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

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ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 3, 1885.

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### THE PREPARATION DAY AND THE SABBATH.

BY ALBERT WHITFORD.

that "the Sabbath had no Preparation." gard to a Christian but a Jewish usage. In good authority. After reading this addithe Mosaic law forbade the kindling of a things to be done on the so-called Passover

Sabbath.

version now in existence. have us believe is in accordance with "the

grounds; that they are writers of a corrupted | 15: 42) occurs but once in the New Testachurch, that Clement, the reputed author of ment, while sabbaton in its different forms the Apostolical Constitutions-whose genuine epistle to the Corinthians was certainly written in the first century—was born A. D., 217, that Origen had a turn to mythical interpretations, that Basil was a monk, and that the ecclesiastical histories were interpolated. If all this were true, it does not discredit the fact that they used words standing for "the Preparation" as a name for the sixth day of the week. It is not a question of theological orthodoxy, but a question of the usage of a word; any more than the other is a question of paganism versus Christianity, but whether pagan Greek classical writers did not know how to use the Greek language correctly. But "Hellenist's" aliegations against the Fathers are altogether too broad. We have to-day many of their genuine writings, that give no evidence that they were corrupt either in words or doctrine, and this correspondent, I think, is the first to discover that the histories of Eusebius and Socrates were interpolated and are of doubtful authority, compared with other histories. Without these writings and these histories, we would have no sufficient answer to make to the cavil of the infidel that our New Testament Scriptures are the product of a later age. "Hellenist" depends to-day upon the evidence of these same Fathers whom he would discredit for the proof that the Gospels are the genuine writings of Matthew, Mark, Luke and John. No, it is not "a modern divine" that first interprets the Preparation by the name of Friday. It is an ancient divine by the name of Mark, and his interpretation is corroborated by the other Evangelists, and by the Fathers of the church, and all commentators of modern date, as Dr. Kendrick informs us. "Hellenist" cannot find one that disagrees with ery important statement I have made bear-

artificial interpretation to the word sabbaton,

single commentator, and against the pub-

lished opinions of all Greek scholars, he would interpret to sabbaton, in Luke 23:54 -the Sabbath in which Christ lay in the grave-by the words "the Passover Sabbath." In this he plainly contradicts Luke himself. For this Evangelist says that Christ ate the passover on the fourteenth Nisan, "the day of unleavened bread when the passover must be killed," and that he was crucified on the next day, the fifteenth Nisan, the day of the Passover Sabbath, socalled. But the day of the crucifixion was the day called by this Evangelist as "the preparation." Therefore the Preparation was the day of the Passover Sabbath, and not the next day that Luke calls the Sabbath. The Sabbath falling on the sixteenth Nisan could be only the weekly Sabbath. And yet "Hellenist" moralizes after this fashion. "An interpreted translation may be as mischievous as interpreted histories; they all lack divine authority, and may mislead." He would support this artificial rendering by the statement of John that "that Sab bath was an high day," as if John said that that high day was a (Passover) Sabbath. I have in former communications shown that it is against all usage of the word sabbaton, unmodified by word, phrase or context, to interpret it by any other than the weekly Sabbath. In this opinion, I am supported by Robinson and other competent critics. They all agree that the Sabbath here spoken of is the weekly Sabbath. Some disharmonists say that John seems to state that that weekly Sabbath was also a great day of the Feast of the Passover, but others, the harmonists, maintain that there is authority for calling that Sabbath a great day because it fell in the Passover week. In this sense is the word used in the epistle of the church at Smyrna to the church at Philadelphia, giving an account of the martyrdom of their bishop, Polycarp, who was a pupil of the apostle John. This epistle states that Polycarp suffered on the second Hanthicas, "being the great Sabbath." Wake, in his edition of the "Apostolic Fathers," and Beverage on the "Canons of the Apostles," state that "the great Sabbath," in the writings of the Fathers, designated "Saturday in the holy week."

But this correspondent claims that Mark

explicit language of Jesus Christ." He ob- confirms him in his interpretation of to sabjects to the testimony of the Fathers on these baton. How? The word prosabbaton (Mark occurs sixty-five times. The use of prosabbatun in that one case, instead of the common word for Sabbath indicates that a different idea was to be conveyed. Its connection with the Preparation shows that they were parts of one thing. The Preparation of the Passover immediately precedes the day of holy convocation of the Sabbath of unleavended bread. To apply this word to the Passover Sabbath is legitimate, but it is forced and illegitimate in its application to the weekly Sabbath. John explains that the Sabbath-day following the Preparation was a high day. The holy convocation day ened? What wonder that the world scoffs of the Sabbath of unleavened bread was an high day. John therefore calls the Sabbath of God's kingdom is slow? following the Preparation a high day to distinguish it from the weekly Sabbath, and Mark uses prosabbaton for the same purpose. "Hellenist" has made the astounding discovery that prosabbaton means the same as the Passover Sabbath. And yet Mark says that Christ was crucified on "the preparation which is the prosabbaton." Therefore Christ was crucified on the Passover Sabbath. "Hellenist" is right as regards the fact, but no other commentator will accept of his exegesis. This looks very much like the afterthought of some theorist. And we have the authority of "Hellenist" for saying that "the after-thoughts of theorists, added to Bible teachings, are delusive, and show weakness or wickedness."

I have endeavored, in the interest of truth, and, of Sabbath reform, to throw light upon a question that need have no bearing upon Sabbath discussion except as we make it so by our own foolhardiness, and I have with great painstaking in former communications given the authority for evng upon this question, in the hope that judge for themselves of the soundness of the Sabbath. Without the endorsement of a my views in reference to these statements and authorities.

BY W. C. DALAND.

It is the glory of the gospel that the service of its Lord is a free and spontaneous heart-service. Yet no other religion ever required so complete a consecration, or was so rigorously exacting in its demands. The religion of Jesus Christ offers free and full mercy to every penitent sinner upon the condition of mere acceptance, and at the same time it satisfies the demands of the most absolute and inexorable justice. These apparently conflicting principles are both vital to Christianity. To lose sight of its free and spontaneous character brings legalism and despair; to ignore its positive requirements leads to laxity and disintegration.

Nowhere does this appear more than in the mutual relations of fellow Christians Differences of character, temper and ability render necessary a very delicate and careful adjustment of rights and duties in order to the most efficient and helpful service of those who labor together for their Master. There are no words from an inspired pen more clear than those enjoining mutual helpful ness upon Christian brethren; and yet there are none liable to more frequent abuse. "Bear ye one another's burdens," says the apostle, "and so fulfill the law of Christ." How is this applied in practical affairs in our ordinary churches? Take any department of church work, and you will find that the brunt of the weight falls generally on a few, and too often upon those quite unable to bear it. This injunction is, of course, to be applied by each individual, as his conscience shall determine. Every Christian is under a gospel of free and spontaneous service, and it rests with each to settle for himself what he will do for his Lord and for his brethren. What is the result? In the average congregation, if we take them as they go, by far the larger part want their burdens carried for them. The prayer meeting is generally seats and may be depended upon to take part. The sick are visited and the poor remembered by a faithful minority whom the pastor

well knows. Almost any minister can tell

naturally go to ask the performance of such a task, or to whom he would entrust an inquiring soul for spiritual counsel. Again, the pecuniary support of most churches is afforded by a scant half of the membership, and the bulk of it, in many cases, by the conscientious few. Many are there who desire ment. their burdens carried. Some there are who are too ready to carry them, who need full well to have their own heavy weight lessened by a helping hand. All honor to those brave souls, but shame upon those who partake of all the benefits of God's ordinances and yet who sit serenely by and watch the hard workers struggle! What wonder that now and then a burdened one becomes embittered in his life and turns from his work disheartand jeers? What wonder that the progress

The same inspired writer in the samechapter in which he says, "Bear ye one an other's burdens," says also, a few verses farther along, "For every man shall bear his own burden." Is this a contradiction? No. It is one of those marvelous niceties of Scripture that the words for burden are not the same in the two places. In Galatians 6:2 the word is βάρος, "heavy weight" or "excess" of burden. "Bear ye one another's excesses or over-weights." In verse six. the word is poption, "load" or "weight fit to be carried. "For every man shall bear his own proper weight." The teaching then is that we are to relieve one another's excesses of burden in order that each may carry a weight properly adjusted to his shoulders.

Let us apply, then, the principle of free and spontaneous brotherly love to the task of relieving those we see staggering under | Spirit. an excessive burden. Let us likewise apply with rigor the principle of justice and see if we are carrying our full share, our proper

If there is any place where work should be properly adjusted, it is in the church of Je This correspondent would also give an those who disagree with me, may search and sus Christ. May these two texts help a transfer of some weights to the glory of God

### THE "HELPING HAND."

One of the best compliments that can be given to any enterprise or person is to offer wise and friendly criticisms or suggestions; we therefore welcome the following questions and suggestions relating to our Bible-school lesson help:

"1. Would it not be an improvement to have a pronouncing vocabulary of all proper names in each number?

"As I visit different schools, I am impressed with the importance of this, and often hear a wish expressed to the same ef-

"2. Do your co-workers make proper dis tinctions between doctrines and duties?

I know doctrines are teachings, and teachings enjoin duties; but I supposed you intended to use the term doctrines in its more technical or theological sense.

"3. Do you not think a little more comment should appear under the heading Words explained?'"

From another correspondent comes, the the recommendation that we use the text of the Common Version instead of the Revised.

1. The need of indicating the pronunciation of difficult words has been felt from the first, and now, steps have been taken to supply this lack.

2. As we use the words, doctrines are religious facts or truths to be believed; and duties are religious acts to be performed. The love, holiness, justice and mercy of God; the nature, sinful state, and the destiny of man; the person and work of Christ; eternal life; eternal death; regeneration; a future state; a judgment—these are examples of doctrines. What men ought to do and be, in character and conduct, in view of these great facts, are duties.

3. The more of valuable comment we can find 100m for and have the better. And as the general scope and purpose of the Helping Hand must now be pretty well understood, the different writers will hereafter be sustaine by a few, who are regularly in their largely left to choose their own methods of furnishing the best possible help, for the main body of our schools, those between the primary and adult classes.

over on his fingers those to whom he would Revised Version of the Bible used, there is tains, others reservoirs. Sidney Smith.

reason to think that many have a preference for the Common Version; and, for the present, the latter will be the lesson text.

We fully believe in the mission of the Helping Hand, and all reasonable endeavor will be made to secure its constant improve-

At an early day, we hope to have an occasional special lesson on such subjects as the Sabbath and Temperance. A. E. MAIN.

#### WAYSIDE NOTES.

BY J. B. CLARKE.

On coming into the circle of influences which are found at Alfred Centre, one cannot avoid the impression that, in some important sense, he is near the heart of our denomination. Here are many interests vital to our prosperity and usefulness. Pulsations go forth from here that reach the ntmost boundaries of the great field we occupy. Even far off China is blessed with them to-day. How necessary then that here may abound that spiritual life most true and vigorous that shall mold and thrill us in alk our work as a people. Here zeal, self-sacrifice, consecration, Christ-like service for his truth's sake should shine forth, and not here alone, but in all our churches as well. It is gratifying to find so many signs of spiritual life and power at such a central point where we need them so much. Good work is being done in all departments of the church and the school, and we may well thank God for the sources of blessings so rich. while we pray for their increase many fold through a new baptism from the Holy

The necessity of a special effort to raise funds for the growing work of the Tract Society is seen when it is stated that the regular collections of the churches fall far short of providing the amount required. The Board have been obliged, lately, to hire \$2,000 to meet bills for paper, printing, and mailing of over 100,000 copies of the Light of Home, and more than 50,000 of the Outlook, and the support, besides, of the Boodschapper and the Evangelii Harold, and other publications for free distribution. The appeals of the Soliciting Agent are not in vain, as shown by the responses wherever he has spoken. A special collection was taken last Sabbath in the First Alfred Church, which, in cash and subscriptions, amounted to nearly \$200, and it is hoped the sum may be increased to \$250 at least, as the Agent goes from house to house to sell the Society's publications. The friends of the Sabbath cause have done nobly in this vicinity hitherto in aiding the publishing establishment located among them, and it seems that many are ready still to foster and sustain the great work to which it is devoted. They can well afford to do this for the sake of the business benefits which it brings to this village.

ALFRED CENTRE, Nov. 29, 1895.

### THE ART OF THINKING.

One of the best modes of improving the art of thinking is to think over some subject before you read upon it, and then observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash or too: timid: what you have omitted and what you have exceeded; and by this process you will insensibly catch the manner in which a great mind views a great question. It is right tostudy; not only to think when any extraordinary incident provokes you to think, but from time to time to review what has passed, to dwell upon it, and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit in some minds to refer all the particular truths which strike them to other truths more general, so their knowledge is beautifully methodized, and a particular truth at once leads to a general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another without any attempt at classification or arrangment. Some men read with a pen in their hand, and commit to paper any new thought which strikes them; others truet to chance for its appearance. Which of these is the best method in the conduct of the understanding, must, I suppose, depend a good deal upon the understanding in question. Some men can do nothing without prepa-4. Although we should prefer to have the ration others little with it, some are foun-

# The Sabbath Recorder.

A correspondent of the RECORDER strangly misconceives of the relationship between the Preparation day and the Sabbath in the time of the apostles. In order to make it appear that the Preparation on which Christ was crucified was not Friday, he made an unqualified assertion in one communication Though the evidence of the Gospels is conclusive on this point, I cited his attention to the statement of Josephus, that the Jews by an edict of Augustus Cæsar were exempted from judicial processes "on the Sabbath or on the Preparation for this day after the ninth hour." To this he replied that Augustus Casar, a pagan ruler, would not be careful to report Christianity faithfully. Of course not, since he died, according to Luke, fifteen years before Christ began to preach. But Josephus was introduced to testify not in rerespect to this, he is generally considered tional testimony, this correspondent again denies that there was any Preparation for the Sabbath and gives this ground for his denial. "Nowhere in the Bible is a Preparation day appointed for the weekly Sabbath." As if the Jews had no customs not expressly enjoined in their Scriptures. Neither is there any appointment for the Feast of Dedication, either by Moses or the prophets; and yet John represents Jesus as walking in Solomon's porch at Jerusalem during the Feast of Dedication. "Hellenist" might claim with no greater absurdity that there was no Feast of Dedication, because nowhere in the Bible is such a feast appointed. To know more of this feast and to corroborate the sacred text, we turn to Josephus and the Apocrypha of the Old Testament. From the same sources additional light is thrown upon the Preparation day. It was so called from the Jewish custom of preparing meals on that day, since fire and the preparation of food on the Sabbath. By the way, this law permitted these

This correspondent also, cannot be persuaded to accept of the testimony of Mark in regard to the signification of this word The second Gospel declares that the day of the crucifixion "was the Preparation which was the prosabbaton," literally the fore-sabbath, and properly translated as the day before the Sabbath. Prosabbaton was the name used for Friday among the Grecian Jews before and after the time of Christ as this passage and its usage in Judith and in the early writings of the Fathers abundantly show. Therefore Mark was the first writer of whom we have any knowledge, who interprets for his Gentile readers the Preparation by the Greek equivalent for Friday. Moreover "the Preparation" is everywhere translated by the Syriac name for Friday in the Syraic version of the New Testament, a version that some critics say was made in the second century, and is the oldest

From the time of the crucifixion, the Greek word for the Preparation began to take the place of Prosabbaton in standing for Friday, and it is plain that the Evangelists use the word in that sense, as Dean Alford, Schaff, and other critics on the language of the New Testament have told us. I have given instances of this usage from the ecclesiastical writers of the first, second, third and fourth centuries, and stated that to day the Preparation is the name of the sixth day of the week in modern Greek. "Hellenist" does not approve of these authorities, any more than he does that of "pagan classical Greek writers, as a basis for the interpretation of the inspired writings." Were it not for the former, he thinks he could give an arbitrary exposition of the phrase "the third day," and: make it mean "after the third day," and were it not for the latter, he could maintain that "the Preparation" was not Friday, and such an exposition he would

## **M**issions.

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

THE church at Berea, Ritchie Co., W. Va., is looking for a pastor. Like other places, this is a field for work, but one where good work will be rewarded.

A BEGULAR and steady coming into the Treasury of funds for missions is much needed to meet the demands upon the Board of Managers .... At the end of every quarter, counting from Sept. 1st, the salaries of missionaries and missionary pastors for the quarter have to be paid. If the money is not in the Treasury, it has to be hired. Now, systematic giving will help very much in meet- ordinary, circumstances between different ing these demands on time, and perhaps prevent the hiring of money. If he who gives \$12 per year for missions, instead of sending it | territorial division of the world among deall at the end of the year, would send \$3 each nominations, by their duty to give to all peo-quarter, he would help us that much in ple what seems to them to be the truth.

These matters will adjust themselves in meeting the quarter's demand. If the church which gives, through its envelope system or some other, \$200 per year for missions, in- will model its own type of Christianity; and stead of paying into the Treasury the full sum at the end of the missionary year, would send \$50 of it per quarter, it would help us very much in meeting regular and unvarying payments. Can you not all, dear friends of our missionary and other causes, send in regularly and systematically your contributions and gifts?

