seditions, herof morals. A student whom nothing would | esies, envying, murders, drunkenness, The general public is always interested in tempt to forge a note, will use a "crib" revellings, and such like. (copied help for an examination). One who The use of strong drink excludes from take his place in society. Not to go back on a friend, not to be a tale bearer, to be loyal to one's mates,—these are among the best instincts of Saxon nature. But it is a refrain thy foot from their path; for their of civil government.' feet run to evil." The student should know that right is right, notwithstanding college custom, and that responsibility to conscience and God should dominate responsibility to "'88" or "'89,"—numerals which, to judge from recent events, can lay no claim to in-

The public, then may well be proud of our American institutions, should heartily sition.' sustain them, and should be thoroughly rejoiced at their prosperity in buildings, appliances, funds, numbers, morals and intellectual work. But if it wants to give them the most needed help, let it try to make all students feel that "right is right, since God gives us to see the right."—Sunday School Times.

Cemperance.

"Look not thou upon the wine when it is red when it giveth his color in the cup, when it movet "At the last it biteth like a serpent, and stingeth like an adder."

PUBLIC OPINION.

All will agree that laws intended to restrain and suppress evil are of value in proportion as they can be enforced; they can be enforced, effectually, only as there is a strong public opinion behind them; such opinion against evil can be created and maintained only by the virtuous, the peaceable, the order-loving, and the law abiding; to the church, we have the people; hence, we cannot divorce civil the right to look for this class of citizens.

These self-evident truths are as applicable to laws intended to restrain and suppress the evils of the liquor traffic, as they are to laws intended to restrain and suppress any other evils. The attitude of the church, therefore upon the practical phases of the temthe bosom of Roman society itself some of its. The industrial schools, Garrison's School The learned president of a college is no perance cause, cannot fail to be a matter of

land. We quote the following from the Unof the opinions of the molders of public opinion on this question of questions:

September and October are always full of firemen would now be almost as anomalous utterances on temperance. But the work be remembered that both occurred in the nificant, the fact that no religious body of "Good old times." The old social barrier any denomination now meets without conbetween instructor and student has been par- | sidering the matter of temperance in some tially broken down. Order has improved in chapel and recitation-room. The average advance in public sentiment thus indicated students work as well as formerly, and the so well as W. C. T. U. women, who remembrilliant men carry their studies to a far ber the prayers and the carefully-guarded higher point. The general improvement in efforts necessary ten years aye, even six ARCHDEACON FARRAR, the eminent Eng- morale has been accompanied by some gain years ago, to secure the slightest attention to in the religious life, particularly emphasized | this subject in ecclesiastical gatherings. Not by the fact that nearly all the religious or many years ago we, as national superintenganizations of the students have become dent of sacramental wine, tried in vain to connected with the Young Men's Christian | have presented to the Presbyterian General been made more interesting, and their con- a petition against the use of alcoholic wine certed work more effective. In a word, we at the Lord's table. Circulating this petibelieve the average manners and morals of a | tion had been a year's work, but it never saw hundred young men in college somewhat the light of day in that assembly. Last year higher than those of a corresponding hun- the report of the committee on temperance dred outside—as they surely ought to be. of that same body made a good-sized pam-On the other hand, it is disgraceful that | phlet. And the Synod of Wisconsin in session The Central Illinois Conference of Methosentative as voicing the expressions of many assemblies, that we give it entire:

"To a body of Christian ministers the Bible the flesh. The works of the flesh are these: Just here may be summed up nearly all | 'Adultery, fornication, uncleanness, lascivi-

"To a conference of ministers in the M. E. as they pass them on the railroad or in the The sooner the collegian is rid of the idea general rule on this subject forbids 'drunkuors, or drinking them unless in cases of perance asserts: 'Both science and human experience agree with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing or vending such liquors is Still deeper, and still more intense, is the very different thing to form a league for the also against the principles of morality, politbenefit of the young law-breakers who hap- ical economy, and the public welfare. We pen to belong to the same class. "If they therefore regard total abstinence from all say, Come with us . . . thou shalt cast thy intoxicants as the true ground of personal lot among us; we will all have one purse; my temperance, and complete legal prohibition. son, walk not thou in the way with them; of the traffic in alcoholic drinks as the duty

"The last General Conference said: 'We are unalterably opposed to the enactment of laws that propose by license, taxing or otherwise, to regulate the drink traffic, because they provide for its continuance and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising oppo-

"To a company of American citizens the constitutions of the state and nation are highest civil authority. Both of these constitutions recognize the actual power and authority of government as vested in the people. Therefore, be it

"Resolved, As Christian ministers, we will clearly declare to our people the plain teaching of Holy Scripture upon this subject: strong drink and poverty, strong drink and crime, strong drink and damnation are inseperable.

"Resolved, As ministers of the M. E. church, our indorsement of the Book of Discipline, so far as we are concerned, and so far as we can influence our people, shall be practical as well as theoretical. Practical in this: 'Total personal abstinence, unalterable opposition to laws that propose by license, tax or otherwise to regulate the drink traffic; in a non-allowance of ourselves to be controlled by political affiliation or party organizations that are managed in the interest of the liquor traffic; in an earnest maintenance of the doctrine that "complete legal prohibition of the trade in intoxicating drink is the duty of civil government.

"Resolved, As citizens of the commonwealth of Illinois, and of the republic of these United States, we recognize the sovereignty of and religious responsibility. Our political allegiance is to moral principle first, to political party second, and any organization whatsoever attempting to abrogate or limit our right to vote against that which injures the individual and the home, the social, civil, and moral interests of society, we will most earnestly resist.

"Resolved, We bid a hearty Godspeed to all ocieties, periodicals and other agencies seekideas and habits. Philo tells us that in the of Theology of Clark University, at At-longer expected, or obliged, to watch his interest to all who would fain see the terrible ing the overthrow of the traffic in rum.

The Sabbath Recorden.

Alfred Centre, N. Y., Fifth-day, November 19, 1885.

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> "'Tis ours the furrows to prepare, And sow the precious grain. Tis Thine to give the sun and air, And send the genial rain."

D. W. CARTWRIGHT, of Cartwright, Wis. has donated fifty copies of his book, West ern Wild Animals, to the American Sabbath Tract Society, which are now for sale at this office. The book contains 280 pages, about equally divided between a description of the nature and habits of Western Wild Animals and the Author's personal experience in hunting them. Buy a book and put one dollar into the treasury of the Society.

A most destructive fire swept the city of Galveston, Texas, a few days ago. It was confined to that portion of the city occupied by residences, and removed from the business locations. A strip nearly three miles in length, lying between 9th and 23d streets, was wholly destroyed. Not less than 1,500 families are rendered homeless and destitute at the opening of the Winter season by this terrible visitation. Much suffering will doubtless be experienced in spite of the efforts of sympathizing people to furnish relief to the needy.

THE Irish question in English politics is temporarily thrown into the background, while that of disestablishment, or the separation of the Church and State, comes to the front. The theory of our government is that a nation may be Christian without undertaking to dictate the creed of the church, or to become, in any way, responsible for her temporal support. On this ground, we properly oppose the efforts of some religious teachers to place God in the Constitution of the United States by a vote of the National Government can and should take people, or to appoint and enforce religious observances, such as the keeping of Sunday for the Sabbath, etc. It is the province of government, so far as matters of religion are concerned, to protect her subjects in the exercise of their religious convictions, provided such exercise is not at war with the fundamental principles and legitimate ends of government. We cannot give here the theory of the English government upon this Third, that no citizen should require to work subject, but the present movement looks to more than six hours per day in order to supthe separation of the Church from the control of the State, and to the establishment of some such principles and relations as exist sixty-fifth year. Fourth, that every Ameriin our own government. How much of pol- can citizen who has labored not less than ities is involved in the movement is known only to those who are wise in such matters.

THE churches of the Episcopal and Presbyterian denominations, in the city of New York, are planning for extra revival labors during the approaching Winter. This is something of a departure for these churches, especially the former. May they be abundantly successful in winning souls to Christ and in helping Christians to attain Christlikeness of character. Why may there not be such a movement in all the churches of our Zion? It may be true that we ought to grow steadily in grace, and in the work of fuel, etc., should have the same value in all bringing others to Christ, by the ordinary parts of the Union; so that the citizen of means of grace; but how many of us are doing it? It is a fact that most Christians live in a condition of faith and Christian activity far below that which it is possible to attain. It is also a fact that the truths of the Word of God properly understood and applied to the heart and life is the agency by which this higher life may be attained. Why then may we not improve the greater leisure and the more favorable opportunities which this season of the year affords in seeking that wisdom and in acquiring that grace which will make us all better men and women, and so better workers in the vineyard of the Lord? We greatly desire to see all our churches revived, in spirit, in wisdom, and in work. Brethren, shall it be knees before God.

Ir will be remembered that the General is not only the duty, but well within the Conference, at its last session, adopted reso. power, of the National Government to see to lutions entering its protest against the pro- those things."

against the Chinese, and its horror at the litical sagacity to see the utter impractical customed to hear filling our churches, and recent outrages committed against them in some of the Territories of the United States. Engrossed copies of these resolutions were sent, by the President, according to the vote | bility, by merging everything in the National | force comes that truth, "We need to be of the Conference, to the Department of State, and to the Chinese Legation at Washington. To these communications answers have been received, which it may interest our readers to see.

James D. Porter, Acting Secretary of

To the President of the Seventh day Baptist General Conference, Sir:

Your communication enclosing a copy of a resolution passed by the above entitled Conference, "protesting against the unchristian proscription policy of our government with reference to the immigration of the Chinese," and expressing "abhorrence of the recent most unlawful killing of Chinese by miners in Wyoming Territory," has been received.

In reply, I have to inform you that this Department appreciates the interest felt by the General Conference in the Chinese race, and will use its power and influence to prevent a recurrence of the recent Wyoming

I am, Sir, etc.

C. Hanson, writing in behalf of the Chinese Legation, says:

Your kind note, conveying resolutions adopted by the General Conference of the Seventh-day Baptists, recently met at Alfred Centre, N. Y., has been received, and its contents have been communicated to the Minister and other members of the Lega-

They desire me to thank the Conference for its expressions of sympathy, and its condemnation of the recent attack upon the Chinese in Wyoming Territory.

Respectfully Yours, etc.

THE CURE FOR HARD TIMES.

