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# Sabbath Becorder,

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# Sabbath

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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XLII.—NO. 2.

ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 14, 1886.

WHOLE NO. 2135.

# Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y.

#### WHY NOT?

BY ANNIE L. HOLBERTON.

Life's morning is bright with its blossoms Of innocence, beauty and truth; Why not give your heart to the Saviour Unstained by the world, in your youth?

He calls, be not deaf to his pleading, Who suffered and died for your sin; Oh, think of him wounded and bleeding! He knocks, will you not let him in?

The noonday of life is upon you, I's full beams are burning your brow; The burden you carry is heavy, But Jesus is waiting e'en now.

The fountain of grace is still flowing, Rich harvests are lying before; Why not seek the pardon he offers, And strive with the spirit no more? The shadows of night-time are falling,

Life's evening is fast closing in; The voice is yet tenderly calling, Why will you still wander in sin?

Come, come ere the wild waves shall shiver Your barque on the pitiless wave; This side of death's fathomless river; Why not ask his mercy to save?

#### DISESTABLISHMENT.

BY REV. WM. M. JONES.

SECOND ARTICLE.

The doctrines and political intriguing of the two Augustines—African and Roman have been fruitful in ecclesiastical dominion and the general corruption of Christianity. among Christians and pervert the gospel, over the "kingdom" that "is not of this stand conspicuous on the page of history." world," bound hand and foot to Cæsar, only become the church himself. The late Elder Jacob Knapp used to say of the event, "the devil laughed in his sleeves!" Even within whose "sweetness and light" are not characteristic of much love to one another. The "horrible system" invented by the "blessed African Saint, Augustine (b. 354-d. 430), was improved upon and brought to England by the Benedictine monk, Augustine, from Rome, A. D. 597. He was known as "The Apostle of England." He died about 607.

The Rev. Robert Robinson says: "When Gregory became Bishop of Rome, he employed monks to extend his Empire everywhere. Into this country he sent one Au gustine, accompanied by forty other monks, in his own style, to convert the nation to the Christian faith; that is, in our country, to impose upon a free people by the aid of the civil power, monarchism in the name of ence with the British Christians, who, without interrupting government, had been long peaceably cultivating their lands and adoring God. The Britons sent a deputation to meet him, with directions to observe his deportment. If he should appear to resemble Jesus him the right hand of fellowship; but if he should behave with haughtiness, they were to return as they went. Augustine received them with insolence, and took the tone of authority. The Britons, open to reason but averse to force, returned. The barbarous monk, better acquainted with his Missal than with the New Testament, and more true to to the secret orders of his master at Rome, than to the prohibition of Jesus in the text, Matt. 20: 25, 26, "Ye know that the princes of the Gentiles exercise dominion over them . . . : BUT IT SHALL NOT BE SO AMONG YOU—" pretended that the rejection of himself was contempt of GOD, and prophesied the destruction of all the British Christians. This was soon after effected by the sword, which, it is credible, was unsheathed only by the intrigues of the devout missionary."-Miscellaneous Works vol. 4, p. 115.

Two centuries later, A. D. 794,, compulcame into vogue. How far the priests had, up to this date, been supported by voluntary and constrained offerings does not clearly appear. But now a law was passed enforcing Ethelbert, of the East Angles, comes a-woo-Miss Offa, it seems, told her lover he must appointments to livings, or as we should say, taken from us one of

to be basely murdered. In less than a year, Offa is said to have relented, thinking he had not done the fair thing to his would be sonpriestly advisers, he considered the proper thing to do was to make a gift to "the Church." Where should the gift come from? From his revenues? from his pocket? from the estate of the man whom he had murdered? No, no; but from the resources of his subjects; and so he made a law and gave to the Church the tithes of all his kingdom. A little tract entitled our "Pious Ancestors," published by the Liberation Society, thus serves up this transaction:

"Now it is hoped that the reader will properly admire the ingenuity of this penitent(?) king. The principle of it is this: 'I commit a murder; but, being a person of sensi tive conscience, I become very sorry for my crime, and I decide that a heavy price ought to be given in expiation—and that this price shall be paid by you. I am guilty of the offense, and you are to pay for it.' Offa commits the murder, and then he makes a law by which his subjects shall discharge the whole penalty of it.

"The fact remains, that the law passed by Offa abides—that the tax levied by him continues; that it has been paid for 1,100 years, and is still paid - paid not out of the private liberality of a 'Pious Ancestor,' but by a law passed in order to expiate, at the public charge, the crime of a murderer.