#### WHAT IS EVANGELIZATION?

The following short article from The Baptist Missionary Magazine will give one a clear apprehension of what the true evangelization of the world means, and what is to be done to accomplish it:

In discussions of missionary work, much confusion has resulted from an indiscriminate use of the word "evangelize." "To evangelize," according to usage, means both | dred miles north of Kioto. His religious ex-"to preach the gospel," and "to convert to a belief in the gospel;" two very different ing to the Second Church, was intensely things, and having a very diverse influence interesting, and would be more convincing therein. God is not partial. Through Jeupon plans of missionary work. It would of the truth of God's Word and of the doubtless be claimed by many, that the word | Christian religion than all the books which ευαγγελίζομαι in the Greek of the New Testament has but one meaning, "to announce the midst of Buddhists, but he never could acceptance, in repentance and faith, of the the good tidings," "to preach the gospel;" and there is very good authority for this view. in the worship of idols; he saw everywhere grow in divine favor, to those who would But, however this may be, it is certain that proof in nature of the existence of a great utilize the resources of Christ's kingdom, the English word has come to have the two Creator; he sought for him but it was like and from babes grow to be men and women meanings above referred to; and those using groping in the dark. Eight or ten years ago in Christ, to those who would see the hidden the word in discussing missionary policies, or plans and prospects for the future, should in the agricultural school. There he seems thought, search, are needed keys to unlock allow it to be clearly understood which mean- to have heard nothing about Christianity, the doors of truth. The richest veins of ing they have in mind.

means simply "to preach the gospel" are in the growth of plants, gave him new proof seek until they find them. haste to send the gospel messengers flying of the existence of the Creator for whom he abroad "to every creature" as rapidly as was seeking. possible. Heralds of salvation are to be sent | "He returned home, and some one lent | of God's great store-house of truth. Knocking speedily "evangelized" in this sense; that is, dead, had received twenty years ago. He may have the gospel preached, so that all read this with great interest; with tears, as ture ere she will reveal her charms. The who will hear may hear and be saved. It is he said. He then got hold of a copy of the student of Scripture must come to its exammind who speak of the world's "evangeliza- he could understand but very little of it, he tion" as a thing to be speedily accomplished. said it was unlike all the other books he had of God save as he is born again with new eyes To carry the gospel message to every part of ever seen. It had power in it; it took hold to behold that heavenly realm, so the truths the world not yet reached, within a very few of his heart. He finally got a copy of a years, is a thing by no means impossible, and commentary on Matthew, in Chinese, and years, is a thing by no means impossible, and commentary on Matthew, in Chinese, and ceived only by those whose spiritual vision is not even difficult when the strength and report over that. Then he secured a copy illuminated from above. The Bible is absorbed to the Christian above. sources of the Christian church of to-day are of the 'Natural Theology,' which I pre- lutely incomprehensible, as a book of saving considered. In this view of the missionary pared some years ago, and he said that and sanctifying power, except as interpreted work, methods are of little consequence; the when he came to the part on the nature of to the human heart by the Spirit of God. with the gospel as soon as possible. The ob- night for several days. ject to be attained is single, and the methods may be simple.

ed." To them, "evangelizing the world" means "converting the world to Christianity." This cannot be expected to be soon or easily accomplished. It cannot be done by means of a raid into the enemy's country. There must be a carefully prepared campaign, sieges, battles, and long-continued contests, before the world shall become "Christian" in any sense. They accordingly lay their The interest of Christians is sought for the conversion of the world to Christ. Institutions are established looking to future use-Preaching the gospel, training native helpers, education of the converts and their children, the translation and printing of Scriptthe work, and all worthy of support.

Missionary operations, under this latter understanding of evangelization, are not matters to be conducted by caprice, or indi- it is now. "Wickedness is great," and there vidual preference for certain lines of work, are thousands whose "every imagination of A broad and comprehensive survey of the thoughts of the heart are only evil conreligious condition of the world is necessary in establishing missions, and an accurate knowledge of the needs and prospects of all the fields and departments is needed in con- to save others, but also to save herself. Ad-

conversion of the world cannot be carried on economically and effectively without a large deference to central boards or committees who are constantly watching all the extended and complicated operations, and are prepared to maintain a careful adjustment of all the departments.

the heathen world, territorially, among the different missionary societies and Christian bodies, in order that the world might be the sooner reached by the gospel, and conflicts of different views of Christian doctrine be avoided in the work among the heathen. The proposed division already practically exists to a very great degree in missionary op, erations; and, as a matter of fact, contact of different societies to the injury of the mission work is of very infrequent occurrence. The division will be continued for the present by the demands of the unoccupied fields; and the comity recognized as existing under Christian bodies: But those who are expecting the general conversion of the world to Christ would be prevented from excepting a what are now heathen lands, as they have in Christian lands. Every portion of the earth from all the diverse elements will arise the true and glorious church of Christ, which shall heal all divisions, and gather all nations into its ample and divinely guarded fold. "And there shall be one fold, and one Shep-

#### CONVERSIONS IN JAPAN.

Dr. J. D. Davis, of the mission of the American Board writes from Kioto, Japan:

"There is not now the same intense religious interest in the churches connected with our work as there was a year ago; but there is a steady growth, and in some of them there is a revival spirit. Seven members were received yesterday in the new Fourth Church in Kioto, and three in the Second Church. One of the latter has a very interesting history.

"He is a man over fifty years old; his home is in the interior, more than one hunhave been printed. He was brought up in simple and easily-understood condition, the bring his mind to believe in Buddhism or offered Saviour. But to those who would he went Tokio and studied a few months treasures of God's Word, study, examination, but his study of nature, and especially his grace, like the richest veins of ore, lie not on observation of the wonderful processes of the surface, but are the rewards of those who

at once into every portion of the earth yet him a copy of Dr. Martin's 'Evidences of at the doors will not be enough, if there is not without the gospel, that the world may be Christianity,' which some Japanese, now some one to open them. Even the physicist presumed that they have this meaning in New Testament, in Chinese, and although | ination with heart fully open to its impresgreat thing is to reach the "regions beyond" | the Deity he shed tears over of it day and

"About three years ago, one of our students spent the Summer preaching at Fu-On the other hand, there are those who kui, near his home, and from him he learnunderstand "evangelize" to include the ed the way of the Lord more perfectly, and "he, the Spirit of truth, is come, he shall whole commission which Christ gave to his came into full light and peace. This man disciples. These hold that it means not only is here in our school studying this one year, "preach the gospel," but includes also bap- and then he expects to go back and preach tizing, and teaching "all things command- to his countrymen."

### I HAVE NEVER YET HEARD.

Objection is frequently made to all foreign missions on the ground that "we have so and exhibits the divine Word in its fullness many heathen at home;" that we need all and truth. - Watchman. our men, and all our money in working for plans for missionary work on a broad and far- the conversion and culture of those in our reaching basis, looking to the future devel- midst; that right under the eaves of church opment of the Redeemer's kingdom on earth. buildings, right in the midst of church-going people, there are the ignorant, the depraved and degraded classes. There are multitudes fulness, as well as present benefit; and foundations are sought to be safely laid for a thousands who do not read their Bibles, and future church of Christ in every land.—Advocate future church of Christ in every land. | many who do not even possess one; in short, there is "work enough at home." We do not deny the statements. There is an apures and a religious literature, in due palling amount of ignorance of Christ and with the utmost confidence. For no other Then she took Fannie Lee into partnership; relations, are all esteemed essential parts of him crucified. There are depraved hearts, and degraded lives. Sin and iniquity abound, and as it was in the days before the flood, so tinually." It is true, that the church needs to be actively aggressive at home; not alone

not the hundreds, but the millions, of heathen lands, sorrowfully make reply, Of the one true God and the "Jesus doctrine" "I have never yet heard." Of sin in the heart and life, The proposition has been made to divide like the poor Chinese girl, they can each say, "I do know." But of him who came to take away our sins, and cleanse us from all unrighteousness, they have never heard.

The gospel of Jesus Christ is a proclamation of life. It is not one of condemnation, for the world is condemned already. It was, and is, addressed to those who sit in darkness and in the shadow of death. It has healing for the sore and bruised of China, as well as those of favored America. It is addressed to men of all races and of all climes, and all men have a right in it, and to it. The heathen of the "foreign field" logically can claim more of Christian help and sympathy than the heathen at home, because they have 'never yet heard."

For eighteen centuries the commission has been laid upon the church of the Redeemer. "Go ye into all the world and preach the gospel to every creature." The church has never been commanded to convert the world, that is God's own work, but it has been commanded, and the command is imperative, to proclaim the gospel to all the world.

"I have never yet heard." Brethren and sisters, what an appeal! And it comes not alone from one sick girl to whom Dr. Swinney went, with healing for the body and life for the soul, and who said, "Sin I do know;" and of their painted gods "Not able to help;" but also from the myriads of immortal souls in China's densely populated empire, from India and Japan, and from all the dark places of cruelty and superstition. Shall we hear that they may hear? 0. D. S.

#### GOD'S WORD.

God's Word is a lamp unto our feet and light unto our path. And so far as that which is essential to our salvation is consus Christ he offers pardon and a new heart to all who desire them. He imposes but one

But more than this, far more than this, is needed to trace one's way through the chamber needs a certain sympathy and love with nasions. Even as one cannot see the kingdom of God, unfolded within his Word, are per-We may learn its history, its languages, its words, the lore of its students—we may know a great deal about the Bible; we shall not know, and understand the Bible save as the Holy Ghost gives its meaning to us. When guide you into all truth." "The natural man receiveth not the things of the Spirit of God, . . . neither can he know them, because they are spiritually discerned." For this teaching of the Spirit, promised by Christ, the sacred writers pray that it may be granted, not only to themselves, but to all who heard their words or read their writings. This, and only this, scatters the mists of error,

### THE MISSIONARY CONCERT.

By some this is looked upon as a dull affair, but it may easily be made the most interesting and largely attended meeting of went bravely to work cutting and sewing and the parcel, dispatched to England, and after the church. This statement will surprise fitting on. She found among her many dolls all its wanderings, conveying the message of may be made the most interesting and ef- and neighbors were asked for orders, and when of Missions. fective meeting of the month. We have they found out how prettily she dressed the found so many instances in which this is the | dolls, she became so popular that she could not case that we make the positive assertion get through all the work they brought her. service was so much valuable material readily and they two took Belle Lane in, and, after a out its Seventh Annual Report, full of subavailable; in no other way can the varied while, Mary and Kitty Lane were invited to talents of members of the congregation be so suitably employed.

foreign missions.

in Christian lands can say "I have never yet ton N. J., Rev. F. L. Chapell, pastor. They should form a missionary society and invite heard." While not the few, but the many, are held on Wednesday evenings, and are all the children they knew to come and join. such interest that they are fully reported in course, the names of those who participated ures, Isa. 42: 1-12; (3) Prayer; (4) Singing, No. 239; (5) Prelude, Developments of the Month; (6) General Features of Madagascar; (7) Its Condition at the Beginning of this Century: (8) King Radama's Reign, 1816-1828; (9) Queen Ranavolona's Reign to 1836; (10) Singing, No. 79; (11) The Twenty five Years Persecution; (12) The Developments of Tolerstipe; ((13) The Memorial Churches; (14) Singing, No. 215; (15) Lessons of this Mission; (16) Address; (17) Volunteer Remarks and Prayer; (18) Collection, Doxology, and Benediction. Another programme on Market Course Mission," was made un largely of the pamphlet on that subject published by the Missionary Union for gratuitous distribution, and dressing dollsysbird for may believe read by different persons, with prayer, singing, and an address. how a

This plan for conducting missionary concerts is a good one, and is commended to those pastors who are looking for something of the kind. Other plans have been noticed in the Magazine in the past, and still others will suggest themselves to earnest, wideawake pastors. It might be well to vary the plans occasionally; and in many small churches it may not be practicable or necessary to have printed programmes. But of one thing pastors may be sure, that no labor will tell more than the work they put into their missionary concerts.

Pastors are robbing their flocks, and in- offering.—S. S. Visitor. juring their own usefulness and success who do not avail themselves of the stimulus and inspiration found in good, rousing, earnest and attractive missionary concerts.-Baptist Missionary Magazine.

#### HOW ELLEN MADE HER MISSIONARY MONEY.

"Mamma, how could I make some missionary money? I can't have a hen like the little girls do in the country; I haven't a little 'baby brother' to take care of; you won't let me sweep the pavements; Bridget says I bother the life out' of her when I want to wash the dishes, and I have no place to grow flowers. It seems to me that a girl that lives in the city has no chance at all to make missionary money, and I think it is so much nicer to make the money myself than to put n the box what somebody else gives me—that is their giving, it isn't mine."

Ella's voice showed that she was in real trouble and needed her mother's help; so turned over a new leaf. I began the system Mrs. Kent laid down her book, saying: of weekly offerings as God blessed me. I "Come, little girlie, and we'll talk it found it much easier. I gave freely. The over. You have gone over a list of things Lord has prospered me and it is now my you can't do; now let us think of something delight to give. you can do. You can sew very well for a little girl ten years old."

"Yes; but you said you didn't have any more towels to hem."

"Then something else may be found to sew; and grandma has taught you how to knit and crochet."

"But mamma, I can't find anybody to

buy my wash-rags.' "Then you must learn to make something else besides wash-rags. I read a story the other day about a doll dressmaker, a poor girl who made doll dresses and other things for the children who paid her for them. Now, how would you like to be a manteaumaker, and take in the sewing of the dolls in the neighborhood?"

Ella looked interested but doubtful. "I am afraid I can't cut out and fit, mam-

"Grandma and I will give you some lessons in that part of the work. Now, if you wish to try it, you may begin by bringing mony, as narrated by the evangelist who me the scrap-bag, and you may get some visited her. He says: "I was asked to go to pieces to make such things as will fit without a public house in Nottingham and see the much trying on-underclothes, you know, of different sizes; and when you sell these-" Before Mrs. Kent could finish her sentence, Ella had darted off to get the scrap-bag. In that, she replied, handing me a torn piece a few moments she came back with it in her of newspaper. I looked at it and found that arms, and began hastily to empty out the it was part of an American newspaper con-

the very best thing to make skirts and things.

"And her are some bits of lace and edging to trim them," said Mrs. Kent. Ella clapped her hands, and went on, laid in a stock of goods large enough to dress completely several dozen dolls. With a few patterns and hints from her mother, she

When properly presented, no other subject cess of her plan, and allowed frequent calls \$52,652 12. Fifteen secretaries are in active will so engage the attention, excite the im- on her scrap-bag. Very often she went into work, and 517 pupils are under instruction; agination and stir the emotions of all classes | the nursery, where the five little girls sat | 654,865 pages of leaflets, tracts, and proof people, old and young, as the concert for with their sewing, to read to them "a mis- grammes for monthly meetings, and six sionary story," or something about the thousand copies of the Annual Report, have We have been favored with a few pro- heathen to whom they were trying to send been issued. The whole foreign work moves grammes of the missionary meetings held the gospel. They listened with deep inter- on steadily and with especial growth in Braducting the work. Mission work for the mitting all this as true, nevertheless but few monthly by the Baptist Church in Fleming- est, and at last one day, she proposed they zil and Central Mexico.

"come and sew."

largely attended. A printed programme is Much pleased with the idea, all five of them always prepared; and the exercises are of went around inviting as eagerly as if they were to have a party; so when the day set for the the local paper, to the extent of a column or meeting came, Mrs. Kent's sitting room was a column and a half. We give one of the full of children, and she had no trouble in programmes as a sample, leaving out, of forming a society that continued to grow larger, and came to her house every Friday in the exercises. Subject: "Madagascar to hear the interesting things which she and her Martyr Church. (1) Singing, No. had to tell and to read to them. Each one 14,—Gospel Hymns Consolidated; (2) Script- wanted something to do, and she tried to wanted something to do, and she tried to find tomething, even for the least one. She was a patient woman, or she would have grown tired teaching untrained little fingers to sew, knit, crochet, etc.; but willing hearts make ready hands, and soon quite a lot of pretty and useful articles were made. Putting these linto at basket, with the brice pinned on each, she let two of the girls go around the meighborhood to sell them and get new orders. A fine trade was soon opened inasthis lively lollifete a while otheir missionary bank "was so full that another and larger one had to be gotten. Ella was the president of the society, and took an active part in the Friday's work and sales, while she continued her private business of

The end of the year came, and an eager crowd of children gathered around Mrs. Kent to see the banks opened. How patiently they waited as the money was being counted! Ninety dollars ! said Mrs. Kent. They all opened their eyes with astonish-

ment, and clapped their hands with delight. "And here are ten dollars more to make it one hundred dollars," said Ella joyously, 'made by my doll-dressing." "Now," said Mrs. Kent, "let us all kneel

down, and in prayer of thanksgiving offer our treasure to the Lord." In a moment all were kneeling around her, and the Lord heard and accepted the

### SYSTEMATIC GIVING.

A gentleman recently called at the rooms, who has found the blessedness of giving on principle, statedly and frequently, for the Lord's work. In the course of his conversation he said: "I used to be of that class who give a dollar a year to each of our societies, and this was done the last thing before our association meeting. No matter what the appeal was, I gave my dollar and thought I had done my duty. But I began thinking about it. I said: Here are these societies, that can't wait till the end of the year for means to carry on their work, and they are dependent on contributions from the people. They ought to have something more frequently. Then, too, I receive every day my daily bread, and I ought not to put off my offerings to God to the end of the year. I began to feel mean about it. It wasn't the manly, Christian thing to do. I

Yes, I felt mean, and it was mean to do so little and that at the end of the year. I wish you would get all the people in the habit of making their offerings regularly and often to

This is what we are trying to do. We commend this good brother's experience to the members of those churches which will make up their contributions for all purposes just before the association meets. Adopt some system of weekly or monthly offerings; don't leave the great missionary interests of the Lord's kingdom to be attended to the last thing, perhaps on a rainy Sunday. -The Home Mission Monthly.

### HOW SOULS ARE SAVED.

A dying publican's wife, in England, recently gave the following encouraging testilandlord's wife who was dying. I found her rejoicing in Christ as her Saviour. I asked her how she had found the Lord. 'Reading taining an extract from one of Spurgeon's "Here is a nice piece of cambric, mamma, sermons, which extract had been the means of her conversion. 'Where did you get this newspaper from?' I asked. She answered: 'It was wrapped around a parcel which was sent me from Australia.' Talk about the hidden life of a good seed! Think of thatbright and happy, sorting out until she had a sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, that paper sent to Australia, part torn off (as we should say accidentally) for

THE Woman's Missionary Society of the Methodist Episcopal Church South sends stantial progress and encouragement. A gain of 5,478 members makes the total num-Mrs. Kent was much pleased with the suc- ber 43,096. The receipts for the year were

Sabbath Remember the Sabbath ix days shalt thou labor, and DOCTOR EVALUE TO THE

Rev. W. W. Evarts, D. written a book entitled "T manence. Promise and I VIII is an "Appeal" to behalf of the Sunday. T Baptists, the author speak

1. "Do you not agree tians that the devotion of time to rest and worship i of man, and necessary to cal and social welfare of n ....Yes but we also agree

hering to the distinct por order, which he designated there embodied the sevent in his law, and connected own example at creation. God knew as well as any time, and the reason for a Subbath unto himself. never recalled these reason his sanction from his sacr bow in obedience to that d

2. "Will you not also ag the first day may assure t all the privileges of rest spiritual culture that the No; because the higher,

ship and the resultant come only when men rest a conscientious regard for God, who requires these s is not of the body only merely an outward, ritual of acts. No other day can the same authority, or spe the Maker of heaven and bath does. Many men ma of Washington from foreig one can come bearing the Empire of Great Britain, represent Her Majesty, Qu is too shallow a pretense at "There is no difference. matter of Sabbath-keeping merely a measured portion sential character lies in m The Sabbath comes to

men, in all his attributes. himself across the pathw to check its haste, give rest turn men's thoughts heaven of every good and perfect g of fact in history. Sunday such credentials, and nev the time of the Reformation century, it never laid claim Puritan movement it attemp to the name and authority claim which every decade and more clearly to be unfo and the Word of God as question in the negative.

had. "Did not the ape church fulfill the obligation Sabbath in the observance the week?"