The medical profession is not alone in being misrepresented by quacks; and the noble science of medicine is not the only one which is sometimes brought into disrepute by a flood of patent nostrums. Just now a host of quack political economists is busy with the problem of hard times and their cure. One of the latest productions of this class of reformers is a little pamphlet, the plan of which is set forth in the following extract from the introduction:

"The second part treats of the political aspect of hard times, and the part which the in mitigating and preventing their continual of this one day would have provided for a National Government could, by a very simple and inexpensive expedient, set the entire busi ness of the country, agricultural, manufactur ing and commercial, booming inside of a few weeks. Second, that the National Government should fix the minimum price and the maximum hours of labor, prohibit the labor of children under thirteen, and all married women, in factories and other public places. ply himself and family with all the necessaries and many of the luxuries of life, nor should he require to labor after attaining his twenty years in the country should, on attaining his sixty-fifth year, be allowed a life pension of at least one hundred and fifty dollars per annum. Fifth, all tradesmen thrown out of employment by new machinery, new modes of manufacture, or sudden and extraordinary stoppage in demand—over which they have no control—should be provided for by the State until they have time to find new occupation. Sixth, all men or women, not otherwise provided for, who are disabled by disease or accident should be sup plied by the State with all the necessaries of a comfortable existence, while all destitute

children should become, not paupers, but the wards of the people. "All necessaries of life, such as wheat, flour, corn, all kinds of meats, coal and other Maine may buy his food as cheap as the man of Iowa, and the citizen of Iowa get his coal and other necessaries as cheap as the man of fruits of Florida and California as cheaply as the residents of San Francisco, and the people of Chicago get their fresh fish and oysters at the same prices as rule on the sea coast of Maine or Massachusetts; while all may travel from end to end of the Continent, as business or pleasure may require, at merely nominal fares. The poor and degraded classes must be raised in the scale of life by the application of strict and salutary laws, and the constitutionally vicious and criminal class must not only be restrained, but physically incapacitated from propagating their species, and despite all the political economists in the world, and in defiance of all the systems of Free Government ever devisedso? Let us all ask this question on our the only object of which seems to be to let the weak, the thoughtless, and the criminal do whatsoever seemeth good in their own eyes—the people will ultimately show that it

principles are at the bottom of it all.

industry. It was written in the early his. work neither should he eat." There has ing to brain and heart. Would not such been no repeal of that law, there should be considerations lead to greater effort to stay up none; and he who fights against it fights | his hands? against the very foundation principle of human society. Nothing could be fraught smallness and inexperience, or from age and with more dire consequences than its removal. With industry should go economy. | and trimmed, or the light which we should It should be the aim of every laboring man | give will be darkness, causing others to to bring his living expenses within the limits | stumble, perhaps fatally. Our watch, howof his income, with a margin of savings for ever good it may have been, if it has become a possible emergency. In the great majority | clogged with dust, will deceive, causing our of cases this is not a question of possibility so much as it is a question of will, a question | be taken to the watch-maker for repairs. Oh of persistent determination. The demands for a return in heart to God. Oh for a realiof fashion, luxury and pride, in almost any case, can more than consume the best wages | his deserted sanctuary. Oh for such believing a man can earn. On the other hand, very few men earn so little that some portion of | bless to the salvation of those who, surrounded their earnings may not be set aside from the daily necessities of life for a time of need. We repeat, this is not a question of possibility, it is a question of will. With industry of God," though generally applied to sinners, and economy should go temperance. Say what we will, intemperance is the great foe | That faithful voice is still calling, "Awake, of laboring men, and the prolific parent of hard times. "Our children cry for bread? was the motto displayed on the banners of a company of socialist picnicers in Chicago recently; and no wonder, for at the same picnic three hundred kegs of beer were consumed. As such things usually go, the price of the beer consumed on that single day would promptly exercised in the affairs of this life, have bought bread for that whole company sow as we shall wish to reap? God is waiting for a week. The worse-than-wasted money to restore and give the increase. recurrence. It aims to show, First, that the whole week's enforced idleness, if by any chance the business of their employers should make such idleness a necessity. A little arithmetic would suffice to show how much could be saved in a year by the laboring men of the country if they would but put in the savings-bank, or some other convenient place, the money they now spend annually for drink. The amount thus saved would be a surprise to every one, and would mitigate, more than most men think, the evils of hard

> If, then, these principles could be wrought into every man's plans and life-industry, economy, and temperance—the trades of the socialist and of the quack reformer would die together, and the possibility of hard times, if not removed altogether, would be reduced to a very small factor in human affairs. Any scheme which proposes to remedy the evil of hard times without recognizing these principles is justly doomed to failure.

Communications.

"OUR NEEDS."

My heart is burdened for the prosperity of our beloved Zion, which feeling has just been deeply intensified by visiting among the members of one of our once-thriving churches, where God's cause now sadly languishes. The the Hocking Valley; that the inhabitants of agonized cry of the heart was, can anything the New England States may purchase the be said or done to bring about a better state of things, when the RECORDER of October 29th brought that heaven-sent article, "What are the wants of our people, as revealed by the late Anniversaries." What a relief it was to find so exactly and impressively expressed what has long been the conviction resting with heavy weight on more than one anxious heart, that our great need as a people, is of deeper spirituality. No, brother, fear not that those timely words can be called cynical, when they are so evidently indicted by the blessed Holy Spirit. Would that all who have the paper would take it alone formation, so that if any of the ministering own." Last night the University Band, under before God, and read, and re-read, till fully brethren can be with us, they may be assured imbued with the same conviction. The text of the use of the house. of a stirring sermon once heard was, "And

bility of such a scheme, to say nothing of its awaking a glad re-echo in the courts above. injustice. It practically ignores all personal And that other great want of "the spirit of rights in property, and all personal responsi- unity of effort." With what overwhelming Government. What the country needs is, more sympathetic and less critical." May not more human machines, more government | divine power seal it to every heart. Ah, no, wards, but more men, men conscious of their | dear fellow-Christians, it is not that our personal responsibility, and of their personal personal preferences be gratified, nor even duty to themselves, to their families, and to that our judgment be deferred to, in the the government as its loyal subjects. There qualifications of those who minister to us in are, of course, combinations of circumstances | holy things. These trivial considerations which no wisdom can foresee and which no should be lost sight of, in the greater object power can prevent, which will produce, tem- that the cause of Christ be advanced. We porarily, hard times. The safeguard against | have prayed that wisdom from above might these times is with the individual, and not | direct our Boards, now let us act our faith, with the government. A few very simple by heartily co-operating with them, not forgetting to sometimes place ourselves in The first provision against hard times is imagination under the trials which the missionary must find so hard to endure, placed tory of the race, "In the sweat of thy face | amid surroundings similar to those in Ezekshalt thou eat bread," and in the New Tes- | iel's vision, with the discouragement of not tament times it was said, "If any would not | seeing the desired result of labors so exhaust-

Whether we are in churches weak from decay, let us not fail to keep our lamps filled selves or others to miss the train, and must zation of forgotten vows causing a return to prayer and earnest effort, as God can and will by professing Christians, are going to eternal ruin. Too much time has already been lost. The divine word, "Grieve not the Holy Spirit was primarily spoken to the Christian church. thou that sleepest, and arise from the dead; and Christ shall give thee light." "Who is on the Lord's side?"

Dear brethren and sisters, will we ignobly yield the field to the enemy, or will we not rather take our place among God's living hosts, and with not less wisdom than is so

EARNEST.

MISSOURI YEARLY MEETING.

The Annual Meeting of the Seventh-day Baptist Churches of Southern Missouri, wa held at Summerville, Oct. 1st-3d.

The meeting was called to order by the Moderator, and prayer was offered by Eld. W. Nash. Dr. Nash was elected Moderator, and T. G. Helm, Clerk.

S. W. Rutledge preached the introductory sermon, which was an able and interesting discourse, and was delivered with that power which is characteristic of the speaker.

The spirit of greater diligence in the discharge of all Christian duties was manifested throughout the business of the meeting.

Two sermons were preached each day and though the attendance was not large at th beginning, yet it increased each day through the exercises.

Dr. Nash delivered several highly instruct ive sermons which gave a new interest to the cause in this vicinity.

Among other matters, the following was

WHEREAS, the first day after the second Sabbath in January, 1886, is the time set apart for the election and installment of church officers, and for other important business of Providence Church; therefore,

Resolved, that we hereby give a general invitation to the brethren to be with us at that time.

We deem it right to state that we can see some good has been done, but how much eternity alone can show.

Our meetings were held in a school-house, in the evenings, the house being occupied by school during the day-time which, to some extent, made against the interest of the cause. We wish it understood by the brethren that we have the privilege of holding any religious exercises, Sabbath-school, or other meetings relative to the Seventh-day Baptist cause, in this school-house at any time when not conflicting with school. I give this in-

all the people said amen! and praised the Outlook and visiting ministers only needs Lord." If all would respond by carrying out proper cultivation to insure a good harvest evening, 19th inst., by the Ladies' Chorus those valuable suggestions, the result would in due season. The rooting up of the stones Class, under the direction of Prof. Williams;

out of the vineyard must be done before the crop is ready for harvest.

Being hopeful, we look forward to the future when a glorious time will be realized by the friends of God's truth in these ends of the T. G. HELM.

SUMMERVILLE, Mo., Nov. 1, 1885.

A SABBATH WITH THE JEWS.

Brother Geo. H. Babcock spent last Sabbath with us in Chicago, and the day was given to attending the services of the K_0 . heleth Anshe Maarab (Congregation of the men of the West) synogogue, and our Sabbath Mission-school.

The sermon at the Jewish church was in

English, and also a part of the other services. The Rabbi defined the position of the Jewish people in the world to be more important than the old Jewish nation, being a people without a civil government, and possessing no lands, but scattered broadcast over the earth, making their influence felt wherever civilization bears sway. He said that true Judaism was not only obedience to the written word of the Bible and the Talmud, but included the spirit of loyalty to God, which would work out, in the lives of the Jews, good-will toward him and humanity. Not all the good in the world comes from the Jewish religion, for the Greeks had a genius for painting and sculpture, and other nations have also their genial lines of culture, which have been a blessing to mankind. The religious development of the Jews was also traced to a genius which is inherited from the prophets of old. The spirit of this religion is to make men better in life, and stronger in work, to develop a character of loyalty to God, and to confirm a hope of eter-

As we listened to this discourse, the fact that this people reject the Christ whom we Christians believe to be the promised Messias, for whom the Jews are still looking, caused us much pain, and the question again stared us in the face, "How shall the Jews be led to accept Christ?" With all their wealth and learning, they seem to have but little spirituality; and the sermon, in this respect, was an example.

Our mission-school, on the same day, was more than usually-wide awake on account of the entertainment that was to come off in the evening. The lesson, "The Story of Jonah," was explained to the children by Bro. Babcock, with a black-board exercise, teaching the truth, "Thou God seest me."

As the eye in the picture upon the blackboard looked towards every one who saw it, so the eye of the Lord is upon all his creatures. The children were much interested, and will remember the story.

In the following evening, the school gave a public entertainment. Col. Clarke kindly postponed the usual Gospel Meeting, and gave our school the use of the mission rooms. About three hundred were in attendance, consisting largely of present and former scholars of the school, and their friends. The committee, consisting of Miss Ella Covey and Mrs. May Ordway Maxson, who had in charge the entertainment, had done the work so thoroughly that the superintendent and teachers were most happily surprised in the character of the entertainment. For one and one-half hours, songs, declamations, and dialogues were rendered by the children to the enjoyment of all, and especially to the band of teachers who have so steadily labored for three and one-half years in the ORDWAY.

CHICAGO, Nov. 12, 1885.

Home Mews.

New York.

Snow fell last night and to-day to a sufficient depth to make coasting lively on Terrace Avenue, and on some portions of Main street. The snow continues to fall.

At an adjourned public school-meeting last evening it was decided that the scheme for purchasing the old gymnasium and converting it into a school-building for the primary department was not the best thing to do, and a committee was appointed to get plans and estimates for a new building.

We are highly favored with concerts and other first-class entertainments-"all our the leadership of C. M. Post, assisted by several vocalists, and by Mrs. Alberti, elo-The good seed of truth sown here by the cutionist, gave a delightful entertainment. Another concert is announced for Thursday scriptive legislation of our government It does not require any very profound po- be such a volume of praise as we are unac- and thistles, and the casting of the stones from all of which it may be rightly concluded

having quite a boom. Speaking of music remind new organ for the church ha and it is expected that it will the first of January, 1886. Nov. 15, 1885.

that musical matters at the

ALFRED.

The friends of Thomas wife made them a very hap the evening after the Sabb 1, 1885, it being near the t versary of their marriage. were present, who, of cor brought and served a very n brought also gifts for the har able for the occasion, and wh them of dear friends more pr ver and gold. When they w the other room and a pres gifts were made, it did us go big tears roll down the chee Bro. Davis say, in broken acc say something if I could." ed that his tears expressed th quent than words could spe evening passed pleasantly, profitably.

