

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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### THE PROVIDENCE OF HISTORY.

It is upon the national scene that the doctrine of divine providence is often most signally illustrated. At the same time, it is in that connection that some of the most difficult questions affecting this doctrine arise. If it is necessary in the experience of individuals to often "consider the end of the Lord," as in the case of patient Job, that is especially necessary in dealing with those larger problems which history supplies. One can see how in the midst of some great national trial the question may press itself even upon believing minds. "Can it be, after all, that there is any God of nations? Is there one who 'judges through the dark cloud?'" So given up to the chaos into which human passion, left to work its own will, plunges human affairs, may a nation seem, so abandoned of any oversight better than that human judgment whose real inadequacy is at such times beyond all doubt, that, estimating what is by what appears, even those who in ordinary times are most sure in their convictions may begin to doubt.

A visit to the now peaceful and prosperous state of Kansas, with a book in hand which tells the story of that memorable decade from the first formal settlement of it, about the year 1851, to the outbreak of civil war, ten years later, forcibly recalls not only the sensations with which the current recital of events transpiring was then read, but the clouded sky which then overhung the entire land, from river to ocean. Very strange reading such a book is now, when the men of that time and their doings are seen in the light, not of excited party representations, but of calm history; and very instructive reading, as one connects the incidents of that time with the outcome of to-day. More than thirty years have passed since the question whether or not Kansas should be made a slave state stirred into such intense activity the sectional animosities of the time. How seldom, in any nation, has a like period, so tremendous in its issues and so signal in its consequences, occurred in all the history of the world. The civil war was itself a Titanic struggle, whether in respect to the interests at stake, the armies engaged, the instruments of destruction made available, the ability of the leaders, or the consequences that have followed. Looking back to the time when this mighty issue had its preliminary trial in Kansas and along the Missouri border, who does not recall the sensations with which the opening scenes of the tragedy were watched? What Christian believer, even, then and in the years following, did not find occasion to often re-enforce his faith in the God of nations by studying anew "the book of the wars of the Lord?" Is there any one of them now who doubts that there is a providence in history?

It may be questioned if anywhere the perfectness of the divine wisdom more appears than in its ordering of national affairs, and of that general course of human events through which the world moves on to the end appointed. Of course, no one doubts that divine power is equal to the production of results in direct and sudden ways, rather than in those comparatively slow processes of which history is so often the record. Yet a time is sure to come when to all right intelligences it will be clear as the day that God's slower but surer way was the best. We are far from saying that it was by his ordination that the Kansas story in its initial chapter became such as we find it. Beyond question it was by his permission, and that to his infinite wisdom it seemed best that certain desperate evils in the national and social life of America should begin the work of their own cure in this way. Who can question that Kansas, as it is today, compared with the Kansas of the decade before the war, is a fair and just type of the republic itself, and of the American people, as they were then and as they are now? After all that is true of the national life now, there are in it, as compared with what it was, elements of good which could only be born of some great national trial; and any one, who sees things rightly, will say that the good thus achieved is worth all it has cost. The end of the Lord is sure to justify the beginning, and so we find it in the present case.

Principles of divine administration illustrated upon a large scale, have their encouraging lesson for those whom they may concern upon a much smaller one. Each of us has his own history, and the providence of history, in this operation of it, has interest for each one of us. It is indeed wonderful that the same divine care which is over a nation should be at the same time exercised for each individual in it. Yet even reason may teach us that it is by care of each that God cares for all, and that even national interests would be most imperfectly secured if protected only through some operation of general laws. It is by attention to the parts of any great whole that even man himself cares for the whole. An immense railway system is managed with such perfection only

because needful oversight and specific injunction extend to every even insignificant detail; while so related are the parts to the whole that really no such detail ever is insignificant. Who can tell how important in God's general scheme each individual human life, however obscure, may be? And who can fix limits to the needfulness of that care—needful to the many as well as to the one—which leaves no hair of any one of our heads unnumbered?

And still, it must often be with the individual as with the mass. God has his own wise way of doing us good. And no one of his ways is more signally illustrative of his goodness, as well as of his wisdom, than that in which he turns even our own evil to good, and out of even our faults and our losses builds for us the fabric of our higher welfare.—*The Standard.*

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Dec. 13, 1885.

The Forty-Ninth Congress is now five days old. Its opening scenes were repetitions of those at other openings for years past. Eager crowds rushed to the Capitol, undetermined whether to lend their presence to the Senate or to the House of Representatives. There were many handshakings among the old Members, and as usual, the new ones were conspicuous for their self-conscious attempts to appear statesmanlike and at ease.

The session began with 320 Representatives present, and 64 Senators. This is considered excellent attendance for the first day. Speaker Carlisle took his seat as presiding officer at one end of the Capitol, and Senator Sherman at the other.

In the Senate, the sombre drapery around the Chamber, in memory of Vice-President Hendricks, contrasted markedly with the gay floral gifts which covered the desks of many Senators, and the vari-colored costumes in the galleries.

The first day was taken up by the House in organizing, swearing in the Members, and drawing seats. As usual at the lottery of seats, the Members retired behind the circle of desks and waited impatiently, like so many school-boys, while a blindfolded page drew from a box the numbered marbles which corresponded to the numbers attached to their names.

The second day's session was devoted principally to the reading of the President's message in both the Senate and House. It occupied one hour and forty minutes. It was a much longer document than was expected. Senators listened attentively to the message, and the President's course in devoting more than one fifth of it to a review of the silver question, was commented upon. The absence of any recommendation respecting the internal revenue was criticised. Approval of the Mexican commercial treaty was received with surprise. The absence of any argument for subsidies was a disappointment in the lobby. The Indian policy was approved by those interested in the civilization of the red men.

The President's treatment of the Mormon question met with almost unanimous approval. It created some stir among the representatives of the Mormon church in this city. As soon as that part of the message was read, Delegate Cairne, of Utah, ran out into the lobby and held a hurried consultation with the man who is understood here to be the Mormon lobby agent. Then Mr. Cairne hastily prepared a dispatch to the Mayor of Salt Lake City, telling him that the President was inflexible in support of the anti-polygamy laws.

During the reading of the message in the House, scarcely a Member left his seat for the first hour. Most of them paid close attention, but when the reading went into the second hour, seats began to be vacated on the Republican side of the Hall.

Comments upon the message from Representatives were varied and characteristic. When Mr. Randall was asked how he liked it, he replied, "Very much. Very much." Representative Long, of Massachusetts, said "Of course I like it, it's long." The Republican Members generally said, "It is sound and clear on Silver and Civil Service, but on the Tariff, vague and unsatisfactory." On the whole it may be said that there is nothing in the document to precipitate a conflict among the Democrats in opposition to the Executive.

The Congress which began this week has an opportunity to make for itself a great

name. How far it will improve its chances can be told better when it adjourns next Summer. Weighty subjects call for settlement. Besides those questions alluded to above, in connection with the message, may be mentioned the protection of the public domain, foreign immigration, the succession of the Presidency, railroad legislation, the treatment of the private claimant, a national bankrupt law, strengthening the Navy, and a dozen other important matters. The Senate has already set several of these measures in motion. The House also has received a flood of bills, old and new, but no real work must be expected of that body until it can revise its working rules. This may consume all the time prior to the Holiday vacation.

### A JOYOUS RELIGION.

The ministrations of sorrow may be accounted providential. The somber-faced angel has, doubtless, a divine mission. An experience of sorrow tends to soften and deepen one's nature. Still, is it not true that those bright-faced angels that drink ever at the fountain of perennial joy are the angels which excel in strength? The glad heart is strong for conquest. A joyful soul works to far better advantage than a discontented and gloomy spirit. A complaining mortal, skilled chiefly in grumbling, would make neither an efficient soldier nor a good general. A man sored in his working mood. Imagine such a one appointed agent of a missionary society! It would be the death of it. Such a man needs to be born again—born into a better temper of mind, and baptized with the oil of joy, when, with a happy heart, he can take up the thread of duty, and hopefully labor for the coming of a better day. A sorrowful face and a dolorous tone will never win the world to Christ. They do not properly advertise that religion whose substance is love, and whose keynote is joy. "Therefore with joy shall ye draw water out of the wells of salvation." The primary elements of the kingdom of God are "righteousness, peace, and joy in the Holy Ghost." "He that in these things serveth Christ is acceptable to God and approved of men."—*Watchman.*

### MARK TWAIN'S COMRADE-IN-ARMS

In the *Century* for December, in a paper entitled "The Private History of a Campaign that Failed," Mark Twain relates his experience as a Confederate in Missouri in 1861. The following is a sketch of the organization of his company and of one of his fellow-soldiers: "I was visiting in the small town where my boyhood had been spent—Hannibal, Marion county. Several of us got together in a secret place by night and formed ourselves into a military company. One Tom Lyman, a young fellow of a good deal of spirit, but of no military experience, was made captain; I was made second lieutenant. We had no first lieutenant; I do not know why; it was long ago. There were fifteen of us. By the advice of an innocent connected with the organization, we called ourselves the Marion Rangers. I do not remember that any one found fault with the name. I did not; I thought it sounded quite well. The young fellow who proposed this title was perhaps a fair sample of the kind of stuff we were made of. He was young, ignorant, good-natured, well-meaning, trivial, full of romance, and given to reading chivalric novels and singing forlorn love-ditties. He had some pathetic little nickel-plated aristocratic instincts, and detested his name, which was Dunlap; detested it, partly because it was nearly as common in that region as Smith, but mainly because it had a plebeian sound to his ear. So he tried to ennoble it by writing it in this way: *d'Unlap*. That contented his eye, but left his ear unsatisfied, for people gave the new name the same old pronunciation—emphasis on the front end of it. He then did the bravest thing that can be imagined—a thing to make one shiver when one remembers how the world is given to resenting shams and affectations; he began to write his name so: *d'Un Lap*. And he waited patiently through the long storm of mud that was hung at his work of art, and he had his reward at last; for he lived to see that name accepted, and the emphasis put where he wanted it, by people who had known him all his life, and to whom the tribe of Dunlaps had been as familiar as the rain and the sunshine for forty years. So sure of victory at last is the courage that can wait. He said he had found, by consulting some ancient French chronicles, that the name was rightly and originally written *d'Un Lap*; and said that if it were translated into English it would mean *Peterson*; *Lep*, Latin or Greek, he said, for stone or rock, same as the French *pierre*, that is to say *Peter*; *d'*, of or from; *un*, a or one; hence, *d'Un Lap*, of or from a stone, or a *Peter*; that is to say, one who is the son of a stone, the son of a *Peter*—*Peterson*. Our militia company were not learned, and the explanation confused them; so they called him *Peterson Dunlap*. He

proved useful to us in his way; he named our camps for us, and he generally struck a name that was 'no slouch' as the boys said."

### MRS. HELEN JACKSON ("H. H.")

From the preface to a reminiscent critique, which is accompanied by a frontispiece portrait in the December *Century*, we quote the following: "It is curious to see how promptly time begins to apply to the memory of remarkable persons, as to their tombstones, an effacing process that soon makes all inscriptions look alike. Already we see the beginnings of this tendency in regard to the late Mrs. Helen Jackson. The most brilliant, impetuous, and thoroughly individual woman of her time—one whose very temperament seemed mingled of sunshine and fire—she is already being portrayed simply as a conventional Sunday-school saint. It is undoubtedly true that she wrote her first poetry as a bereaved mother and her last prose as a zealous philanthropist; her life comprised both these phases, and she thoroughly accepted them; but it included so much more, it belonged to a personality so unique and in many respects so fascinating, that those who knew her best can by no means spare her for a commonplace canonization that takes the zest out of her memory. To describe her would be impossible except to the trained skill of some French novelist; and she would have been a sealed book to him, because no Frenchman could comprehend the curious thread of firm New England texture that ran through her whole being, tempering waywardness, keeping impulse from making shipwreck of itself, and leading her whole life to a high and concentrated purpose at last. And when we remember that she hated gossip about her own affairs, and was rarely willing to mention to reporters any fact about herself except her birthday—which she usually, with characteristic willfulness put a year earlier than it was—it is peculiarly hard to do for her now that work which she held in such aversion. No fame or publicity could ever make her seem, to those who knew her, anything but the most private and intimate of friends; and to write about her at all seems the betrayal of a confidence.