No; for they never obser of the week. The first ar day-observance among Ch in the writings of Justin M middle of the second cen was made for it as taking Sabbath, and not the remo the fourth commandmen the reasons given for such "early church," after th claimed that there was no A gospel, and sought all ma for the observance of the S semi-pagan holidays.

4. Is there not greater the world in the observance of the seventh day?"

No; for the past and the insure the complete absor day by irreligious holidayis enth-day Baptists were to u Evarts and his associates in Sunday, the case would not day is dying from inherent than from any pressure Outward applications canno when the heart is paraly: this, the certainty is alway his word. There is no other the people of God can hop the law of the Lord. Th future is with those wh

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HOW SOULS ARE SAVED.

SYSTEMATIC GIVING.

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-S. S. Visitor.

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"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."

DOCTOR EVABTS TO THE SEVENTH-DAY BAP-TISTS.

BY A. H. LEWIS.

Rev. W. W. Evarts, D. D., a Baptist, has written a book entitled "The Sabbath; Its Permanence, Promise and Defense." Chapter VIII is an "Appeal" to different classes in hehalf of the Sunday. To the Seventh-day Baptists, the author speaks as follows:

1. "Do you not agree with other Christians that the devotion of a seventh part of time to rest and worship is the universal duty of man, and necessary to the highest political and social welfare of mankind?"

Yes but we also agree with God in adhering to the distinct portion of time, in its order, which he designated at Sinai. Jehovah there embodied the seventh day of the week in his law, and connected it directly with his own example at creation. We think that pose. God knew as well as any one the order of time, and the reason for setting it apart for a Sabbath unto himself. And since God has never recalled these reasons, nor withdrawn his sanction from his sacred day, we gladly bow in obedience to that commandment.

2. "Will you not also agree with them that the first day may assure to any community all the privileges of rest and worship and spiritual culture that the seventh day can?

No; because the higher, true rest and worship and the resultant spiritual culture come only when men rest and worship from a conscientious regard for the authority of God, who requires these acts. Sabbath rest is not of the body only, nor is worship merely an outward, ritual act, or succession of acts. No other day can come to men with the same authority, or speak in the name of the Maker of heaven and earth, as the Sabbath does. Many men may come to the city of Washington from foreign lands, but only one can come bearing the credentials of the Empire of Great Britain, or have power to represent Her Majesty, Queen Victoria. It is too shallow a pretense at argument to say, "There is no difference in days." In the matter of Sabbath-keeping, a day is not merely a measured portion of time; its essential character lies in what it represents.

The Sabbath comes to represent God to men, in all his attributes. By it, God puts himself across the pathway of human life to check its haste, give rest and comfort and turn men's thoughts heavenward to the Giver of every good and perfect gift. As a matter of fact in history, Sunday has never borne such credentials, and never can. Down to the time of the Reformation of the sixteenth century, it never laid claim to them. In the Puritan movement it attempted a false claim to the name and authority of the Sabbath, a claim which every decade has shown more and more clearly to be unfounded. History and the Word of God answer the second question in the negative.

3. "Did not the apostles and early church fulfill the obligations of the primitive Sabbath in the observance of the first day of the week?"

No; for they never observed the first day of the week. The first appearance of Sunday-observance among Christians is found in the writings of Justin Martyr, about the middle of the second century. No claim was made for it as taking the place of the Sabbath, and not the remotest reference to the fourth commandment appears among the reasons given for such observance. The "early church," after the third century, claimed that there was no Sabbath under the gospel, and sought all manner of reasons for the observance of the Sunday, and other semi-pagan holidays.

4. "Is there not greater promise of uniting the world in the observance of the first than of the seventh day?"

No; for the past and the present unite to insure the complete absorption of the Sunday by irreligious holidayism. Even if Seventh-day Baptists were to unite with Doctor Evarts and his associates in seeking to save Sunday, the case would not be helped. Sunday is dying from inherent weakness more than from any pressure outside of itself. Outward applications cannot save from death when the heart is paralyzed. More than this, the certainty is always with God and his word. There is no other ground on which the law of the Lord. The promise of the rock.

5. "Would they not more readily join in the commemoration of the mission of Christ than that of Moses?"

Sabbath commemorates the mission of Moses. Neither of these assumptions is supported by Scripture or any outside fact. The predominant influences of the second and succeeding centuries sought to unite paganism and Christianity.

As by the modification of the Passover, avoid the Jewish custom, as to the time of beginning Easter, the Sunday was brought into prominence. The fancied analogy between the sun and the Sun of Righteousness gave additional ground on which the sunworship cult and the resurrection festival could unite. Thus Sunday-observance gradually claimed to commemorate Christ, through human theories alone, and without any Scriptural authority. What others will do most readily, we do not know; we prefer to commemorate Christ in his own ordained way, in baptism and the supper, accepting that he knew what to institute for that pur-

6. "Would it not be far easier to maintain the worthy celebration of the teachings | ruining the whole country on the Sabbath and memorials of the new dispensation on the day of the Lord's resurrection than to rehabilitate the seventh day?"

A Christian debases himself when he asks what is "easier," instead of what is right.

The elements of all disobedience are hidden behind such an inquiry. When the right way is plain, that ought to be the end of controversy. History has answered this question also, by demonstrating that the Sunday has not been able to maintain its claims to sacredness, or semi-sacredness, even when ecclesiastical support and civil law have upheld it by all human agencies. It has gone, and is steadily going into holidayism, in spite of laws, maledictions and entreaties. Seventh-day Baptists do not expect to "rehabilitate the seventh day." They have faith in God, who ruleth among men, and who does not forget his promises. He who raised Christ from the dead, who "rehabilitated" the doctrine of salvation through faith in the time of Luther, has abundant power to rescue his own Sabbath from the trampling feet of a Godless world, and an erring church. vah shall stretch out his arm over the Red Sea of no-Sabbathism, the waters will flee away, and the long discarded "Saturday" will stand rehabilitated, with divine beauty and glory. God is neither weak, nor dead; He will not stop to ask "what is easiest."

7. "Would not any attempt to transfer the reverence Christendom now cherishes for the Lord's day greatly imperil the sanctity of any Sabbath?"

Christendom has very little reverence for Sunday left to lose; and as for the true Lord'sday, which is the Sabbath of the Lord, the church and the world have joined hands to trample on it, until the deepest danger of the honr lies in that direction. The false teachings of men like our author have broken down nearly all faith in holy time. But even then it is foolish to cling to a sinking raft, because the effort to leave it might hasten its going to pieces. The destruction of Sunday as a sabbath is certain, not from any outward influence, but from inward weakness. No, Doctor, better step off onto the solid rock of God's law, even if the raft be the sooner lost. Better stand on the rock and see the raft sink, than go down

8. "Have not your appeals and examples done far more to discredit the Lord's day, than to increase reverence for the seventh

Injustice and inconsistency could scarcely go farther than they do in the charge which this question implies. Ordinarily the Seventh-day Baptists are deemed of little or no account among the religious factors of the land. Patronizingly pitied, they are reckoned as honest, but deluded, and passed by. But when the desecration of the Sunday comes in like a flood, its friends are ready to cry out as the wolf did to the lamb, in the fable: "You have roiled the stream!" One glance at the facts concerning the charge. The desecration of Sunday is at its height where we have never been known. Within a few years past, our views have been well laid before the clergymen of the United States; they have never been spread among the masses, much less the irreligious masses. Many clergymen are troubled by them, and are anxious to suppress them. This comes the people of God can hope to unite except | to pass because they know them to be true, and therefore dangerous to the popular thefuture is with those who build on that ories. But the inconsistency of this charge is seen more clearly in the fact that every fundamental argument concerning the origin and nature of the Sabbath, which Doctor Evarts uses to make a foundation for the

assumptions: First, that the keeping of Sun- sources. The Reverend Doctor parts comday commemorates the mission of Christ as | pany with these arguments, only when he the Sabbath does not; and second, that the wishes to transfer the Sunday to the foundation on which the Sabbath rests. When he has, ostensibly, accomplished this transfer, he returns to Seventh-day Baptist ground for all that is of value in reference to the duty and the manner of observing the day. But the important fact in the case is that these arguments discredit the false claims of Sun-Easter was developed, so by the effort to day, because they are plain truths of the Bible, and not because they are put forth by Seventh-day Baptists. It is the men like us. our author who have left the command. ment of the Lord, who are the troublers of

> 9. "If Christian denominations were willing to surrender the first day for the sake of a common Sabbath, would Christian States turn back the wheels of history, discredit the most important events and periods in social progress, discard their sacred tradi tions, and change their statutes to favor any new ecclesiastical creed?"

> This question assumes that the only obligation in the matter under consideration is the choice of men as to "a common Sabbath." It is this low idea of duty which is question. This view leaves God out of the question. Men may have certain choices, but God has no rights in the matter which men-at least the majority-are bound to respect! The fine rhetoric about the "wheels of history," and the "sacred traditions" of the State, is as irrelevant as it is high sounding. All civil legislation concerning religious duty is the product of a pagan State-church cultus, and not the product of Christianity. The State has no province in the matter of Sabbath-observance, except to protect conscience in the exercise of its rights. We ask no "new ecclesiastical decree," and no interference of the State in behalf of the Sabbath; we do demand of the church, that it come into accord with the decree of the Most High, Jehovah, and with the unquestioned example of Christ, in hallowing the Sabbath.

10. "Does it seem to you too great an homage to him who is the 'Lord of the Sabbath,' to change its ritual, in order to exalt his Lordship, more fully separate the new from the old dispensation, add new memo-The times are ripening fast; and when Jeho- rial uses to the holy day, and more surely incapable of appreciating the difference beestablish a common Sabbath for the world?"

the Lord of the Sabbath." We accept all ers are so good and kind. Indeed, the whole that he did or said concerning it. We gladly put away the ritualism he condemned, and the narrowness which he rebuked. We dare not assume to know more than he did about the needs of his church, and so attempt to "add new memorial uses" to the Sabbath, which Christ never ordained or hinted at, much less to trample on the day he kept holy according to the law of his Father, and then mock both him and his Father by offering them another day of man's devising and appointment. This is heaping irreverence upon disobedience. If Doctor Evarts is commissioned to do this, as a Baptist, or as a defender of the Sunday, he must excuse Seventh-day Baptists from following him to

11. "As you rest your Christian hopes on the resurrection of Jesus Christ from the dead: will you not unite with all his disciples in a weekly celebration of this august event, and the promise of immortality through it?

We do joyfully celebrate the slain, but risen Christ, and our immortality through him in the way he ordained-baptism and the Lord's Supper. We try to add to these, lives of holiness and obedience. Beyond this, Christ did not order or teach; and beyond these we cannot go.

12. "Is it agreeable to you to be classed with Jews and infidels in the opposition to the Sabbath laws and observance of Christian nations?"

Yes. Doctor Evarts, if you choose to thus class us, unjustly, with "infidels," because we plead for the law of God as against the law of the State and the traditions of the church, "it is agreeable" to us thus to "suffer falsely" for the sake of the truth. Every one who knows the views and teachings of the Seventh-day Baptists, knows that such a classification is unjust. If the defenders of the Sunday seek to strengthen their cause by stigmatizing us, we are content. Seventhday Baptists have always urged that the State is bound to protect Sunday as a legal holiday, against the evils and rioting incident to a holiday. They have never ceased to fight the saloons, and all like evils on Sunday. They have denied the right of the State to prohibit legitimate labor on the false plea that Sunday is the Sabbath. In doing this they stand on the plain Word of God, and there they will continue to stand.

13. "Can you not unite with other Chris

world in its observance?"

That is just what we are trying to do. We left it from the feet of the trampling crowd. which the Bible knows, or which can find defense therein. Sunday, falsely called the "Christian Sabbath," is too far gone in its native holidayism to be saved, even if we were to unite with Doctor Evarts and his coadjutors in the effort to which he invites

We do not care to enter upon any argumentum ad hominem, but it is more than strange that a Baptist should appeal to fellow Baptists to leave the plain law of God, for the traditions of the church and the ways of the majority. There is a truth which we greatly prize couched in an old adage, that says: "One with God is a majority." With due deference to Doctor Evarts and his appeal, we prefer to remain with that self generally agreeable, and invite unsuspectmajority.

## Education.

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

### ROMISH VIEW OF PUBLIC SCHOOLS.

The following reasons why the public schools are unsafe for Catholic children are given by the Catholic Review:

The grand fact stares you in the face that the predominant influence of those schools is a Protestant influence. The teachers are Protestant, the style of thought and expression is Protestant, the traditions are Protestant. Even when a majority of the children, and, it may be, some of the teachers are Catholic, the atmosphere of the school is Protestant. The Catholic children are made to feel a sense of inferiorty. They know their religion is not only not in favor with the authorities and superiors of the school, is entirely reliable. but it is considered low and vulgar, and beneath an intelligent, enlightened citizen. It is simply tolerated because the law requires

it. But there is a subtle influence pervading the school-room that is calculated to make the Catholic child ashamed of his religion. And then, the better the Protestant teacher, the worse for the child; for, uninstructed | in the principles of his religion, and perhaps | band.-Toccoa News. tween his own and that of his Protestant teacher, he insensibly reasons that there We yield to no one in homage to "Christ cannot be much difference, since his teachtendency of secular education is to make the children indifferent to all religion. And this is the grand objection to our public schools. Say what you will about their moral and religious inflences, a positive religious atmosphere can only be created by positive religious teaching, and, as M. Guizot says, by religious impressions and religious observances." . . . Our only safety is in Catholic schools, where our children will be free from the vascalage under which they have hitherto been laboring in our public schools; where our teachers shall be free, not only to give an occasional lesson in the catechism, but to give constant, positive instruction in their religion; where they will not be afraid to introduce Catholic devotions and the beautiful Catholic practices and religious observances which have such a powerful influence in molding the character; in short, when the very atmosphere of the school-room shall be redolent their religion.

### CLIPPINGS

Out of a school population of nearly 600, 000 in the State of Kentucky, about thirty per cent regularly attend the public schools. about eight per cent are in private schools.

Prof. Maria Mitchell, of Vassar College, celebrated her sixty-seventh birthday a few days ago, and was presented by the under- other, to turn the day of the Lord into a graduates with a jelly-cake of sixty-seven day of dissipation, to use it as an occasion layers—one for each year.

Dr. John Hall accepts permanently the chancellorship of the University of the city of New York, with Dr. H. M. McCracken as vice-chancellor, to have the executive charge. The University is now free of debt, and has property worth \$800,000. It has received in the last two years, in gifts and legacies, \$100,000.

## Cemperance.

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

### HAS IT COME TO THIS?

We may hope that cases like the following are not numerous. Some, perhaps, will question whether this is true. We give it as it comes to us, its genuinness being apparently vouched for by the original publisher. When we consider that the sole object of the rum business is to get the money of its unfortunate patrons, regardless of its consequences, tian denominations in one strenuous effort to we may, without doing injustice to any one, penny, and dead, drunk for two pence, and This question implies at least two false Sunday, is drawn from Seventh-day Baptist rescue the Christian Sabbath from desecra- believe that any scheme which will secure have clean straw for nothing."

tion, and unify the ritual and worship of the | the coveted patronage may be adopted. The wickedness of the business is seen by the desperate devices adapted to promote it; the are seeking to rescue the Sabbath as Christ amount of money in it for the seller, and of course, the loss to the consumer, is shown That is the only "Christian Sabbath" of by the price offered to the procurer. How long must we tolerate (not to say protect) such an iniquitous system?

> We were told a few days ago, by a young man of this county, that he was offered, twelve months ago, one hundred and twenty five dollars per month to stand about on the side walk and invite "the boys" to go in and take a drink. This offer was made by a barkeeper in a Georgia city. In addition to the one hundred and twenty-five dollars per month the barkeeper proposed to advance him at the beginning of each month enough money to pay for all the drinks. This advance was to be made so as to cover up the little game and avoid suspicion. So you will see the whisky dealer was to give one hundred and twenty-five dollars per month and furnish the free drinks. This young man was asked to stand around and make himing people to drink with him, and to accept one hundred and twenty-five dollars per month for doing this.

> We asked, "How can he afford this?" Said he, "I would represent a temperance young man, and would take just a little drink. After going into the bar we would stand around, and he would feel under obligations to treat me, but I would insist that wanted nothing more but would insist that he go ahead and take what he wanted. This he usually does. May be he sees me the next day, and then feels that he should invite me in. Thus you see it is a good scheme to draw custom, and the dealer makes money by it."

Yes, and that is not the worst of it; it fastens the drinking habit on these unsuspecting people, and soon it is not necessary to invite them in—they will go to satisfy their thirst for drink.

This young man is well known in Toccoa, and we regret that we are not at liberty to publish his name. However, the editor of this paper is well acquainted with him, and has no hesitancy in saying that the young man

In all our reading of history and fiction. we never read or heard of a more diabolical thing than this; and surely there cannot be more than one or two men in Georgia mean enough to do such a thing as to pay some one one hundred and twenty-five dollars per month to make a drunkard of some mother's idolized son, or some young wife's hus.