"Such was the beginning of the legal payment of the tithe in England; such the Had it been the intention to create divisions fountain of perfidy and blood from which tithes took their rise; such the first and most they could not have done better than to hand | illustrious of the 'Pious Ancestors' who

The unmasking of the foundation of the that Cæsar should obey the church, in fact, temporalities of the Church very naturally is November, through mist, fog, drizzle, and not pleasing to its priesthood. Men have slept for a long while, and the enemy has sown tares; but the harvest is at hand. Here the Church of England who has not heard is a list of the revenues of the church under nounced the clerical Tory tactics continue. of high, low, broad, and ritualistic parties, the heading of tithes. I quote and abridge The Referee in its "Mustard and Cress" col-

"TITHES—the tenth part of all increase from land—devoted to religious purposesestimated to produce over £4,000,000 per annum. These form no part of the Constitu-Constitutional law of King, Lords and Commons. On the division of Dioceses into Parishes, the Tithe Revenues were divided

into four portions: abolished when the Sees became thereafter more amply endowed from other sources).

2. To maintain the Fabric of the Church. 3. The portion of the poor.

pitality. (This was in lieu of all perquisites, Christianity. Augustine desired a confer- no surplus fees, but free marriages, christenings and buryings).

"It is thus seen that the poor have equal right with the clergy to the benefit of Parochial Tithes-their claims now amounting to a full third—and it is time more were heard of this from payers of Poor Rate and the in meekness and lowliness, they were to give | Parliamentary aids to Local Taxation. At present these Tithe Revenues of £4,054,000 a year are collected by some 11,784 clergymen of one church [denomination], who thus receive an average benefit of £342 each."

> To understand the system of tithes in England it would be necessary to define appropriate tithes, impropriate tithes, commuted tithes and personal tithes. TEINDS, in Scotland, are similar to tithes, having been commuted, under Charles I., from payments in | have blushed to resort to." kind to one-fifth of the rental. Laymen there, as well as in England, have become widely possessed of the right to levy the impost for their private benefit."

The total revenue to the church is estimated by "The case for Disestablishment," published by the Liberation Society, to amount to £7,502,602, and the capitalized value of property at the disposal of the State is set down at £183,503,050. Yet by a further estimate the Church of England is an sory tithes for the support of the church | nually subsidized out of public property to the extent of £9,500,000; and that the capitalized value of the property thus appropriated is more than £220,000,000. There are about 23,000 clergy to care for; these are ditithes, and this was how it was done: King vided into the various grades of Archbishops, Archdeacons, Deans, Canons, Prebendaries, ing to the palace of Offa, king of Mercia. Priests and Deacons. The clergy, in their

"ask papa;" but the father causes Ethelbert | to churches, are rectors, vicars, and curates. In many, perhaps thousands of instances, the latter do the hardest of the work on the smallest stipend, one case is reported recently in law, and so afflicted was he, and guided by of a servant of a wealthy church who received £20 a year. Oh, the poor curate!

The salary of the Archbishop of Canterbury, Primate of all England, is £15,000; salaries of the Dean and six Canons £8,000; that of the Archbishop of York, Primate of England, £10,000; salaries of Dean, four Canons and four Archdeacons, £3,600. The Bishop of London, £10,000; the Dean, four Canons and two Archdeacons, one unpaid. £5,666; total £42,266. Add to this the salaries of 32 Bishops, their Deans and Canons and we have a total of £281,063. I find that Mr. Gladstone estimated, the revenues of the Church in 1873, at £90,000,000. In 1878 Mr. Martin placed them at £100,000,000 and now, 1885, through the rise of urban property, they amount to £112,000,000.

Who can tell how many millions of property, exclusive of cathedrals, churches and residences of various names and sorts? In order to complete this glance at the question of the Establishment and Disestablishment. it will be necessary in future articles to consider coal duties, to build churches, landed possessions of the church, church property the property of the State, Ecclesiastical commission, church patronage, Practical Failure of the Establishment, Non-conformist statistics, the Test of Experience, and the Method of Disestablishment.

This week we are in the midst of one of the most hotly contested elections ever held in the United Kingdom, and there is no doubt but that the Tory gains are largely due to premonitions and anticipations about disestablishment. Seriously to many minds has the state of the weather to be added to their forebodings. A more uncomfortable pouring rain, I have not experienced. December has come and the sky is a little brighter, and though Liberal gains are anfrom the Financial Reform Almanac, of 1885: | umn of Sunday last, thus clinches the facts about the fight in its own amusing, yet instructive, style:

"A lie will travel round the world while the truth is getting across the street. The tion: their payment not being enacted by any | lie about the church being in danger, which the Conservatives so cleverly started to influence this general election, did its work with lightning rapidity. The 'Fair Trade' poison had been industriously instilled into the veins of the working and the trading classes, 1. For the use of the Bishop. (This was but the independent and professional people were not under its influence. For them, in a moment of happy inspiration, the Conservatives invented the cry of "Save the Church!" The Conservative gains are due in a very great measure to these two false 4. To pay the priest, and maintain hos- cries. The Church would never have been assailed during the next Parliament, and the specific for natural commercial depression which the Tories promise to introduce they know to be a quack nostrum of the most worthless kind.