WOLCOTT. From a letter just receive

Campbell, I gather the follow cerning the Sabbath-keepe which will undoubtedly inte ers of the SABBATH RECOI will state that Eld. Campbel resident of Wolcott, where his son, Wm. P. Campbell, law, Delos C. Whitford, clotl for several years past. T meetings at the house of Eld twelve successive Sabbaths rupted about two weeks a sickness of Eld. Campbell, an ford and wife. Several of t influential citizens, have meetings. Eld. Campbell p sermon each Sabbath, and he the last occasion eleven person the preaching. They expect meetings next Sabbath.

In order to hold up their li keepers in the community, ganized themselves into what Seventh-day-Sabbath Baptist ciety of Wolcott," Eld. Camp 85th year) pastor; D. C. Wh Wm. P. Campbell, clerk; Mr. ford, treasurer. They are lo to the organization of a church

Wolcott is a small village in N. Y., and on the line of the division of the Rome and V road, near the southern shor

Let us pray for the Sabbat cott, and for the little ban tives of Sabbath truth there.

LEONARDSVILL The writer spent last Sa church at Leonardsville, a meeting of more than ordina husband and wife were adi church; the former by letter by baptism. The wife was Sabbath several years ago. sermon, the hour was spent which, in number and hea truly refreshing; and this, impressive services at the many with the desire for t such seasons of revival power

ALERED CENTRE, N. Y., Nov. Wisconsin.

ALBION. With few exceptions, it is and of a fair degree of prohere. The weather continu very cold yet. Farmers are with their Fall work; mor scarce, and we occasionally said about "hard times." erally appear comfortably cla have plenty to est.

Spiritually, we are trying own;" and have reasons to b advances have been made. last Sabbath afternoon was enant meeting and it was than usual interest to those it was to be present and feast. Last Sabbath our reg service was a time of refresh while we thought of him, deemed us by his blood," at to commemorate his death in of his own appointed ordinar

Our Sabbath-school conti the usual amount of interest We are still puzzled with question, "How to enlist and men in the Sabbath-school."

Our school is prospering a

he vineyard must be done before the eady for harvest.

hopeful, we look forward to the futn a glorious time will be realized by ids of God's truth in these ends of the T. G. HELM.

BVILLE, Mo., Nov. 1, 1885.

A SABBATH WITH THE JEWS.

er Geo. H. Babcock spent last Sabh us in Ohicago, and the day was attending the services of the Ko-Anshe Maarab (Congregation of the he West) synogogue, and our Sabssion-school.

ermon at the Jewish church was in and also a part of the other services. bi defined the position of the Jewle in the world to be more important old Jewish nation, being a people a civil government, and possessing , but scattered broadcast over the sking their influence felt wherever on bears sway. He said that true was not only obedience to the writof the Bible and the Talmud, but the spirit of loyalty to God, which ork out, in the lives of the Jews, toward him and humanity. Not ood in the world comes from the eligion, for the Greeks had a genainting and sculpture, and other have also their genial lines of cultch have been a blessing to mankind. gious development of the Jews was ed to a genius which is inherited prophets of old. The spirit of this s to make men better in life, and in work, to develop a character of God, and to confirm a hope of eter-

istened to this discourse, the fact people reject the Christ whom we s believe to be the promised Meswhom the Jews are still looking, much pain, and the question again in the face, "How shall the Jews be ccept Christ?" With all their nd learning, they seem to have but rituality; and the sermon, in this was an example.

ission-school, on the same day, was tainment that was to come off in ing. The lesson, "The Story of was explained to the children by cock, with a black-board exercise, the truth, "Thou God seest me." eye in the picture upon the blackked towards every one who saw it. of the Lord is upon all his creahe children were much interested. emember the story.

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highly favored with concerts and class entertainments-"all our t night the University Band, under ship of C. M. Post, assisted by calists, and by Mrs. Alberti, elogave a delightful entertainment. encert is announced for Thursday 9th inst., by the Ladies' Chorus er the direction of Prof. Williams; which it may be rightly concluded

that musical matters at the University are efficient management of the present faculty. having quite a boom.

new organ for the church has been bought, the first of January, 1886. Nov. 15, 1885.

The friends of Thomas H. Davis and wife made them a very happy surprise on the evening after the Sabbath, November 1. 1885, it being near the twentieth anniversary of their marriage. Some over fifty were present, who, of course, not only brought and served a very nice supper, but brought also gifts for the happy couple suit able for the occasion, and which will remind them of dear friends more precious than silver and gold. When they were invited into the other room and a presentation of the gifts were made, it did us good to see the big tears roll down the cheek, and to hear Bro. Davis say, in broken accents, "I would say something if I could." He was reminded that his tears expressed thanks more eloquent than words could speak. Thus the evening passed pleasantly, and, we trust,

From a letter just received from Eld. A. Campbell, I gather the following items concerning the Sabbath-keepers in Wolcott, which will undoubtedly interest many readers of the SABBATH RECORDER. First, I will state that Eld. Campbell has become a his son, Wm. P. Campbell, and his son-inlaw, Delos C. Whitford, clothiers, have lived for several years past. They have held meetings at the house of Eld. Campbell on twelve successive Sabbaths, until interrupted about two weeks ago by a severe sickness of Eld. Campbell, and of Bro. Whitford and wife. Several of their neighbors, influential citizens, have attended these meetings. Eld. Campbell preached a short the preaching. They expect to resume their united with the church. meetings next Sabbath.

In order to hold up their light as Sabbathciety of Wolcott," Eld. Campbell (now in his 85th year) pastor; D. C. Whitford, deacon; Wm. P. Campbell, clerk; Mrs. D. C. Whitford, treasurer. They are looking forward to the organization of a church.

Wolcott is a small village in Wayne county, N. Y., and on the line of the Lake Ontario division of the Rome and Watertown Rail-

road, near the southern shore of the lake. Let us pray for the Sabbath cause in Wolcott, and for the little band of representatives of Sabbath truth there.

LEONARDSVILLE.

meeting of more than ordinary interest. A husband and wife were admitted into the church; the former by letter, and the latter such seasons of revival power. J. B. C.

ALERED CENTRE, N. Y., Nov. 12, 1885.

Wisconsin.

very cold yet. Farmers are much delayed with their Fall work; money seems to be scarce, and we occasionally hear something said about "hard times." But people generally appear comfortably clad, and seem to

have plenty to est.

Spiritually, we are trying to "hold our own;" and have reasons to believe that some advances have been made. One week ago last Sabbath afternoon was our regular covenant meeting and it was a time of more than usual interest to those whose privilege it was to be present and partake of the feast. Last Sabbath our regular communion service was a time of refreshing to our souls, while we thought of him, "who hath redeemed us by his blood," and as we sought to commemorate his death in the observance

of his own appointed ordinance. Our Sabbath-school continues with about the usual amount of interest and attendance. We are still puzzled with that perplexing question, "How to enlist and hold our young

men in the Sabbath-school." Our school is prospering finely under the ing of the Legislature.

There are now 73 pupils enrolled, a number Speaking of music reminds me that the equal to that of two years ago, when it was thought that the enthusiasm of reopening and it is expected that it will be set up about | the academy had more largely drawn upon the patronage of the people than could have been done under the ordinary circumstances. We are much pleased with the new additions to our faculty, and believe them well fitted for their work.

Minnesota

DODGE CENTRE.

We have had a very nice, warm Fall, with but very little rain, and as a consequence the farmers have their "Fall's work" nearly

Our ranks have been weakened recently by the removal of several families to other localities. Deacon C. Hubbell, and Russell Thompson, with their families, have moved to Cartwright, Wisconsin, expecting to make that their future home; Deacon H. C. Severance and family have gone to Flandreau, Dakota, expecting to remain there; and Deacon Geo. W. Hills and wife have gone to Alfred Centre, New York, in order that he may attend school, preparatory to entering clence. the gospel ministry. We deeply regret having so many of our brothers and sisters leave us, and shall greatly miss their Christian influence; but we trust they will be of great service in helping to build up the Master's cause wherever they are, and we hope and pray that we who remain at home may be resident of Wolcott, where the families of guided by the unerring counsel of the Lord, and that the church here may be built up and become like a city set on a hill which cannot be hid. We believe here is a good place for Sabbath-keepers, who wish for a home in the West, to locate, and we would advise any one going West to come this way and see the country for themselves.

The recent session of the Semi-annual Meeting, which was held here, resulted, we trust, in much lasting good. Backsliders sermon each Sabbath, and he writes that on were reclaimed, and on the following Sabthe last occasion eleven persons spoke after bath three happy converts were baptized and

We very much desire that the indebtedness of Our Sabbath Visitor shall be keepers in the community, they have or- liquidated, and we, as a church, are going to ganized themselves into what they call "The try to do our share toward raising the re- by the conseratives to contest South Tyrone, Seventh-day-Sabbath Baptist Religious So- quired amount. L. B. E.

Texas.

ROSE HILL

from us again, I send a short communication. Some time ago I got in communcation with Bro. J. F. Shaw. I went to see him, preached six times at Texarkana, and united with the church. I shall never forget that time, for I have been alone for almost ten years, having been cast off for preaching the Sabbath of the Lord. I had The writer spent last Sabbath with the never met any that believed as I did until I authorities permit them. church at Leonardsville, and shared in a met the Seventh-day Baptists at Texarkana, Arkansas, and I found that I was one of them.

Afterwards, Bro. Shaw came to Texas and preached a week, and we organized a church by baptism. The wife was a convert to the at Rose Hill, in Dallas county. Our little Sabbath several years ago. Instead of a church is still holding to the truth, though sermon, the hour was spent in testimonies, one has fallen away; but thank God, others which, in number and heartiness, made it are coming out on the blessed Sabbath of truly refreshing; and this, followed by the our Lord. Some three more are on the impressive services at the river-side, filled | Lord's side; one is waiting for baptism, which many with the desire for the repetition of will be administered at our meeting on Sabbath, November 1st.

Our State is large and full of souls. Oh, that I had a support for my family. would never leave the field as long as I lived. I hope that it will please the Lord With few exceptions, it is a time of health | that I shall be permitted to bear witness to and of a fair degree of prosperity with us the truth in many places and to much peohere. The weather continues wet, but not | ple, for the burden of souls rests heavy on

> I received a letter to-day from Bro. S. D. Allen, at Arlington, Texas. He says that country over the Sabbath, but no preacher. Bro. Allen will meet with us in November, for the first time. Pray for us, brethren, that we may walk in the steps of our Master. FRANK M. MAYES.

MESQUITE, Texas, Oct. 29, 1885.

Condensed Mews.

Charles Crocker, vice-president of the Southern Pacific railway, has donated \$31,-Francisco, Cal., for the construction of their

The advisement of the last Grand Jury. in Philadelphia, that the whipping-post be set up for wife-beaters, is generally commended, and it is probable that a bill to that effect will be introduced at the next meet-

The body of Mrs. J. W. Taylor, who died six years ago, at Louisville, N. Y., was recently removed to a new cemetery, and was found to be completely petrified. Every feature was well preserved and life-like.

A deed, transferring the Rochester & Pittsburg railroad, extending from Adrian to Irelin, to the Buffalo, Rochester & Pittsburg road was filed Nov. 12th. Consideration, \$10,000.000.

The returns of the recent election have been canvassed in the various counties of Dakota. The figures show a plurality of 4,000 in favor of making Huron the new State capital. Prohibition is carried. Minority representation is lost.

The Secretary of State has received the following cablegram from Minister McLane at Paris: France, Greece, Italy and Switzerland have renewed the monetary convention for five years, silver coins redeemable in gold, no additional silver coinage permitted, convention open to Belgium.