### ROMAN CATHOLICS AND RUM.

Speaking of the deliverances of the Roman Catholic Council, held in Baltimore recently, on the subject of temperance, the Independent, of New York, says:

The prospect of having the Roman Catholic Church as an earnest ally of the enemies of rum is something to rejoice over. Since the time of Father Mathew, nearly fifty years ago, not a little temperance work has been done in that church. A Catholic Total Abstinence Society, with about 35,000 members, is not only slowly molding the sentiment of the church, but is heartily cooperating with the friends of temperance of other faiths. The pastoral of the late Baltimore plenary council contained a significant paragraph on this subject; and it is said that the decrees, which were sent to Rome for approval, deal with this evil. The decrees have already been passed upon, and as soon as they arrive in this country, it will of the sanctity, the beauty and loveliness of be known whether the Holy See approves the proposed action. If so, rum will have made another very strong enemy. The Baltimore pastoral spoke on the subject as fol-

> "There is one way of profaning the Lord's-day which is so prolific of evil results that we consider it our duty to utter against it a special condemnation. This is the practice of selling beer or other liquors on Sunday, or of frequenting places where they are sold. This practice tends, more than any for breeding intemperance. While we hope that Sunday laws on this point will not be relaxed, but even more rigidly enforced, we implore all Catholics, for the love of God and of country, never to take part in such traffic. nor to continue to patronize it. And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all of their flocks that may be engaged in the sale of liquors to abandon as seon as they can the dangerous traffic, and to embrace a more becoming way of making a living." Here is an opportunity for a crusade far

more glorious than that led by Peter the Hermit, and against a greater enemy.

### ITEMS.

The Cologne Gazette says that 10,000 persons die every year in Germany of delirium

In Illinois over six hundred towns are under the banner of no-license. In all of these, taxes have been reduced, crime lessened, and happiness and prosperity increas-

According to Rev. Dr. Buckley, this notice was displayed by public-house keepers in 1736 . You may here get drunk for a

## The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, December \$, 1880

REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary

REV. E. P. SAUNDERS, Business Agent. TERMS: \$2 per year in advance.

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"To do God's wi l—that's all That need concern us; not to carp or ask The meaning of it, but to ply our task Whatever n ay befall Accepting go d or ill as he shall send. And wait until the end.'

WE are now within four weeks of the en of volume 41 of the SABBATH RECORDER To close up the volume properly, all back dues should be paid befor December 31st. opening of volume 42, and for this, prompt renewals of subscriptions will be in order.

in New Mexico and Southern California, The importance of such a publication is partly, we believe, on account of poor health. Our readers will hope and pray that entire recovery may be speedily granted him. We expect to receive something from his pen of what he has seen, heard and thought while in that part of the country, which will be interesting and instructive reading.

Some important questions respecting the relations of Seventh-day Baptists to the efforts of the present day to secure a better observance of Sunday are answered by Bro. paper. If any of our readers have any trouble on this subject, we think they will find help by a careful reading of the article, "Dr Evarts To Seventh day Baptists."

Subscriptions or contributions to the fund for Our Sabbath Visitor, to pay the \$600 debt, should be sent directly to the Treasurer of the Sabbath School Board, Mr. Coon, both of Alfred Centre, N. Y. If sent to this office it makes some trouble, and is liable to create confusion in accounts. We are glad to know that such contributions are coming in, and hope that it may be speedily announced that the requisite amount has

DEATH does not respect age or station. On Wednesday last, the 25th inst., Alfonso, XII., King of Spain, died at about nine o'clock in the morning; and about four o'clock in the afternoon of the same day, Thomas A. Hendricks, Vice-President of the United States, died at his home in Indianapolis, Indiana. Alfonso was twenty eight years of age, having been king of Spain about eleven years. Mr. Hendricks was in the 67th year of his age and in the first year of his term as Vice-President.

THE January number of the Helping Hand will be ready for mailing about the middle of December. Persons and Sabbathschools should look to this matter at once. No one should be without this valuable help greater. On the other hand, we must look policy which has made the Argentine reto the study of the Sabbath-school lessons; but it has been thought best not to send it subscriptions and their zeal in its support. unless the subscription is renewed. Some Still the enterprise will remain, largely, a have paid beyond the close of the first volume; to such, of course, the numbers of the second volume will be sent as far as paid for. All others should signify, at once, their desire to have the paper. We do not absolutely require the cash in advance, though this is much the better way for all concerned, but the magazine will not be sent unless it is ordered. When you read this paragraph, if you want the Helping Hand for 1886, notify the publisher, at once; send the pay if you

ancient Jews according to which every young | Astronomy is one of the oldest sciences man among them was required to learn a known to man. Probably there is not antrade. It is a sad thing when any young other in which the possibilities of discovman, rich or poor, is thrown upon the ery and achievement are so great. No the value which the knowledge of some use- of Arcturus and the Pleiades to what the south pole, containing 34,000 stars, and Now, if Mr. Cleveland should also die before ful trade may be to a young man, as the is now known of the laws and relations of means of obtaining a livelihood, the self-dis- the stars composing those constellations, cipline to which he has been subjected in its | if such a transit were possible. David stood | 250,000 separate observations. It is stated | offered for solution. acquisition, is of incalculable value to him. in awe and wonder as, with the naked eye, he in one of the printed volumes that the chron-The power of mastery, developed by the gazed into the impenetrable depths of the ographic register of the transits, the point that it was during the first month of Mr. Then came a class exercise with music years of an apprenticeship, is many times expanse above him. What would have been ing of the telescope for declination, and the Arthur's presidency. He also left the Sen- "Bringing in the Sheaves." At the close of

well as for others, we think it unfortunate that, for one cause and another, the system of apprenticeships is not more rigidly adhered to, and that so few young men to-day are giving the requisite time and energy to the thorough mastery of at least one useful

#### THE EVANGELII HAROLD.

Our paper in the Swedish language reaches the close of its first volume with the December number. It has been published monthly during the year, at a total cost of about \$750. Of this sum not far from \$450 has been received from subscriptions and donations, and the balance has been paid from the general fund of the Tract Society. Fifteen hundred copies have been printed monthly, about one-third of which have been sent to regular subscribers; nearly an equal number have been placed in the hands of missionaries for use in their work; and the remainder have been sent gratuitously to persons whose names and addresses have been obtain-In the meantime we have to provide for the ed from various sources. The paper seems to have been everywhere well received, and many of its readers have expressed the wish that its visits might be made more frequent-BROTHER MAIN is spending a few weeks | ly, and others, that it might be enlarged. thoroughly demonstrated by the experience of the year.

For the length of time that we have had missions among the Scandinavians, and for the amount of money and labor expended in them, there is no field now occupied by us which shows better results, or promises more for continued labor than do these missions. We now have five or six churches of these people, numbering about one hundred members, besides a good many scattered Sabbathkeeping families and individuals, including A. H. Lewis in another department of this four or five ordained ministers and about as many unordained preachers, all of whom are earnest and efficient workers. If we would see this work go forward; if we would see these people converted, in larger numbers, from the formalism and tyrany of an established church certainly as bad as the Romish church, to the simplicity and freedom of the gospel and to the Sabbath of Jehovah: and if we would see those who are thus converted growing in sympathy and practice in to true hearted and consistent Seventh-day Baptists, we must support this paper, or establish a better one. We might as well undertake to maintain the unity of our American Sabbath keeping churches without our General Conference and the SABBATH RE CORDER, as to think of creating and maintaining a unity of faith and practice among our widely separated Sabbath-keeping Scandinavian brethren without the Harold. This paper should be, first of all, thoroughly evangelical, presenting Christ and him crucified as the only Saviour for sinners; it should also teach the doctrines of the Sabbath and baptism with scriptural fullness and clearness; and then it should, in all its teachings both practical and doctrinal, breath the spirit and genius of the Seventh-day Baptist church. This ideal has been partly realized during the year just closing, and measures are being taken to more fully real-

> ize it for the year to come. As the teachings of the paper become more distinctly Seventh-day Baptist, it may missionary one, and cannot be maintained except by the continued and liberal contributions of our people. We must not let this work go backward. It must go for-

### A GREAT WORK

It is one of the characteristics of every true science that, with each new discovery made, the field of the undiscovered seems to can, but do not neglect to send your order. the student to grow broader. Each new and grand achievement is a stepping stone THAT was a wise arrangement among the | to broader fields and wider ranges of vision. world without knowing how to do at least greater contrast could be presented than to one thing and do it well. Not to speak of pass at a single step from Job's picture

flight through space, or sat down with a and separate observations involved in this gives rise to discussion of proper laws to reg-Gould or a Rogers and computed their orbits and from their central sun!

done by some of our modern astronomers is simply incomprehensible to one who is not himself something of an astronomer. Perhaps the most voluminous worker in this department of science at the present day, in all the world, is Dr. Benjamin Apthorp Gould, of Massachusetts. Having accompl'shed, by his studies and labors in Europe and America, the work of a life time for any ordinary man, he conceived the plan of establishing an observatory in the southern hemisphere, and there making a catalogue of the stars of that hemisphere within certain limits. The observatory was established at Cordoba, in the Argentine Republic, and Dr. Gould began his observations. The plan and extent of his work is best told in his own language:

The original purpose of the expedition was to make a thorough survey of the southern heavens by means of observations in zones between the parallel of 30° and the polar circle; but the plan grew under the influence of circumstances, until the scrutiny comprised the whole region from the tropic to within 10° of the pole—somewhat more than 57° in width, instead of 37°. Although it was no part of the original design to perform all the numerical computations, and still less to bring the results into the form of a finished catalogue, it has been my exceptional privilege, unique in astronomical history so far, as I am aware, to enjoy the means and opportunity for personally supervising all that vast labor, and to see the results published in their definite, permanent

welcomed home by about eighty of the most | the unavoidable errors of observation. distinguished scientists and literati of Boston and vicinity, in a complimentary dinner given at the Hotel Vendome, in Boston, May 6, 1885. Among those who were present From his address we make somewhat full extracts:

dent, to have been occupied during the past of observers. fifteen years in work of a similar character most within a decade, made an accurate survey of the entire southern heavens. He has equalized our knowledge of the northen and southern celestial hemispheres. There is no which he has accomplished during the past thirteen years is without a parallel in the annals of astronomy.

there was no Cordoba Observatory. I suspect, also, that it must be said that astronomers had at that time little faith in the fulfillment of plans which required that the Government of a South American Republic reasonably be expected that its patronage, in | should persistently pursue, for a series of certain quarters, will grow less instead of years, that wise, enlightened and liberal to our Scandinavian brethren to renew their | public a conspicuous example of the way in which a government may foster learning and research with the most encouraging results.

I do not know of a better way to give a clear idea of the magnitude of this work than by comparing it with similar work done previous to 1872.

There are in the northern heavens, between the north pole and a little distance below the equator, about 4,500 stars visible to the naked eye. These stars have been ob- in memory of General Grant. served with more or less regularity at various observations since about 1750. Within the same limits there are about 95,000 stars as a majority in that body. It is customary at bright or brighter than the ninth magnitude, the close of a session of the Senate for the which are usally observed in narrow belts or zones, and such stars are usually referred to as zone stars. The bright stars are common to | Senate pro tempore, in order that there might | nearly all general catalogues, but the positions | be a succession to the Presidency in case of | of the fainter stars depend for the most part | the death of both the President and Viceon two or three separate observations. Dr. President: Mr. Hendricks attended the Gould has formed two catalogues since 1872 sessions of the extra session so closely last -a general catologue of stars extending to spring, that no pro tempore officer was elected. interesting programme was presented. After a catalogne of zone stars, numbering 73,- Congress meets, the country would be with-000. These two catalogues represent about out a head, and a difficult problem might be children's class sang, "Sing to the King." Larger than the trade, the details of which the his emotions if he could have looked through estimation of the magnitude have all been ate without having it name a pro tempore each verse six little children came in, three

The character and extent of the work | million really means, but for myself I com- | contigencies. monly say that it seems to me to be a very large number. Having made less than 50,-000 observations during the time covered by Dr. Gould's observations, can you wonder that this work, which seems so far beyond the limit of human endurance, is at once my amazement, my admiration, and-I must add-my despair?

> to conduct special researches of the highest | funeral, which the President and Cabinet order in science, to a successful conclusion within a brief period of time. The labors of Newcomb and Auwers in the establishment of a fundamental system of stellar coordinates, of Struve, Dembowski, Burnham and Stone, in double star measures. of Pickering in stellar photometry, of Langly in the study of solar physics, of Huggins in spectroscopic researches upon the direction of stellar motion, and of Hall and Ball, of Gill and Elkin in researches upon stellar parallax, are examples of the best work of this kind. To a large extent Dr. Gould, in addition to his work with the meridian circle, has diligently and thoroughly cultivated all these fields of research, and the amount of work which he has done in these directions is attested by the results published in the fifteen quarto volumes which have been either already published, or which are now passing through the press.

In commercial circles you rate men. In astronomy we weigh them. If the result of a critical study of a given series of observations is such as to create great confidence in their excellence, much weight is properly given to any other work done by the person who built up under existing laws. The policy About fifteen years having been occupied has made the observations. We are always in this work, Dr. Gould returned to this reasonably sure that any result given by such country early in this year. He was formally an observer is correct within the limits of

ment of another generation of astronomers with respect to the weights assigned to different observers by the present generation, and participated in the exercises of this in- but the instances in which there will be in teresting occasion was our friend, Prof. | the future a reversal of judgment, will be Wm. A. Rogers, of Cambridge observatory. exceedinly rare. It was not needed that we of both parties favor a moderate Civil Sershould miss the personal presence of the in- vice reform. They are pleased to be rid of comparable Argelander in order to be sure the annoyance of looking after small places, It has been my good fortune, Mr. Presi- that he will always be regarded as the prince

The larger problems of astronomy are yet to that which has been done by Dr. Gould. to be solved. The laws of sidereal mo-My field of observation has, howeveer, been I tion in space are as yet unknown. The for the most part, limited to a mere patch of notion that Alcyone is the central sun, the sky-to a narrow belt more than covered around which all the stars in the heavens by the breadth of one's hand when projected revolve, is probably but a pleasant fiction. upon the heavens; but Dr. Gould has, al- The basis of the real discovery of the laws which govern the motion of the universe in space must be well made observations at widely separated epochs of time.

The contribution which Dr. Gould has exaggeration in the statement that the work | now made in the data necessary for the solution of this great problem is of the highest value, and he may feel sure that the estimate which is placed upon it by his co-laborers First of all it needs to be said that in 1870 will be the estimate in which it will be held to the end of time.

# Communications.

### WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., Nov. 27, 1885.

The Administration is in mourning for the Vice-President. Thanksgiving was a sad and quiet one at the White House. There were no callers, no business was transacted, and decorators were busy outside putting up the crape and bunting that will shroud the columns of the Executive Mansion until the day after Christmas. The Capitol and Government buildings are also draped in black, the same designs being followed that were used

Mr. Hendricks' death gives the Presidency of the Senate to the Republicans, as they are Vice-President to leave the chair for a time and permit the election of a President of the

apprentice has learned. For this reason, as Harvard's great telescope and witnessed their done by Dr. Gould personally. The distinct presiding officer. The situation naturally on either side, each carrying a sheaf. Min-

work must certainly exceed 1,000,000. I ulate the Presidential succession, and it is and measured their distances from each other suppose there must be several gentlemen probable that the incoming Congress will be present who have a realizing sense of what a | urged to make some enactment to meet such

> The last Vice-President who died in office was Mr. Wilson of Massachusetts. His death was as sudden as that of Mr. Hendricks, occurring, it will be remembered, while he was presiding over the Senate.

When the death of Mr. Hendricks was announced at the White House, Mr. Cleveland immediately called a special session of the It is given to but few men in a generation | Cabinet. Action was taken in regard to the will attend.

The Senators and Representatives in the city also held meetings for the purpose of deciding upon committees to attend the bu-

Congress will convene in one week from next Monday, December 7. There is a bustle of preparation at the Capitol. It is true the work of cleaning up, repairing, and making improvements has been going on there during the entire recess. Still everything is getting another touch in readiness for the event.

The President has nearly finished his message to Congress, and the Cabinet officers have about completed their reports. The majority of them will be published before Congress meets. Only that of the Secretary of the Treasury will be withheld to go to Congress with the President's message. As to points in the message it may be mentioned that the policy of the Administration will be very clear and direct in advocating increased economy in Governmental expenditures and cutting down tariff taxation in such a way as will not hurt industries which have been outlined to Congress will be conservative.

One of the newly appointed Civil Service Commissioners says that any expectations that the reorganized Commission will be governed It is not always safe to forecast the judg- by partisan considerations will be doomed to disappointment. He further said in all his consultations with the President, he was impressed with the sincere purpose Mr. Cleveland showed to enforce the law strictly and impartially. The majority of the Senators but they would like to obtain control of appointments to the higher positions.

# Home Mews.

## New York.

ALFRED CENTRE.

A few years ago a young lady started a little girls' prayer meeting in Alfred Centre. Some of the girls who constituted it have grown nearly to womanhood, but they love this meeting too well to give it up. To their number have lately been added several younger girls, and lately boys, till quite a roomful meet an hour before the regular prayer-meeting. Lately they have wished to follow a suggestion made in a missionary letter to the RECORDER to furnish at least one bed in the boarding-school of our mission in Shanghai.

For this they gave a bird concert in the Kenyon Memorial Hall, on the evening of

The beautiful lecture room in this building was decorated with evergreens and flowers, while singing birds in cages were hung all about, and stuffed birds stood upon the organ and stage. The songs and recitations, all of which referred to birds, by girls and boys were well rendered, some especially

It was a bright and beautiful thing to see, and delightful to hear. The proceeds amounted to seventeen dollars and seventyone cents—enough to pay for two beds.

SCIO. Thanksgiving was generally observed here. In the forenoon, services were held in the Disciple Church, and in the Methodist Church, the Seventh-day Baptists uniting with the latter. The Rev. Mr. Rice preached the sermon.

In the evening, a thanksgiving entertainment was given in the Seventh-day Baptist Church. The house was well filled, and an Scripture reading, prayer and music, Miss. Lottie Witter gave a recitation and the The pastor then gave an interesting thanks-The country is now in the same condition giving talk which was mostly historical.

nie Ockerman gave a recitat Stillman, a select reading. were interspersed with ex which Miss Gertrude Smith The evening's session of gree closed with the doxology.

> Rhode Island ASHAWAY.

Thanksgiving services w Church Thursday evening: rather unpleasant through few were out in the eveni Stillman, Miss Amy Babcock rill. Mrs. W. J. Moore and trell took important parts and the choir rendered appr for Thanksgiving service, m a profitable gathering. The Mills are running

some instances are working L. Clarke has commenced o new road that is to be opene away and Niantic; he has en and has been using three o the work. When this road hilly roads, now in use, wil loaded teams. Mr. F. E. Williams, princ

ed schools, is again able to r He has been detained at ho weeks by fever.

No snow yet, or but a al Thursday night was the h this Fall, making nearly on tubs, and a half inch along t ponds.