Nor must it be forgotten that the Church party have flung themselves into the political contest with a venomous rage which has blinded them to all sense of honor and decency. The voters have been told that the Atheism. The terrified clergy, alarmed at the bare prospect of losing the loaves and fishes, have not hesitated to brand honest during the present elections would disgrace a pagan. The cause must indeed be desperate when it has to be supported by tactics which Judas Iscariot and Ananias would

A Rector near me has just published a sermon preached before the election, in which he said: "I have never but once or twice known of a Dissenting minister's attending the dying beds of the poor." The impression which such a statement will leave on the minds of many of his hearers and readers will, probably, amount to a misstatement of fact in general, and in the language of Lord Iddesleigh, in reference to something attributed to him, "a downright, thumping lie." DECEMBER 2, 1885.

THE following preamble and resolutions were adopted Dec. 30, 1885, by the Seventhday Baptist Ladies' Benevolent Society, of New Auburn, Minn., and their publication in the SABBATH RECORDER was requested: WHEREAS, God, in his all wise providence, has

the Society, in the person of Mrs. Phebe Rogers Sopen: therefore.

Recorder.

Re-olved, That while we shall greatly miss her, we feel that our loss is her gain, and bow with humble submission to the divine will.

Resolved. That we wish in this way to express our appreciation of her aid to our Society, which she rendered by her presence and financial support. Resolved, that we also wish to express our sense of her Christian worth as shown in her care for the sick, love for her home and for the church of God. Resolved. That we condole with the bereaved husband and children, and commend them to God, in whom she trusted. COMMITTEE.

#### SPIRITUAL LIVING.

The renewed soul is to live after the Spirit that renewed it, and not be conformed to the world. If worldly conformity is allowable, the new birth is a nullity. But the new birth is a necessity. "Ye must be born again." It is the beginning of a spiritual life that ends in eternal life. "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." The new life is appointed to rule the conduct as well as to save the soul. If it fails in the ruling, it will fail in the saving, and the profession becomes a farce with a tragic ending.

The unrenewed soul finds its pleasure in earthly things. The renewed soul finds its delight in spiritual things. The worldly and spiritual are so unlike they cannot harmonize, nor lose their integrity and significance. The plans of life, the sources of enjoyment, the inward tastes, and affections, and the course of life, are unimpeachable witnesses, proving the condition of the soul, -saved or lost. A week spent in faithful provings may make improvements of eternal values. Try it. PILGRIM.

#### WORK FOR JESUS.

Come now, your proud wills bending. Ye servants of the Lord: Forth from your hearts now sending All that's against his word.

Thy life put on the altar Of loving service true; Ne'er let thy footsteps falter; Where duty calls thee, go. Tell to the world the story,

Old, old, yet ever new; And gain for God the glory That is his righteous due. Of Christ's great love receiving And with his word made strong:

In faith and prayer believing Work with thy hands and tongue. We know that Jesus bought us With price of his own blood; We know his word hath taught us That labor brings reward.

Then let us win for Jesus Some souls by sin now tossed And may he own and bless us, Who came to save the lost. Christian Secretary.

#### THE INTERPRETATION OF THE WORDS OF JESUS

From the manner in which men talk and write about the words of Jesus, I am led to believe that in their opinions, the words of Jesus may be interpreted by what he really the house where he entereth in. And ye says, or by something widely different, according to circumstances. For example, man dips his hand in a bowl of water, then places it on a person's head and says solemnly, large upper-room furnished; there make "I baptize thee," and claims that he obeys ready. And they went and FOUND AS HE Liberal party were the enemies of Christian- the words of Jesus, which say, "Go make SAID UNTO THEM. ity—that to vote for a Liberal was to vote for | disciples of all nations, baptizing them," etc. The idea does not seem to enter his mind that he is not only not doing as Jesus told Dissent with the stigma of Atheism. Such | him to do, but that he says he does what he tactics as the Church party have resorted to | does not do. Again, ministers tell God about "his holy day," meaning Sunday, and tell the people about the necessity of keeping his words are to be set aside by the practice, holy Sunday as God has commanded them, or manner of talking, of the people of his when God has commanded men to work on