The boycotting of Kaufman Bros., clothiers, Pittsburg, Pa., which has been in progress for some time, because they had refused to employ union labor, has assumed a new form. The firm had placed signs in the street cars, and the workingmen made an attack on the drivers and conductors to compel them to remove them. The indications are that there will be serious trouble, as some of the drivers refuse to take out the cars, apprehending vi-

Dr. McConnell, who was commissioned by the Catholic plenary council at Baltimore to bear the decrees formulated by that body to the Pope, has returned. He said that there was nothing in the decrees of a radical or political nature. The Catholic church was not the follower or supporter of any political party. The decrees dealt solely with family matters, so to speak-matters inside of the catholic church. Their ultimate purpose was to further a broader and more plentiful and may be of interest for reference: diffusion of the benefits of Christianity.

Foreign.

Servia has declared war against Bulgaria, and England has declared war against Bur-

It is not known in official circles at Madrid that America and England have claimed damages for injury to their subjects on the Caroline islands.

M. Nelidoff, the Russian ambassador, has been ordered by his government to press the demand of Russia before the conference for the immediate disarming of Servia, Greece and Bulgaria and the deposition of Prince

Captain Maxwell, leader of the famous expedition to relieve Boycott, has been selected Ireland, for the House of Commons. Sull van, M. P., lord mayor elect of Dublin, will be the nationalist candidate.

The Pope has written an encyclical letter not an article of faith. He condemns the Thinking the brethren would like to hear liberty of the press and universal suffrage, and urges the Catholic press manfully to combat the growth of error and impiety.

Mr. Pendleton, the United States Minister to Germany, has protested to the German government against the explusion of five German Americans from the island of Foley. This expulsion took place under a law of 1841, which has been revived, and which does not allow foreigners to settle or even to live temporarily at a place unless the local

The ambassadors of the powers at Constantinople have reached a unanimous decision recommending a complete autonomy of Bulgaria and Eastern Roumelia. The resolution by which the union of the two states was affected is recognized as a "fait accompli." The Russian demand for the removal of Prince Alexander is agreed to. The respective governments have still to ratify these conclusions. British opposition to the removal of Alexander was overcome by an offer of the vacant throne to Prince Henry, of Battenburg, Alexander's younger brother, the husband of Princess Beatrice and son-in-law of the queen of Great Britain. Germany objects to Prince Henry and might consent to the substitution of Prince Louis, Alexander's elder brother, now in the British navy, and the latter is regarded as the probable choice of the Roumelists.

In Plainfield, N. J., Nov. 11, 1885, by Rev. A. H. Lewis, D. D., DAVID E. TITSWORTH and E. MIN-NETTE POTTER, daughter of C. Potter, Jr.

At the home of the bride's parents, in Albion, Wis., Oct. 28, 1885, by Eld. S. H. Babcock, assisted there is a great interest in that part of the by Prof. S. L. Maxson, Mr. D. F. WHITFORD and Miss Emma J. Babcock, all of Albion.

In Walworth, Wis., Nov. 11, 1885, by Rev. A. McLearn, Mr. D. W. Mulford and Miss Emeline SMITH, both of Walworth.

In the City of New York, Nov. 4, 1885, suddenly, of apoplexy, ELLEN D., widow of the late Lieutenant Henry C. Maxson, in the 59th year of her age. Many readers of the RECORDER will remember Lieutenant Maxson as a son of Wm. B. Maxson, D. D. In 1865, he was the chief engineer on the United States warship Alabama, on which yellow fever broke out while the vessel was at Cuba. His assistant engineers all died with the disease while the vessel was en route for New York. He himself was finally attacked, and though suffering Southern Pacific railway, has donated \$31,- with the fever, took charge of the engines into 000 to the Boys' and Girls' Aid Society of San quarantine, where he died. Interment at Plainfield,

In the town of Henderson, Jefferson Co., N. Y. Nov. 8, 1885, Mrs. Esther Cagwin, aged 73 years, 6 months, and 28 days. Her husband died many years ago in Verons, where they then lived, leaving to her the care of the children to whom her life was devoted. She was an industrious toiler, a devout and faithful Christian, an affectionate mother, and a warm friend. Many besides her children can bear testimony to her unselfish life of service. She

was always ready to respond to the calls of the suffering, and for many years much of her time was spent in caring for the sick. Indeed, when taken with her last illness (pneumonia), she was away from home ministering to the aged and infirm: Though suffering much during the last few days, her faith was strong in God. She leaves a large circle of relatives and friends who sympathize and mourn with the bereaved children. She had long been a member of the First Verona Church.

In Albion, Wis., Oct. 30, 1885, of consumption, MATTIE, wife of F. M. Webster. Just three months before the day of her death, she became the wife of him whom she has left to mourn in sadness her early departure. Her friends entertain the hope that she rests with the Lord.

Sister Dorothy Jane Kelly, wife of Bro. M. B. Kelly, Jr., departed this life on the morning of Oct. 14, 1885, in the 21st year of her age. She was a daughter of Eld. Robert and Minerva Lewis. She was converted in July, 1879, and, with nine others, was baptized by Eld. M. B. Kelly. In August, 1884, she was united in marriage to M. B. Kelly, Jr., by the writer. Her sickness lasted only five days. Her funeral was attended by a large concourse of sympathizing friends. The services were conducted by the writer, and her pastor, M. B. Kelly, made some very timely remarks. The bereaved husband bore in his arms to the funeral, and thence to the home of his father (for his own home was now broken up), a little daughter, OLIVE PEARL, who followed her mother to the better land two weeks later, being a little more than three

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending November 14th, reported for the RECORDER, by David W. Lewis & Co., Pro-duce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

A quart of milk weighs 2.14526 pounds, and 46.6143 quarts are equal to 100 pounds of milk. Four pounds of butter are reckoned as an average season's make from 100 pounds of milk, and 10 pounds of cheese are commonly so estimated. Calculated, therefore, upon this basis, the following table shows approximately the value of milk in 100 pounds and in quarts, and also in butter and cheese,

of milk per Equals cents Equals cents Equals cents in quarts. in butter. in cheese. 40......35..........14

BUTTER.—Receipts for the week, 32,916 packages; exports, 1,577 packages. It has been a hard week on butter, and the receipts especially of New York State dairies have quite generally gone into store. The market is demoralized as to price, and especially demoralized and broken up as to quality of the private dairy make, and is finally utterly confused and confounded by the plentiful offerings of all manner of substitutes of all sorts of qualities at all in which he says that civil government is kinds of prices. The finest fresh Western corn-fed creamery butter sells at 27@28c., and the product of some Winter-make near-by creameries has brought 30c., and some fancy private dairy last week's make may bring 25c., and these kinds are salable. Early butter and common dairies are very dull, and are offering here at 14@16c., and are being mostly car-

ried over unsold. We quote: Fine. Faulty. Creamery make..... -@28 New State dairy fresh. 28@25 20@22 16@18 Dairies entire...... —@20 Summer firkins...... 19@20 16@18

CHEESE.-Receipts for the week, 31,748 packaages; exports, 8,944 boxes. The market was dull and hard all the week. At the close there was giving way of about 1c. on part of receivers, and some sales mostly to home trade at 91@91c. for strictly fancy white September, and 91@91c. for colored. Exporters have taken some lines of sweet skimmed cheese at 3@4c., and night milk skims at 41/05/05/1c. We quote:

Fancy.

Factory, full cream.. 91@ 91 81@91

Fine. Faulty.

6 @ 8

Skimmed...... 6 @ 7 4 @5 2 @ 3 Eggs.—Receipts for the week, 13,517 barrels. and 5,136 cases. All fresh-laid stock was quick taken at an advance of fully 2c. per dozen. We POULTRY AND GAME.—Dressed poultry is selling well at the close. We quote:

fowls, per 1b...... 8@10 geese, per fb. 8@10

 Venison, saddles, per lb.
 12@18

 "whole deer, per lb.
 9@10

 Quail, per doz......\$1 50@\$2 00

GREEN APPLES.-A large proportion of the receipt this week were inferior stock, and sold at a wide range in price, say \$1@\$1 50 per barrel. All prime stock is firmly held, and although trade was

QUINCES.—We quote: Apple, per bbl......\$4 00@\$5 00 Breswax.—We quote: Southern, worth per 1b...... 251@26 BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission. Cash advances will be made on receipt of property

where needed, and account of sales and remittances for the same sent promptly as soon as goods are hold. We have no Agents, make no purchases whatever foour own account, and solicit consignments of prime

quality property. DAVID W. LEWIS & Co., NEW YORK.

LETTERS.

J. F. Hubbard 2, H. D. Clarke, L. Coon, E. M. Brant, L. E. Hummel, Geo. H. Babcock, Griffin & Son, Marvin Oil Co., C. M. Kenyon, P. F. Randolph, L. B. Davis, C. E. White. J. A. Potter, A. K. Earle, L. M. Allen, J. B. Clarke, G. D. Clarke, A. B. Prentice, E. D. Richmond, Mrs. M. F. Wilkinson, L. C. Rogers, H. P. Burdick, D. A. Stebbins, Alling & Cory, P. L. Clarke, W. L. Clarke, W. L. Bowler, A. H. Lewis 2, W. C. Daland, Mrs. P. J. B. Wait, Mrs. I. F. Kenyon.

RECEIPTS.

All payments for the Sabbath Recorder are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

Caroline E. White. Plainfield. N. J., \$5 00 41 39 Mrs. Mary F. Reynolds, Verona, N.Y., 2 12 42 52 Rhoda Maxson, West Edmeston, Mrs. M. E. Crandall. " Nathan Burch, South Brookfield, 4 00 41 52 2 00 43 39 F. A. Graves, Adams Centre, Mrs. Amos Williams, ' Mrs. Ida F. Kenyon, Alfred Centre, Mrs. M. F. Wilkinson, Oswayo. Pa., 2 00 42 52 1 00 42 11 J. M. Batten, Lost Creek, W. Va., L. A. Bond, 2 00 Mrs. Mary A. Davis, Salem, 2 00 41 52 C. G. Davis, O. G. Crandall, Utica, Wis., 42 46 2 00 James P. Coon, Clayton, Minn., C. M. Kenyon, Cummings, Kan., 1 00 42 20 2 00 41 52 C. L. Ruediger, Ridgeway. 2 00 42 52

HELPING HAND P. L. Clarke, Milton, Wis.,

1886.

Harper's Magazine. ILLUSTRATED.

The December Number will begin the Seventysecond Volume of HARPER'S MAGAZINE. Mrs. Woolson's novel, "East Angels," and Mr. Howell's 'Indian Summer"—holding the foremost place in current serial fiction—will run through several numbers, and will be followed by serial stories from R. D. Blackmore and Mrs. D. M. Craik. A new editorial department, discussing topics suggested by the current literature of America and Europe, will be contributed by W. D. Howells, beginning with the January Number. The great literary event of the year will be the publication of a series of papers—taking the shape of a story, and depicting characteristic features of American society as seen at our leading pleasure resorts—written by Charles Dudley Warner, and illustrated by C. S. Reinhart. The MAGAZINE will give especial attention to Amercan subjects, treated by the best American writers, and illustrated by leading American artists.

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class hotel, where he can get a meal to suit his epicurean tastes.

Palma Sola possesses the largest store in Southern Florida, with saw-mill, furniture manufactury, packing houses, warehouses, churches school-house, post-office, stores, beautiful residences, and a large wharf at which ocean steamers arrive daily from Tampa.

Warren Leland, Jr., of "Long Branch" fame, has secured a location at Palma Sola for the erection of a win ter resort. The prediction is a safe one, based as it is upon the natural advantages and attractions of the place, that he will make this the "LONG BEANCH" of Florida, and other large hotels will be built.