> New Jersey. NEW MARKET

The Yearly Meeting of and New York City Churche beginning on Sixth-day, No o'clock. T. L. Gardiner, of ed the introductory sermon f "Cast thy burden upon the shall sustain thee;" also, "Casting all your care upo careth for you."

At 7 o'clock a praise service by J. G. Burdick, which was interesting prayer and confi led by A. H. Lewis.

On Sabbath morning, again preached, from Issiah up the stumbling block or my people." This was follow munion service, administere Burdick, Lewis and Gardine

At 3 o'clock a Sabbath-sch held, conducted by Geo. H. lesson was Hezekiah's Reign his reign was remarked upo Daland, and the evil, by A black-board exercise was the conductor, showing the tween the two parts of He The application of the lesson A. H. Lewis, who showed the freezes; fire always burns;

righteousness always saves." Evening following the Se service of praise, Wm. C. D Theological Seminary, pres 11: 52, "Woe unto you,

have taken away the key of l On First-day morning preached by Dr. Lewis, of Esth. 4: 14, "For if thou s est thy peace at this time, t enlargement and deliverand Jews from another place."

The evening session was on account of a severe storm. sermon; but in the meeting conference many testified to and there was a manifest desi to him.

The meetings throughou spiritual blessing to all who to attend them.

PLAINFIELD. A one hundred and twen dollar fire is one of the late city. It originated in a stab and Madison avenues, and directions, sweeping a clean nue to avenue. The hea Messrs, A. D. Cook & Co., 1 dealers.

The prompt action of the of our own city, Elizabeth saved us from much heavier

The Woman's Christian ion, led by their President, linson, did most excellent by providing hot coffee for others, thus strengthening them, and keeping them fro the neighborhood of the s showed that there was need work, for, in spite of their

to discussion of proper laws to reg-Presidential succession, and it is that the incoming Congress will be make some enactment to meet such

t Vice-President who died in office Vilson of Massachusetts. His death dden as that of Mr. Hendricks, ocit will be remembered, while he was over the Senate.

the death of Mr. Hendricks was anat the White House, Mr. Cleveland ely called a special session of the Action was taken in regard to the which the President and Cabinet

mators and Representatives in the held meetings for the purpose of upon committees to attend the bu-

ess will convene in one week from day, December 7. There is a busparation at the Capitol. It is true k of cleaning up, repairing, and improvements has been going on ring the entire recess. Still everygetting another touch in readiness

resident has nearly finished his mes-Congress, and the Cabinet officers ut completed their reports. The of them will be published before meets. Only that of the Secretary reasury will be withheld to go to with the President's message. As in the message it may be mentioned policy of the Administration will be r and direct in advocating increased in Governmental expenditures and down tariff taxation in such a way ot hurt industries which have been under existing laws. The policy to Congress will be conservative. the newly appointed Civil Service ioners says that any expectations that ganized Commission will be governed an considerations will be doomed to ntment. He further said in all his tions with the President, he was imwith the sincere purpose Mr. Clevewed to enforce the law strictly and lly. The majority of the Senators parties favor a moderate Civil Serrm. They are pleased to be rid of yance of looking after small places

## Jome Mews.

nts to the higher positions.

would like to obtain control of ap-

ALPRED CENTRE.

years ago a young lady started a ris' prayer meeting in Alfred Centre. the girls who constituted it have early to womanhood, but they love eting too well to give it up. To their have lately been added several girls, and lately boys, till quite a meet an hour before the regular neeting. Lately they have wished a suggestion made in a missionary the RECORDER to furnish at least in the boarding-school of our mis-Shanghai.

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SCIO. Party Surface (1974) kegiving was generally observed here. forenoon, services were held in the Church, and in the Methodist the Seventh-day Baptists uniting latter. The Rev. Mr. Rice preached

evening, a thanksgiving entertaingiven in the Seventh-day Baptist The house was well filled, and an ng programme was presented. After e reading, prayer and music, Miss. Witter gave a recitation and the class sang, "Sing to the King." tor then gave an interesting thankstalk which was mostly historical. a class exercise with music, ing in the Sheaves." At the close of e six little children came in, three side, each carrying a sheaf. MinStillman, a select reading. The exercises protected institutions in the immediate lo were interspersed with excellent music of cality to unman several of the boys and send which Miss Gertrude Smith had the charge. | them home in a shameful condition. The evening's session of great enjoyment was closed with the doxology.

> Rhode Island. ASHAWAY.

Thanksgiving services were held in the Church Thursday evening; the weather was rather unpleasant through the day and but few were out in the evening; Rev. Horace Stillman, Miss Amy Babcock, Mr. J. J. Merrill, Mrs. W. J. Moore and Rev. I. L. Cottrell took important parts in the exercises; and the choir rendered appropriate anthems for Thanksgiving service, making altogether a profitable gathering.

The Mills are running full time and in some instances are working extra. Mr. Wm. L. Clarke has commenced operations on the new road that is to be opened between Ashaway and Niantic; he has employed ten men and has been using three or more terms on the work. When this road is completed the hilly roads, now in use, will be avoided by loaded teams.

Mr. F. E. Williams, principal of the graded schools, is again able to resume his work. He has been detained at home the past two weeks by fever.

No snow yet, or but a slight sprinkling. Thursday night was the hardest freeze of this year the Sabbath-school at this place, this Fall, making nearly one inch of ice in tubs, and a half inch along the edges of still

> New Jersey. NEW MARKET.

The Yearly Meeting of the New Jersey and New York City Churches was held here, beginning on Sixth-day, Nov. 20th, at 2.30 o'clock. T. L. Gardiner, of Shiloh, preached the introductory sermon from Psa. 55: 22, "Cast thy burden upon the Lord, and he shall sustain thee;" also, 1 Pet. 5:7, "Casting all your care upon him; for he careth for you."

At 7 o'clock a praise service was conducted by J. G. Burdick, which was followed by an interesting prayer and conference meeting led by A. H. Lewis.

On Sabbath morning, T. L. Gardiner again preached, from Isaiah 57: 14, "Take up the stumbling block out of the way of my people." This was followed by the communion service, administered by brethren Burdick, Lewis and Gardiner.

At 3 o'clock a Sabbath-school session was held, conducted by Geo. H. Babcock. The lesson was Hezekiah's Reign. The good in his reign was remarked upon by Wm. C. Daland, and the evil, by T. L. Gardiner. A black-board exercise was presented by the the conductor, showing the contrasts between the two parts of Hezekiah's reign. The application of the lesson was made by A. H. Lewis, who showed that "Cold always freezes; fire always burns; sin always ruins; righteousness always saves."

Evening following the Sabbath, after a service of praise, Wm. C. Daland, of Union Theological Seminary, preached from Luke 11:52, "Woe unto you, lawyers! for ye have taken away the key of knowledge."

On First-day morning a sermon was preached by Dr. Lewis, of Plainfield, from Esth. 4: 14, "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place."

The evening session was thinly attended on account of a severe storm. There was no sermon; but in the meeting for prayer and conference many testified to the love of God, and there was a manifest desire for more love

The meetings throughout were full of spiritual blessing to all who were permitted to attend them.

PLAINFIELD.

A one hundred and twenty five thousand dollar fire is one of the latest events of our city. It originated in a stable between Park and Madison avenues, and extended in both directions, sweeping a clean path from avenue to avenue. The heaviest losers are Messrs. A. D. Cook & Co., lumber and coal dealers.

The prompt action of the fire departments of our own city, Elizabeth and Somervill, saved us from much heavier losses.

The Woman's Christian Temperance Union, led by their President, Mrs. Dr. Tomlinson, did most excellent Christian service by providing hot coffee for the firemen and others, thus strengthening and encouraging them, and keeping them from the saloons in the neighborhood of the fire. The sequel showed that there was need enough for such | Marshalltown, Iowa, and will become a cat- rians. It is estimated that each side lost work, for, in spite of their best endeavors, the breader.

nie Ockerman gave a recitation, and Charles there were enough of these licensed and law-

West Virginia. LOST CREEK.

Our Quarterly Meeting comes the second Sabbath in December, and we hope to see the brethren and sisters from the different settlements, and expect also to receive letters from the scattered brethren, to be read on that occasion. It is a great joy to meet the brethren and sisters from other neighborhoods, and a great encouragement to get letters from the non-resident members giving their spiritual experiences.

The health of Deacon M. H. Davis, though somewhat better, is not yet good enough for him to attend church, and we miss him so much at all the meetings, but especially at the communion.

Deacon H. W. Maxson was called away to his reward last Spring and his venerable form is seen no more at our communion seasons. We have several middle-aged men and some young men who have the New Testament qualifications for the office of deacon, and the time may not be far distant when some of them may be called to do the duties of that responsible office. L. R. S.

At the beginning of the third quarter of 22 were killed and 176 wounded. feeling that it must help send the gospel to foreign lands, resolved to contribute quarterly to the Missionary Society for that purpose. As our number is small and mostly children, our first contribution was small but we are happy to say that all bore a part and did it cheerfully, and we hope in the freedom. future to do much more.

On Sixth-day before the first Sabbath in this month the church, in the regular business meeting, by a unanimous vote requested their pastor, Elder S. D. Davis, to meet with us and conduct a protracted meeting some time during the coming Winter, when it would best suit him. The Sabbath following, being the time for the Quarterly Meeting, found Elder Davis with us, and after the Sabbath-school service, as his custom is, he preached from the lesson of that was followed by the communion service. At the time of this meeting, the church was composed of only eighteen members; and, owing to the inclement weather and their scattered condition, only ten were present; and these with the Sabbath-school children who had not yet given their hearts to the Saviour were about all that were present. All had studied the lesson together, and sat side by side and listened to the preaching of the gospel. But now there comes a separation, oh, how sad! We had witnessed the same on other occasions like this and wished it were otherwise; but never before were we so deeply impressed with the thought of that terrible separation which must come, and perhaps in the nearfuture if those dear ones were not saved.

In the evening after the Sabbath about the same number came together again; and, after listening to a short sermon of unusual power, enjoyed a precious social service, which will never be forgotten. Christians were made to rejoice, backsliders to return, and sinners to feel their need of a Saviour Near the close of the services some five or six of the youth of this society arose for prayers. At this stage of the meeting, it was decided that the Lord knew, better than the church or Elder Davis, when to begin a protracted meeting; and so the meetings went on one week, in which time twenty-six professed hope in Christ, among whom were the Sabbath-school children, eleven in number, ranging in age from nine to seventeen years. On Sabbath-day, November 14th, they were baptized and united with the church, and with them the father of four of the number who had been baptized years ago, but for some reason had never united with the church until now.

What a blessed change. Instead of being divided, as before, we are now all united, and we feel like exclaiming as one of old: · Blessed be the Lord God of Israel; from everlasting and to everlasting, Amen and

# Condensed Mews.

Domestie.

Jay Gould, of New York, has retired from

One-fifth of the population of the United States dwells in cities.

William H. Vanderbilt and Cyrus W. Field has resigned as a director of the New is imminent in Navarre. York & New England railroad company.

About 200,000 bushels of grain remain to be forwarded from the port of Oswego by the canal. Petitions have been telegraphed to Superintendent Shanahan asking that the canals be not officially closed till December

The storm last week, along the Northern Atlantic States, was one of the severest, in some respects, ever known. Rain, wind and tide combined to overflow docks, fill cellars and flood streets in New York and other at Adams Centre, N. Y., Nov. 20, 1885. He was

John Hayer, baggage-master on a mixed train from Brattleboro, Vt., to Miller's Falls. fell from the top of a car on Miller's Falls bridge, into the river below, a distance of seventy-two feet. He was rescued by a boatman, having sustained only slight injuries.

Joseph A. Held died at Rochester, N. Y. Nov. 27, at the age of sixty-two years. The deceased was employed by the New York Central railway company, and had probably been a railway fireman longer than any man in this country. He became a fireman when twenty-two years of age and has continued in

In 1884 the horse car railroads of New York State carried 319,642,780 passengers. the elevated roads 97.259,578, and the steam surface roads 72,125,842. On the elevated roads 3 passengers were killed and 11 wound. ed. on the horse-car roads 16 were killed and 122 wounded, and on the steam surface roads

The first full and authentic translation into English of Pope Leo's encyclical on the Christian constitution of States shows the letter to be somewhat different from the cable condensations already published. Instead of condemning in any way modern civilization or States as they exist at present, the Pope approves of a real progress and true

says that the hill diggings, struck on Dease creek, pay fourteen dollars to a pan of earth. The report of the government officer who visited Granite creek mines, gives a glowing | is the law. But thanks he to God which giveth us account of the prospects of the miners. He | the victory through our Lord Jesus Christ." saw \$400 taken out of the rocks in a single afternoon by two men, and several claims are yielding from \$250 to \$400 a day.

Foreign.

French claims against Venezuela.

Bermuda and Jamaica under a subsidy.

Instructions have been issued by the Dominion Government to have a pamphlet prepared defining the policy of the ministry in egard to North-west affairs.

A terrible cyclone swept over the Philip-pine Islands, November 21st. Eight thousand buildings, including numerous churches and school-houses were destroyed and twenty-two persons were killed.

Telegrams have been received at London, of a rebellion at Nepaul. The Premier has with a portrait from a photograph taken at Mt. been murdered and the Maharajah of the province has been taken prisoner.

A dispatch from Calcutta says that 5,000 people have been drowned and 150 villages submerged in Orissa by a cyclone, and that 1,241 square miles in the Moorshedabad and Huddea districts have been devastated.

Four columns of Riel's version of the causes which led to the rebellion in the of the half-breeds and those of Riel himself.

The recent elections in England seem to have left the two great parties nearly equally divided, with the balance of power in the hands of the Parnellites. It is thought that, on Irish questions, the Gladstone party will unite with the Conservatives, and so leave the Parnellites in the cold.

Premier Brisson of France has explained that the Government intends to establish a poll tax, a land tax and an opium tax in Tonquin, in order to defray the cost of the occupation of that country. General Campenon states that the work of pacifying Anam has been almost completed.

The signature of the Caroline protocol by the Spanish Ambassador and the Prussian Minister to the Vatican is imminent. Spain has conceded the same advantages to England that she has given Germany, in return for which England is to recognize Spain's sovereignty over the Caroline and Pelew Isl-

Don Carlos in referring to affairs in Spain expresses his conviction that the regency will be unable to long preserve order in Spain. He reserves to himself the right to intervene at the proper moment and restore order. He says he will not hesitate to resort to a civil war if such action shall be necessary to Spain's

Adispstch from Bulgaria, of November 29th, says an armistice between Servia and Bulgaria was concluded at 3.30 o'clock yesties was brought about by Count Von Khevenhuller-Metsch, the Austro-Hungarian minister at Belgrade, but a later dispatch says: there has been desparate fighting at Ex-Governor Packard, of Louisiana, has Pirot. The town was taken and retaken, paid \$75,000 for 1,240 acres of land near remaining at last in the hands of the Bulga-3,000 in killed and wounded.

Spanish soldiers on a furlough have been Field have sold all their New York & New ordered to rejoin their regiments imme-England railroad common stock, and Mr. diately. It is reported that a Carlist rising

MARRIED.

In Independence, N. Y., Nov. 22, 1885, by Eld. Kenyon at his home, Gordon L. McCLAY and Miss Minne E. Lewis, all of Independence. In Walworth, Wis., Nov. 25, 1885, by Rev. A

McLearn, Rev. N. S. King and Miss Ida May MERRILL, both of Streator, Ill.

ALVA G. GREEN was born May 4, 1803, and died an old and respected citizen of the place, a man of business integrity, and a faithful Christian. He kept himself well-informed concerning the times and was an active supporer of the temperance re form He was loyal to the church, loving her services, and cheerfully bearing the burdens of the Christian relation. He rejoiced at the prospect of meeting his Saviour, and died in the triumphs of the D. A. Woodbury, Rochester, balanced slide value. Christian faith. Thus another of the old members of the Adams Church is translated to the church

neighbor and a true friend whom we shall all greatly miss. His bereaved companion, and his three nieces, whose home was with him, have the sympathy of all.

At the home of Mr. James Davis, near Shiloh, N I.. Nov. 22 1885, of abscess on the lungs, Mrs. MAR THA JANE B. NHAM, WIGOW of the late Belford Bon iam, of Shiloh, aged 66 years.

Near Rockville. R. I., Nov. 10, 1885, JOSHUA PENDLETON, in his 80th year. He had long been a member of the Six Principle Baptist Church. He was known and honored by a wide range of relative and friend, and a large concourse of people gathered at his fureral. Religious services were conducted by Eld. J. R. Irish. Text, Luke 12: 40.

In Milton, Wis, Nov. 17, 1885, of a tumor, Miss MARY L. SAUNDERS, daughter of Christopher and Lydia Saunders aged 60 years. Sister Saunders experienced religion when about 15 years of age, and united with the church at Alfred Centre, N. Y Afterwards she removed with her parents to Wisconsin, where she united with the Milton Church, News from the Cassiar gold fields in Alaska of which she remained a member until her death. Her funeral services were attended at the Rock River church by a large concourse of people. Sermon by Eld. J. C. Rogers, from 1 Cor. 15:56, 67 "The sting of death is sin; and the strength of sin

Books and Magazines.

THE holiday season is fast approaching when the kindly greetings and other tokens of friendship will. A Convention has been signed settling the be in order. While our readers are wondering what they will give a friend as a Christmas or a New-day a very earnest and spirited sermon which for bids for laying a cable from Halifax to that a beautiful picture card has the merit of being HARPER'S MAGAZINE. ...... 4 00 may be had in almost endless variety, at almost any | HARPER'S YOUNG PEOPLE...... 2 00

stationer's. We have received a sample lot of exquisitely printed cards from the house of Raphael Tuck & Sons, 298 Broadway, N. Y. Judged by these samples, the house is worthy of patronage. THE contents of the Century Magazine for Novem-

ber makes an excellent opening to volume 31. The principal illustrated articles are: "A Photographer's Visit to Petra," and "Typical Dogs." The frontispiece forms the illustration for the short story. "A cloud on the Mountain." A fac simile letter of from Calcutta announcing the breaking out | General Grant to his physician is given, together McGregor, and the Personal Memoir is centered at Chattanooga. Edward Everett Hale writes an interesting article on the "Chautauqua Literary and Scientific Circle." The editorial departments are all well sustained. Century Co., 23 E. 17th St.,

THE Pulpit Treasury for November is promptly on our table, and is richly freighted in every department. Dr. T. DeWitt Talmage's well-known por-North-west are printed at Montreal. The | trait is the frontispiece; and a view of the Tabernadocument simply recites the grievances cle in which he preaches to such multitudes is also given. These, with his sermon on "The Downfall of Christianity," and a well considered sketch of his life by the editor, forms a notable feature of this number. The Questions of the Day as they set forth the Fruits of the Whisky Plant and the Final Tragedy, give no uncertain sound; while the editorials, on Sunday Newspapers, Get Near to the Peo ple, Alcohol and Degradation, Go to Church, For the Pulpit, indicate the skill, breadth and point of the well-furnished workman. This magazine cannot be too widely circulated. Yearly, \$2 50. To Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

### 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 8 o'clock. All Sabbathkeepers 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 SARBATH RECORDER, Alfred Cen-

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends terday afternoon. The cessation of hostili- in the city over the Sabbath are especially invited to attend the services.