Sometimes also, ministers of the gospel claim that Jesus took away the sacredness of the Sabbath because he taught that "the Sabbath was made for man," not to operate against him. By another class of interpreters we are told that because men of the east, in the time of Jesus, and ever since, were in the habit of speaking in an indefinite way, therefore we must interpret the words of Jesus as similarly indefinite. How does this agree with the words of Jesus himself where he says "My words, they are

Suppose President Allen should write an article for the RECORDER, and I should attempt to interpret it to my people, and should say the President did not mean what children; I have breakfasted with you, and he said because many of the people in Alfred shall sup with my Lord Jesus Christ this Centre, in common conversation do not speak | night." And then he expired.

accurately. Would not I dishonor President Allen by such an interpretation of his words? I think I should, and I think also to attempt to interpret loosely the words of the Lord Jesus Christ because the people of the east speak loosely and indefinitely, is to dishonor him. Just see what harm such a method of interpreting the words of Jesus is doing.

Men say (and they have a right to say) that if we are at liberty to so interpret the words of Jesus as to make them teach different from the language used in a few instances, they may in all, so, when ministers attempt to lead the people to repentance from wrong doing, and enforce their teachings by his words, those occupying the pews say to themselves, "we do not think Jesus means that," and the effort, though it may be importantand needful, falls flat. I believe that the wide-spread indifference to the teachings of the Bible which is so often expressed in the words "I don't believe it will make any difference," grows out of this method of interpreting the words of Jesus in such a way as to make out our pet themes or preconceived opinions. After we have brought his words into our way of thinking, it is easy enough to follow it with a long list of names of learned men; for what false doctrine has ever been taught that has not had among its advocates those who had a reputation for learning.

But does the Bible really leave people in the dark upon this subject we are discussing? I think not, and for the following reasons:

1. Jesus in all his teachings emphasizes the fact that he is a teacher of the truth. John 8: 14, "Though I bear record of myself, my record is true." John 8: 16, "If I judge my judgment is true." John 8: 31, 32, "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." John 8:45, "And because I tell" you the truth, ye believe me not." John 8: 55, "And if I should say I know him not, I shall be a liar like unto you."

2. All passages that teach that those who believe in Jesus and his words shall not be disappointed in the future life.

3. Drawn from some of the incidents of His life. Luke 19: 29—32. "And it came to pass, when he came nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat, loose him and bring him hither. And if any man ask you, why do you loose him? thus shall ve say unto him: Because the Lord hath need of him. And they that were sent went their way, and found EVEN AS HE HAD SAID UNTO THEM.

Luke 22: 7-13. "Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John. saying, go and prepare us the passover, that we may eat. And they said unto him. where wilt thou that we prepare? And he said unto them, behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into shall say to the good man of the house, The Master saith unto thee, where is the guestchamber where I shall eat the passover with my disciples? And he shall show you a

These passages show that the disciples found things just as Jesus said they would. I have been trying to preach the gospel for nearly twenty-five years and have been accustomed to think that when I could prove the position taken by the words of the Master, ... that I have good reason to strongly urge conformity in practice upon my hearers; but if day, I confess the ground upon which we may insist upon anything, looks very small.

#### "I AM PERSUADEO."

Robert Bruce, the morning before he died. being at breakfast, and having, as he used, caten an egg, said to his daughter: "I think I am yet hungry, you may bring me another But having mused awhile, he said: "Hold, daughter, my Master calls me," With these words his sight failed him, on which he called for the Bible, and said: "Turn to the eighth chapter of Romans, and set my fingers on the words I am persuaded that neither death, nor life,' etc., shall be able to separate me from the love of God, which is in Christ Jesus our Lord."" When this was done he said: "Now, is my finger on them?" Being told it was, he added: "Now, God be with you, my dear

# **It**lissions.

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

Copies of the annual financial circular prepared by the Corresponding Secretary, and relating to the raising of funds needed for the current Conference year, have been sent to pastors or other members of our churches. We fraternally and earnestly ask for co-operation in this important matter. The Secretary would be glad to be informed of any failure to receive these circulars.

A pastor, and one of the best friends of our cause, sees no hope of greatly increased on us and got over \$100 for educational contributions until his church is free from the control of those who oppose systematic offerings. The skies brighten, he thinks. And with increasing brightness, in this respect, all over the denomination, there will be an increasing flow of funds into our missionary treasury.