With the completion of the railroad, this will be the ter minus, and the direct route to Havana, Cubs. Lots will double and quadruple their present prices. Now is the time to buy.

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John S. Beach, Esq., Prest. Prairie City Bank, Terre
Haute, Ind.
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Nork, N. Y.
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host of others.

"LEAD ME, O LORD."

BY THOMAS MACKELLAR.

Build up, O Lord, a rampart wall Along my way; The heights and depths my heart appall, Be thou my stay.

Whene'er the road be rough and steep, And I, footsore, Over the rocks but slowly creep. Give strength the more.

When noon shall pour upon my brow Its burning heat, Beside the shadowing rock guide thou My faltering feet.

When lost amid a tangled wild Of fear and doubt, Good Shepherd, seek the erring child, And lead him out.

The fruit of earth's forbidden trees Let me not taste; Nor lag, nor lie in bowers of ease, When I should haste.

Let me not loiter on the edge Of any sin; Lest, dallying on the slippery ledge, My feet slide in.

When I come near—all worn and scarred— Thy mansions blest, Then, Saviour, let me find unbarred The gate of rest.

Among the multitudes that throng The holy place, Be mine to sing, in loving song, Thy sovereign grace. The Presbyterian.

IN THE WHEEL HOUSE.

the hurricane deck. The lad turned a pale, inflicted upon others. smile, said:

no admittance here.

soul.

offense could be taken.

as my eyes lit upon your face I knew you were running away from home."

ing away of the head, and a quick, gasping that would ever be to me what it was to sigh which sounded forlorn from one so strike that one remaining match and open

"And I wouldn't be afraid to wager this and more than that, as kind and loving, a mother as ever drew breath. You wonder how I know all this," the man continued, "but you carry your mother about in your and a moment afterwards my eldest brother face, my lad, and your eyes are a bad give- and a friend rushed in and discovered me. away," he added with a smile. "Now I am going to tell you a story. You are about utterable agony to the coffin. sixteen, I take it? Yes, I thought so. Well I was a year older when I concluded I knew swer; and that was the last I knew for sevmore than my mother and all the rest of eral days. my relations, and skipped, just as you have. a fool, and so are you. There is no necessity of entering into particulars, but I was jealous of my older brothers, and made myself believe that they were in collusion to keep me out of money that honestly belonged to me. I wanted some of the property that was eventually coming to me to travel with. sympathy with them made me desperate. the next trip. What do you say?" Well, one rumpus followed another, my

cy to the winds, and ran away.

to make in this yarn, my lad, and which I would give a good many dollars to impress upon others, is, that any fellow with a grain of honest love for his mother in his heart is pretty sure to have something to regret as long as he lives if he hurts that mother by doing what you and I have. In a moment of anger we say to ourselves, no one cares for us and we care for nobody, and then some awful trouble comes along, and we find too late that we have only deceived ourselves. Now I tramped up and down the earth for six months without sending a line home, or hearing a word from home, and at last there came a day when sickness from exposure and labor beyond my years and my strength drove me back. But not to stay or make myself known to any one, but to take—or, I would rather say, steal—some money, or some valuables which I could convert into money, to bridge over the present emergency. You had no idea that you were talking with a man that had been attempted like that, eh? Well, I said to myself that I was simply taking a small share of what was mine by right. There was \$10,000 held in trust for me, and it was a great pity if I could not have enough of it to purchase food and medicine. I will

do myself the credit to say that there did not

"It required no skill to let myself into my mother's house. To slip the catch from one of the back parlor windows was the work of a moment. My mother always kept her money in a desk in the sitting-room adpropriating the money. Great heavens! It charge. makes my blood run cold as my thought goes back to the horrors of that night. As I softly raised the window and crept into the well for that—and I was never in my life | the pier. very much afraid of anything or anybody. and could have reached them by a couple of | guardian. steps, but how to take those steps was the question. At last, by a supreme effort of the will, I groped my way to the mantlepiece. There were two matches in the box. I struck one, and my hand shook so that I about me. But it lasted long enough, my lad, to show me a sight which nearly killed | me on the spot. Just in front of me by the folding doors was a coffin, and I knew then that it was the presence of death in the room that had sent such a chill to every fibre of my being. At this crisis, my boy, I realized the criminality of my conduct to the fullest extent. In some form or other it always comes home to everybody but the most hard-"You might as well come inside here, ened and depraved, and it's my opinion that years. Johnny," said the pilot of one of our large | somewhere, sometime, even these are brought | steamboats to a boy who stood shivering on to an understanding of the torture they have

anxious face, and with a pitiful attempt at a | "I must look and see what face it was shut away from sight in this narrow bed; "Thank you, sir, but I thought there was | but how could I? They tell us that in great crises people sometimes have a quick and "Oh, once in a while we let a friend in," awful glimpse of all they have done in their said the rilot, kindly, and with a sweeping lives. I seemed to remember everything glance that took his companion in from top to | my mother had ever said to me, all her toe and seemed to penetrate to his inmost | kisses, her tears, the prayers I had said at her knee, all my own heartlessness, every "Where're you bound?" he continued, | mean and cruel word I had ever spoken, with a hearty brusqueness from which no every single act of disobedience. I had come to-night to rob her, and had found "I don't know, exactly," the lad answered. her in her coffin. But perhaps it might not "I'm going to Boston first, that is—" be. It was not impossible that some one "Yes, that's about what I thought," the else in the house could have died, I told mypilot interrupted, "if you can manage to get | self. But no! Some agonizing intuition there. Let me tell you something, my boy. seemed to tell me that it was my mother, A man in my position has every opportunity and I had killed her. God forbid, my lad, with this terrible experience! I have faced some dangers since, been in some tight ly half of the lost time had been regained. The only response to this was a hasty turn- places, but there is nothing seen or unseen that coffin lid. With a desperation which no pen or tongue can describe, I forced myself steamboat that you have got a mother living | toward the folding doors, and then, after a pause in which the beating of the heart sounded in my ears like the roar of artillery, I ignited the match and raised the lid, but his eyes fixed on the waste of water before the little blaze only flashed out for a second, him, and his steady hands guiding the leaving me in total darkness again. Then great craft with perfect ease and precision; the lid fell from my hand with a sharp click,

"'Alive and well,' was the joyful an-

"' Mother?' I gasped, pointing in my un-

"The poor lifeless body that had shown You feel that you have been the victim of me where I stood in reference to my mother, injustice, and all the right in the universe is as well as in the category of crime, was on your side. That was my case, but I was that of a distant relative who had fallen ill and died at our house.

"I made a clean breast to my mother, and she forgave me, and loved me and petted me as only mothers know how to do. And now, my boy, I want to ask you to go home with me to-morrow and see my mother, the loveliest old lady on the continent, and let I was wild to see the world, and the ridicule | me telegraph to your mother in the morn- | lies. of my brothers and my mother's apparent | ing, and then you can go back with me on

"I'll do it, sir, and may God bless you for mother all the time trying to show me how | your kindness!" the boy answered, wiping unjust and ridiculous my demands were, awar for the first time the tears that had until one day I threw all affection and decen- rolled down his face like rain during the telling of this true and tragic story.—Eleanor "Now the point that I particularly want | Kirk, in Boston Budget.

WATER LILIES.

BY FORREST CRISSEY.

It was a bright morning early in the Sum-A restless crowd was fast gathering on the

arrival of the early boat for Fairpoint. Porters and baggagemen pushed one here and there with their trucks loaded with trunks and valises, which were tossed about

Jamestown pier, anxsously awaiting the

in reckless confusion. Do you like to study character? Then let us stand for a moment and watch the varied faces in that shifting crowd!

There is a group of tittering girls just escaped from boarding-school who are fairly overflowing with fun at the prospect of week's romp in the woods of Chautaugua; and yonder, dressed in seedy black, is an elderly clergyman, from some poor country parish, holding in his hand a small "grip sack," which has the same thin, hungry look of its

But, to resume the past: At the extreme

then, and that in every other respect I was | who at once attracted my attention—a little,

pale-faced girl and an elderly gentleman. eight years of age, yet the pale, exquisitely thou canst not see, for the mists of strife and chapters of the Koran; then he declares his lined face and deep blue eyes told of a sor- error that veil its form from thee. Then is belief in God, the angels, the scriptures row strangely pathetic in one so young. The the hour for waiting on him to guide thee gentleman, too, had a look of settled sadness | right; then is the time for singing, "The joining her bed-room. I had written a note | which seemed to deepen as his restless eyes | Lord shall be my light." to leave there, telling her my reasons for ap- | fell upon the thoughtful face of his little | Oh, trust thyself to Jesus in bright and is the Apostle of God."

But suddenly the whistle sounded, the "Chautauqua" swung grandly around the room I was struck, it seemed to me, with wooded point which jutted into the lake, and kings the chill of death. I had no fear of being | porter, preacher and child were lost in the caught—I knew the ways of the house too common mass that crowded to the edge of

In a moment more the music ceased with It was a chill that seemed to strike clear a swell, the cables were swung over the huge through me, causing my teeth to chatter and | spiles, and the steamer lay at the wharf with | rest." my heart to feel like a lump of ice in my planks laid ready for the crossing of passenbosom. These were novel sensations, and I gers. Soon the captain sang out, "All tried with pain, no power for prayer, the house, or a field, or a well. tried to analyze them, but it was of no use. aboard!" The band struck up, and the only thought how to endure the strain. Then I found that I literally did not dare to move steamer puffed away toward the opposite is the hour for resting in his perfect love for settled, the priest requests the bride's attorhand or foot in this awful blackness. I end of the lake, bearing on its deck our thee; then is the time for singing, "He ney to take the hand of the bridegroom, and knew where the matches were formerly kept, | little, pale-faced child and her watchful | thinks, he prays for me."

ville pier that morning, John Barry was utter helplessness. Then is the hour for her had such a dowry settled upon her. Do walking rapidly toward it, thinking how he proving his mighty power in thee; then is you consent to it?" To this the bridegroom had been engineer ever since the Chautauqua | the time for singing, "His grace sufficeth | replies: "With my whole heart and soul to was built—the very Summer that he mar- me." was afraid it would go out before I could look | ried pretty Molly Davis and left off the drink, and, indeed one might think it hard to tell of which he felt proudest, Molly or the spare neither.

> "Hello, old boy!" exclaimed some one behind him, as he laid a friendly hand on his

soon recognized the stranger as an old school-mate whom he had not seen for some time for singing, "I have my Saviour still." The festivities of the marriage usually last years.

Oh, trust thyself to Jesus when flesh and three days and three nights, and precede and

his friend that he did not notice that they Death's dark, o'ershadowed vale. Then is nal. had entered a saloon.

Several of his former companions were leaning on the bar, and, as his friend pushed | me here." a sparkling glass toward him with a pleasant smile and a "Just for the sake of old times, quickly drank.

It was already past the time for starting. His conscience began to reproach him, and by the time he reached the steamer he was in a bitter mood.

Addressing the fireman with an oath, he declared that he must make up in speed the delay in starting—to do which was beyond the capacity of the engine.

But his brain was now fired, and he threw the throttle open until the steamer seemed in the world to study character, and as quick that I should not be able to do some good to skim over the water like a swallow; and by the time it had reached Jamestown, near-

Becoming more and more reckless, and excited by the hope to reach Fairpoint on time, he closed every steam escape and added fuel to the engine.

Little did the passengers on board who were gazing at the beautiful scenery or listening to the stirring music dream of their terrible danger. And what of our little girl, do you ask? Let us see.

There she is, leaning against the railing, loooking dreamily at the blue water.