### THE GOSPEL OF WOMANHOOD.

The Gospel of Luke has been styled "The Gospel of Womanhood." In justification of this peculiar designation, Canon Farrar says: "St. Luke alone records the special graciousness and tenderness of Jesus to women. He alone tells of the raising of the dead boy for whom the heart of Jesus was touched with compassion, because he was the only son of his mother and she was a widow. He alone, that Jesus was accompanied in his mission, not by warriors, like David; not by elders, like Moses; not by kings and princes, like the Herods, but by a most humble band of ministering women. He alone preserves the narratives, treasured with delicate reserve and holy reticence in the hearts of the blessed Virgin and of the saintly Elizabeth; narratives which show, in every line, the pure and tender coloring of a woman's thoughts. He only tells us how honest Martha was cumbered with much serving, and how Mary of Bethany—the gentle and the lowly—chose, sitting humbly at the feet of Jesus, the better part; he alone, how the Lord once addressed to a poor, crushed, trembling, humiliated sufferer, the tender name of daughter; he alone, how, when the weeping women mingled with the crowds that followed him as he passed to Calvary, he turned and said, 'Weep not for me, but weep for yourselves and your children.'"—*Baptist Weekly.*

### WITTY SCOTCH MINISTERS.

The Rev. Charles Rogers, D. D., has lately collected a number of the witticisms of Scotch ministers. Here are a few samples:—The Rev. Professor Lawson, minister of Selkirk, had a medical attendant who used oaths. Dr. Lawson sent for the physician to consult him about his health. Having learned what his symptoms were, the M. D. exclaimed (with an oath), "You must give up that vile habit of snuffing; unless you give it up (oath) you'll never recover." "It's rather a costly habit," replied Dr. Lawson, "and if it is injuring me, I must abandon it. But you, my dear doctor, cherish a bad habit—that of swearing—and it would comfort your friends much were you to give it up." "It's not a costly habit, like yours," rejoined the physician. "Very costly indeed you'll find it out," said the professor, "when you receive the account." Reproof, associated with gentle humor, has not been without salutary consequences. One of the most earnest of the modern Gaelic poets, Dugald Buchanan, and who ultimately held office as a catechist in the Highlands, was first led to think seriously by being made the subject of a jest. "What is your profession?" inquired of him a pious Highlander. "As to that," replied Buchanan, "I have none particularly. I am just as a sheet of white paper." "Then take care," responded the querist, "that the devil does not write

his name upon it." Henceforth Buchanan became serious.

The singularly benevolent Dr. David Johnson, minister of North Leith, in the course of visiting his parish, entered the house of a Secession elder. "I cannot receive you," said the householder, "for I abhor State religion, and assert the great voluntary principle." "Take your own way, sir," replied Dr. Johnson; "Jerusalem has twelve gates, and all lead to the temple. May I hope we'll meet there?" The objector was subdued.

### THE REJECTED SAVIOUR.

The blindness of Israel concerning our Lord was sadly remarkable. It was a blindness of the eyes, for they saw his many miracles, and yet believed not; their ears also seemed to be stopped, for they heard his words and did not understand them; and their hearts also were heavy, for they did not relent under the plaintive admonitions of a Saviour's love. Their hearts were cruel towards the Messiah; they hated him without a cause. No door was open to the heart of Israel; they had hardened their heart, they had shut their eyes, they had stopped their ears, and even he that spake as never man spake gained no access to their souls. They went so far as to crucify him, and cried as they did so, "His blood be on us and on our children"—words sadly verified when Jerusalem was destroyed, and her children slaughtered, sold as slaves, or scattered to the four corners of the earth.

We need to feel the atonement laid home to us, to feel the power of the great sacrifice of Christ, to hear a voice saying to our spirit, "Thine iniquity is put away, and thy sin is purged." Brother, if you are to proclaim the glory of your Lord, you must feel the sacrificial coal applied to the place where your impurity is most seen, even to your lips; you must know that you are forgiven; for your conviction that you are clean before God will give you confidence in telling out to others the story of the cross. This is what Isaiah saw.—*Spurgeon.*

### THE SPREADING LEAVEN.

The following incident, found in the correspondence of the London *Missionary Herald*, shows the leaven of educational influence in India. It appears that a few months ago, at Monghyr, a native gentleman in government employ, and a former pupil in Dr. Duff's college, in Calcutta, sent in a request for a Zenana teacher to visit his young sister, who, having been left a widow, had come to live with him. She proved to be very bright and intelligent, and after a time she accepted the faith of the gospel, and desired baptism. But she feared to have her brother know of her purpose, lest he should take measures to prevent it. Her plan was to sacrifice the good home which he gave her in order to follow the dictates of her conscience. Her missionary friends, however, decided to tell him frankly of her purpose, and this was done. His reply, as given to the Rev. Thomas Evans, who interceded for the new convert, reveals what we believe to be a growing conviction in the minds of educated Hindus. He said: "I am sorry my sister is taken up with such views, but I am not surprised, for I was myself, in my youth, on the verge of becoming a Christian, when my parents took me away from Dr. Duff's school and put me under other influences which have now brushed away all thoughts of Christianity. My sister is in want of nothing that I can supply her with; she is a very intelligent girl, and, as I think she must be sincere, I will not oppose her, though her baptism will bring great disgrace upon me and my family; yet I would rather bear all that than try to frustrate conscientious convictions."—*Morning Star.*

### IN DISGUISE.

Tears are the rain which refreshes God's tillage. When the heavens glow, and the earth is parched beneath the fierce sunlight, all nature suffers; the plants droop, the grass withers, the brooks dwindle. But when the dark rain cloud veils the sun, and the cool showers fall upon the earth, the whole face of nature changes; the sky is bluer, the grass is greener, and every scented flower sheds its perfume far and near. In our times of prosperity and peace, our souls are sometimes parched with too much sunshine. We shrink from the storm and yet God's lightning and tempest and rain are his appointed ways for our deliverance. It is not pleasant to be enfolded in darkness, or to be smitten with God's arrow, or to listen to the ceaseless dropping of the rain of our tears; but the darkness, and the storm, and the tears, are doing a work for our soul-tillage, and one which could be done in no other way. We may cower for the present before the tempest; but when it has passed away, we shall recognize what it has done for us in clearing our spiritual atmosphere; in refreshing our drooping courage, and in restoring lost sweetness and fragrance to the blossoms of the soul. We shall thank God for it then; but why not thank him for it now?—*S. S. Times.*

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### Sabbath Reform.

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

#### NATIONAL REFORM.

BY JOHN BEACH.

We cannot help noticing the efforts which the National Reform Association are making to enforce a counterfeit Sabbath upon the people of the country. They are going to bring them to the "Standard of the Divine Law." "This covers the whole field of reform," say they. We agree with them; as far as the divine law is concerned. They say one of the important points is the Sabbath (Sunday). We often hear them say that "the great national sin is the running of the cars on Sunday, going fishing on the Sabbath-day, etc." "Sin is the transgression of the law, and where no law is, there is no transgression." They say "Sunday," "Lord's-day," "Sabbath," "Civil Sabbath," "American Sabbath," etc. This is a very confused way of speaking, for an educated people, and shows great weakness in their doctrine of the Sabbath. They are so confounded that they hardly know what word to use when they wish to speak of Sunday. "God is not the author of confusion." "For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50: 7. "Thy word is a lamp unto my feet, and a light unto my path. Thy righteousness is an everlasting righteousness, and thy law is the truth." Psa. 119: 105, 142.

As our friends speak so much about Sabbath law, we will hear what the Lord says about the Sabbath. "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: in it thou shalt not do any work," etc. Now if we keep this commandment of God, we must work on Sunday, (the first day of the week), and rest on what is now called Saturday (the seventh day). "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever, and ever, and are done in truth and uprightness." Psa. 111: 7, 8. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5: 3. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2: 10. "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this is the whole duty of man." Eccl. 12: 13. If we read to our friends the Sabbath commandment of the Decalogue, the only Sabbath command in the Bible, they say, "O! it makes no difference what day we keep—one day is just as good as any other." "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Ezek. 22: 26. Again we hear some say that "God commanded the first day of the week to be a weekly Sabbath, from the crucifixion to the end of the world, which is the Christian Sabbath." "And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken." Ezek. 22: 28. "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: And madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9: 13, 14. As there is no command, nor warrant in the Bible for a first-day Sabbath, we can easily understand that it is an institution of Roman Catholicism.

"But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up." Matt. 15: 13. And Protestants now say that keeping Sunday as the Sabbath, is a divine command. "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For, laying aside the commandment of God, ye hold the tradition of men. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." Mark 7: 7, 8, 9. "Because, even because they have seduced my people, saying, Peace, and there was no peace; and one [Roman Catholicism] built up

a wall [Counterfeit Sabbath], and, lo, others [Protestantism] daubed it with untempered mortar: Say unto them which daub it with untempered mortar that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall I not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof; and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it." Ezek. 13: 10-15. "Sanctify them through thy truth: thy word is truth." Jno. 17: 17. If our friends can not see which day of the week is the Sabbath of the Lord by reading the Bible, it is because there is no light in them. Christ says, "Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." "Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." Luke. 6: 42.

Will the National Reform Association please tell us the chapter, and verse of the Bible, where God, Christ, or the Apostles ever taught that Sunday, the first day of the week, should be kept as a weekly Sabbath, before they try to have the constitution of the United States so amended as to compel everybody to pay homage to an institution of Roman Catholicism, and formerly dedicated to the sun by the pagans? Trying to teach the nation that they keep the Law of God, when they keep Sunday! O, Absurdity! Such teaching is not bringing the Nation to the standard of the divine law, as they claim it does. "They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Ezek. 13: 6, 7. "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 14. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." 1 John 1: 6.

#### THE SABBATH LAW.

The Sabbath law is purely a matter of revelation. There is nothing outside of revelation which would suggest it to us. The laws which forbid theft and murder are based on certain natural rights to property and life which are recognized by all. That is, we should know that it is not right to appropriate to our own use what belongs to another, even if the law had not said "Thou shalt not steal;" and when the law says "Thou shalt not kill," our judgment answers, That is right. But there is nothing in human relations, nothing in nature, and nothing in our relations to God, discoverable by unaided human reason, which suggests a regular weekly day of rest; there is nothing to suggest the number of days which should constitute a week, and there is nothing to suggest what particular day of the week should be thus set apart. It is all a matter of revelation. There are, no doubt, good reasons in the mind of God for commanding men to observe a day of rest; for fixing the proportion of one day in seven, instead of one day in ten, or some other number; and for fixing the particular day to be observed on the seventh, or last day of the weekly cycle, instead of any other of the seven. By study and experience we may see a beauty and fitness in the whole arrangement. But we should never have found it out except God had said, "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." The law of the Sabbath is, therefore, peculiarly a law of God. He who truly observes it does so as an act of obedience to God, and of faith in his wisdom, and goodness. For similar reasons, it is plain that there can be no Sabbath except that pointed

out in the Bible; and, while resting on any day of the week may answer the purposes of physical rest, there is no true Sabbatizing except in strict conformity with the command of God.—*Evangelist Harold.*

#### THE SABBATH QUESTION.

The following, clipped from an exchange, is good Seventh-day Baptist doctrine. As we read it we cannot help wishing that all who utter such truths, and all who quote them approvingly, would take the excellent advice of the mother to her young preacher son, and "Stick to the text:"

A young man who had just been ordained, and who was about leaving home to assume the duties for the first time of a pastor, received no more valuable advice from his Christian mother than when she looked him earnestly in the eyes and said, "John, stick to your text." So, in the consideration of this question, we must stick to our text; or, better yet, stick to God's command; and what is it? "Remember the Sabbath day to keep it holy." The outside world says, "Yes, to keep it holy—I understand what that means;" and they give a very elastic definition to the word "holy." We need not go to the dictionary to find out what holy means. Here is something which helps us to understand its meaning: "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, and so on. And then we read that the Lord, having finished his work of creating the world, rested on the seventh-day, "wherefore the Lord blessed the Sabbath-day and hallowed it." Hallowed it? What is that? What is it to hallow? We find this definition: "To make holy." But can we get anything more definite than that? Yes, this: "To set apart for holy or religious use." Well, what is religious use? "Religious!" what does that mean? It means teaching or setting forth religion. Now, what is religion? Where can you find a more comprehensive and satisfying definition than this: "Religion is the recognition of God as an object of worship, love and obedience." Well, then, we should be satisfied to believe that the Sabbath was set apart for us as a day of rest, and a day when we can worship God without being disturbed by the usual duties and cares which press upon us on other days; and so the day must be spent; whether we like it or not has nothing to do with it. You may have your theory about the Sabbath question, and I may have mine, but it will be better for us all if we stick to the command of God, and "remember the Sabbath-day to keep it holy."—*Burke.*

#### Education.

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

THE ILLINOIS WESLEYAN UNIVERSITY, at Bloomington, Ill., has issued Non-resident and Post graduate courses of study, leading to the degrees of Ph. B., M. A., and Ph. D. These degrees are not honorary but are conferred on the completion of the prescribed course as shown by a satisfactory examination of the candidate for the degree. This adds another institution to the list of those which furnish the advantages of a college course of study to such persons as are not able, for various reasons, to attend the college in the usual manner. The system is not intended to detract from the regular attendance of young men upon all the regular appointments of a college course, but to furnish at least some of the advantages of a college training to a large class of men who desire such advantages, but who must otherwise do without them.