EXCURSION TO JACKSONVILLE.

It is proposed to run an excursion to Jacksonville, Fla. on or about the 15th of December. The lowest rates and best accommodation of the season will be given. For further particulars call on, or address,

C. L. ARNOLD, Democrat Review,

THE best Ankle Boot and Collar Pade are made of all and leather. Try them.

PATENTS GRANTED to citizens of New York on Nov. 24, 1885 and reported expressly for the Rucon-DER by C. A. Snow & Co., Patent lawyers, opposite

U. S. Patent Office. Washington, D. C. F. T. Davis, Mt. Vernon, sash fastener. P. K. Dederick, Loudonville, baling press W. R. Pitt. Richmond Hills, folding gate. W. H. Dysinger, Royalton, grain drill. J. K. P. Pine, Lansingburg, dipping matches.

C. Hein, McKnownville, wagon tongue support. E. Horton, Dundee, hammer, and nail feeder. M. T. Howell, Buffalo, cockle separator. S. Hussey, Buffalo, rock drill.

D. Jennings, Lyons, chalk holder, W. J. Mandeville, Rochester, lock, H. S. Paine, Albany, douche apparatus. -. Pentreath, Yonkers, pota o digger. A. W. Reid, Ballston Spa, hide fleshing machine. W. D. Robinson Kanona, clothes bar.

F. Sahr, Martinsville, window fastener. W. Scott, Hoosick Falls, pawl and rachet mechan

D. A. Woodbury, Rochester, balanced slide valve.

of the Adams Church is translated to the church triumphant.

A. B. P.

At Adams Centre, N. Y., Nov. 23, 1885, James Witter, aged 70 years, and ten mont s. He was an old citizen of the place, respected and honored by his neighbors, a man of uprightness in all the business relations o. life, a kind and accommodating neighbor and a true friend whom we shall all

ANTED.—A Mechanical Engineer to assist in seting up an Ice Machine, to run and take charge of the same at Daytona, Fla. Address, stating experience and salary expected, with references, D. D. Rogers. Daytona, Fla.

Agents Make \$5 a Day Selling Perfect FAMILY SCALES Entirely new in principle. Weigh one ounce to 25 pounds. What every family needs and will buy. Rapid sales surprise old agents. FORSHEE & McMAKIN, Cincinnati, O.

Harper's Bazar.

1886. ILLUSTRATED.

Harper's Bazar is the only paper in the world that ombines the choicest literature and the finest illustrations with the latest fashions and methods of household adornment. Its weekly illustrations and descriptions of the newest Paris and New York styles, with its useful pattern sheet supplements and cut patterns, by enabling ladies to be their own dressmakers, save many times the cost of subscription. Its papers on cooking, the management of servants, and house keeping in its various details are eminently practical. Much attention is given to the interesting topic of etiquette, and its illustrations of art needle-work are acknowledged to be unequalled. Its literary merit is of the highest excellence, and the unique character of its humorous pictures has won for it the name of the American Punch.

## HARPER'S PERIODICALS.

Per Year: HARPER'S FRANKLIN SQUARE LI-

BRARY, One Year (52 Numbers)..... 10 00 Postage Free to all subscribers in the United

The volumes of the Bazar begin with the first Number for January of each year. When no time is mentioned it will be understood that the subscriber wishes to commence with the Number next after receipt of order. Bound Volumes of Harper's Bazar, for three

years back, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume) for \$7 per volume. Cloth Cases for each volume, suitable for binding,

will be sent by mail, postpaid, on receipt of \$1 each.
Remittance: should be made by Post Office Money Order or Draft, to avoid chance of loss.

Newspapers are not to copy this advertisement

vithout the express order of Harper & Brothers.

HARPER & BROTHERS, New York. The ideal young people's magazine. It holds the

irst place among periodicals of its class.—Boston

### St. NICHOLAS

An illustrated monthly periodical for boys and zirls, appearing on the 25th of each month. Edited by Mary Mapes Dodge. Price 25 cents a number. or \$3 00 a year in advance. Booksellers, newsdealers, postmasters, and the publishers take subscriptions, which should begin with the November number, the first of the volume.

ST. NICHOLAS aims both to satisfy and to develop the tastes of its constituency; and its record for the past twelve years, during which it has always stood as it stands to day, at the head of periodicals for boys and girls, is a sufficient warrant for its excel-lence during the coming season. The editors announce the following as among the

LEADING FEATURES FOR 1885-86: A SERIAL STORY by Frances Hodgson Burnett. The first long story she has written for children. A CHRISTMAS STORY by W. D. Howells. With

humorous pictures by his little daughter. "GEORGE WASHINGTON," by Horace E. Scudder. A novel and attractive Historical Serial, SHORT STORIES FOR GIRLS by Louisa M. Alcott.

The first—"The Candy Country"—in November.

NEW BITS OF TALK FOR YOUNG FOLKS," by "H. H." This series forms a gracious and fitting memorial of a child-loving and child-helping soul.
PAPERS ON THE GREAT ENGLISH SCHOOLS, RUGBY

AND OTHERS. Illustrations by Joseph Pennell. A SEA-COAST SERIAL STORY, by J. T. Trowbridge, will be life like. vigorous and useful.

"JENNY'S BOARDING-HOUSE," a serial by James Otis. Dealing with news-boy life and enterprise. FRANK R. STOCKTON will contribute several of his

humorous and fanciful stories-"DRILL." By John Preston True. A capital school story for boys.

THE BOYHOOD OF SHAKESPEARE, by Rose Kingsey. With illustrations by Alfred Parsons. SHORT STORIES by scores of prominent writers, including Susan Coolidge, H. H. Boyssen, Norse Perry, T. A. Janvier, Washington Gladden, Rossiter Johnson, Joaquin Miller, Sophie May, Herekiah Butterworth, W. O. Stoddard, Harriet Prescott

Spofford, and many others. ENTERTAINING SKETCHES by Alice W. Rogers, Charles C. Leland, Henry Eckford, Lieutenant Schwatka, Edward Eggleston, and others.

Priems, shorter contributions, and departments will complete what the Rural New-Yorker calls "the

best magazine for children in the world.

THE CENTURY CO., New York.

### A KISS THROUGH THE TELEPHONE.

The telephone, In merry tone, Rang, "Tinkelty, tinklety-tink!" I put my ear Close up to hear! And what did I hear, do you think?

"Papa, halloo! 'Tis me, you know! The voice of my own little Miss. 'You went away From home to-day, And you never gave me a-kiss!

"It was a mistake, I was not awake, Before you went out of the house: I thought that a kiss Would not be amiss If I gave it as sly as a mouse.

"So here goes, papa, And one from mamma, And another when you come home. Just answer me this. Is it nice to kiss,

When you want through the dear telefome?"

"Halloo!" I replied With fatherly pride, I've got them as snug as can be; I'll give them all back. With many a smack, Whenever I come home to tea!"

### THE CELLAR-DOOR CLUB.

What queer places boys have of assembling Sometimes in one place and sometimes in another. Hay mows, river banks, threshing floors—these were the old places of resort for country boys. And nothing was so sweet to me, when I was a boy, as the newly cut about his unhappiness in his pleasure of manly; and Lucy, had you been more would prefer; it was a plain case that noclover hay, when I sat with two or three showing the little cog-wheels and the under- patient and loving, rendering your brother body cared for them or showed them any recompanions, watching the barn swallows shot wheel that drove it. "And why do you chattering their incomprehensible gabble and gossip from the doors of their mud houses in the rafters. And what stories we told, and what talks we had! In the city who does not remember the old-fashioned cellardoor, sloping down to the ground? These were always places of resort. I'm afraid there are many evil things learned in these places of resort, but there also many good things. A boy's parents ought to know whom he meets, but he must have company.

Tom Miller was the minister's son, and there was a party of boys who met regularly on Parson Miller's cellar-door. Mrs. Parson Miller used herself to listen to the stories they told, as she sat by the window above them, though they were unconscious and ambition, but they were a good set of boys were learned and work done that they met library of works on mechanics. Everything | work to save up and give as much, or more, in | goes straight to the heart, where mere superthe same Sunday-school class, and besides up mathematics and succeeded. After awhile were "cronies" in all respects. There was he rose to a good position in the shop, and Tom Miller, the minister's son, who intend- became at last a great railroad engineer. ed to be a minister himself, and Jimmy He built that great bridge at Blankville. Jackson, the shoemaker's boy, as full of fun and playfulness as a kitten, and poor Will your uncle David built that." Sampson, who stammered, and Harry Wilson, the son of a wealthy banker, and a brave boy too, and John Harlan, the widow's he wasn't above honest work and tried to lesson would answer that." son, pale and slender, the pet of all, and great, stout Hans Scplegel, who bade fair to be a great scholar. These half-dozen were always on the cellar-door for half an hour Friday evenings, when they happened to have a little more leisure than on other even-

I say, boys," said Hans, "I've got an

"How strange it must seem to you," said Tom Miller; whereupon they all laughed, good-natured Hans with the rest. "Do let us hear it," said Harry; "there

has not been an idea in this crowd for a "Well," said Hans, "let every fellow tell

on Friday evenings."

son, who was always laughing at his own exclaim: defect. "I c-c-could't g-g-get through bebe-before midnight." "Well," said Miller, "we will make Will

Sampson chairman to keep us in order." They all agreed to this, and Sampson moved up to the top of the cellar-door and

said: "G-g-gentlemen, th-th-this is the thth-the proudest m-m-moment of my life. I'm president of the C-c-cellar-D-door C-club! M-many thanks! Harry Wilson will tell the first st-st-story. "Agreed!" said the boys. After think-

ing a minute, Harry began:

"I will tell you a story that my father

told me. In a village in Pennsylvania, on the banks of the Schuylkill river, there lived a wealthy man." "Once upon a time," said Jimmy Jack-

"B-be st-still. Come to order th-th-there,

Jackson," stammered the chairman, and the to her, Mrs. Manners inquired gently: story went on. "What is the trouble, my dear? What

"Yes, once upon a time there lived a wealthy man who had two sons. The father was very anxious to make great men of them, or at least educated men. I think, or rather my father thinks, that their father used to and exceedingly fond and proud of her gay, member of Congress at any rate. But, student, the other one was a good, honest, indignation. industrious and intelligent boy, who did not much like books. His father intended to make him a lawyer, and he got on well looking up into her mother's face, Lucy and nethingness. Our Saviour, in the end enough in arithmetic and geography, but commenced her story: grammer came hard, and when he got into Latin he blundered dreadfully. He studied happened to ask Bertie what Latin exercise them he first saith, Blessed are the poor in looked. He brandished his knife, still wet of the Bible, we may have the gracious presto please his parents, and from a sense of he had for to morrow. It proved to be one spirit." God deals in the spirit all building with the blood of his wife.

duty, but it mortified him greatly to think that I had last week and he exclaimed:

as men do in their artificial buildings, the spirit as men do in their artificial buildings, the spirit as men do in their artificial buildings, the spirit as men do in their artificial buildings. that he could not succeed as the other boys

coed at anything unless your heart is in it. know very well, Bert, that would be dread-And so one night he sat down and cried to fully dishonest. Then he began to tease and She walked out in the dusky evening with disobliging, and hurt my feelings very ingness and unworthiness.—Flavel. him and talked. But poor David, for that much, and Lucy hung her head, while somewas his name, was broken-hearted. He had thing very like a tear rolled over her smooth, tried with all his might to get interested in rosy cheek. 'Hic, hee, hoc,' but it was of no use. He said 'O! my there was something lacking in his head, 'And I'll never amount to anything, never! Brother Joe gets his lessons in a few minutes, and I can't get mine at all.'

His mother did not know what to say. But she only said that God had some use for everybody, She knew that David was not wanting in intelligence. In practical affairs he showed more shrewdness than his brother, But his father had set his heart on making what do you think he said? These are his him a scholar. That very day the teacher had said to his father that it was of no use.

you from school, and it is a great disappointment to him. But we know that you have done your best, and you must not be disheartened. If you were lazy we should feel there anything meaner than to give a person a great deal worse."

Just then they came to the orchard brook. Here she saw in the dim light something moving in the water.

"What is that, David?" she said. "That's my flutter-wheel, and I feel like breaking it to pieces."

"Why?" "Well, you see all the boys made little But I made one so curious that it beat them all," he said.

want to break it up?" she asked.

"Because, mother, Sam Peters said I should never be good for anything but to

"If you were a poor man's son, David, you might be a good mechanic," said his mother.

That night Davie resolved to be a mein the work. If I can't be a learned professor I may be a good carpenter or a blacksmith. If I learn to make a good horsehoe exultation in her tones, while Herbert, look- but they were fairly captured by the smile, I'll be worth something. So the next morning he asked his father's leave to enter a machine shop. His father said he might. and with all the school-boys laughing at him, of her presence. They were boys full of life he took his tin pail with his lunch in it and what you've given, you're made to feel Christ-like sympathy for the souls of these went into the shop each morning. And now | smaller than a midget, and if any body gives | boys, that sat on that woman's face; and on the whole, and it was not, till lessons he began to love books, too. He gathered a you a present you're expected to go right to when a soul filled with such love smiles, it thus on the cellar-door. They belonged to relating to machinery he studied. He took return.

"Why!" said John Harlan. "I thought my son?—gifts we would not relinquish for the world?" "So he did," said Harry. "My uncle

was the boy that could not learn Latin. But be useful."

"I suppose," said Tom Miller, "that God has use for us all, boys. Perhaps Jimmy's father was as much intended to serve God is from above, and cometh down from the making shoes as mine in preaching the Father of lights, with whom is no variablegospel. What a mistake it must be to get into the wrong place, though."—Edward Eggleston.

As Mrs. Manners was passing through the broad hall of her beautiful home her ear a story here on the cellar-door, turn about, | caught the sound of angry voices. Stepping towards the library, the door of which was "All except m-m-me," stammered Samp- partly open, she heard her daughter Lucy "Whate'er he is, himself to me he gives;

> "Herbert Manners! you are the meanest most contemptible boy I ever knew, and shall certainly inform mamma of your conduct."

> "Do so, and welcome, Miss," her brother replied coolly, but looking up he caught sight of his mother standing in the open door, and colored deeply. "Children, let this jangling cease at

> once," said Mrs. Manners, adding in firm but gentle tones: "I am surprised and grieved to hear such conversation, and to see such unlovely expressions on your usually bright, pleasant faces. What can have happened to cause your disagreement?"

"Lucy is quite ready to tell you, mamma, replied Herbert, politely conducting his mother to the chair he had been enjoying the most comfortable one in the room.

Seating herself and calling her daughter

do you want to tell mamma?" Lucy was a very pretty girl, about twelve years old. She was usually kind and pleasant, respectful and obedient to her parents, dream that one of these boys would grow to handsome brother. But now she felt herself be President and that the other would be a aggrieved; and, as she took her seat on a low stool beside her mother, her dark eyes gliswhilst his younger son grew to be a good tened and her round cheeks glowed with a soul, he first makes it poor; when he in- had stabbed her because she did not provide we know that the Word of God is a weapon

"Good! I'll just copy yours!"

"O! my son, how could you?" said Mrs. Manners, turning to Herbert, who during the recital stood by the window apparently

quite unconcerned. "Let her go on, mamma," was his only

Recovering herself at the sound of her

brother's voice Lucy continued: "But that is not all, nor the worst part, mamma. I was going to help him when,

very words: "'I should suppose, Lucy Manners, after "Your father," she said, "intends to take | the beautiful birthday present I gave you last week, bought with my own money too, you might do that much to please me?'

"Now, mamma, I want to ask you—is a present and then be all the time reminding her of it and trying to make her feel under obligation?" And Lucy sent a withering look at her brother, as he stood smiling by the window.

"Ought you not to forgive the first offense, my dear Lucy?" her mother in Sabbath-school room, a lady stepped forquired.

water-mills to be run by the force of the it's a habit of Bertie's, and I cannot bear it. | a dark, gloomy day, and a dumpish, grumpy | uttermost all that come unto God by him," stream. We call them 'flutter wheels.' I believe I'll never take another present from set of boys faced that teacher. They were him as long as I live."

"Children, you are both wrong," said "Show it to me, Davie," she said. And Mrs. Manners, in a grieved tone; "Herbert, very slow in recognizing the fact; he had David explained it to her, forgetting all my noble boy, I wonder you could be so un- not once consulted them as to whom they what assistance you could conscientiously, spect, and they were resolved to show none it would have been far better than getting to anybody. She stepped into the doublyinto a passion."

make flutter-wheels, and it is true, I am to give up her point, "is it nice, is it polite, id, that seem to say, "Just see how nice I to be constantly referring to what you have can be when I try." It was a heart-smile. given to, or done for, others?"

loveth a cheerful giver,' and if a person face it beamed,—it shone. Why, the smile bestows a gift cheerfully, and from the right seemed even to light up the dark corner of chanic. I won't be a good-for-nothing man | motive, he certainly will not annoy the re- that basement Sabbath-school room! The

ing now quite sullen and out of sorts, re- and declared they never had such a teacher

anyway. If you ever happen to mention it? Yes. It was sympathy, genuine,

"Are there no exceptions, Herbert?" "Of course, mother, I don't include you and father; you're rather above such things." "Whence come our most valuable gifts,

Bertie was silent, but Lucy replied: "I suppose a verse in our last Sabbath's

"Repeat it, my dear, if you can;" her mother requested. "'Every good gift and every perfect gift

ness, neither shadow of turning."

"Yes, every good gift comes from the same loving, self-sacrificing Giver. Now I wish Herbert to repeat a passage showing the greatest gift God ever bestowed upon the human race."