"Oh Uncle!" she exclaimed, "just see the water-lilies! How green they look! But there—can't you see the white? Oh Uncle! let's stand in the bow of the boat—in the end that's nearest the shore.'

But, ah! a single throb of the engine and the steamer is shattered into a thousand

Yes, she did stand in the bow of the boat just as it touched the shore.

I never saw her but twice after—once by the pale starlight as they lifted her ghastly and dripping from the water and tenderly loosed the mangled limbs from the iron clutches of the dredging hook, and again, as she lay in her little rosewood casket, the white hands folded on her breast, and the tired head, with its mass of waving brown hair resting on a pillow of creamy white li-

And eyes unused to weeping filled with tears as the good minister read words of the Master, "Consider the lilies; . . . they toil not, neither do they spin, yet Solomon in all his glory, was not arrayed like one of these," and also those other words so terrible in their meaning: "Who hath woe? Who hath sorrow? . . . Who hath wounds without cause? . . . They who tarry long at the wine."—Christian Standard.

WHEN TO TRUST JESUS.

"What time I am afraid, I will trust in thee.

Oh, trust thyself to Jesus when conscious of thy sin-of its heavy weight upon thee, of its mighty power within. Then is the hour for pleading his finished work for thee; then is the time for singing, "His blood was shed

Oh, trust thyself to Jesus when faith is dim and weak, and the very one thou needest thou canst not rise to seek. Then is the hour for seeing that he hath come to thee; then is the time for singing, "His touch hath | priest says: healed me."

Oh, trust thyself to Jesus when tempted to transgress, by hasty word, or angry look, or thought of bitterness. Then is the hour for claiming thy Lord to fight for thee; then is the time for singing, "He doth deliver

Oh, trust thyself to Jesus when daily cares perplex, and trifles seem to gain a power thy inner soul should vex. Then is the hour for appear to be any holes in that argument end of the pier that day, stood two persons grasping his hand who walked the sea; then is

the time for singing, "He makes it calmifor his faith. First, repeating after the priest, me."

The child could not have been more than Oh, trust thyself to Jesus when some truth Then he recites some three or four short

happy days, when tasting earthly gladness or winning human praise. Then is the hour band struck up "Hail Columbia," and the for hiding in the shadow of his wings; then the bridegroom to settle a dowry upon his is the hour for singing praise to the King of future wife. This is absolutely necessary.

> wearied sore, when head or hand refuses to amount of the man's wealth perhaps. Still think or labor more. Then is the hour for it has never to be paid unless he divorces leaning upon the Master's breast; then is the his wife. The sum, however, will have to time for singing, "My Saviour gives me be paid before all other claims out of his

Just before the steamer had left the May- ness, when thou canst only dumbly feel thy of two witnesses, has in your marriage with

full of care, for wanderers whom thou canst | "Amen!" Then follows the benediction. Raisnot win our blessed hope to share. Then is ing his hands, the priest says "O, Great God! boat; but all were very sure that he could | the hour for trusting thy Lord to bring them | grant that mutual love may reign between nigh; then is the time for singing, "He this couple, as it did exist between Adam loves them more than I."

pass away; when very lonely seems thy life, and Fatimah. Amen." The ceremony be-Although at first somewhat startled, he and very dark thy way. Then is the hour ing over, the bridegroom receives the con-

So engaged was John in conversation with heart do fail, and thou art called to enter follow the religious ceremony.—Home Jourthe hour for saying, "I will no evil fear;" then is the time for singing, "Lord, thou art with

Oh, trust thyself to Jesus as thy spirit takes its flight, from every earthly shadow, Jack," his strength became weakness in the to the land of perfect light. Then is the presence of the tempter, and the liquor was hour for shouting, "Christ has done all for me;" then is the time for singing, "He He then looked hurriedly at his watch. gives the victory."—Indian Witness.

THREE WORDS OF STRENGTH.

There are three lessons I would write-Three words as with a burning pen, In tracings of eternal light Upon the hearts of men.

Have Hope. Though clouds environ round And gladness hides her face in scorn, Put off the shadow from thy brow— No night but hath its morn.

Have Faith. Where'er thy bark is driven-The calm's disport, the tempest's mirth— Know this: God rules the hosts of heaven. The inhabitants of the earth.

Have Love. Not love alone for one; But man as man, thy brother call; And scatter like the circling sun, Thy charities on all.

Thus grave these lessons on thy soul— Hope, Faith and Love—and thou shalt find Strength when life's surges rudest roll, Light when thou else wert blind.

AN AFGHAN WEDDING.

An Afghan wedding! How different from ours! No church-bells, no bridesmaids, no wedding-cake. Matches are made by the soul." What am I doing? "papas" in Afghanistan, and on the morning of the wedding the father of the bride and the father of the bride groom meet, and Unless these sins are all pardoned, they having smoked their pipes and exchanged one day will sink me into hell. But there civilities they take their seats outside the is forgiveness provided for any sinner who village guest-house, and send for the bridegroom and for the village priest (or maulavi). A small crowd assembles, and among them are the bridegroom's immediate friends. First of all the young lady's consent must be obtained. She, of course, is out of sight, away in the zenana, or ladies' apartments, but a gentleman who acts as attorney is selected, and is sent to the young lady with two witnesses to ask her if she would have this man to be her wedded husband. With the Afghans, as with us, "silence gives if it is to help me toward heaven. Now, consent." Most probably the young woman | what am I doing? laughs or giggles. At all events, she will not say "No." That she dare not say, for probably the whole affair was made up by those two old grey-bearded chiefs seated in the courtyard, when she, poor girl, was a day, and to remember my soul. What use do mere infant.

says the bride has consented. The same and amusement, and self-indulgence? If I question is then put to the bridegroom, who go to God's house, do I carry my heart there? of course consents. For if he did not, the What am I doing? bride's father would sue him before the chief for breach of contract, or a tribal war may be the result. The priest then begins the ceremony. Seated as they were, most probably on their cots, as Afghan villages have no chairs, the priest recites the first chapter of the Koran, which occupies a similar position in the Mohammedan religion to the pater noster among the Romanists. It is an initial prayer. Raising his hands, the

In the name of God the merciful, the compassionate, Praise be to God who the three world's made.

The merciful, the compassionate, The king of the day of Fate. Thee alone do we worship, of Thee alone do we seel

Guide us all in the path that is staight The path of those to whom Thy love is great, Not those on whom is hate, Not they that deviate. Amen.

Then he makes the bridegroom declare am I doing?—Bishop Ryle.

he says: "I desire forgiveness of God." prophets, the resurrection, and the predes. tination; concluding with the Moslem creed, "There is no God but God, and Mohammed

Having satisfied himself as to the young man's orthodoxy, the old priest then requests Without it no marriage is legal. A large Oh, trust thyself to Jesus when thou art dowry is generally settled, five times the personal estate at the time of his death. Oh, trust thyself to Jesus when thou art Generally among the Afghans the dowry is a

This little business arrangement being to say: "Such an one's daughter, by the Oh, trust thyself to Jesus in days of feeble- agency of her attorney, and by the testimony this marriage, and to this dowry, I consent." Oh, trust thyself to Jesus when thou art | And then the whole congregation say. and Eve, Abraham and Sarah, Moses and Oh, trust thyself to Jesus when loved ones | Zipporah, Mohammed and Ayishah, and Alv

A PRESENT CHRIST.

No fable old no mystic lore, No dream of bards and seers. No dead fact, stranded on the shore Of the oblivious years,—

But warm, sweet, tender, even yet A present help is he: And faith has still its Olivet. And love its Galilee.

The healing of his seamless dress Is by our beds of pain; We touch him in life's throng and press, And we are whole again.

Through him the first fond prayers are said, Our lips of childhood frame: The last low whispers of our dead

WHAT AM I DOING?

What am I doing in the matter of religion? This is the grand question after all. Time is flying. Death, judgment and eternity are coming. And what am I about? It matters little what I am thinking, feeling, wishing, meaning or intending. I must look at my doings. Now, what am I doing?

What am I doing with my soul? It will be lost or saved at last. It will either be in heaven or in hell forever. Now, am I losing it? If I am, the Bible tells me plainly it is my own fault. The Lord Jesus Christ Himself delares that a man may "lose his own

What am I doing with my sins? I am a great sinner, and have committed many sins. repents and comes to Jesus Christ by faith. Full forgiveness is ready for me, if I will seek it in the right way. It is only "Believe and have"—"Ask and receive." Now, what am I doing?

What am I doing with my Bible? Here is a Book which is able to make me wise unto salvation. It can show me how to live and how to die. It can teach me what to believe, and what to be, and what to do. But it will do me no good if I never read it,

What am I doing with my Sabbaths? Here is a day which God has mercifully set apart to remind men of a world to come. Once every week I am asked to give God his make of the Sabbath? Do I spend it in The attorney returns to the company and idleness, or eating or drinking, and visiting.

What am I doing with my influence on others? Everybody has got some, more or less, and it is daily telling on all around him. Now, what is my influence on my family, and friends, and relatives, and neighbors, and companions? Is it for good or for evil? Am I pushing them toward heaven or toward hell? Am I helping them to be lost or to be saved? What am I doing?

What am I doing with Jesus Christ's invitations? He has sent me many a message, whether I like to confess it or not. I have heard him sometimes knocking at the door of my heart. By sickness, or sorrow, or warnings. He has often invited me to repent and be converted. I dare not say I never had a good thought offered to my soul, and asking to come in. But what am

I doing? Well! Life is short. I cannot live always. Let me try to answer these questions. What

Hoyalar St

ACCORDING to Science, the

has recently been complime nent English authority, Sir on its enlightened policy scientific investigation. In says, this young country is European States in joining ministrative offices. He po to the excellent work of th Fish Commission, and make comparison of the English methods of promoting fish land there are expensive com the coast and question the the fishermen, having only a small area, give the most co unsatisfactory evidence. questions are put to nature ermen," and the results of therefore, far more fruitful. antithesis-questioning natu ermen—there is a ready answ wish for "practical" science science. It seems "practic fishermen; the process prov ous. It seems "abstract" ure; but this method is four est road to positive knowle to the best results.

ALCOHOLISM AND INSANIT

pini, in his recent report, as

Manicomio (the great asyl

extending from 1874 to 1880 sanity is a disease which, f demands more numerous vic ifies the causes of insanity as sical, and as moral, the forme more powerful. In the first alcoholism. The number of have drowned their reason in as a generic term) has been than three-fold since 1873, as lieved that it will go on aug merely Rome, but all other c an analogous increase of alco 1870, Rome had lagged in the ilizing movement of what is co as progress. Under the go Popes there were certainly these were protected against itive laws which touched the strained the facility for intox man, further, drank no spirit supplied to him cost the p that adulteration was scal trouble. To-day the sales liquors increase in a fright the wine is sophisticated and the worse for health. But able fact is that the people selves with spirits, the conse are far more disastrous for omy. We are compelled he tle closer attention to the c lately taken place in the qu drinks. The consumption creased, while that of malt its has increased. The dis the day are no longer obta fruits, from cane-sugar, nor but to a large extent from rich in amyl compounds, c as fusel (fusel oil etc.). ·hol has a far more deleterion brain than has ethylic alco duction of the liquor absint used, has had a very alarm to be deplored that our teres never seem to seek fo tion of the manufacture of importation from abroad. they have long been fortifi of persons who judge a win ing power rather than aroma. But now the forti with potato-spirit rich in f are even wines which cont the juice of the grape. We scarcely wonder of the brings on results which known in the wine-growin

THE POSTAL OUNCE.—
Revised Statutes of the U XVLI. Chapter 3-Mail SEC. 3,880.—The Postman furnish to the post offices with foreign countries, offices as he may deem exp ances denominated in gran system, fifteen grammes of equivalent, for postal pur ounce avoirdupois, and so This enactment plainly d grammes shall be the equ ounce avoirdupois, and ac but not that the half ounce alent of fifteen grammes legal ounce, for postal grammes, the practice post-office authorities to withstanding. As the approved by Congress mo ago, it would appear to the Postmaster-General t it. - Journal of Education ith. First, repeating after the priest, ys: "I desire forgiveness of God." he recites some three or four short ers of the Koran; then he declares his in God, the angels, the scriptures. ets, the resurrection, and the predeson; concluding with the Moslem creed, ere is no God but God, and Mohammed Apostle of God."