#### ABOUT READING.

Tell me what you have read from choice during the last twelve months, and I will tell you your character and your capacity. Men choose books as they choose friends, after their own hearts. The virtuous prefer pure companions and clean books; the vicious desire the society of the profligate, and eagerly read pages that are smirched with immoralities. Reading is, in fact, a sort of conversation—silent and one-sided—in which we get the best or the worst of the writer's mind and heart. To the tattered fragment of "Essays to do Good," by Cotton Mather, which fell into his hands when he was a boy; Benjamin Franklin ascribed his usefulness. Read books. With an incredibly large number of intelligent persons, especially among business men, the daily newspaper is the only source of information. This is unfortunate. Newspaper English is not always a model of pure diction; and much of the so-called news is merely untrustworthy rumor. It cannot be otherwise; the impatient public will grant the editors no time for verification of reports, or for the revision of their manuscripts. The daily papers are, indeed, invaluable. No man who would keep abreast of the times can afford to be without them; but, at the best, a newspaper education affords only a scrap-book culture. Far more profitable is the thorough systematic study of books. Not five cent

publications, that are old in twenty-four hours, and forgotten in forty-eight, but in bound volumes, that have been written, revised, and printed with care, are to be found the best thoughts of the world's great thinkers. "No time to read anything but the daily papers!" Such an excuse makes me think of Elihu Burritt, the learned black-smith, who mastered ancient languages while his iron was heating in the forge; it reminds me, too, of the familiar saying—true as it is true—that "where there is a will there is a way." Suppose you were to read ten pages each day for ten years, excepting fifty-two Sabbaths and thirteen holidays each year. That would be light work for the busiest merchant or the weariest housewife; but if you were to do so, you would in ten years read one hundred books of 300 pages each—a library of ten works in history, ten in travels, ten in science, and in poetry, ten in fiction, ten in painting ten in music, ten in criticism, ten in political science, and ten in theology—all in a single decade of years! In his "Books and Reading," President Porter tells of a lady who spent fifteen months of leisure, snatched by fragments from onerous family cares and brilliant social engagements, in reading the history of Greece, as written by a great variety of authors, and illustrated by many accessories of art. Similar achievements are within the reach of all. By devoting an hour to study each day for ten years, one may master more books than it is possible to read during a whole year at college. No longer say you have no time to read anything but the daily papers. Omit three or four columns of unimportant details in to-morrow's paper, and begin your ten years' course of profitable reading.

Read the works of standard authors. Life is too brief to read much else; too short, indeed, to master one-half the literature that bears the stamp of genius. "Of making books," said Solomon, "there is no end." What would the wise Hebrew monarch say if he should rouse from his long sleep and look through a copy of the *Publisher's Weekly* or the *Literary News*? The periodicals, too, fall like snow-flakes upon every table in the land. There are now more than 34,000 regular periodicals, with an annual aggregate circulation of 10,592,000,000 of copies. Much of this is trash. A very small part of it will be remembered by anybody five years hence. The wise reader will make himself acquainted with the contents of one daily, one or two weeklies, and the best reviews (skipping judiciously), and then he will turn to the famous old books that everybody talks about, and that one in a thousand reads. It is a mistake to be wholly guided in the choice of books by the bulletins of publishers, and it is a mistake to rely too implicitly upon the judgment of the wise men—who prepare the book notices of the average periodical. Some readers appear to think that the only good books are the new ones; but he is injudicious who buys the songs of the latest bard before he has read Shakespeare, and Milton, and Isaiah. In the common literature there may be gems in the rubbish; but it is better to seek those famous fields of thought where the diamonds lie thick as the leaves in Autumn, and where there are rich veins of thought just below the surface.

In the choice of books, the young and the unlettered reader needs the counsels of a wise friend who is familiar with the history of literature. Into the hands of the general reader there can be put no safer guide than, "Books and Reading," by President Porter, of Yale College. Carlyle's advice is to begin with history. This is the "broad-beaten pathway" from which we may survey all the fields of literature. "There traveling, let him choose where he will dwell."—*New York Observer.*

#### WRAPS FOR SCHOOL CHILDREN.

In sending our little children to school we can greatly add to their health and comfort if we make sure that they have overshoes that they can easily put on themselves, sacks that are buttoned without difficulty, and, in general, garments that they can manage themselves. We send them to school in the morning all properly "bundled up," and rest assured that the chilly winds and damp walks cannot affect them. But go by that school in recess, and you will find half the children insufficiently clad, simply because they cannot put on their own garments. Even the best of schools cannot attend to this matter for thirty or more children each recess, unless a special attendant is appointed for the purpose. In the kindergarten these matters are looked after as a part of the general care, but in the common primary school it is often impossible to attend to them, and we find our carefully dressed children returning with widely-blowing cloaks and capes, and overshoes in hand, in the bleak north wind or the driving rain. This is simply because we have provided them with such elaborate garments that they can be put on only by experienced hands, or have failed to teach them to fasten what they have. If we attend to this, many of the usual mysterious coughs and colds will fail to appear the next winter. We all remember the little child with a mysterious cold, in Hans Anderson's story of the "Elder-Bush," to whom "the merry old man who lived at the top of the house" would not tell a story till the boy had answered this question: "How deep is the gutter in the street opposite that you pass through in going to school?" He is merely the type of an ordinary child; not by any means a bad child either, only, like most other children, quite forgetful of consequences.—*Babyhood.*

### Temperance.

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

#### THE CURSE OF ALCOHOL.—A DREAM OF CHRISTMAS EVANS.

Christmas Evans, the great Welsh Baptist preacher, was announced to speak on temperance at a certain meeting, and, as usual, people came from far and near to hear him. A certain minister in the neighborhood, Mr. W., of A., said at first he should not be present, for he anticipated a personal reference to himself, because he was not an abstainer; yet such was the fascination that he could not stay away. He came to the meeting late and crept into the gallery, where the preacher's eye, which had long been searching for him, at length discovered him.

Christmas Evans at once proceeded to say: "I had a strange dream last night. I dreamed that I was in Pandemonium, the council-chamber of Hades. How I got there I know not, but there I was, I had not been there long before I heard a thundering rap at the gates. 'Beelzebub! Beelzebub! you must come to earth directly.' 'Why what's the matter now?' 'O! they are sending out missionaries to the heathen,' are they? 'Bad news that. I'll be there presently,' Beelzebub rose and hastened to the place of embarkation. He saw the missionaries and their wives, and a few boxes of Bibles and tracts, but, on looking round, he saw rows of casks piled up, and labelled gin, rum, brandy, etc. 'That will do,' said he, 'there's no fear yet. The casks will do more harm than the boxes will do good.' So saying, he stretched his wings and returned to his own place.

After a time came another loud call, 'Beelzebub! Beelzebub!' 'They are forming Bible Societies now,' 'Are they? Then I must go.' He went and found two ladies distributing the Word of God. 'This will never do,' said he; 'but I will watch the result.' The ladies visited an aged lady, who received a Bible with much reverence and many thanks. Beelzebub loitered about, and when the ladies were gone, saw the old woman come to her door, and look around to assure herself that she was unobserved. She then put on her bonnet, and with a small parcel under her apron hastened to a public house near, where she exchanged her Bible for a bottle of gin. 'That will do,' said Beelzebub; 'no fear yet,' and back he flew to his own place.

Again a loud rap came, and a more urgent call. 'Beelzebub, you must come now, or all is lost; they are forming Teetotal Societies.' 'Teetotal! what is that?' 'To drink no intoxicating liquors.' Indeed! That is bad news. I must see to that.' He did; but soon went back again to satisfy the anxious inquirers of his legions, who were all on the *qui vivis* about the matter. 'Don't be alarmed,' said he; 'it's an awkward affair, I know, but it won't spread much yet, for all the persons are with us, and Mr. W., of A., (here the speaker's eye glanced like lightning at him) is at the head of them.'"

"He won't be at the head of them any longer," cried Mr. W., and immediately walking down out of the gallery, he came and signed the pledge.—*Ex.*

#### A GOOD USE OF A BAD THING.

In the old country, boycotting may yet prove a great blessing. Mr. Michael Davitt is in favor of this measure in relation to liquor and tobacco, as one of the most effectual ways of reducing the revenue of the English Government; and Mr. Bogg, another Irish radical, calls upon his countrymen "to shake off the English yoke," by having nothing to do with whisky or porter, tobacco or shoddy. This is a sort of boycotting to be commended, and, if generally adopted, would work a grand social and political revolution in Great Britain. As the Irish Christian *Advocate* says: "A country that with all its poverty expends in ten years nearly a hundred and twenty-eight millions sterling in spirits and beer alone could be greatly benefited by a course of abstinence from drink, and if tobacco were included in the pledge, the result would be nothing short of prodigious."

#### BREVITIES.

In an Ontario town recently a lunch was given in honor of Lord Lansdowne, the Governor General of Canada. There was wine on the table, and it is said that, discovering this, all the clergymen left the board, except the Episcopalian rector.

The chaplain of the Nebraska penitentiary says that a large majority of the inmates voted for prohibition at a morning service; and the chaplain of the California state prison says that if the prisoners were allowed to vote while in prison they would declare for prohibition by a large majority.

An Eastern paper says: Archdeacon Farrar has met the challenge of the brewers with firm and manly front, they having threatened to aid in the work of disestablishing the church, if the clergy dared to oppose the liquor traffic. Speaking recently at Leeds, he said, the Church of England had faced popes and kings, and was not going to recoil before the threatened vengeance of publicans and brewers.

up children to walk in the steps of parents, is this of Christian benevolence. It is expected that they will be Reforms or Democrats, according to the wishes of the fathers; it is hoped that they will keep the same Christian faith which parents hold; with some moderate deviations, it is expected that they will be Unitarians; but that they should take up any forward the missionary work of who have gone before, seems to be of consequence. Otherwise, why are the schools not trained to support the church? Special objects they take, but they should be found as far as possible within the limits of the dominion.—*The Foreign Missionary.*

**BURMESE HOUSEKEEPING.**—The dwellings of the Burmese are built on small roofs of palm leaves or dried grass; house has a front veranda, closed only ends, if at all; the door from one to feet from the ground, made of rough logs or bamboo. Then the main or living room is from four to six feet high in the veranda, with its floor from ten feet above the ground. The table is the place for cooking, eating, buying and selling. But you would in vain for stove, oven, fireplace, or bed. A bed of earth or ashes in one of the veranda is the center of the life; a large jar of water, two or three earthen pots for cooking, one for and the other for some kind of curry, usually sufficient; a water dipper made of a broad wooden platter in which to dip rice when cooked, and around which family squat to eat, with one or two iron spoons for the curry, with two or three earthen dishes, constitute the furniture of the kitchen. Tables, spoons, forks, cups, and saucers, etc., were seen among them.