Thus called upon, Herbert replied: "I don't know, unless you mean the one in John, mother:—'For God so loved the

world that he gave his only-begotten Son." "Yes, my Redeemer gives himself to me! How great the gift archangels cannot tell! How rich the portion and the grant how free!

His power and wisdom, truth and grace are mine! All that I have or hope my soul derives From the full fountain of his love divine."

Mrs. Manners repeated these lines with a great deal of feeling, and then asked, looking first at Lucy and then into Herbert's half-

"What can we render to the Lord for his unspeakable gift?"

Lucy replied faintly: "A broken and a contrite heart, O God, thou wilt not despise."

"Those are David's words and he felt the truth of them in his own experience," said this faithful mother. "Put away, my dear children, every root of bitterness; be kindly affectioned one to the other; cherish the turned the corners to see that I was coming. as to give us great and glorious thoughts brotherly and sisterly love which has already Oh! what a miserable den her home was! brought so much happiness into your young lives; but above all love him who gave his Son for you—love him and serve him in this seen. A bitter cold night, and not a spark est gems of heaven compressed into the present life, and you will surely love him and of fire on the hob, and the room not only smallest compass. Thus, such texts as John abide with him forever; for the gift of God is eternal life through Jesus Christ our Lord."—Presbyterian.

### HOW GOD DEALS.

When God intends to fill a soul, he first makes it empty; when he intends to enrich tends to exalt a soul, he first makes it hum-"I'll tell you all about it, mamma," and ble; when he intends to save a soul, he first He was then upstairs, and she was expecting one. Luther conceived that the devil once giving her shapely head a little toss, and makes it sensible of its own miseries, wants, of his beatitudes speaks, "Great is your re-"We were sitting here studying, and I ward in heaven," but in the beginning of higher that they intend to build, the lower the tombs, had himself belonged to the essary to plead the promises with a believing

God intends to lift you up to Christ and mercy and grace and glory, he will then ease and the remedy-knew how to handle think he must be a dolt. His mother found coax, and because I would not give him my bring you low in the sense of your sinful a man on the borders of delirium tremens. him weeping, and tried to comfort him exercise book he called me unkind and miseries, and spiritual wants and self-noth-

### LOOKING UP.

"I will lift up mine eyes unto the hills from whence cometh my help."—Psa. 121.

Keep looking up, keep looking up, The mists will clear away, In God's own time his loving hand Will brighten up the way.

Keep looking up, keep looking up, The eternal hills are there; Far, far beyond these gloomy clouds, Are treasures rich and rare.

Keep looking up, keep looking up, With faith's aspiring eye; The promise is that help will come From him who dwells on high.

Lift up thine eyes, lift up thine eyes, And take that outstretched hand, 'Tis Jesus bids thee struggle on, And victory shall be thine.

#### THE VALUE OF SMILES.

We were deeply impressed the other day with the value of smiles. Sitting in the ward at the superintendent's request, to act | blesses God for the faith of his little girl. "But it's not the first offense, mamma; as substitute for an absent teacher. It was who believed in a Saviour able to save to the in a "don't care" mood. Their teacher had deserted them; the superintendent was dark corner and smiled. It wasn't one of "Please, mamma," Lucy urged, unwilling | your goody-goody face-smiles, thin and vap-The face had nothing to do with the smile "No, my daughter; it is not. 'The Lord except to wear it; and though it was a plain cipient by alluding to it."

boys caught it and smiled too; they could "I thought so," said Lucy, with a little of not help it. They could not explain how, before, or such a lesson, though it was the "I don't know as I think much of giving, | driest lesson of the quarter. Can I explain ficial amiability—facial deceitfulness—disgusts. — Our Teacher's Journal.

### A CHILD'S PRAYER.

"I came home one night very late," says the Rev. Matthew Hale Smith, in his Marvels of Prayer, "and had gone to bed to seek needed rest. The friend with whom I boarded awoke me out of my first refreshing sleep, and informed me that a little girl wanted to see me. I turned impatiently over in my bed, and said:

"I am very tired; tell her to come in the ill can befall your soul. morning, and I will see her.'

"My friend returned and said: "'I think you had better get up. The girl is a poor little suffering thing. She is thinly clad, and is without bonnet or ing on the wall, or lying on the mantel or shoes. She has seated herself on the door- the table, or worn upon the person "for step, and says she must see you, and will good luck." There is an amulet, which, if wait till you get up.'

"I dressed myself, and, opening the outside door, I saw one of the most forlornlooking little girls I ever beheld. Want, sorrow, suffering, neglect, seemed to struggle for the mastery. She looked up to my face,

"Be you the man that preached last night, and said that Christ could save to the uttermost?'

"'Well, I was there, and I want you to come right down to my house, and try to save my poor father.'

"" What's the matter with your father?" "'He's a very good father when he don't drink. He's out of work and he drinks find that it will strongly uplift and illumiawfully. He's almost killed my poor mother; nate your soul. Not only will it avert imbut if Jesus can save to the uttermost, he pending evil, if you use it aright, but it will can save him. And I want you to come secure present and eternal good. The mere right to our house now.'

A low, dark, underground room, the floor Some texts, in particular, are at once as portall slush and mud—not a chair or bed to be able and as brilliant as diamonds the brightcold, but dark. In the corner, on a little 3:16 and 1 Timothy 1:15 have well been dirty straw, lay a woman. Her head was called "little Bibles" because they contain bound up, and she was moaning, as if in so much. It is a very slight burden for the agony. As we darkened the doorway, a memory to carry such brief passages, and feeble voice said, 'Oh, my child, my child! they flash new light into the soul the more why have you brought a stranger into this | we look at them. They are at once indishorrible place?' Her story was a sad one, pensable aids to devotion, and mighty guards but soon told. Her husband, out of work, against temptation. The old superstition maddened with rum and made desperate, was that a horseshoe would keep off witches; him with a supper that was not in the house. | with which we may drive away the wicked every moment that he would come down came to him in his chamber. Luther threw and complete the bloody work he had be- his Bible at the foul fiend, and was at once gun. While the conversation was going on, rid of his baneful presence. Instead of the the fiend made his appearance. A fiend he malign presence of Satan, the great enemy

did. For you know that it is hard to suc- You'll do no such thing, I said; you and deeper do they lay their foundation. If I desperate classes. He was converted at the heart. Baptist Flag.

the mouth of a coal pit. He knew the dis-

"Subdued by the tender tones, the madman calmed down, and took a seat on a box. But the talk was interrupted by the little girl, who approached the missionary, and

"'Don't talk to father; it won't do any good. If talking would have saved him, he would have been saved long ago. Mother has talked to him so much and so good. You must ask Jesus who saves to the uttermost, to save my poor father.

"Rebuked by the faith of the little girl, the missionary and the miserable sinner knelt down together. He prayed as he never prayed before; he entreated and interceded in tones so tender and fervent that it melted the desperate man, who cried for mercy. And mercy came. He bowed in penitence before the Lord, and lay down to sleep that night on his pallet of straw a pardoned soul.

"Relief came to that dwelling. The wife was lifted from her dirty couch, and her home was made comfortable. The reformed man took the hand of his little girl and en. tered the infant-class, to learn something about the Saviour, who 'saves to the uttermost.' He entered upon a new life. His reform was thorough. He found good em. ployment, for, when sober, he was an excellent workman; and, next to his Saviour, he -S. W. Presbyterian.

Silent. like men in solemn haste. Girded wayfarers of the waste, We pass out at the world's wide gate. Turning our back on all its state; We press along the narrow road That leads to life, to bliss, to God.

We cannot and we would not stay; We dread the snares that throng the way; We fling aside the weight of sin, Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

What though with weariness oppressed, "Tis but a little and we rest;
This throbbing heart and burning brain Will soon be calm and cool again. Night is far spent, and morn is near— Morn of the cloudless and the clear.

-Bonar

### BY S. CORNELIUS, D. D.

THE TRUE AMULET.

An amulet is defined by Webster as "an ornament, gem, scroll, or the like, worn as a remedy against evils or mischief, such as diseases and witchcraft, and generally inscribed with mystic forms or characters." The same thing is popularly known as a charm. Many people have had a superstitious regard for a ring or a locket, or some family heirloom, the wearing or keeping of which they have thought would surely bring them good fortune. Wear in your bosom the pearl of great price, and you will surely have good fortune. Cherish with faith and love the sacred heritage of God's Word and no serious

Such thoughts have come to my mind in seeing so much display of the favorite charm, the horseshoe. This, or some resemblance of it, is to be seen almost everywhere hangwe wear it in the right place, will bring us good luck indeed. It is described by David when he says: "Thy word have I hid in mine heart that I might not sin against thee." Men have always been seeking immunity from evil, escape from trouble and grief, and deliverance from the awful consequences of sin and folly. The Bible alone furnishes the needed relief; we seek it elsewhere in

Would you wish, amidst your daily cares

and worries, and sudden and strong temptations, to find a preventive from falling? You have it in your Bible. Get some lesson from it every morning to be pondered and prayed over through the day, and you will ownership of a Bible will not do this, but "I took my hat and followed my little the believing appropriation of its truths will guide, who trotted on before, halting as she do it. The Word of God has been so written in few and simple, but sublime, words.

AN EXPERIMENT has re at the Inventor's Exhibition Mr. W. August Carter, with ering how far fish are prone close examination he foun fresh-water fishes, the roach carp, tench, minnow and riodically, in common with mals. The gold-fish, pike

never sleep, but rest pe

do not necessarily select

Hoynlar 2

A NEW Alboy Mcalled plan to prove very useful in the be practically untarnishable tinguishable from silver. I essentially that of German an alloy of 100 perts of and 40 of nickel-with the or tweeter cent of tungsten.

Cast iron, if heated for temperature of from 900 dec grees Centigrade neither me but is converted into makes surface is covered with a gray Its fracture sometimes pre-black, like that of a lead pen times riddled with large bla are regularly distributed in th

A FRENCHMAN has discove a mosquito twice as long as s of insects to digest human being found in its stomach tw after it has been taken, wh digest blood in half the tim erer seems to have taken m in thinking that the mosquit pain which he inflicts upon t ill-gotten meal "lie heavy on a dyspeptic would say.

How to Sleep Well.-In

depends on securing a comfo Lying on the back would most ease, but general expen tice prove that it does not, as some definite objections. In of the heart and blood-vessels morbid conditions of the seems to gravitate to the ba and to produce troublesome d who have contracted chests had pleurisy and retain a lungs, do not sleep well on the all who are inclined to snor position. For these and oth therefore, better to lie on lung-disease to lie on the we leave the healthy lung free is well to choose the right side the body is thus placed, the more easily out of the stom testines. Sleeping with the the head is to be deprecated tion is often assumed durin circulation is then free in the the head and neck and the chest are drawn up and fixe ders, and thus expansion easy. The chief objections are that it creates a tendence cold in the arms, and son cause headaches and dreams. is obtained when the shutt as to make the room dark, are adjusted so as to admit air. Early rising is not a riser has secured sleep enou rising is obtained when the naturally.—Popular Science

chronoscope of Captain No explosion is transmitted th dynamite at the rate of 20,0 per second. At this rate the cartridge a foot long must 24,000th part of a second. cartridges of the usual size, in diameter, laid end to end stretch a mile, and the w be exploded in the one four ond by firing a cartridge ends. If fired in the middl explosion would be transn and would occupy only the second. The facility with can be fired in trains offers in many engineering ope where it is required to blow a wall. It is enough to I tridges along the crown of t the bottom of the wall, and tridge in the usual way The whole train goes of enormous velocity with wh plodes explains the great vio and the tremendous local of even small quantities of open air and without being of any kind. The detonat in the 24,000th part of a duce an enormous instants the spot on which it expl sudden explosion the pres phere itself is sufficient ta American.

THE EXPLOSION OF U

THE attempt to confine any field with the thoug dissipated if it seeks a wie vice is like attempting to from a lamp within an Such a process only keep burning brightly. The Cl outh of a coal pit. He knew the disnd the remedy—knew how to handle on the borders of delirium tremens. abdued by the tender tones, the madalmed down, and took a seat on a box. talk was interrupted by the little who approached the missionary, and

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rries, and sudden and strong temptafind a preventive from falling? we it in your Bible. Get some lesson every morning to be pondered and over through the day, and you will it it will strongly uplift and illumiur soul. Not only will it avert imevil, if you use it aright, but it will resent and eternal good. The mere hip of a Bible will not do this, but eving appropriation of its truths will The Word of God has been so written ve us great and glorious thoughts and simple, but sublime, words. exts, in particular, are at once as portas brilliant as diamonds the brights of heaven compressed into the compass. Thus, such texts as John nd 1 Timothy 1:15 have well been little Bibles" because they contain It is a very alight burden for the to carry such brief passages, and h new light into the soul the more at them. They are at once indisaids to devotion, and mighty guards temptation. The old superstition a horseshoe would keep off witches; that the Word of God is a weapon ch we may drive away the wicked ither conceived that the devil once him in his chamber. Luther threw e at the foul fiend, and was at once is baneful presence. Instead of the presence of Satan, the great enemy the Holy Spirit, the glorious author the Holy Spirit, the glorious author the In order to this it is only necplead the promises with a believing Beglist Flag. in each at 1967, 1869

## Popular Science.

"AN EXPERIMENT has recently been tried at the Inventor's Exhibition Aquarium by Mr. W. August Carter, with a view to discov- tian love as to shed light upon Africa and ering how far fish are prone to sleep. After Asia, they will shine with ten times as much fresh-water fishes, the roach, dace, gudgeon, carp, tench, minnow and catfish sleep peziodically, in common with terrestrial animals. The gold-fish, pike and angler fish never sleep, but rest periodically. Fish The trees can never be so fully seen as now. not necessarily select nigh time for Their painted trunks, relieved against this repose."

A NEW ALLOY called platinoid, expected to prove very useful in the arts, is said to be practically untarnishable and hardly distinguishable from silver. Its composition is essentially that of German silver—which is an alloy of 100 parts of copper, 60 of tin and 40 of nickel—with the addition of one or two per cent of tungsten. A NEW ALLOY called platinoid, expected of the tree's beauty and character, heretoor two per cent of tungsten. Assembly of

times riddled with large black points which are regularly distributed in the metallic paste.

A FRENCHMAN has discovered that it takes a mosquito twice as long as some other kinds of insects to digest human blood, the blood being found in its stomach twenty-four hours after it has been taken, while other insects digest blood in half the time. The discoverer seems to have taken much satisfaction in thinking that the mosquito atones for the pain which he inflicts upon us by having his ill-gotten meal "lie heavy on his stomach," as a dyspeptic would say.

How to Sleep Well.—In sleeping, much depends on securing a comfortable position. Lying on the back would seem to give the most ease, but general experience and practice prove that it does not, and it is liable to some definite objections. In a weakly state morbid conditions of the brain, the blood and to produce troublesome dreams. Persons who have contracted chests, and who have had pleurisy and retain adhesions of the lungs, do not sleep well on the back. Nearly ter effaces the distinctions of individuality among the various trees. Nothing can be further from the truth. "Are you the friend of your friend's thoughts, or of his paper, or address the effaces the distinctions of individuality among the various trees. Nothing can be further from the truth. "Are you the friend of your friend's thoughts, or of his quire of the editor of this paper, or address the largest trade of any similar store in that section, with a fine Undertaking Business. For a Seventh-day Baptist the location is unexcelled. For particulars, inseems to gravitate to the back of the head, all who are inclined to snore do so in that buttons?" asks Emerson, as though we should position. For these and other reasons, it is, therefore, better to lie on the side, and in lung-disease to lie on the weak side, so as to leave the healthy lung free to expand. It is well to choose the right side, because, when The white birch reveals many more of her the body is thus placed, the food graviates distinctive pallid features; and in this unmore easily out of the stomach into the in- seasonable weather the tattooed buff satin the head is to be deprecated; but this position is often assumed during sleep, because never more effectually asserted its precious circulation is then free in the extremities and the head and neck and the muscles in the chest are drawn up and fixed by the shoulders, and thus expansion of the thorax is easy. The chief objections to this position are that it creates a tendency to cramp and cold in the arms, and sometimes seems to are adjusted so as to admit plenty of fresh air. Early rising is not a virtue, unless the riser has secured sleep enough; and the best rising is obtained when the sleeper wakes naturally.—Popular Science Monthly.

THE EXPLOSION OF DYNAMITE .-- The chronoscope of Captain Noble showed that explosion is transmitted through trains of dynamite at the rate of 20,000 to 24,000 feet per second. At this rate the explosion of a cartridge a foot long must only occupy the ATALOGUE OF 24,000th part of a second. A ton of dynamite cartridges of the usual size, about 3 of an inch in diameter, laid end to end in a line, would stretch a mile, and the whole train could be exploded in the one fourth part of a second by firing a cartridge at either of the ends. If fired in the middle of the line, the explosion would be transmitted both ways, and would occupy only the eighth part of a second. The facility with which dynamite can be fired in trains offers great advantage in many engineering operations, such as where it is required to blow down an arch or a wall. It is enough to lay a train of cartridges along the crown of the arch, or along the bottom of the wall, and explode one cartridge in the usual way with a detonator. The whole train goes off instantly. The enormous velocity with which dynamite explodes explains the great violence of its action, and the tremendous local rupturing effects of even small quantities of it exploded in the open air and without being inclosed in a case of any kind. The detonation of a cartridge in the 24,000th part of a second must produce an enormous instantaneous pressure on the spot on which it explodes. For such a sudden explosion the pressure of the atmosphere itself is sufficient tamping.—Scientific

THE attempt to confine religious energy to any field with the thought that it will be dissipated if it seeks a wider range of service is like attempting to confine the light from a lamp within an inch of the flame. Such a process only keeps the lamp from burning brightly. The Christian Intelligen- THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. R.

cer well says : "The Lord Jesus Christ never said, and does not say to-day, to the Christian people of New York City or any city, Ye are the light and the salt of this city. He tells them they are to lighten the world, and when they rise to such a degree of Chrisclose examination he found that amongst brilliancy upon those right about them.