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-Whittier.

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and asking to come in. But what am

Hoynlar Science.

ACCORDING to Science, the United States has recently been complimented by an eminent English authority, Sir Lyon Playfair, scientific investigation. In some respects, he says, this young country is in advance of all European States in joining science to its administrative offices. He points particularly Fish Commission, and makes this amusing methods of promoting fisheries. In England there are expensive commissions to visit the coast and question the fishermen; and the fishermen, having only a knowledge of a small area, give the most contradictory and unsatisfactory evidence. "In America, the ermen," and the results of the inquiry are, therefore, far more fruitful. In this bright antithesis-questioning nature, not the fishwish for "practical" science, not "abstract" science. It seems "practical" to question fishermen; the process proves to be fallacious. It seems "abstract" to question nature; but this method is found to be the surto the best results.

ALCOHOLISM AND INSANITY.—Dr. Fiordispini, in his recent report, as Director of the Manicomio (the great asylum of Rome,) extending from 1874 to 1880, insists that insanity is a disease which, from day to day, demands more numerous victims. He classsical, and as moral, the former being by far the more powerful. In the first place, he ranks alcoholism. The number of persons who have drowned their reason in wine (used here | affirighted station. - Robert Leighton. as a generic term) has been increased more than three-fold since 1873, and it is to be believed that it will go on augmenting. Not merely Rome, but all other countries present an analogous increase of alcoholism. Up to his dress. It is true that as the preacher stands in the city gate or at the foot of a stone bridge, the strange garb helps to draw as progress. Under the government of the acrowd of listoners, but it often true. as progress. Under the government of the a crowd of listeners; but it often turns away Popes there were certainly drunkards, but these were protected against excess by prohib- close-fitting, short coat is neither dignified itive laws which touched the vender, and re- nor comely. With his people, the scholar strained the facility for intoxication. The Ro- and gentleman wears a loose robe that man, further, drank no spirits, and the wines supplied to him cost the producer so little that adulteration was scarcely worth the trouble. To-day the sales of intoxicating who were sack coats were an inferior order liquors increase in a frightful proportion; the wine is sophisticated and is consequently the worse for health. But the most deplorable fact is that the people intoxicate themselves with spirits, the consequences of which are far more disastrous for the human economy. We are compelled here to draw a little closer attention to the change which has lately taken place in the quality of alcoholic drinks. The consumption of wines has decreased, while that of malt-liquors and spirits has increased. The distilled liquors of the day are no longer obtained solely from fruits, from cane-sugar, nor even from grain, house, where the presentation of the tablet but to a large extent from roots, and are rich in amyl compounds, commonly known as fusel (fusel oil etc.). Now, amylic alco-·hol has a far more deleterious action upon the brain than has ethylic alcohol. The introduction of the liquor absinthe, now so widely. used, has had a very alarming effect. It is to be deplored that our temperance reformers never seem to seek for a total prohibition of the manufacture of this poison, or its importation from abroad. As regards wines, they have long been fortified for the benefit of persons who judge a wine by its intoxicating power rather than by its flavor and aroma. But now the fortification is effected with potato-spirit rich in fusel-oil, and there are even wines which contain not a drop of the juice of the grape. We need, therefore, scarcely wonder of the use if such wines brings on results which were formerly un-

THE POSTAL OUNCE.—Referring to the Revised Statutes of the United States, Title XVLI. Chapter 3-Mail Matter-we find : SEC. 3,880.—The Postmaster-General shall furnish to the post-offices exchanging mails with foreign countries, and to such other offices as he may deem expedient, postal balances denominated in grammes of the metric system, fifteen grammes of which shall be the equivalent, for postal purposes, of one halfounce avoirdupois, and so on in progression. This enactment plainly declares that fifteen grammes shall be the equivalent of one-half ounce avoirdupois, and so on in progression, but not that the half ounce shall be the equivalent of fifteen grammes; consequently the post-office authorities to the contrary notwithstanding. As the act above cited was approved by Congress more than eleven years ago, it would appear to be about time for the Postmaster-General to pay attention to the Postmaster-General to pay attention to

it.—Journal of Education.

known in the wine-growing districts of Eu-

KEEP NEAR TO GOD.

Would you be quiet and have peace within in troublous times? Keep near unto God: beware of anything that may interpose between you and your confidence. "It is good for me," says the Psalmist, "to be near to on its enlightened policy in reference to God;" not only to draw near, but to keep near, to cleave to him and dwell in him, so the word imports. O, the sweet calm of such a soul amid all storms! Thus, once trusted and fixed, then no more fear; he is not afraid of evil tidings, nor of any illto the excellent work of the United States | hearing. Whatsoever sound is terrible in the ears of men, the noise of war, the news of comparison of the English and American death, or even the sound of the trumpet in the last judgment, he hears all this and is quieted. Nothing is unexpected. Being once fixed on God, then the heart may put cases to itself and suppose all things imaginable the most terrible, and look for them not trouble before trouble comes, with dark and dismal apprehensions, but satisfied in a quiet, unmoved expectation of the hardest questions are put to nature and not to fish- things. Whatsoever it is, though not particularly thought on before, yet the heart is not afraid of the news of it, because it is fixed, trusting in the Lord. Nothing can shake that foundation, nor dissolve that ermen—there is a ready answer to those who union, therefore no fear. Yea, this assurance stays the heart in all things, howsoever strange and unforseen to it. All are forseen to my God on whom I trust, yea, are forecontrived and ordered by him. This is the impregnable fortress of a soul. All is guage. est road to positive knowledge, and hence at the disposal and command of my God; my Father rules all; what need I fear? . . . This is the blessed and safe estate of believers. Who can think they have a sad, heavy life? O, it is the only lightsome, sweet, cheerful condition in the world!

My brethren, my desire is to stir up in your hearts an ambition after this blessed estate of the godly who fear the Lord and trust in him, and so fear no other thing. The common revelations and changes of the ifies the causes of insanity as organic or phy- | world, and those which in these late times world, and those which in these late times | E VANGELII HAROLD, we ourselves have seen, and the liklihood of | E A FOUR-PAGE RELIGIOUS more and greater coming, seem dreadful to weak minds. But these persuade us the more to prize and seek this fixed and un-

A DRAWBACK.

Among the minor drawbacks to the work attention from the theme of the discourse; and then, in the eyes of the Oriental, the reaches nearly to the feet. Only the laboring man has a short blouse. When the Presbytery of Ningpo once met in that city, some of the Chinese thought that the missionaries of the clergy; the dignitaries of the church were the men who had the frock coats of full length. We heard a lively account recently from the Rev. A. H. Smith of a reception which he and his colleague in North China gave to an immense deputation of Chinamen. The missionaries had been very active in bestowing relief during the terrible famine which prevailed in that region. The Chinese wished to testify their gratitude by presenting an honorary tablet to their benefactors. A day was appointed for the ceremony. For miles around delegates were to gather from the towns and villages with banners and music; a procession was to form, and all were to march to the missionaries' would take place. The native Christians were solicitous that the missionaries should make an appearance worthy of the occasion. They intimated to their foreign friends that it might be well to get ready some special dress-to wear clothes of more than usual dignity. So the missionaries looked through their trunks. Mr. Smith put on a long linen duster; his colleague chose a loose morning wrapper. The eyes of the native brethren sparkled; that would do; and in this stately apparel the missionaries received the procession and returned thanks for the honorary gift. - Missionary Herald.

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FOURTH QUARTER.

Oct. 3. Elisha at Dothan. 2 Kings 6: 8-23. Oct. 10. The Famine in Samaria. 2 Kings 7: 1-17. Oct. 17. Jehu's False Zeal. 2 Kings 10: 15-31.

Oct. 24. The Temple Repaired, 2 Kings 12: 1-15. Oct. 81. Death of Elisha. 2 Kings 18: 14-25. Nov. 7. The Story of Jonah. Jonah 1: 1-17. Nov. 14. Effect of Jonah's Preaching. Jonah 3: 1-10.

Nov. 21. Hezekiah's Good Reign, 2 Kings 18: 1-12. Nov. 28. Hezekiah's Prayer Answered. 2 Kings

Dec. 5. The Sinful Nation. Isaiah 1; 1-18 Dec. 12. The Suffering Saviour. Isaiah 53: 1-12. Dec. 19 The Gracious Invitation. Isaiah 55: 1-11. Dec. 26. Quarterly Review.

IX.—HEZEKIAH'S PRAYER ANSWERED.

BY JOHN M. MOSHER.

For Sabbath-day, Nov. 28th.

SCRIPTURE LESSON.-2 Kings 20: 1-17. 1. In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. 2. Then he turned his face to the wall, and prayed unto the Lord, saying, 3. Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore. 4. And it came to pass, afore Isaiah was gone out into the middle part of the city, that the word of the Lord came to him, saying 5. Turn again and say to Hezekiah the prince of my part of the city, that the word of the Lord came to him, saying, 5. Turn again, and say to Hezekiah the prince of my people, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day thou shalt go up unto the house of the Lord. 6. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. 7 And Isaiah said, Take a cake of figs. And they took and laid it on the boll, and he recovered. 8. And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up unto the house of the Lord the third day? 9. And Isaiah said, This shall be the sign unto thee from the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten steps, or go back ten steps? 10. And Hezekiah answered, It is a light thing for the shadow to decline ten steps: nay, but let the shadow return backward ten steps. 11. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten steps backward, by which it had gone down on the dial of Ahaz.

12. At that time Berodach-baladan, the son of Baladan, him of Robylon gent letters and a present unto Hezekiah.

12. At that time Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. 13. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious oil, and the house of his armor, and all that was found in his treasures: there was nothing in his house nor in all his dominion that Hezekiah shawed in his house, nor in all his dominion, that Hezekiah shewed them not. 14. Then came Isaiah the prophet unto king Hezthem not. 14. Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. 15. And he said, What have they seen in thine house? And Hezekiah answered, All that is in mine house have they seen: there is nothing among my treasures that I have not shewed them. 16. And Isaiah said unto Hezekiah, Hear the word of the Lord. 17. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith the Lord.

GOLDEN TEXT.... The Lord hear thee in the day of trouble."—Psa, 20: 1.

TIME.—713 B. C.

OUTLINE

I. Hezekiah's sickness. v. 1. II. His prayer. v. 2, 3. III. His prayer answered. v. 4-11. IV. His mistake. v. 12-17.

CONNECTION.

dah's king, Hezekiah, and the overthrow of the back the ten steps on the dial of Ahaz. The dial kingdom of Israel—and the lesson of to-day, Sen- was set up by Ahaz. He probably obtained it from nacherib, the son and successor of Sargon, king of Babylon. "Herodotus states that the Greeks ob-Assyria, invaded Judah, but was bought off, for the I tained their knowledge of the dial and the division time being, by Hezekiah's sending him an immense tribute of 800 talents of silver and 30 talents of who were in constant intercourse with the Assyrigold, equal to nearly a million and a quarter of dollars. A short time after, the king of Assyria sent his armies and besieged Jerusalem. In answer to dors were sent with letters of congratulations, and Hezekiah's earnest prayer, God sent his angels and smote, in one night, 185,000 Assyrians. It was about this time, the fourteenth year of his reign, that Hezekiah's sickness occurred.