**REMARKABLE LEGACY.**—On July 6th, D. Bentley, executor of the estate of David Niles Bentley, of Norwich, transmitted to the Missionary Society of the Methodist Episcopal Church three and a half dollars. Father Bentley had four children, to whom he left only the nominal sum of \$500 each, giving the rest of his amounting to about \$20,000, to benevolent purposes.

was in accordance with the desire of the children of this venerated man, for fifty years was the mainstay of the Methodist Church in Chelsea (Norwich City). He died about a year since, aged 80, 10 months, and 27 days. His funeral was held in his 98th year.

is said to have preached more than 100 sermons, attended about 3,000 funerals, baptized 500 persons, and married more than 100 couples. He acted as chaplain of an orphan almshouse once in three weeks, accepting a farthing for any of his services. In 1837 that the Rev. S. R. Riggs and he commenced their labors in the land of the Dakotas. At the recent meeting of the General Assembly in Cincinnati, the Rev. Crawford, an Indian, was present as a missionary from Dakota. He said that the influence of the native preachers, have been trained by the Rev. S. R. and his successors, his tribe of 1,500 men rapidly civilized. They have Presbyterian churches, and last year the Woman's Society of native Indians contributed \$290 to missionary work, which is managed by their own hands.

ICAL missions are not a recent experiment in Persia. They date back half a century to the time of the founding of the mission by Dr. Grant and Mr. Oroomiah. Dr. Grant was a skillful physician, expert in surgery, and an enthusiastic missionary. When the general mission work was discouraging, he was permitted to continue his professional labors among the people, healing many of their physical ailments, and pointing all to Christ. The work which he began has been continued by his successors, and has gone far toward revolutionizing the practice of medicine in that section of Persia.

different is peace from happiness. Peace is the result of harmony between creatures and the world within; it is the harmony between us as beings and the Father of our spirits. It is changeable as the objects or circumstances on which it, for the moment, rests; it is unchangeable as the God who is its eternally rest. We may thus find peace in this world, but it is not the peace of heaven, and it is not the peace of the hereafter. It may exist without the other. Nay, happiness may be destroyed by God in the higher blessing of peace may be given; but never will he take away peace, or give happiness. Happiness without peace is a temporal, peace along with happiness is eternal.—*Dr. Norman Macleod.*

English girl, who used the more common name, has discovered that God chose a name for his people, the Israelites. She says, "they were His real lights."

The Sabbath Recorder.

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REV. L. A. PLATTS, Editor. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor. REV. E. P. SAUNDERS, Business Agent.

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Kind hearts are the gardens, Kind thoughts are the roots, Kind words are the blossoms, Kind deeds are the fruits.

Love is the sweet sunshine That warms into life; For only in darkness Grow hatred and strife."

AGAIN we call attention of Sabbath-schools to the fact that no Helping Hand will be sent except to those whose subscriptions have not yet expired, or to those who order anew. Orders should be sent at once.

AN exchange speaks of a parish in England which has had but three pastors, or rectors, in 167 years. The first served 62 years, the second 54, and the third 51. The latter is still the worthy incumbent. It would be interesting to know what the spiritual history of that church has been for these 167 years. There certainly cannot have been many church quarrels.

THE minutes of the late sessions of the General Conference, of the Education Society and of the American Sabbath Tract Society, together with the annual reports of these two societies are now ready for distribution. They make a neat pamphlet of 110 pages, and contain much valuable information relating to the work of the year. They should be carefully read by all our people.

FOUR children, between the ages of six and ten years, in Newark, N. J., were bitten by a mad dog a few days ago. A physician of that place became interested in the case, raised the necessary money by appeals to the citizens of the city, and sent them to Paris for treatment at the hands of the celebrated Pasteur. It is believed that they can be entirely cured. The case will be watched with interest, both from a humanitarian and scientific stand-point.

At the request of some parties interested we make a further statement concerning St. Andrews Bay. The Company announce that the travel southward has become so great of late that the different lines of road leading that way, have entered into a system of rates which makes it impracticable to obtain the cheap excursion tickets which they first announced. The best they can now offer is \$14 25 from Cincinnati to Pensacola, or \$17 25 from Cincinnati to St. Andrews. The Company further announce that any purchaser of lots or tracts of land whose only purpose in purchasing was to secure the cheap excursion rates, can return his deed and receive back the purchase price. This is certainly fair dealing.

WILLIAM H. VANDERBILT, the greatest railroad magnate, and probably the richest man in the world, died at his home in New York, last week, almost instantly, of paralysis, resulting from the bursting of a blood vessel at the base of the brain. The only person in the room with him at the time was Robert Garrett, President of the Baltimore and Ohio Railroad, who had called to talk over railroad matters. Mr. Vanderbilt leaves four sons, three of whom, we believe, are directors in the great railroad system of which their father was President. It is more than probable that the Presidency of the New York Central will fall to one of these sons. Mr. Vanderbilt was 64 years of age. During life, wealth and station make a difference between men; death comes alike to all—he knows no difference. The warning is to rich and poor alike, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

THE celebration of the two hundredth anniversary of the introduction of printing into the American colonies, was begun at Philadelphia, Dec. 11th, under the auspices of the Philadelphia Historical Society, at the Hall of the Society. An address was made by the Rev. Geo. Dana Boardman, of that city, in which he traced the history of the "art preservative," and from which some

interesting facts, especially relating to some of the first products of the press, may be gleaned. The first product of any kind was an almanac printed by William Bradford in Philadelphia, for 1686. The only copy of this issue, now positively known to be in existence, was recently purchased of Dr. King, of Newport, R. I., by the Philadelphia Society, for the sum of \$520. In 1693, Mr. Bradford started the first newspaper in New York, which he continued for nearly sixty years, until his death, at the age of 93 years. The first American edition of the Bible was printed in Philadelphia, by Robert Aiken, in 1784, just 99 years after Bradford's almanac.

MR. JOHN B. GOUGH says, "It is a great thing to be a young man, to have your whole life before you, and to be able to make a clean record if you will." The thought, of course, is not a new one, but it is golden nevertheless. This is one of the reasons why God urges young men and young women to enter his service while they are young, that they may have a long life in which to serve him. God, in the exercise of his abundant grace, pardons the tardy penitent; the eleventh hour laborer may receive his penny, but the pleasures of the long day's service are irretrievably lost to him; the record of a noble life, it is not possible for him to make. It is sometimes said that we are like authors. We are daily writing our own histories, and and inscribing our characters on every page. But unlike authors who may revise and rewrite their books, we have but one chance. As we sit in the gathering twilight at this day's close, we can only say of its record, what Pilate said respecting the superscription above the cross of Jesus, "What I have written, I have written." Young man, young woman, how are you making the record of your life? Begin it with Jesus as your personal friend and Saviour. You will then have a life time in his service and fellowship; at its close you may look back over it with satisfaction; from the same stand-point you may look forward with the brightest anticipations. Yes, it is a great thing to be a young man, with all life's possibilities before you. Decide now what its record shall be; take Jesus for your bosom friend and he will glorify thought and deed as he sanctifies heart and life.

GATHER UP THE FRAGMENTS.

It has been remarked that the miracles of Jesus were almost all beneficent; no one of them was performed on his own account, or for his own benefit, and, unless, we except the cursing of the barren fig tree, every one had some direct beneficent end. The lame were healed, the blind were restored to sight, the hungry were fed, and the dead were raised up. The use of the divine resources was directed by divine love. On one occasion five loaves and two small fishes were made to feed five thousand men; and after the feast, the divine Feeder of the multitudes gave this suggestive instruction to his disciples, "Gather up the fragments that remain, that nothing be lost." One is at first a little surprised at this carefulness about the fragments. Could not he who made the five loaves satisfy five thousand, also keep up the supply as long as needed? What are a few fragments to him who holds all power in his own hands? Perhaps nothing to him, but to his disciples, much. The incident is full of instruction. God makes nothing in vain. He fills the hands of his children with blessings, and requires that these shall be used with thrift and economy before more may be expected. He holds all power in himself for the blessing of mankind; but he puts his disciples between his beneficence and those for whose good it is exercised. The loaves are multiplied in the Master's hands, but he gives to the disciples, and the disciples give to the multitude. The multitude may hunger again, therefore the disciples are required to gather up the fragments that remain that nothing be lost.

There is, perhaps, no more important lesson for us than that conveyed in this simple incident. In the work of his kingdom, God has a place and a use for the smallest fragments, and the fullest measure of his blessing falls not upon his workmen, until they have wisely and diligently gathered up and used these fragments. In the distribution of gifts among his children God has given to some five talents, and to some but one; but he requires that the one shall be as diligently used as the five, and his commendations are the same in both cases. It will not do, therefore, for one to excuse himself from doing anything because he cannot do what, or as much as some one else. God did not intend

that the two men should do just the same work in kind and amount, else would he have made the two just alike. No church will work up to the limit of its true power, until each member shall have done his part according to the measure of his ability, whether it be the ability of the strongest man or the weakest child. Is not this the source of weakness in too many of our churches? A few able-bodied Christians are left to carry the burdens and do the work of the church, while the rest excuse themselves under the mistaken notion that the little which they can do is of little consequence, while the Master is saying, "Gather up the fragments," and, maybe, he is waiting until this command is obeyed, before bestowing his abundant blessing. But who shall say that the unused talents of the church are, necessarily, the least? Is it not just possible that the strong are such because they have used their talents diligently, and that the weak are weak by neglect? If this be so, how doubly important that the fragments be at once gathered up, that the latent resources of the church be uncovered and put to the use which the Master designed! It is unquestionably true that more talent for Christian work lies buried in the church to-day than is being used. Some of it, no doubt, is small at best, but more of it is weak and obscure from simple neglect; and over all the church hangs the divine malediction, "Thou wicked and slothful servant." It is simply impossible to estimate the working power the church would be in the world if all her talents, great and small, were consecrated to the service of God. My brother, how long shall the church languish, and her power to save sinners lie in the dust for want of your co-operation and support?

The same principles are applicable to the work of larger bodies of Christians. We are a denomination of about one hundred churches. Some, a few, are thoroughly in earnest in the work of the denomination, more find it a struggle to maintain an individual existence, and conclude that their ability to work outside of their own little circle is so limited that it will hardly be missed if it be withheld entirely. No more fatal mistake can be made than this. We can hardly conceive a more disastrous thing, denominationally, than that the expenses of our work should be paid, or that the work should be done by a few wealthy men or able churches. God loves men more than money. He weighs the motives of men rather than their means, and has put on record his approbation of the cheerful giver. What we want is every church in the denomination doing its full share of the work according to its ability and opportunity. The little church of a half dozen members, meeting for worship in somebody's sod shanty, should no more seek exemption from having some part in the work we, as a people, are doing than should the largest or wealthiest church among us. That all should do something, does not admit of question. How much each must do is a question for each to settle. The same thing is true of individuals. No Christian should seek entire exemption from labor in the kingdom of his Master, or from the privilege of giving for his cause. How much each shall do or give is a question for each to settle. Nothing which is done cheerfully and in the spirit of a true disciple, is insignificant. The divine arithmetic of giving is set forth by the Master himself by the scene in the temple. Rich men were depositing their hundreds, possibly their thousands in the Lord's treasury, when the poor widow dropped into the box her single farthing. "This poor widow hath cast more in, than all they who have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Let us cease, then, to call anything unimportant which we can do or give for the Lord's work in the world, and diligently, "Gather up the fragments that nothing be lost."

Communications.

THE TOBACCO PROBLEM.

BY META LANDER.

A book of 279 pages, with the above title, has lately been issued, in a neat form, by Cupples, Upham & Co., of Boston, which I heartily recommend every one to buy and read. It can be obtained by addressing Mrs. Margaret Woods, Lawrence, Marblehead, Mass. Price \$1 25, and postage, 8 or 10 cts., I believe. DR. E. R. MAXSON. No. 208 MADISON ST., SYRACUSE, N. Y. Dec. 10, 1885.