THE Forty-third annual Missionary Report is a neatly printed pamphlet of 64 pages. The following is a table of the contents: Charter of the Seventh-day Baptist Missionary Society; Minutes of the Fortythird Anniversary, with an outline of addresses, remarks, and the Annual Sermon, and the list of officers; Forty-third Annual Report of the Board of managers, prepared by the Corresponding Secretary and the Treasurer; List of Life Members of the Society; Rules and By-Laws, relating to the Board of Managers, to Missionaries, and to Aid to Churches; Constitution of the Society; and Form of a Bequest.

This full and comprehensive account of the field and work of our Missioary Board and Society is well worth reading and preservation.

Persons not supplied by copies already sent to the churches, and who may wish copies for themselves or for distribution, will be furnished with any required number by addressing the Corresponding Secretary.

The Christian world has a right to require, in connection with the strong arguments presented in favor of our distinguishing faith and practice, what work we are doing for the salvation of men? May increasing fidelity in the cause of Christian missions be our answer to this inquiry.

#### TO WHOM IT MAY CONCERN.

Correspondence relating to wills and bequests in favor of the Missionary Society, remittance of missionary funds, and the Westerly, R. I.

affairs of the Society, and the reports of missionaries, statistical and general, should be be no end." Luke 1:33. addressed to A. E. Main, Corresponding Secretary, Ashaway, R. I.

aries wish to send their financial statements intended for the Treasurer, to the Secretary, they should be made out in full upon entirely separate pieces of paper.

To observe these requests cannot be inconvenient for our correspondents; and will greatly oblige the Secretary and Treasurer.

### CORRESPONDENCE.

from home of the Missionary Editor.]

HEBRON CENTRE, Pa., Oct. 11, 1885. Last Sabbath, the 10th inst., I spent with | March, 1886. the church at Hebron Centre. The friends seemed much pleased with the service. By unanimous vote they invited me to preach destined, by the blessing of God upon judifor them again in two weeks. I have felt a cious efforts, to become a power in the world deep interest in the spiritual welfare of the for God. Its great need now is a house of worfamilies in this section, and have thought | ship. Let all who pray for our beloved Zion that the cause in this part of Potter county | remember the dear church of Salemville. would naturally extend east from this place. I have felt anxious that the membership should be united, and labor faithfully to extend their borders. The friends are to be commended for their efforts to sustain their Bible-school and conference-meeting during the season without any outside help.

cause in this section. There are two or three other points where I could labor with this interest.

May the Lord direct in these efforts. Yours in the gospel,

L. M. COTTRELL.

Union Dale, Pa. The Minutes received. Thank you. will distribute them. Within find the postage. My health is quite good for me.

along about as well as can be expected in ish Baptists. I worked hard to convince our scattered condition. The membership them of the truth concerning the Sabbath. a missionary sermon a few weeks since, and it seemed to be listened to with much interest. I should be glad to see you down here. here at Union Dale on Sunday and Sunday I hope that a good work is started there. ing, Sabbath and Sabbath evening, and then work among them. as long as you pleased. When can you come much inducement for you to come, but I do not think you would lose anything. I said about this to Bro. Livermore, and he called

I am always glad to hear from you, and may the Master be with you, according to his promise, "all the days." Remember me in your prayers.

Yours truly, A. W. Coon.

FROM S. D. DAVIS, General Missionary, West Virginia and Southern Pennsylvania.

Yours of the 20th inst. is received, for which I am very thankful. After writing to you, I became so impressed that I must go at once to Pennsylvania, that I did not wait for a reply, but hastened on to the field. After twelve days of anxious toil, preaching the gospel from house to house and preaching four public sermons at as many different places, we met in the basement of N. B. Blough's residence, on the night of Dec. 23, 1885, and organized a Seventh-day Baptist church with 25 constituent members. The number would have been larger but for the inclemency of the weather. The following is the programme. Recding of a hymn by Eld. George B. Kagarise, and singing by the congregation. 2. Reading Scripture lesson by S. D. Davis, and prayer by Eld. Kagarise, followed by Deacon Jacob B. Kagarise. 3. Short sermon by S. D. Davis, from Acts 2: 47. "The Lord added to the church." 4. Reading of the articles of faith and covenant by Deacon Rice. 5. Opportunity for those who had not previously subscribed their names to said articles, to do so. 6. G. B. Kagarise and S. D. Davis took hold, each with one hand on the precious Bible, and extending their other hands outward, others joined hands with them and with one another until a ring was formed. Thus indicating the following facts: 1. We unite on the Bible. 2. The Bible holds us together. 3. By the extension of hands we, as Seventh-day Bapfinancial statements of missionaries, should tists, go back to the great Head of the be addressed to A. L. Chester, Treasurer, | church. 4. By the extension of hands, we propose to go forward until we join our di-Correspondence relating to the general | vine Leader in the glory world. 5. Of the kingdom to which we belong, "There shall