EXPLANATORY NOTES.

V. 1. In those days. In the days of the invasion of Judah by the armies of the Assyrians, or immedistely following it. Was Hesekiah sick unto death. Was sick with a disease, which, in the natural course of things, would have caused his death. Isaiah the prophet . . . came to him. Isaiah was the son of Amoz, who, according to Rabbinical tradition, was a brother of Amaziah, the eighth king of Judah. He prophesied under Uzziah, Jotham, Ahaz, and Hezekiah, in all over 60 years. He, as prophet, came to see the dying man, and to warn him of the approach of death. Set thine house in order. Make necessary arrangements with your affairs; referring to his family, his plans, etc. For thou shalt die. He was expected to die; the natural result of his sickness.

V. 2. Then he turned his face to the wall. Away from those present, that he might pray the more earnestly and freely.

V. 3. Remember . . . how I have walked before thee, etc. A promise to the righteous was long life. Hezekiah lays before the Lord his life as a righteous king. He had destroyed idolatry; he had trusted the Lord; he clave to the Lord, and departed not 2d. That in case of an alliance with Babylon against from following him. See last lesson. Now that he the Assyrians, he would be esteemed as no conhad done all this, he couldn't understand why he should be cut off in middle life, he being only about 40 years old. Hezekiah wept sore. His work was unfinished. He had then no heir. His kingdom was in danger. His desire was to live, that he might do more for the kingdom than he had done.

V. 4, 5. Before Isaiah had scarcely left the pres ence of Hezekiah, the Lord told him to return and assure the king that his prayer should be answered The prince of my people. God recognized his worth as a leader of his people. I have heard thy prayer, I have seen thy tears, . . . I will heat thee. It was an earnest prayer. It was a prayer of faith. I was a prayer of a righteous man. God heard the prayer, saw the tears. His answer was immediate. His answer was the fulfillment of a promise, that he would hear and answer prayer, and that the prayer of a righteous man availeth much .. On the third day thou shalt go up unto the house of the Lord: 2. It is right to go to God in prager, asking for "It is assumed, from the known plety of Hezekiah, things temporal as well as spiritual. ev. 2, 8.

return thanks to Almighty God, in the temple.

V. 6. And I will add unto thy days fifteen years. He is not only restored to health, but years are added to his life. God had yet a work for him to do. He gave him not only what he asked, but more. The answer was not only immediate, but abundant. I will deliver thee and this city out of the hand of the king of Assyria. God had already delivered Hezekiah from the hand of the Assyrians (see Connection), but now he promises to deliver him and the city from future attacks and sieges. will defend this city for mine own sake, and for . . David's sake. He will defend the city for his own sake, that he might be known and revered as the true God, and for David's sake, that the promises

made to David might be kept inviolate. V. 7. Take a cake of figs. The fig tree is very common in the East, and its fruit is used to the present day to make a poultice as a remedy for boils, They . . . laid it on the boil, and he recovered. Hezekiah's malady was something more than an ordinary boil; it was evidently a dangerous carbuncle, or a tumor. The poultice was not, of itself, sufficient

to cure the disease, but, using it as a means, God

miraculously brought about the cure.

¥. 8. What shall be the sign that the Lord will heal me? etc. Hezekiah desired of the prophet a sign that he should know that the Lord would heal him. "Asking for a sign is a pious or a wicked act according to the spirit in which it is done. No blame is attached to the requests of Gideon (Judges 6: 17. 37, 39), or to this of Hezekiah, because they were real wishes of the heart expressed humbly. The 'evil generation' that 'sought for a sign' in our Lord's days, did not really want one, but made the demand captiously, neither expecting nor wishing that it should be granted."-Cook.

V. 9. Shall the shadow go forward ten steps, or go back ten steps? Isaiah gave Hezekiah his choice between the two. Which shall it be, forward or backward? "The ten steps refer to the instrument which we call a sun-dial, and which the ancients called a shadow-measure, because the hour of the day was estimated by the length of the shadow. It seems most probable to us that it was a column with circular steps surrounding it."-Peloubet. 'This column cast the shadow of its top at noon upon its uppermost, and morning and evening upon the lowest step, and thus designated the hour of the day."-Knobel.

V. 10. It is a light thing for the shadow to decline ten steps. It is not so difficult a matter to make the shadow to go forward, as that is its natural course, but his choice was to Let the shadow return backward. "The king chooses that which appears to be the more difficult in order that the proof may be the clearer."-Lange. "The retrograde movement of the shadow upon the sun-dial indicated that Hezekiah's life, which had already arrived at its close by natural means, was to be put back by a miracle of divine omnipotence, so that it might continue for another series of years."-Keil. "It was a symbol of the arrest of the downward course of the kingdom, and a return to prosperity."— Birks.

V. 11. Isaiah . . . cried unto the Lord. Prayer is a necessity. No one is exempt from this duty. God requests that we should come to him in prayer and supplication. Even Isaiah must pray for the things he desired, even though they had been prom-Between our last lesson—the good reign of Ju- ised. In answer to prayer, the shadow was set of the day into twelve parts from the Babylonians. ans."—Peloubet.

V. 12. Following Hezekiah's recovery, ambassa with presents, which was usual under such circumstances, from Berodach-baladan, . . . king of Babylon. In Isaish 39: 1, this king is called Merodachbaladan, and Smith prefers that to the former, as it has been recognized in the Assyrian inscriptions. "It appears there were two reigns of this king, the first from B. C. 721 to B. C. 709, when he was deposed; and the second, after his recovery of the throne in B. C. 702, which lasted only half a year. The real object of the mission was most likely to effect a league between Babylon, Judea and Egypt, in order to check the growing power of the Assyrians. The league, however, though designed, does not seem to have taken effect."—Smith. For he had heard that Hezekiah had been sick. Perhaps he had heard of the miraculous cure, and probably he had also seen the backward movement of the shadow on the dial. But, according to Smith as given above, and to Josephus, the true object of sending the ambassadors "was to make sure of Hez ekish's friendship in anticipation of his intended revolt from the Assyrian rule."—Keil.

V. 13. And Hezekiah . . . shewed them all the house of his precious things, etc. Hezekiah's possessions of gold, silver, etc., had made him vain. The object of his showing these things to the ambassa. dors of the king of Babylon, was, 1st. That they might report to the king of Babylon of his riches, and he thereby gain a greater reputation for wealth. temptible ally.

V. 14, 15. Isaiah heard of what Hezekiah had done, and saw at once the dangerous attitude in which the king had placed himself, and he asked him what these men had said, and where they came from. Hezekiah, freely and frankly, answered the prophet every word, holding back nothing.

V. 16, 17. Hear the word of the Lord. Isaiah, as prophet of the Lord, speaks the words of the Lord, Behold, the days come, that all that is in thine house . . shall be carried to Babylon. This prophecy was fulfilled about 100 years after it was uttered, when Judah was carried captive to Babylon, under the reign of Nebuchadnezzar.

PRACTICAL THOUGHTS.

1. While in health is the best time to prepare for death a Liver Liver of the party of that his first act, when he has recovered, will be to 8. God hears and answers prayer. v. 4-7.

4. Be not unequally yoked together with unbelievers." v. 12-15. w 1990 b 2001 1 .qq 10 ". raind to;

5. "Pride goeth before destruction." v. 13. 6. "Whoso confesseth his sins shall have mercy."

SPECIAL NOTICES.

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

PLEDGE CARDS and printed envelopes for all 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 Cen-

THE New York Seventh-day Baptist Church holds regular Sabbath services in "Association Hall." corner 4th Avenue and 23d St.; entrance on 23d St. Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any CLOCKS, JEWELHY, friends in the city over the Sabbath are especially invited to attend the services.

No service on Sabbath, Nov. 21st, on account of the Yearly Meeting at New Market, N. J.

THE Yearly Meeting of the Seventh-day Bap tist Churches of New Jersey and New York City, will meet with the Church at New Market, N. J. on Sixth-day, Nov. 20th, at 2.30 P. M., to continue

PROGRAMME. Sixth day, 2.30 P. M., Sermon by Rev. T. L. Gardiner, of Shiloh. P. M., Praise Service, led by Rev. J. G. Burdick.

7.30 P. M., Prayer and Conference meeting led by Rev. A. H. Lewis, D. D., Plainfield. Sabbath, 10.30 A. M., Sermon by Rev. T. L. Gardi ner, of Shiloh, followed by communion. 3 P. M., Sabbath-school, conducted by Geo. H. Bab-

cock, of Plainfield. P. M., Praise Service. 7.30 P. M., Sermon by Wm. C. Daland, of Union Theological Seminary of New York City. First-day, 10.30 A. M., Sermon by Rev. A. H. Lewis,

7 P. M., Prayer and Conference Meeting. '.30 P. M., Sermon.

J G. BURDICK, Chairman. L. T. TITSWORTH, Clerk.

THE next session of the Ministerial Conference of the Seventh-day Baptist Churches of Southern Wisconsin will convene with the Church at Milton, on Sixth day morning, Nov. 27, 1885, at 10 o'clock A. M. The following programme has been arranged for the occasion:

1. The Time of the Death and Resurrection of Christ. A. McLearn.

2. Are we living in the closing period of the Christian Dispensation, and what connection has "Sabbath Reform" with this Time? E. Ronayne. 3. Exegesis of Romans 9. E. M. Dunn. 4. The Moral and Religious Condition of Dis-

senting Churches of England. E. O. Burnett. S. H. BABCOCK, Secretary.

THE next Quarterly Meeting of the Seventhday Baptist Churches of Southern Wisconsin will be held with the Church at Milton, and will commence on Sixth-day evening, Nov. 27th. The Ministerial Conference will convene at 10 o'clock A, M, of that day.

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THE Woman's Temperance Publication Association of Chicago has issued a neat Calendar for 1886. It is a card 74x11 inches, from Prang & Co., with a beautiful portrait of Miss Frances E. Willard. In the Calendar there is a choice bit of temperance literature for every day in the year. Sample copy \$1. 161 La Salle St., Chicago, Ill.

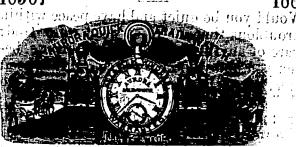
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JAS. H. C. PLACE, Administrator. fore May 1, 1886. Dated Oct. 20, 1885.



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TIME OF THE RES

The only significance a of the resurrection is the words of Jesus Christ. more important than Je toms. I am glad that a haustively considered a question. Briefly I wish conceptions of what teaches.

Jesus says (Matt. 12:4

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three days and three mis the earth." This was se demand of the Scribes an ter. we would see a sign was his sign of his divine al fulfillment would prov absolute, or constructive prove his mission. Agai 8:31), "And he began the Son of Man must see and be rejected of the chief priests and scribes, after three days rise ag true of this passage as th is not, the Son of Man, erally fulfilled, or by cons It is much said, but littl that a part is used for the nights and one day wit days cover the Saviour's and three nights. I h proof in the Bible. Ref figuration, Mark says (9: Matthew 17: 1 has, "aft says of the same event (9: days after." This she method of stating time is seven; "about an eigh naturally with it. The eral times used, as natura third day as a part of it

third day " is incomplete ing word. Did Jesus ra on it. or after it? I thin Bible where a part means and exactness are req James 2: 10, "For w the whole law, and yet o he is guilty of all." 8 whole night and most of Saviour's "three days as equally destructive. The Christ's words. As wel a minister, who was edu try, because the educati part of the ministry, thou the office. A construct Scriptures is the founds in the church. We show number.

Jesus was crucified on

the passover. John 19:

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