WESTERN NOTES.

A Journey through portions of Iowa, Minnesota, Dakota, and Kansas, leads one to believe that the people have no good reason to complain of the amount of products that have resulted from their labors. The general business depression, high freight tariff, and the speculations of dealers, do, however, affect unfavorably the prices. What wonders a universal regard for the Golden Rule would work among men!

The cultivation of sorghum is receiving considerable and deserved attention. In Tama county, Ia., we visited a mill where, by repeated filtering and straining and skillful boiling, a very fine quality of molasses is produced. Sugar also, will probably be manufactured at no very distant day.

There are Western people who corroborate the impressions received by an Eastern man, that there is much improvident farming. Due care is not taken of land, implements, or animals, and this improvidence is partly the cause of some men's "hard times," of which they complain. The sources of success or failure are not all in soil, climate, or location; but, to a great degree, in men and methods. In many towns, vacant buildings and the signs, "for sale" or "to rent," witness that various kinds of business have been overdone.

A young man in the south-western part of Minnesota, said that rum and speculators were ruining the country. His drunken companion showed what rum does. And men of wealth are said to secure possession of large tracts of land, and hold it at prices that prevent poor people from settling up the country.

The Iowa Board of Labor Statistics reports that common laborers, inexperienced workmen, men for easy jobs, and those who say that they can do almost anything, are easy to get; but steady men, skilled workmen, men willing to be told, Americans, are hard to find.

Let young men go West, if they do not find room in the crowded East; but while new circumstances of difficulty or enterprise may develop new powers, let it not be forgotten that to succeed requires substantially the same qualities out West as down East. Industry, thrift, energy, integrity, and good staying qualities, are among the most useful and essential everywhere. All the way from the far East to the distant West, the well-to-do and leading citizens are, as a rule, those that have stayed and "pulled" through the trials and difficulties connected with the settlement and development of the country where they have chosen to live, and have remained to enjoy the fruits of their perseverance. The most influential and efficient men are not those who are always looking for a new field of effort, where they can do better. Proofs of this are on every hand. We recently heard of a people who, a few years ago, moved into the newer parts of Kansas and Nebraska, and the discouragement and obstacles were great—too great for some to endure, while others stayed. The result is, that, as in so many other instances, what has been shall be; and the superiority of staying qualities is demonstrated, for most places and all callings.

One of the amusing experiences out West is to hear men—farmers, editors and others—talk of Western ambition, life, push, and liberty of thought, as compared to the slow, dull, and conservative East. "West" means, of course, that part where the speaker lives; while "East" is the country toward the rising sun. A Dakota farmer said he liked to live out West where there was ambition and life. A Montana frontiersman, hunter, and guide, would rather be scalped by the Indians, than die a natural death amid the tame scenes of the States! This place is sure to be the future center of influence and trade; and that point is the one where missionary effort should by all means be concentrated, because it is the most important of all. And the average editor of a local paper in some new Western town is a very prince of boasters.

But let us not be misunderstood. The grand possibilities of our great Western country, financially, intellectually, and morally, are beyond one's power to describe or to conceive. In our sympathies, plans, and purposes, the West fills a large, interesting, and important place. But many a Western town, rail-road; stock-range, church, and school, is largely due to capital and enterprise accumulated and furnished by this same East, that is called so slow, dull, and conservative.

The writer claims to be very much of a Western man, in many respects; and to see that there are opportunities for laying foundations for future growth, and for putting one's self with every power possessed, into the current of the great events of to-day that are shaping the social, political, mental, and re-

ligious thought and life for to-morrow, that are worthy of the noblest ambition and the highest talent; and that are not furnished by the older East. But it will be safe and wise to shun, on the one hand, the limitations of extreme Eastern conservatism and of prejudice due to lack of information and appreciation concerning the West; and on the other, the almost limitless, in some quarters, of Western claims for "push," "ambition," "life," "magnificent prospects," "freedom of thought," and so on.

BURNING THE CINDERS.

To the Editor of the Sabbath Recorder.

On my way to Minnesota the past week to answer a professional call, I noticed while on the Chicago, St. Paul, Minneapolis and Omaha railroad that there was very little smoke from the engine, and apparently no cinders; and on inquiring of the conductor from Elroy to St. Paul, W. L. Mead of St. Paul, why, as the coal was soft, he said that their engines, lately manufactured at St. Paul, are made with a straight stack and an extension at the front end of the boiler which holds the cinders not burned. Mr. Mead thought that the cinders and smoke thus burned added to the heat materially, and he assured me that the average of soft coal required with the improvement for a train of nine cars is only a ton to forty miles.

Noticing the same absence of cinders, with very little smoke on the Chicago, Milwaukee and St. Paul railroad on my return, I ascertained that their new engines have a similar provision, with a slide in the extension of the boiler forward for letting out the cinders not burned. And, though they did not appear to regard the heat saved as very considerable, they, as well as the passengers on both roads, so far as I heard an expression, did appreciate the absence of cinders, and nearly of smoke, which, on trains drawn by engines without the improvement, are such a nuisance to the passengers.

Stopping off a few hours at Chicago to call on a gentleman whom I visited professionally two years ago, I walked down from the Palmer House at 5 P. M., and attended interesting religious services at Col. Clark's Pacific Mission. Dr. E. R. MAXSON. No. 208 MADISON ST., SYRACUSE, N. Y.

Home News.

New York.

OTSEGO COUNTY.

I am able to report some interest in our work on a new field. I went into this county Nov. 13th, and remained six days, holding meetings in three different places, preaching five times, and making ten visits. Though a stranger till recently to most of the families visited, I was cordially received, and a desire was expressed for further labors in the future. These visits and appointments included a carriage ride of about sixty miles, for which conveyance was furnished by Bro. R. P. Dowse, of Leonardville, N. Y., without charge. A night only, going and coming, was spent at Leonardville; the few calls made there were to us very pleasant and refreshing seasons, as among friends of our former pastoral care. I found Brother Stephen Burdick, their present pastor, and his family, in common health. I had thought to spend a Sabbath with this people at this time, but being very strongly impressed on Sixth-day morning, before rising, Nov. 26th, that I was needed at Norwich, N. Y., I obeyed the call at once, to find in the event that it was not an idle vagary of the brain. L. C. ROGERS.

Dec. 6, 1885.

NORWICH.

To the members of our beloved Zion, a few words respecting this field will be of interest. I came here on the 20th ult., and have held twenty cottage meetings up to date. The membership are much awakened and encouraged, and are planning to do more work for the Master. I found on my arrival a new convert to Christ and his Sabbath, desiring baptism and membership in this Church. It is an addition of strength and working talent. Baptism was administered on Sabbath, Nov. 28th, and a very enjoyable occasion it was. The 5th inst. the Lord's Supper was administered. It being the sixth anniversary of the organization of this Church, the services recognized this fact. A review of this interesting period was assigned to Sisters Buell and Barber. Sister Buell was hindered by illness from attending. Sister Barber read to us a valuable paper on the subject assigned her, a copy of which has been requested for publication in the columns of the SABBATH RECORDER. Bro. H. D. Clarke, in response to a letter of invitation to attend and assist in the services, sent a valuable communication. Letters were also received from Eld. A. W. Coon, former pastor, and from friends in

Binghamton. A short ad the writer from the words the Lord helped us." 1 S

Dec. 7, 1885.

NEW LONDON.

Our community has received its only physician died in the prime of life practice, a beautiful home, This is a very desirable location, there being only thirty to Durhamville, a distance We are glad to say that filled by one of our own young men, Ver Williams, son of O. J. Williams, who has been practicing during County Hospital, and we practice large, as he has a large practice, as he has the esteem of all who know him.

Our little village is quiet business enterprise here merchants. The boatmen for the Winter, and have the canal, rates being too profit. Everything seems hard times, even the church have no services as engaged to preach a year beyond six weeks, when the odist could occupy the then sent to them, who at time, and left for some rest. The Lutheran Church labors of a young minister, doctrine of a change of his life, a doctrine sometimes these brethren.

Our appointments at G continued, having had no ing the three years of o The interest and attendance increasing during the past Sunday we gave them a question of Sabbath observance prevalent no-lawism, showing the only Bible no-Sabbathism arises from the Sunday and attempted to a plain commandment interpretations of Paul's s ing law and grace. May t of this people to accept of

Nebraska.

LONG BEACH.

We have had a beautiful but very little rain; roads smooth as in July. As we have their Fall's work is principally husk thousands of acres are raised. The Temperance question considerable interest here of field, a very able lecture spell bound for five evenings of his labors, many signs temperance society has O. A. Clark as President. Band holds monthly sessions interest. They are doing raise funds to be used in gospel. They have this Missionary Society, and in Holland Mission. Our Pastor, Eld. D. spending some time with

Condensed.

Domestic.

Two more men were aqueduct, New York, L The ice is two inches river, and navigation is son. A fire in the college Educational Home at loss of \$40,000. There are 634 light-b of the United States, was constructed last year. The Committee of t of Princeton College the laws of the college tion to having. Messen ven were appointed a o report of the proceedi A co-operative nail tal stock of \$100,000 been organized in Pitt ber of striking nailers. Five acres of ground at Homestead, and a at once. At a meeting of t College, Dec. 8th, th passed by a large r trustees appreciate t collegiate education deem it expedient, al the present time to them."

thought and life for to-morrow, that worthy of the noblest ambition and the greatest talent, and that are not furnished by the East.

Binghamton. A short address was made by the writer from the words "Hitherto hath the Lord helped us." 1 Sam. 7: 12.

Dec. 7, 1885.

L. C. ROGERS.

NEW LONDON. Our community has recently suffered the loss of its only physician, Dr. Ward, who died in the prime of life, leaving a large practice, a beautiful home, and many friends.

This is a very desirable location for a physician, there being only this one from Rome to Durhamville, a distance of fifteen miles.

Our little village is quiet, there being no business enterprise here except among the merchants. The boatmen have anchored for the winter, and have had a dull year on the canal, rates being too low to pay any profit.

Our appointments at Green's Corners are continued, having had no interruption during the three years of our pastorate here.

The interest and attendance has been increasing during the past month. Last Sunday we gave them a discourse on the question of Sabbath observance, and the prevalent non-lawism, showing that the seventh day is the only Bible Sabbath, and that no-Sabbathism arises from the weakness of the Sunday and attempts to justify disobedience to a plain command of God, by wrong interpretations of Paul's statements regarding law and grace.

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H. D. CLARKE.

NEBRASKA.

LONG BRANCH.

We have had a beautiful warm Fall, with but very little rain; roads are as dry and smooth as in July. As a result, the farmers have their Fall's work nearly done.

The Temperance question has been of considerable interest here of late. Mr. Critchfield, a very able lecturer, held the people spell bound for five evenings.

Our Pastor, Eld. D. K. Davis, is now spending some time with the church at Harvard.

L. C. ROGERS.

Condensed News.

NORWICH.

Two more men were killed in the Croton aqueduct, New York, Dec. 8th.

The ice is two inches thick in the Hudson river, and navigation is closed for the season.

A fire in the college of the Presbyterian Educational Home at York, Pa., caused a loss of \$40,000.

There are 634 light-houses along the coast of the United States, and one-fifth of them was constructed last year.

The Committee of the Board of Trustees of Princeton College have recently revised the laws of the college, giving special attention to hazing.

A co-operative nail company, with a capital stock of \$100,000, all subscribed, has been organized in Pittsburg, Pa., by a number of striking nailers and hardware dealers.

At a meeting of the Trustees of Tufts College, Dec. 8th, the following vote was passed by a large majority: "While the trustees appreciate the importance of the collegiate education of women they do not deem it expedient, all things considered, at the present time to open the college to them."

D. Clarke, in response to a letter of invitation to attend and assist in the sermon also received from Eld. A. W. former pastor, and from friends in

The jury in the case of P. J. Sexton vs. Cook county, Illinois, in a suit for \$200,000 damages to Sexton, claimed in the construction of the Chicago court-house, brought in a verdict Dec. 11th, finding for Sexton the sum of \$134,954.