While standing thus joined together in the ring, Heaven's blessings were invoked If, in order to save postage, the mission- upon the church being formed, after which the charge was given, and the new church organized for business by electing S. D. Davis, Moderator, and N. B. Blough, Secretary. Then, on motion, Elder Geo. B. Kagarise was unanimously chosen Pastor. The deacons were continued in office. N. B. Blough was elected church clerk, and Wilson Kagarise, Treasurer. The new church was named the Seventh-day Baptist Church of Salemville. Minutes were read [Delay in publishing due to the absence | and approved, and the church adjourned, to meet in business capacity on the sixth day of the week before the second Sabbath in

This youngest sister of our sisterhood of churches needs our sympathy and help and is Pennsylvania.

JANE LEW, W. VA., DEC. 29, 1885.

#### FROM C. J. SINDALL, Scandinavian Missionary.

On my return, I hope, by the help of to Dell Rapids, Dak. To-day I am with main unimproved. God, to devote myself to the interest of the Bro. Martin Olson. I will herewith present an account of my missionary work during the I have delayed answering three or four days past quarter. From the 1st to the 16th of to see the church, to know what they would some success, I think, in connection with | September I labored in Burnett county, Wis. | Held meetings in five different places—two the \$100, and will try. I realize that I am school-houses and three meeting-houses. There was generally a good attendance.

June, 1886.

seems to be steady and united. I preached | There was some revival interest manifested, and six persons embraced the holy Sabbath. A letter received shows that one family more have embraced the Sabbath since I was there. I could manage it so that you could preach My time was short at that place, but evening, and at our church Sixth-day even- | May our Lord be with them and bless the

September 29th, from Polk county, I went this way and call on us? There is not to Isanti county, Minnesota. There I held meetings with our church, and in Cambridge, a village in another part of the

> September 30th I started for Dodge Centre, to attend our semi-annual meeting, in which I preached and took part in other meetings.

Annual Missionary Meeting, in Big Spring, Dakota. I continued in missionary work many visits upon most of the Sabbath-keeping families.

In the last four weeks I have been in Turner county. The chance for meetings there was not good in the first two weeks. The people were very busy with their work, and the evenings were dark; but we had some who has commenced to keep the Sabbath. meetings in a school-house and in the Baptist Danish settlement in that county is very large. I have many acquaintances there. I

call on them all. bor among the few scattered churches and fact that they are so far from our denomination. They are earnest, Christian people, and need preaching and visits to bring more work another quarter in Dakota, and try, by  $\mid$  I  $_{
m am}$ , the grace of our Lord, to have a better union among them. I will have Turner or Moody county for my headquarters, and then have some regular appointments in Union, Turner and Moody counties; but this is not decided yet. I will also try to start some new mis sionary stations.

I report for the past quarter, 13 weeks of labor, 40 sermons, 17 other meetings, 44 vis its, 15 stations.

#### FROM J. F. SHAW.

[Although written a few months ago these letters are well worth publishing .-

TEXARKANA, Ark.

So many have predicted that the Seventhday Baptist Church at Texarkana is but an | Home, and am in correspondence with some experiment, and will, after a time, vanish away, that I cannot feel a ready consent to to go again, and look for more than conneglect it, or leave it without a proper over- fession and conviction. I only stop here sight. God has greatly blessed us since our one Sabbath now. Am to return in two organization. I feel that much of the blessing comes of the vigilance with which Among the encouraging prospects here is the the cause has been watched. The member- | fact that several are anxious for a special ship, though poor, and of the laboring religious effort. Among the unpleasant class, and put to much inconvenience from things I find that a prayer-meeting has difficulty to obtain work because they will | changed into a would-be-preaching by a halfnot work on the Sabbath, have continued idiot who thinks he can and must preach. cheerful, and hopeful that affairs would But as all lovers of good order, say nothing gradually grow better; and I have reason to of religion, wish to shut down on it, not believe this hopefulness is being rewarded to much harm is looked for. some extent. The weekly ministry is to my mind essentially necessary to the growth of have some independent quarterly meetings, the church, and my feeling of obligation to that is, no combination of churches. If you the church is such that although for the can be with us, give us the time and I will present I can receive only a partial remu- try and plan accordingly. It would require neration for my labors, I prefer obtaining some little time to bring all into line, but the remainder of my support by manual we would be pleased to have you with us, labor, if necessary, than that the church and if I remain in the work will see what should be pastorless. If, however, this can be done. matter of a pastoral supply can be arranged at home. I will take exquisite delight in rendering the Society my full time services. A missionary for this field is greatly needed, and it will pain my heart if the missionary good meeting, I am glad I came." work cannot be furnished. Texas is an open field for the Sabbath cause. Arkansas is slowly opening, and I shall be extremely In the evening of November 30th, I came unhappy if the opportunities presented re-