### THE WOODS IN WINTER.

Let us walk out into the inviting woods. neutral foil of show, disclose a surprising wealth of color, and the exquisite tracery of branch and twig, the essential elements

finity of real grays, brown, he greens which ever where amend and internal tupon its surface. "The principle beech, it has Cast iron, if heated for several days to a temperature of from 900 degrees to 1,000 degrees Centigrade neither melts nor softens, but is converted into malleable iron, and its surface is covered with a grayish efflorescence. Its fracture sometimes presents a uniform black, like that of a lead pencil, and is somemaple, disposed in one telling splash, divided vertically by the brown fissures of the bark. This bright ochery remnant reappear on the hickory beyond, in strong brilliant souches here and there upon the shingly shales; and the broad rock hard by has received lavish decoration in mottled circles of this pale sage green. Here is the array of tints with which she paints the antiquated stone walls, and here the sheeny gray by which she has reclaimed the rambling miles of splintered rails. The virescent drab of poplar, the rosy ash of young maple, and the varied mosaic of the mossy bowlder, all find their complement here.

With its clean, trim contour and bright, smooth complexion, we may readily appreciate the estimate of Thoreau. "No tree has so fair a bole or so handsome an instep as the beech." This latter feature, however, is often lost in the Winter woods, as the trees stand knee-deep in snow, and the comely of the heart and blood-vessels, and in certain | slope of their feet, clad in velvety moss, is concealed from view.

It is a common error to suppose that Wintestines. Sleeping with the arm thrown over dress of her cousin, the yellow birch, seems more than ever conspicuous. The tupelo whimsicality. The white oak audibly rustles its identity; and the marbled buttonwood tree hangs out a tell-tale label from every twig. Look at this scraggly silhouette against the sky over this lichen-painted wall. Who needs the hint of the brown frozen apple lodged among the twigs to call its name? cause headaches and dreams. The best sleep | Is it not written in every angle of its eccenis obtained when the shutters are closed so tric spray, or even in its shadow in the snow? as to make the room dark, and the windows | Likewise the elm with pendent nest, the spiral fluted hornbeam, and sugar maple too. Who would not know each from a fragment of its bark? Scarcely in a less degree do the linden, the ash, the various willows, oaks, and maples, the chestnut and the tulip tree, assert their individuality and claim recognition. To the curious observer they soon become familiar, and he can name them all at a glance. W. H. Gibson, in Harper's Magazine for December.

# BOOKS AND TRACTS

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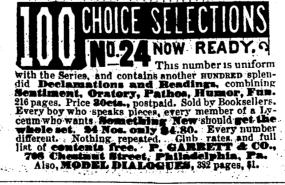
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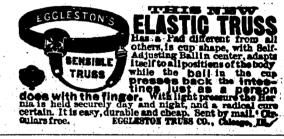
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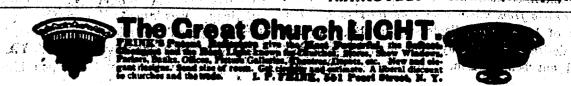
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### INTERNATIONAL LESSONS, 1885.

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: 15-81. Oct. 24. The Temple Repaired, 2 Kings 12: 1-15. Oct. 31. Death of Elisha. 2 Kings 13: 14-25. Nov. 7. The Story of Jonah. Jonah 1: 1-17. Nev. 14. Effect of Jonah's Preaching. Jonah 3: 1-10. Hov. 21. Hezekiah's Good Reign. 2 Kings 18 1-12. Nov. 28. Hezekiah's Prayer Answered. 2 Kings 20: 1-17. 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.

LESSON XI.—THE SUFFERING SAVIOUR.

BY JOHN M. MOSHER. For Sabbath-day, Dec. 12th.

SCRIPTURE LESSON.—ISAIAH 58: 1-19.

1. Who hath believed our report? and to whom hath the arm of the Lonn been revealed? 2. For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. 3. He was despised and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken smitten of God. and

4. Surely ne hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and affected. 5. But he was wounded for our transgressions, he was bruised for our inquities; the chastisement of our peace was upon him; and with his stripes we are healed.

4. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the highly of us all. 7. He was oppressed, yet he humbled himself and opened

7. He was oppressed, yet he humbled himself and opened not his mouth: as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. 8. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living? for the transgression of my people was he stricken. 9. And they made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased the Lord to bruise him; he hath put him

any deceit in his mouth.

10. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11. He shall see of the travall of his soul, and shall be satisfied; by his provides shall my righteous servent justify many; and he knowledge shall my righteous servant justify many; and he shall bear their iniquities. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sin of many, and made intercession for the transgressors.

GOLDEN TEXT,—"The Lord hath laid on him the iniquity of us all."—Isa. 53: 6.

TIME.—Written during the last half of Hezekiah's reign, probably about 700 B. C., seven hundred years before its fulfillment.

#### OUTLINE.

- 1. The good news not generally received. v. 1.
- II. The Saviour despised. v. 2. 3. III. The suffering Saviour. v. 4-9.
- IV. The triumphant Saviour. v. 10-12.

### INTRODUCTION.

In our last lesson, we saw how utterly sinful were the people of Judah, and we saw too that the only hope for their salvation was to "cease to do evil, and learn to do well," with the promise that God would make them pure by his pardoning mercy. In to day's lesson we are given a description of the sufferings and death of the Saviour, prophesied by Isaiah over seven hundred years before the event took place. The Saviour, through these sufferings and his death, has made an atonement for the sins of "the sinful nations" not only, but for all the world.

### EXPLANATORY NOTES.

V. 1. Who hath believed our report? In vision, Isaiah saw away in the future, to the time when the heralds of the Cross should ask, on account of the in his defense. multitude rejecting Christ, "Who hath believed our report?" or in other words, "There are but few that | away. By an unrighteous sentence he was taken do believe." Reference is made to this prophecy in John 12: 38, where it is said that though Christ did him. As for his generation, who . . . considered? many miracles before the people he was talking to just before his death, yet they believed not on him, that the saying of the prophet might be fulfilled. To whom hath the arm of the Lord been revealed? The arm is a symbol of power. To reveal is to make known so as to be understood. Hence the passage means that though Christ had been preached to the Jews, and they had heard it time and time again, yet they could not clearly understand how Jesus was the power of God in the defense of his people. Their idea of the Messiah was that he would come with great pomp, and set up an earthly kingdom. But the Saviour came in a manner so different from their expectations that they could not accept Jesus as their looked-for Messiah. It was no doubt their own fault that they did not so understand it as they had had opportunities enough to convince them of its truth, but they were so blinded that they would not understand.

V. 2. He grew up before him. His mission was approved by God, though the people did not appreciate or understand its benefits. He was watched over and protected by God. As a tender plant. As a shoot springing from a parent root, where nothing was expected. As a root out of a dry ground. The existing state of the Jewish people was not calculated to nourish the goodness embodied in Christ. Both these figures show the small and unnoticed beginning of a great life. He hath no form nor comeknoss. Refers not to his personal appearance, but to his want of wealth and royalty, which usually ac company rulers of kingdoms. There is no beauty that we should desire him. His poverty and humility were such that the people were disappointed in him. He did not meet their expectations. "There was nothing in his appearance to make us desire him, or feel attracted to him."—Delitzsch.

V-3. He was despised and rejected of men. He was looked down upon by the masses, and rejected by the Jews, by the rich, and by the men of rank of the age. A man of sorrows, and acquainted with grief. His whole life was that of sorrow, not for himself, but for the world at large; and he was acquainted with the suffering of the human race, having come in contact with it in his mission work. And as one from whom men hide their face. The

Cared nothing for him or his teachings. Set no value on him. Counted him as worthless. The language of the early church after they realized the true character of the Messiah.

V. 4. Surely he hath borne our griefs. The word 'surely" indicates that some who were guilty of persecuting the Saviour, and who were instrumental in his death, began to realize that they had made a mistake; that he indeed was, as he said, the Son of God. He hath carried our griefs on his heart. And carried our sorrows. Our sufferings and afflictions, vea, and even our diseases and sins; all these Jesus took upon himself. "The reference here is clearly to sins and heart sorrows; in Matt. 8: 17, to physical disease. Matthew interprets the one by the other, and leaves us to draw the conclusion that as Christ bore the sicknesses of those he loved in like manner he bears the sins of those he redeems. But how then did he bear the infirmities of the sick? Not literally. He removed them from others, he did not become diseased himself. Neither in removing sins from others does he become stricken with sin himself. But he did not merely heal the sick; he truly bore their sicknesses, not in his body, but on his heart. The metaphor is of one who removes a burden by putting his own shoulder under it, and bearing it away upon himself. This Christ did, because he entered through compassion into the sorrows and sicknesses he healed. So not by any literal transfer of sins from others to himself, but by a spiritual and sympathetic bearing of the burdens of the world's sins in his own heart, he bore them away from all those who cast their burdens upon him."-Luman Abbott. We did esteem him stricken, smitten of God, and afflicted. The people thought that Christ was being stricken and smitten and afflicted by God for some fault of his own, as an evil doer. They looked upon him as one justly deserving this divine judgment.

V. 5. But he was wounded for our transgressions, he was bruised for our iniquities. "But" now our eyes are opened; we can see that it was not on his own account that he was so stricken of God, but for our transgressions, our iniquities, our sins he was nailed to the Cross, and died an ignominious death. The words "transgressions" and "iniquities" are common terms for "sin." The chastisement of our peace was upon him. That is, such chastisement as was necessary to procure our peace, our blessedness, was upon him. Through Christ we have peace with the Father. With his stripes we are healed. With the wounds and bruises and the scourgings that he received, our souls are healed from the disease of sin. "The strokes of justice which he receives upon his own person are averted from us, and by his atonement we obtain reconciliation with God, the healing and restorative grace of the Holy Ghost, and all the blessings of redemption."—S. S. Times.

V. 6. All we like sheep have gone astray. The people of God, converted, are still speaking. They liken themselves to sheep without a shepherd, running in every direction but the right one. We have turned every one to his own way. Each one had his own individual sin, as well as sins in general. His own way is always opposed to Gods way. He sought his own interest, irrespective of others rights. And the Lord hath laid on him the iniquity of us all. The punishment for sin that was ours to receive was, by the Father, laid upon his Son, "for God so loved the world, that he gave his only begotten Son" for this very purpose. Do not suppose that this iniquity was forced upon him; he volunta rily assumed it.

V. 7. He humbled himself and opened not his mouth, Although unjustly oppressed and afflicted, yet he submitted without complaint. As a lamb that is led to the slaughter, etc. He offered no more resistance than a lamb that is led to the slaughter. He submitted to the indignities of the Cross, without a word

V. 8. By oppression and judgment he was taken away and put to death. A just trial was not allowed etc. The meaning of this sentence seems to be. Who among those of that time or age understood the meaning of his death? or who recognized the fact that his violent death was an atoning sacrifice for the sins of those who were guilty of his death?

V. 9. They made his grave with the wicked. Common malefactors were denied a decent burial, and it was the intention of his enemies to bury him with the thieves who were crucified with him, but be cause he had done no violence (in God's sight he was innocent), and neither was any deceit in his mouth (no one ever lived on earth before or since that was so perfectly true to his profession), God, in his providence, overruled the intention of his enemies, and gave permission to Joseph of Arimathea, a rich man, to bury him in his own tomb.

V. 10. Yet it pleased the Lord to bruise him, etc. God consented to the sufferings of Christ, not because of any guilt in him, but because it was necessary that he should suffer in order to carry out the plan of salvation. When thou shalt make his soul an of fering for sin. When he has given himself as a propitiation for sin; when the atonement is complete, then he shall see his seed. His spiritual children; the many who through him have obtained salvation. Heshall prolong his days. Referring to his resurrection, and to his living forty days thereafter, as well as to his living on forever at God's right hand. The pleasure of the Lord (that is, the work of salvation) shall prosver in his hand. Under his direction, the church shall finally triumph.

V. 11. He shall see of the travail of his soul and shall be satisfied. He shall see the result of his labor and pain and suffering, and be satisfied with his atoning work. By his knowledge shall my righteous servant justify many, etc. By knowing Christ, and accepting his atonement, many will be justified, i. e., treated as if they never had sinned.

V. 12. Therefore will I divide him a portion with the great, etc. Spiritually triumphant. Not that others shall be sharers of his victory, but that he shall be as gloriously successful in his enterprise as other victors ever were in theirs."-S. T. Lowrie. And all this because he poured out his soul unto death. This triumph was the appropriate reward for his sufferings. Was numbered with the transgressors. eight of his was so displeasing to the Jews that He was counted and treated as a criminal. He was they desired to turn away from him, so that they crucified between two thieves. Yet he bore the sins could not believe him. We esteemed him not, of many. He voluntarily took upon himself the

sins of the world, and suffered the penalty. And made intercession for the transgressors. A Mediator between God and man. "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7: 25.

-For the fulfillment of this prophecy, compare the following passages of the New Testament:

- v. 1. John 12: 37-41, Rom. 10: 16.
- v. 2. Matt. 13: 57, 58, Luke 2: 7.
- v. 3. Matt. 26: 38: 27: 38-44, Luke 23: 18.
- v. 4. Matt. 8: 16, 17: 27: 46. v. 5. Matt. 27: 35. Mark 15: 24, 25. Luke 23:
- 33, Heb. 9: 28. v. 7. Matt. 27:2, 12, 33, Phil. 2:8.
- v. 9. Matt. 27: 58-60, Luke 23: 14, 15. v. 12. Heb. 7: 25.

Read also the whole Gospel history, relating to Christ's work, sufferings, trial and death.

#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending November 28th, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 24,853 packages; exports, 2,327 packages. It is a very unusual thing to have butter as low as it is without an export de mand setting in to clear it. With dairy firkins selling here at 14@16@18c, the entire shipments of the week foot up less than 2,500 packages, and the whole exports of the season are less than some single month's shipments of former years. This week a little of the finest fresh last week's Western grainfed make is looked for at 27@28c., and to day some receivers asked 30c. for it. Much of the Western creamery butter runs poor and varies widely in price from "bosh" butter prices (which for their fresh make is now, say about 11c.) up. Fine N. Y. State dairies, with some fancy fresh butter to help their sale, are going at 18@19c. Common to fair dairies are unsaleable except at very low prices, say 12@ 15c., and there is really no place for them except for baker's trade. Fine October and November dairy-tubs are wanted, and are quick sale at 20@ 24c, the latter for unexceptionable quality. We

Fine. Faulty. 23**@**24 18**@**20 12@20 Creamery make..... 27@28 New State dairy fresh. 22@24 10@15 Dairies entire...... 19@20 16@18 10@15 Summer firkins..... —@19 16@18

CHEESE.—Receipts for the week, 37.831 boxes; exports, 10,170 boxes. Exporters bought liberally of skimmed cheese at 2@5c., but very sparing of fine Fall creams. a though receivers were willing to make slight concession where sales could be effected. We note sales of fancy white cheese at 9@91c., and colored at 91@91c. There was only a moderate call for home trade, and our market closes with a full supply of all grades and prices in buyers' favor. We quote:

Fine. Faulty. Fancu. Factory, full cream.. 9 Skimmed...... 6 @7 4 @5 2 @3 Eggs.—Receipts for the week, 13,347 barrels. Fresh laid eggs continue very scarce and prices are firm. Fine marks of limed eggs are also doing better at a slight advance. We quote:

Limed eggs...... 19 @20 POULTRY.—There was good free trading all the week, and prime lots of State poultry realized good prices. Choice turkeys sold at 14@16c., chickens at 10@13c, ducks at 12@14c., and geese at 10@12c. There were free receipts at the close and prices easier. Game was in light supply and good demand

Dressed turkeys, per lb	12 @15
" chicken, per lb	10 @12
" fowls per lb	8 @10
" ducks, per lb	10 @12
geese, per lb.	10 @12
Venison, saddles, per lb	11 @14
" whole deer, per lb	9 @10
Quail, per doz\$2	3 00@\$2 50
Partridges, per pair	75@ 1 00
Grouse, per pair	80@ 1 00
Woodcock, per pair	

GREEN APPLES.—News from "the other side" is very unfavorable, late shipment showing heavy loss. All kinds are very dull and bulk of receipts going into store for later markets. We quote:

~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~~	*OUMBT ON I
Spy	25@ 1 50
King	75@ 2 00
Greenings	25@ 1 50
Greenings	00@ 1 50
CRANBERRIES.—We quote:	
Cape Cod, per bbl	50@\$6 50
Jersey, per crate	25@ 1 35

QUINCES.—We quote: Apple, per bbl......\$4 00@\$5 00 BEESWAX.—We quote:

..... 25 @ $25\frac{1}{2}$ BUTTER, CHEESE, EGGS, BEANS, ETC.

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All payments for the Sabbate Recompan are acof many. He voluntarily took upon himself the knowledged from week to week in the paper. Per eight exhibits.

sons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission. Pays to Vol. No. Mrs. W. M. Rogers, Newport, R. I., \$2 00, 42, 89

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The Sabbath

Entered as second-class

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MAKE SOMEBO

On life's rugged re As we journey e Far, far more of st Would brighten
If, forgetful of sell
And our trouble

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There is much w

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RMALL THE WOMAN'S BIEC

An essay read before the ladie ference, at its session at Alfr ber, 1885.

BY MARY F.

In the RECORDER of Oc find the following: WHEREAS, the Missionary have recommended some

through which the women of be enlisted in some practical at various denominational enterp WHEREAS, we believe such needed; therefore, Resolved, That this Confe now constitute a Woman's Exec

Then follow certain an second of which we find t The Board shall be appointed

ference at the same time, an

edce. And in the third specifi It shall be the duty of this for our various denomination enlist the women of the denor and by such means as may a vided they do not involve the

cial responsibility, and report to the Conference. Several articles have ap CORDER during the year t

The first annual repo is presented to the Confer sion. Does the work of t continuance? We ask Conference, shall the W

Board live?

In 1801, a Woman's was established in the Cons which worked among the settled parts of the country Indians. In 1819 the wo Church organized a Missio carried a good record for years, when it ceased to cieties were established pr women, all for missions with varying special ob methods of work. Mrs. turned from a foreign mis ly desiring the women engage in organized, syst conscientions work for he children, the great major not be reached for evathrough women. The W Union, as the result of the subject, was organ. work was independent was carried on by voluntar salaried officers, by wor evangelical denomination had employed 92 missi raised over \$700,000. It is

doing much les because of now at work, but still ac good, and many times w where a church board coul came another revival of n and denominational board ized. In January, 1868, of the Congregational chu Boston, met to consider

ganizing a Woman's Mi work in connection wi Board. Then there came

the women of all denomin ranging the business, the the Board should yet to their respective boards