The Atlanta artesian well in the heart of the city, which is now nearly 2,500 feet deep, has begun a steady flow of water, and runs a solid stream of about 200,000 gallons daily. The project was about to be given up as a failure. The supply is inexhaustible, and the city will have many other wells drilled and get therefrom its water supply.

A single train, consisting of 141 loaded cars, was brought into New Orleans, Texas, over the Louisville, New Orleans and Lakey Railway. This train, which is the largest ever handled in this way in the United States, was drawn by one engine. The cars contained 4,600 bales of cotton and miscellaneous merchandise. The total weight of the train was over 7,250,000 pounds, and it was over a mile long.

The Fairbanks Canning Company of Chicago has just received through its President, Nelson Morris, an order from the French Government for 1,000,000 kilos (2,200,000 pounds) of dressed beef for the use of the French Army. The contract, it is believed, is the first one given to an American firm, having gone heretofore to other countries, and was only given after Mr. Morris had visited the French capital and given the officials an opportunity to analyze the meats and overcome the prejudice which has seemed to prevail against the American article.

Foreign.

Theebaw, of India, will be sent into exile at Arcot, near Madras.

The population of the British Empire is 310,000,000; of Russia 100,000,000.

All the powers represented at the Latin Monetary Conference, including Belgium, have signed the Monetary Convention.

The weather throughout England is intensely cold. A cutting wind prevails, and not in five years has the temperature been so low.

Queen Victoria has sent a beautiful wreath of immortelles with a letter of sympathy to the Queen Regent, of Spain, who was deeply affected thereby.

The Federal Council of Switzerland has, by a vote of 79 to 53, granted a credit for the purpose of fortifying the Swiss end of the St. Gothard tunnel.

A dispatch received at Vienna from Belgrade states that King Milan has declared that he will abide the decision of the powers, if compatible with the interest and dignity of Serbia.

At the opening of the Munster Assizes lately, the judge said that the increase in the number and gravity of the crimes of Ireland was alarming, and the government must act forthwith to suppress them.

Servia has proposed that the powers appoint a military commission to locate a line between the Bulgarian and Servian armies, beyond which neither force shall pass pending the negotiations.

John Bright, in a speech, recently, at Birmingham, pleaded further emancipation in India. He said that England must learn a lesson that her rule in India was of temporary duration, and it depended more upon wisdom than upon force.

A petition signed by many inhabitants of the island of Crete has been forwarded to the powers, requesting a union of Crete with Greece, if Bulgaria and Eastern Roumelia are united. The Porte protests against any attention being paid to the petition, and claims that the signatures attached to it are not authentic.

An estimate of the final result of the elections in England gives the coalition of Tories and Parnellites a majority of ten over the Liberals. Apart from the Parnellite vote the Liberals have a majority of seventy-two. The Irish conservatives, headed by Lewis, are forming an independent section opposing any coalition with Parnell.

The bundersrath has unanimously approved the bill for the construction of the long-spoken-of ship canal between the Baltic, the Elbe and the North sea. The canal will cost about 156,000,000 marks. It is to be strongly fortified and will have a great military as well as commercial value. The project has been under consideration since 1865.

MARRIED.

In Alfred, N. Y., Dec. 10, 1885, by Rev. James Sumnerbell, Mr. EDWARD F. SMITH, of Alfred, and Miss MARY CAROLINE HADSFIELD, of West Almond.

At the residence of the bride's father, Mr. George Cummings, in Little Genesee, N. Y., on the evening of Dec. 5, 1885, by Rev. Geo. W. Burdick, Mr. ELBERT R. SMITH and Miss CORINNE M. CUMMINGS, all of Little Genesee.

In Berlin, N. Y., Sept. 26, 1885, by Rev. B. F. Rogers, Mr. GEORGE YERTON and Miss MARY SCHLEUTER, all of Berlin.

In Berlin, N. Y., Dec. 5, 1885, by Rev. B. F. Rogers, Mr. A. EUGENE SIMMONS and Miss LIDA BELLE FINKLE, all of Berlin.

In Berlin, N. Y., Dec. 6, 1885, by Rev. B. F. Rogers, Mr. PORTER L. LAMPHER and Miss MARY MILLARD, all of Berlin.

At the residence of the bride's sister, Mrs. J. N. Burno, 313 Mohawk St., Chicago, Ill., by Rev. Burke F. Leavitt, JAMES E. HEWITT and Miss KATZ DAVIS.

der of her life was a faithful, earnest, devoted Christian. Of her it may truly be said, though dead she yet speaketh; for her words of encouragement, advice, entreaty, and faithful love for the Saviour, will long live in the memory of those who knew her. When young, her attention was called to the subject of the Sabbath by the discussion of the Sabbath question by Eld. Alexander Campbell and the Methodist minister, Moses Tichenor. After prayerfully searching the Scriptures, she decided that the seventh day was the Sabbath of the Lord, and when on July 13, 1833, Eld. Peter Davis organized the Hughes River Seventh Day Baptist Church, she became one of its constituent members. Afterwards, she removed her membership to the Lost Creek Seventh-day Baptist Church; but again returned to Ritchie, and when the Ritchie Seventh-day Baptist Church was organized, she became one of its constituent members, and remained a worthy member of the same till taken from the church militant to the church triumphant. She leaves a husband, one daughter, and many friends to mourn her loss; but our loss is her gain. In the absence of a minister, the funeral services were conducted by Dea. Asa Fitz Randolph. F. R.

Departed this life, at Milton, Wis., on the morning of Nov. 21, 1885, after years of severe suffering with cancer in the stomach, MARY JANE PECK, wife of Erasmus P. Peck, aged 77 years. She was the daughter of Ebenezer Peck, and was born in Hope, N. Y., in 1811. Most of her early years were spent in Unadilla Forks, N. Y. In 1835, at the age of twenty years, she professed religion, under the labors of Eld. A. Campbell, with the First Brookfield Church, but did not unite with the church. In 1841, she was married to Erasmus P. Peck, with whom she lived pleasantly forty-four and a half years. On moving to Plainfield, N. J., she united with the church there. When she moved to Wisconsin she took a letter and united with the Seventh Day Baptist Church, where she retained her membership while she lived. Her funeral services were held at the family residence, and by her request, were conducted by Rev. James Bailey, an old and beloved friend and her first pastor, assisted by Rev. W. C. Whitford and E. M. Dunn. She was quiet and retiring in her habits; but strong and true in her friendships. She made her home pleasant and attractive to her husband and children, and cheerful to her friends. She quietly retired from the scenes of strife in social life and in the church that marred their integrity and unity and was content in the sphere of her activities. About two weeks before her departure, she said to her old pastor, in prospect of death near at hand, that she "was not looking into the dark" but trusted in the Saviour who had done so much for her. Her husband honors her memory, and all friends feel that a true life has gone out while its fragrance remains.

In Farina, Ill., Dec. 7, 1885, Mrs. MARY ELIZABETH BROWN, the daughter of Daniel G. and Aneath Smith. She was born in Berlin, N. Y., Sept. 6, 1839. When she was about seventeen years old, she obtained a hope in Christ as her Saviour, and was baptized and joined the Seventh-day Baptist Church of Berlin. Rev. L. C. Rogers was the pastor of the church at that time, who baptized her. Later in life, she moved to Albion, Wis., and joined the church there. She was married to Mr. K. E. Coon, who went into the army, and died at Memphis, Tenn., in 1864. About twelve years ago she was married to Mr. Alonzo G. Brown, of Farina. About ten years ago, she joined the church here, of which she has been an honored member till the day of her death. She was active in Christian work while she had her health, but about five years ago, that "fell destroyer" of the physical frame, consumption, laid hold upon her, and she has been confined to her home since that time. She said she was ready to go or willing to stay, as the Master should direct. Here, was an exceptionally consistent Christian life. May God grant that her mantle may fall on some one in our midst who may become valiant in the service of the Lord.

Books and Magazines.

The first article in the Old Testament Student for December, is the first of two articles prepared by Dr. J. G. Murphy on the Authority of Holy Scripture. The drift of the author's argument may be seen in the opening sentence: "The authority of the Bible is founded upon the single fact that it is the Word of God. The proof of this fact is that the writers of this sacred book speak as the spokesmen of God, and that everything else in these writings is in harmony with the honesty and validity of this profession." The article is clear in statement and strong in argument. The value of the Student increases with every number. The publishers are offering six numbers (January-June) for 60 cents, or ten numbers (January-December) for \$1. Am. Pub. Society of Hebrew, Chicago, Ill.

LETTERS.

W. F. Place, Charles & Tuttle, C. H. Chamberlain, F. C. Burdick, J. N. Pittman, Geo. W. Barber, Alice D. Hume, Irvin Bumpuss, A. H. Lewis, Wm. H. Watson, O. Maxson, Sade Mahaffey, Isaac Clawson, Mrs. H. M. Wilber, Daniel Dorchester, Mrs. T. H. Spencer, G. W. Lewis, Mrs. E. E. Kellogg, Mrs. C. T. Hallock, Ruth Maxson, J. E. Snell, Wm. N. Severance, P. F. Randolph, Mrs. E. R. Maxson, W. H. H. Davis, J. Bailey, J. P. Dye, E. A. Spencer, E. R. Green, 2 Mrs. E. L. Rogers, Candace Ammons, E. R. Crandall, W. J. Haight, E. R. Clarke, W. E. Jones, N. T. Whitaker, W. M. Jones, C. D. Potter, O. M. Bee, G. M. Cottrell, Geo. W. Coleman, B. S. Crandall, E. Ronayne, E. R. Maxson, B. D. Powshende, M. G. Stillman, Hannah Wheeler, Geo. Satterlee, J. G. Burdick, C. Potter, Jr. & Co., Geo. H. Babcock, H. D. Sutton, R. R. Thorngate, A. S. Babcock.

RECEIPTS.

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

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WHALESAL PRODUCER MARKET.

Review of the New York market for butter, cheese, etc., for the week ending December 15th, reported for the RECORDERS, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Peck Street, New York. Marking plates furnished when desired.

BUTTERS.—Receipts for the week, 27,420 packages; exports, 1,373 packages. Fine fresh grain-fed creamery butter has made an advance of 2@8c. It

THE Chicago Mission Sabbath school is greatly in need of a new supply of singing books. We have but a few, and those are in very bad condition. We need fifty or more copies. Are there not some of our larger schools that have a quantity of singing books which they have laid aside? If any school is disposed to supply our need in this way, please address the undersigned at Morgan Park, Ill., stating name of book, number on hand, and condition. I need not add that the favor will be greatly appreciated by our school.

C. E. CRANDALL.

JOHNSTON'S JOURNAL, as we can vouch for personal knowledge, is a magazine that few would be without if they would examine a number or two and see how much good reading, handsomely and profusely illustrated, it furnishes for so little money. The December 12 issue, for instance, among other able, timely and popular articles, has one on the Natural Gas Wells of Pennsylvania, with three illustrations from sketches made on the spot by the author; one on the Crisis in Eastern Europe, with a portrait of Prince Alexander, a view of Philippopolis and illustrations of several types of the Bulgarian natives; an article on European Conquests in Farther Asia, with several illustrations of scenes in Burma and portraits of Burmese officials, and a popular explanation of the Steam Engine, by the well-known Joshua Rose, M. E., with three illustrations. In addition there are illustrated reviews of notable new books, a two-page analysis of Grant's Personal Memoirs, just out, the serial story, which is especially interesting without being sensational; the Departments—including Editorial Paragraphs, Literary Notes, Themes for the Thoughtful, Personal Gospel, Fun Anecdotes—and a number of excellent miscellaneous articles without illustrations. So many good things for 10 cents a number, or (every other week) \$2 a year, account for the deserved popularity of the magazine. Ask your newsdealer to order for you the December 12, Christmas and January 9 numbers of Johnston's Journal, or remit 30 cents for the three, or \$2 for 1886 subscription, to W. J. Johnston, Publisher, 9 Murray St., New York.