I found your letter awaiting my return. so committed to the missionary work that I should do wrong to leave it. There is so

1 am still preaching for our folks. Our | September 17th I went to Polk county, I returned last week from Dallas county, at the school-house once in two weeks; but and 31 visits.

meetings and Sabbath-school are moving Wisconsin, and began labor among the Dan- Texas, where I held an interesting meeting there are no other appointments there. The and baptized two, and received five into the church. Others have signified their inten- couraged by my visit. tion to unite with the church. As this little band live over two hundred miles from Texarkana, I thought it best to organize our people live is about the centre of a large them into a church. Bro. Mayes is well known in the community, and has an excel- Clay Centre, Fairfield, Glenville, Hastings lent reputation among all the people, and as | and Inland, these towns ranging from five to soon as he is ordained, which will be at our | fourteen miles distant. In this neighbor-Annual Meeting convening here next Fifthday evening, he will enter upon the pastoral | and women, boys and girls. A literary sowork there, and can do some missionary

> I received a cheering letter from Brother and Sister Hammond, at DeWitt, Ark., who have commenced to keep the Sabbath since I was there. I received a letter from a Brother Allen, at Arlington, Tarrant Co., Texas, saying that he was a Missionary Bap-October 14th, I left Dodge Centre for the tist, but desired to unite with the Seventhday Baptists. There are three others near the same place who are keeping the Sabbath. till October 29th, giving eleven sermons and I have just learned of Dr. Maxson and wife who are Seventh-day Baptists, at Brandon, Hill Co., Texas. I am desired to go in November, to Lovelady, and baptize Bro. Snell's wife and daughter. I received another letter this morning from New Boston requesting me to come up and baptize a lady

> But my heart almost bleeds when I think and the Adventist meeting-houses. The of the several urgent appeals from the brethren at Attalla, Ala., to come and hold a meeting for them. I would go; I want to tried to visit some of them, but I could not | go, but I cannot afford the expense, which will be about \$40 there and back. Those I see there is a large missionary field in | brethren need help; they are tried. They Dakota, and a great need for some one to la- | have no preaching only from First-day preachers. I would be willing to give them Sabbath-keepers. This people, I believe, the time, and bear my own expenses if posshould receive special attention, from the sible. O, that they had a preacher! A great harvest and no laborers! Lord, send them a preacher!

> · I wish you could be with us next Sabbath. of them to unite with churches. As I see | Hoping that I may truly be the servant of that need of labor here, I have decided to the Lord Jesus Christ, and of the Society Your brother in Christ.

#### FROM H. P. BURDICK.

None of those people that I talked with you about in Cattaraugus county, are really keeping the Sabbath, but most of the mem-

SHINGLE HOUSE, Pa., Oct. 10, 1885.

bers in five families admit and argue that the Seventh-day is the true Bible Sabbath. Among them are some of the best business men and most active Christians in the place. The teacher of the Bible-class in the Methodist Episcopal Church said to me: "At times I feel so condemned for doing contrary to God's plain command that I tremble as I go about my work." I preached twice, made twelve family visits, left a good supply of copies of the Outlook, tracts, and Light of of the most reliable among them. I promised weeks and hope to have some extra meetings.

You will see by the RECORDER that we

By earnest efforts we persuaded a man to attend church to day who has not been here since the dedication. At the close of the meeting he said, "Elder, we have had a

There is a good feeling here.

#### FROM D. K. DAVIS.

HUMBOLDT, Neb., Dec. 13, 1885.

My report for the last quarter has been delayed on account of my visit to Harvard where I spent about three weeks, preaching or could do. They believe they can raise three or four times each week. The attendance at the meetings was very good. At the Sabbath-day meetings, there were about twenty-five in attendance, and at the evening When I was there, we appointed an Annual much awakening on the Sabbath question meeting the house was full. By request of a leges. This opens afresh the question of the meeting for the Isanti and Wood Lake here and there, and I have received so many First-day man who belongs to the Baptist importance of having a house of our own, Churches, to be held with the Wood Lake solicitations to visit different localities, that church at Glenville, we had a sermon on Church, in Burnett county, the first week in I fear I should do wrong, should the Mis- Thanksgiving-day. Eld. Durfez, pastor of sionary Society offer aid and I should refuse. the church referred to, has an appointment meetings, with an average attendance of 9;

brethren and sisters seemed to be much en-

I consider this a very promising field for missionary labor. The neighborhood where scope of country surrounded by Harvard. hood there is a large number of young men ciety meets every week at the school-house with a large attendance.