The attention of our patrons is called to the San Francisco Excursions in connection with the Chicago, Burlington & Quincy Railroad, during the month of December, as affording an unrivaled opportunity for spending the winter months in the delightful climate of Southern California. These excursions are to leave Chicago and Peoria on the following dates, and by the following routes:

Chicago and Peoria, Dec. 14th, via C., B. & Q. R. R., to Kansas City, and thence via A., T. & S. F. and Southern Pacific Rys.  
Chicago and Peoria, Dec. 15th, via C., B. & Q. R. R. to Kansas City, thence via Missouri Pacific R. R. to Kansas City, through the beautiful Indian Territory, and via the Texas & Pacific and Southern Pacific Roads.  
Chicago and Peoria, Dec. 17th, via C., B. & Q. R. R. to Council Bluffs, and thence via Union Pacific R. R. and Central Pacific Rys.  
The rate for the round trip from Chicago is \$118 15, from Peoria \$109 75, and tickets are good for six months.

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has no competition with other qualities, and the amount of it arriving is less than the trade demand. All grades of butter are somewhat more firmly held, but there is almost no movement in common to fair State dairy firkins or tubs, although such are offered at 18@15c. About 75 packages of Delaware and Chenango were offered at 16c. without takers. 500 to 600 packages of Western held creamery butter was sold this week at 15@18c. Several gilt edge Delaware dairies were sold here at 22c., and such would find quick buyers were they to be had. We quote:

Table with 3 columns: Fancy, Fine, Family. Rows include Creamery make, Fresh dairy butter, Dairies entire, Summer firkins.

CHEESE.—Receipts for the week, 25,911 boxes; exports, 8,059 boxes. There was more doing for export. Fine cheese sold at 9@9 1/2c., the latter price for colored; night milk skims at 6@6 1/2c., and full skims at 2 1/2@3c. Home trade took moderately of finest cheese at 9@9 1/2c. for white, and 9 1/2@9 3/4c. for colored, and good sweet August make at 8@8 1/2c. We note sales of large number of factories in the country at 8@9c. for September and October makes. We quote:

Table with 3 columns: Fancy, Fine, Family. Rows include Factory, full cream, Skimmed, Eggs.

POULTRY AND GAME.—We quote:  
Dressed turkeys, per lb. 10 @12 1/2  
" chickens, per lb. 8 @10  
" fowls, per lb. 8 @9  
" ducks, per lb. 10 @18  
" geese, per lb. 10 @14  
Venison, saddle, per lb. 12 @18  
" whole deer, per lb. 9 @10  
Quail, per doz. 25 @30  
Partridges, per pair. 3 00 @3 87  
Grouse, per pair. 75 @1 00

GREEN APPLES.—We quote:  
Baldwins ..... \$1 40 @ \$1 75  
Spy ..... 1 40 @ 1 60  
King ..... 2 00 @ 2 25  
Greenings ..... 1 50 @ 1 75  
CRANBERRIES.—We quote:  
Cape Cod, per bbl. \$5 00 @ \$6 75  
Jersey, per crate. 1 00 @ 1 32

QUINCES.—We quote:  
Apple, per bbl. \$4 00 @ \$5 00  
BREWAGE.—We quote:  
Southern, worth per lb. 25 @ 26  
Western, " " " " 25

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THE CENTURY for 1885-86.

The remarkable interest in the War Papers and in the many timely articles and strong serial features, published recently in The Century, has given that magazine a regular circulation of MORE THAN 200,000 COPIES MONTHLY. Among the features for the coming volume, which begins with the November number, are:

THE WAR PAPERS BY GENERAL GRANT AND OTHERS.

These will be continued (most of them illustrated) until the chief events of the Civil War have been described by leading participants on both sides. General Grant's papers include descriptions of the battles of Chattanooga and the Wilderness. General McClellan will write of Antietam. General D. C. Buell of Shiloh, General Pope, General Strad and others of the second Bull Run, etc., etc. Naval combats, including the fight between the Kearsarge and the Alabama, by officers of both ships, will be described. The "Recollections of a Private" and special war papers of an anecdotal or humorous character will be features of the year.

SERIAL STORIES BY

Mr. Howells's serial will be lighter vein than "The Rise of Silas Lapham." Mrs. Foot's is a story of mining life, and Mr. Cable's a novelette of the Acadicians of Louisiana. Mr. Cable will also contribute a series of papers on Slave songs and dances, including negro serpent-worship, etc.

SPECIAL FEATURES.

Include "A Tricyle Pigmalian to Rome," illustrated by Pennell; Historical Papers by Edward Eggleston, and others; Papers on Paris, by S. G. W. Benjamin, lately U. S. Minister, with numerous illustrations; Astronomical Articles, practical and popular, on "Sideral Astronomy." Papers on Christian Unity by representatives of various religious denominations; Papers on Manual Education, by various experts, etc., etc.

SHORT STORIES

By Frank R. Stockton, Mrs. Helen Jackson (H. H.), Mrs. Mary Halleck Foote, Julia Chandler Harris, H. H. Boyesen, T. A. Janvier, Julien Hawthorne, Richard M. Johnston, and others; and poems by leading poets. The Departments, "Open Letters," "Eric-a-brac," etc., will be fully sustained.

THE ILLUSTRATIONS

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Selected Miscellany.

GOOD NIGHT.

The tales are told, the songs are sung. The evening romp is over; And up the nursery stairs they climb...

TOMMY BOBBITT.

Mr. Pritchard lifted him out of the wagon and set him on the door-steps. What a little fellow he was, and what a wondering, pleased look there was in his eyes!

lies. We'll ride back to the poor farm this very afternoon." "Oh, Joseph!" said Mrs. Pritchard, following her husband into the entry; "he's so little! Give him one more trial."

familiar hymn as his legs and cane carried him along. "Aged friend," said I, "why should an old man be so merry and cheerful?"

she then threw her arms across the boundary into Turkey, to protect, as she said, the persecuted adherents to the faith of the Greek Church. The Russo-Turkish War ensued. The Turks were vanquished. Russia seemed to have Constantinople in her power, but hesitated to seize it.

smiles turned to frowns, he took it as an antidote for sorrow. It brought him temporary relief but permanent ruin. Coming into the almshouse in the "Black Maria," as the correspondent left it, was an old white-haired man, "who was at one time one of the leading men of the Michigan bar."

Popular Science. HAIR AND ELECTRICITY. meeting of the American Association, at Greenwich, were made by various doctor experiences in removing hair by electricity.

GETTING THE PITCH.

How a Musician Conquered a Raving Mad Bull.

Self-possession in time of danger often wins the battle, even when one has not many resources at command. Old David Tarton was a Yorkshire musician, of whose oddities many instances are remembered.

A PRESENT CHRIST.

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

EUROPEAN TREATIES AND THE BALKAN PENINSULA.

It is of interest just now to notice the principal treaty stipulations which the Great Powers of Europe have made during the last thirty years, concerning the territory in the Balkan Peninsula.

"DISTINGUISHED DRUNKARDS."

A correspondent of the Hartford Times has been rambling through the Washington poorhouse. Under the title of "Distinguished Drunkards," he writes a very suggestive letter of what he saw there.

QUEER SHOES.

In the ninth and tenth centuries, the greatest princes of Europe wore wooden shoes, or wooden soles fastened with leather thongs.

WHO HAS THE HAPPY OLD MEN?

I met him one day on his way to the place where prayer was wont to be said. He had just passed that milestone in life labeled "seventy-five years."

Popular Science.

HAIR AND ELECTRICITY.—At the annual meeting of the American Dermatological Association, at Greenwich, Conn., remarks were made by various doctors who gave their experiences in removing hair from the face by electricity.

THE SOUND OF THUNDER, Palmieri finds, cannot be heard more than 13 miles, while lightning may be perceived at a far greater distance.

A MACHINE FOR PRODUCING RAIN.—Among the last inventions reported from Australia is a machine for producing rain-storms.

EXPERIMENTS WITH SORGHUM.—The experiments in the application of diffusion and carbonation to sorghum cane made at Ottawa, Kan., by the Commissioner of Agriculture have recently been completed.

CROWNS.

YOU ever remarked that the three spoken of are all for servants? First, a crown of righteousness; "I have a good fight, I have kept the faith; wherefore is laid up for me a crown of righteousness which will not fade away."

QUEER SHOES.

NINTH and tenth centuries, the greatest of Europe wore wooden shoes, soles fastened with leather thongs.

IN 1463, Parliament passed an act relating shoes with pikes more than two inches in length, under penalties to maker, and those who would not conform were excommunicated.

genii of the blue bottles, and thus throw away the precious opportunity which, in fires, never comes but once, and lasts only a few seconds.—The American Architect.

WORK-OUT PREACHERS.

ANY occupation in which a man gives the best years of his life ought either to pay him well enough to lay up sufficient for his maintenance in his old age, or else it ought to provide for his support with a regular pension.

ANTI-VEGETARIANISM.

VEGETARIANS will not get much comfort from the reports of explorers in the Congo Valley. In portions of that vast region the natives have no domesticated beasts of any sort, do not raise or capture animals for food, and literally know nothing of flesh as a diet.

CHRIST AS A REMEDY.

THERE is a tree called the manchineel which grows in the West Indies. Its appearance is very attractive, and the wood of it peculiarly beautiful; it bears a kind of apple resembling a golden pippin.

OUR LIVES AS MIRRORS.

OUR lives ought to be like the mirror of a reflecting telescope. The astronomer does not look directly up into the sky when he wants to watch the heavenly bodies, but down into the mirror, on which their reflection is cast.

DOING UNTO THE LEAST.

THE sun is not less respectful for all the light he sheds when he sinks into the golden West; nor the sea, when she roars along the shore, less full for all the showers she gives, nor the rose, the lily, or the jessamine less fragrant for all the odors they fling on the passing breeze; nor the earth leaner, but fatter, for the cattle that tread its pastures, and the harvests that are borne on its fields.

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#### INTERNATIONAL LESSONS, 1886.

##### FOURTH QUARTER.

- Oct. 3. Elisha at Dothan. 2 Kings 6 : 8-23.
- Oct. 10. The Famine in Samaria. 2 Kings 7 : 1-17.
- Oct. 17. Jehu's False Zeal. 2 Kings 10 : 15-31.
- Oct. 24. The Temple Repaired. 2 Kings 12 : 1-15.
- Oct. 31. Death of Elisha. 2 Kings 13 : 14-25.
- Nov. 7. The Story of Jonah. Jonah 1 : 1-17.
- Nov. 14. Effect of Jonah's Preaching. Jonah 3 : 1-10.
- Nov. 21. Hezekiah's Good Reign. 2 Kings 18 : 1-12.
- Nov. 28. Hezekiah's Prayer Answered. 2 Kings 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 XIII.—QUARTERLY REVIEW.

BY JOHN M. MOSHER.

For Sabbath-day, Dec. 28th.

##### I.

Title.—"Elisha at Dothan."  
Scripture Lesson.—2 Kings 6 : 8-23.  
Golden Text.—"Fear not: for they that be with us are more than they that be with them."—2 Kings 6 : 16.

Time.—886-884 B. C.  
Place.—Syria, a country lying northeast of Palestine. The capital was Damascus, and the kings were frequently at war with Israel. Dothan, a town eleven or twelve miles north of northeast of Samaria, the capital of the kingdom of Israel.

Persons.—King of Syria, Benhadad II.; king of Israel, Jehoram, son of Ahab; Elisha, successor to Elijah.  
Story.—This lesson follows soon after the cure of Naaman's leprosy. It will be remembered that it was the king of Syria who sent Naaman to Elisha to be cured. This kindness of Elisha did not dissuade the king of Syria from making inroads upon the dominions of the king of Israel. Elisha informed the king of the movements of the king of Syria, which led to the defeat of the Syrians. Benhadad naturally thought that there were traitors in his camp, but he was informed by one of his servants that Elisha, who could, with his prophetic insight, tell even his private thoughts, was the source of his defeat; whereupon Benhadad sent a strong force to take him. They went to Dothan, where they found Elisha, who, in answer to prayer, smote them with blindness. Elisha and the king of Israel had them in their power, but instead of treating them unkindly, set before them food to eat, a noble example of the spirit of the man of God.  
Practical Thought.—God protects those who put their trust in him.

##### II.

Title.—"The Famine in Samaria."  
Scripture Lesson.—2 Kings 7 : 1-17.  
Golden Text.—"The things which are impossible with men are possible with God."—Luke 18 : 27.  
Time.—About 891 B. C.  
Place.—Samaria.

Persons.—King of Israel, Elisha, Syn, ns, Israelites, and lepers.  
Story.—This lesson refers to the siege of Samaria which took place a few years after Elisha had defeated the king of Syria. When Benhadad next invaded the land of Israel, he came with a great army, and shut Jehoram up in his capital. When the siege continued long enough, food became scarce, and the people were in great distress. The besiegers at last withdrew, leaving the way open for Israel to come out, which they did, finding that the Syrians had left their provisions in abundance, thus ending the famine, according to the word of Elisha.  
Practical Thought.—God is ever ready to deliver his people when in great distress.

##### III.

Title.—"Jehu's False Zeal."  
Scripture Lesson.—2 Kings 10 : 15-31.  
Golden Text.—"Blessed is the man that walketh not in the counsel of the ungodly."—Psa. 1 : 1.  
Time.—884 B. C.  
Place.—Samaria.

Persons.—Jehonadab, and Jehu, the one who overthrew the house of Ahab, and made himself king of Israel.  
Story.—After Jehu had slain all that remained of Ahab in Samaria, he called all the worshippers of Baal together, that they might witness him, as he said, sacrifice to Baal. After he got them together, he not only destroyed them, but burned their images. Although Jehu had wrought a great and good work in destroying idolatry from the land, a work which Elisha commenced years before, yet he was displeasing to God because he himself was just as much an idolater as ever, hence his "false zeal."  
Practical Thought.—A true service of God must be from the heart.

##### IV.

Title.—"The Temple Repaired."  
Scripture Lesson.—2 Kings 12 : 1-15.  
Golden Text.—"I was glad when they said unto me, Let us go into the house of the Lord."—Psa. 122 : 1.  
Time.—856 B. C.  
Place.—Jerusalem.

Persons.—Jehoshaphat, king of Judah; Jehoiada, high priest.  
Story.—Jehoshaphat took steps to repair the long-neglected temple at Jerusalem. The matter of raising money was at first committed to the priests, but they failing to repair the house as soon as the king thought they ought to have done, he took the matter out of their hands, and put it in charge of Jehoiada, one of the priests, who took a chest and bored a hole in the lid of it, and set it beside the altar in the temple where the money might be deposited. Soon there was money enough to commence the work, when it was given into the hands of trustworthy men, who paid it out to the workmen, and the work went on to completion.  
Practical Thought.—When men take hold in earnest, God's work will go forward.

V.  
Title.—"Death of Elisha."  
Scripture Lesson.—2 Kings 13 : 14-25.  
Golden Text.—"He, being dead, yet speaketh."—Heb. 11 : 4.  
Time.—886 B. C.  
Place.—Samaria.  
Persons.—Elisha, Joash king of Israel, and the Moabites.  
Story.—Elisha was about to die. Joash, the king, feeling that Elisha's death would be a great loss to him, went down to his house to visit him. Elisha told Joash to take a bow and shoot, intending in the act to signify that in battle with Syria, Joash might be victorious. Joash only shot three times, upon which Elisha told him that he would have only three victories. After the death of Elisha, the Moabites distressed Israel much by invading their borders. A corpse having been put in the tomb of Elisha, life was restored as soon as the body touched the bones of the prophet.  
Practical Thought.—Death is the lot of us all.

VI.  
Title.—"Story of Jonah."  
Scripture Lesson.—Jonah 1 : 1-17.  
Golden Text.—"Arise, go to Nineveh, that great city, and cry against it."—Jonah 1 : 2.  
Time.—About 800 B. C.  
Place.—Nineveh, Joppa, Tarshish.  
Persons.—Jonah and the sailors.  
Story.—The Lord told Jonah to go to Nineveh and cry against it on account of its sins, but Jonah, not caring to go there, tried to run away from the Lord. He went down to Joppa, and took passage on a vessel going to Tarshish. While out at sea, a great tempest arose, and the crew cast lots to see who was the cause of God's wrath. It fell on Jonah, and he was cast overboard, but he was swallowed by a great fish, provided by the Lord for that purpose.  
Practical Thought.—It is a difficult matter to get out of the reach of God's power.

VII.  
Title.—"Effect of Jonah's Preaching."  
Scripture Lesson.—Jonah 3 : 1-10.  
Golden Text.—"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah, and, behold a greater than Jonah is here."—Luke 11 : 32.  
Time.—800 B. C.  
Place.—Nineveh.  
Persons.—Jonah and the Ninevites.  
Story.—After remaining in the belly of the fish three days and three nights, Jonah was cast upon the shore unharmed, when the Lord told him again to go to Nineveh and preach repentance. This time he went. His preaching made a deep impression upon the Ninevites, and they repented in sackcloth and ashes, and the Lord withheld his judgment he had purposed to send.

VIII.  
Title.—"Hezekiah's Good Reign."  
Scripture Lesson.—2 Kings 18 : 1-12.  
Golden Text.—"He did that which was right in the sight of the Lord."—2 Kings 18 : 3.  
Time.—728 B. C.  
Place.—Jerusalem, Samaria, Gaza.  
Persons.—Hezekiah, king of Judah; Hoshea, king of Israel; Salmeser, king of Assyria.  
Story.—Hezekiah, though he had a bad father, was a good king. He was but twenty-five years old when he began to reign, and reigned twenty-nine years. He did not, like other kings before him, keep up his devotion to God for a time only and then go back to the ways of sin, but he was faithful all his life. He pleased God by doing everything possible to check the tendency of the people to idolatry. He started again the worship in the temple, and overthrew the high places of idolatry. God, in return, favored and prospered him, especially in times of wars. While the kingdom of Judah under Hezekiah was thus being blessed, Salmeser, king of Assyria, took Samaria, the capital of Israel, and carried the people into captivity. The ten tribes were thus scattered, and they never again became a distinct nation.  
Practical Thought.—If we disobey God we need not expect his favor and blessing.

IX.  
Title.—"Hezekiah's Prayer Answered."  
Scripture Lesson.—2 Kings 20 : 1-17.  
Golden Text.—"The Lord hears thee in the day of trouble."—Psa. 20 : 1.  
Time.—713 B. C.  
Place.—Jerusalem.  
Persons.—Hezekiah, king of Judah; Isaiah, the prophet; Berodach-baladan, king of Babylon.  
Story.—Hezekiah was taken sick. Isaiah told him to prepare for death. At this announcement, the king was sorely affected, and turned his face to the wall and prayed. The Lord heard his prayer; he was restored to health, and fifteen years were added to his life. Hezekiah wished to know what would be the sign by which he might be assured of his recovery. The sign given was that the shadow on the sun-dial should go backward ten steps. The king of Babylon having heard that Hezekiah was sick sent him presents. The king feeling proud of his possessions, showed all the wealth of his house to the ambassadors of the king of Babylon. This so displeased the Lord that he told him that the time would come when all that he had should be carried away into Babylon.  
Practical Thought.—It is proper and right to pray for temporal blessings.

X.  
Title.—"The Sinful Nation."  
Scripture Lesson.—Isaiah 1 : 1-18.  
Golden Text.—"Cease to do evil; learn to do well."—Isa. 1 : 16, 17.  
Time.—788 B. C.  
Place.—Jerusalem.  
Persons.—Isaiah and the people of Judah.  
Story.—Isaiah, in vision, represents God as calling to his people to repent, reminding them how he had cared for them, and how ungrateful they had been for his goodness. They were even worse than the ox and the ass, for they show their gratitude, and appreciation of, those who feed and care for them. God had punished his people time and time again for their sins, but they had grown worse and worse, until, as a nation, their sins had brought them to the worst possible condition. Invading armies had been allowed to make desolate their country, and though Jerusalem had not yet been taken, it stood as a booth in a vineyard, alone. During all this time, however, the forms of religion had been kept up, without the spirit, which was displeasing to God, and he refused to hear their prayers or pay any regard to their worship. Notwithstanding their sins, God promised that if they would sincerely repent, and forsake their evil way, though their sins were as scarlet, they should be made as white as snow.  
Practical Thought.—God only accepts heart service.

XI.  
Title.—"The Suffering Saviour."  
Scripture Lesson.—Isaiah 53 : 1-12.  
Golden Text.—"The Lord hath laid on him the iniquity of us all."—Isa. 53 : 6.  
Time.—700 B. C.  
Place.—Jerusalem.  
Story.—In this lesson we are given a description of the sufferings and death of our Saviour. It is considered the most wonderful prophecy on record. It was uttered seven hundred years before its fulfillment. The two grand truths declared are the sufferings of Christ, and his final triumph.  
Practical Thought.—1. Salvation is free. 2. The gospel shall finally triumph.

XII.  
Title.—"The Gracious Invitation."  
Scripture Lesson.—Isaiah 55 : 1-11.  
Golden Text.—"Ho, every one that thirsteth, come ye to the waters."—Isa. 55 : 1.  
Time.—700 B. C.  
Place.—Jerusalem.  
Story.—The invitation of this lesson, though given by Isaiah to the people of God over 2,000 years ago, is the invitation of the gospel to us. The sufferings of Christ in the lesson preceding this opened the way for the invitation to this gospel feast. The prophet entreates all to accept of the proffered invitation.  
Practical Thoughts.—1. Salvation is free. 2. The gospel shall finally triumph.

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**W. E. SMITH, Clerk.**

**NOTICE TO CREDITORS.**—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against **TRUMAN C. PLACE**, late of the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vouchers thereof, to the undersigned, admiral of the said decedent's estate, in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886. **JAS. H. C. PLACE, Administrator.**  
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**C. B. COTTRELL & SONS, CYLINDER PRINTING**  
PRESSES, for Hand and Steam Power.  
Factory at Westley, R. I. 113 Monroe St.  
Milton, Wis.

**W. W. CLARKE, DEALER IN BOOKS,**  
Stationery, Jewelry, Musical Instruments,  
FANCY AND HOLIDAY GOODS. Milton, Wis.  
**W. P. CLARKE,**  
**REGISTERED PHARMACIST,**  
Post-office Building,  
Milton Junction, Wis.

**L. T. ROGERS,**  
Notary Public, Conveyancer, and Town Clerk.  
Office at residence, Milton Junction, Wis.

**The Sabbath Recorder,**  
PUBLISHED WEEKLY  
BY THE  
AMERICAN SABBATH TRACT SOCIETY.  
—AT—  
ALFRED CENTRE, ALLEGANY CO., N. Y.  
TERMS OF SUBSCRIPTION,  
Per year, in advance..... \$2 00  
Papers for foreign countries will be charged 50 cents additional, on account of postage.  
No paper discontinued until arrears are paid, except at the option of the publisher.  
ADVERTISING DEPARTMENT.  
Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.  
Legal advertisements inserted at legal rates.  
Yearly advertisers may have their advertisements changed quarterly without extra charge.  
No advertisements of objectionable character will be admitted.  
JOB PRINTING.  
The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.  
ADDRESS.  
All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER Alfred Centre, Allegany Co., N. Y."

### The Sabbath

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#### THE TEMPERANCE

BY A. E. MAIN

Each of several great evils different people, to be the all, and now one, and now is said to be the most important forms. Whether the temperance more important than any other, and its success or failure is a question of opinion concerning the mode of accomplishing the end. A question so closely related to interests is worthy of careful attention; and all that ought to be helpful in and substantial co-operation who have a common love of common hatred of every wrong in view, it is my purpose, article, as frankly and candidly some of my thoughts respecting a question.  
My interest in the cause has, for years, steadily increased of the methods and means that have taken a leading part have seemed to me so unsuccess out of harmony with the reality of such a cause, that conscious and conscientious part to cultivate that