I only heard of two families who go elsewhere to church, one a Methodist, going to Harvard, the other a Baptist, to Glenville: and these go only occasionally.

My preaching stations for the winter as now arranged will be Round Grove and Pleasant Hill, as formerly. At this writing Bro. White is with us holding meetings every night with a good interest. The congregations are large and very attentive. Many of our neighbors are attending the meetings and some are deeply interested. The work moves slowly, but the sermons are earnest and powerful, and we are earnestly praying that God will graciously revive the work in in our midst.

Bro. Davis reports 11 weeks of labor; 5 preaching places; 25 sermons.

#### FROM S. D. DAVIS, General Missionary, West Virginia.

JANE LEW, W. Va., Nov. 17, 1885.

November 7th I was at the Seventh-day Baptist Church at Roanoke; and as my custom is, preached from the lesson. My first sermon was from the text: "I am an Hebrew, and I fear the Lord." In the evening I preached from the words: "Take me up and cast me forth into the sea," etc. From this text I discussed, 1st. The providence of God. 2d. Our sins are not only against us, but against all those with whom we stand associated. 3d. When we see ourselves as God sees us, and are honest, we would rather die alone than that our associates should die with us, and are ready to say amen to our own destruction. 4th. When we can see, be and feel thus, God will care for us and nothing can harm us. After this sermon I gave opportunity for

speaking or rising for prayer; and besides those who arose and confessed their Jonahlike condition, seven persons arose for special prayer. The third sermon was preached from the words: "What meanest thou, O sleeper? Arise, and call upon thy God," etc. At the close of this sermon nine persons came forward to the anxious seat, and on the third day of the meeting, and the fifth appointment, ten bright young people were converted. Glory be to God! On the eighth day of the meeting my text was: "Preach the preaching that I bid thee." The congregation was now large, and the duty of observing all that God has commanded was insisted upon, and our duty to keep God's Sabbath dwelt upon especially at some length, with marked evidences of appreciation. Immediately after this sermon we repaired to the river, and eleven happy converts were buried with Christ in baptism. After a sermon in the evening from Jonah 5: 5, we received into the church twelve happy candidates. Thus this little struggling church was increased from eighteen to thirty members in one short week of earnest Christian toil.

All praise and glory be to him without whom we can do nothing! The ninth day of the meeting, and the 15th of the month, we closed this happy meeting, after a sermon to the converts, a happy conference, and a liberal contribution to the cause of missions. Twenty-five persons, as I understand it, had been converted, two reclaimed, and Christian

men and women graciously blessed. In conclusion, allow me to thank the Board, through you for their donation to the cause of missions in West Virginia, the news of which reached me in time to strengthen me for the work.

#### FROM L. A. PLATTS, Missionary Pastor, Hornellsville, N. Y.

ALFRED CENTRE, N. Y., Dec. 1, 1885.

Enclosed find statement of work at Hornellsville for quarter just closed.

I have nothing special to report. The church is united and earnest. Deacon Forbes has gone to St. Andrew's Bay, Fla., and will probably move his family soon. This will take three good members from us. One family, which has lived five or six miles out, has moved into the village. This does not increase the number of members, but increases the regular attendance and working

There appears to be an unwillingness on the part of some of our Baptist brethren to allow us to use their vestry with full priviof which, more hereafter.

Bro. Platts reports 12 sermons (3 by others); average congregations of 27; 12 prayer-

# Sabbath B

'Remember the Sabbath-day Six days shalt thou labor, and d the seventh day is the Sabbath of

A LITTLE MIX

A correspondent closes following manner:

Believe me yours in the i bliseful Sabbath of the eter rest, the Seventh-day of the week, to the joys of which redeemed children from eart and of which the Christian divine emblem, whether ke or Sunday. From this somewhat invo

appears that the writer rega future" as the "Seventhcreation week," and, hence instituted in Genesis, and the fourth commandment i it is said that "In six days heaven and earth, the sea them is, and rested the seve if the theory of our corresp the account should read the Lord made, and is making, etc., and in the seventh future-will rest. We like stating the fact better. good Scripture authority fo future life of Christians when in Hebrews 4: 9, it maineth, therefore, a rest the people of God." Of bath the weekly Sabbath o deed, a fitting emblem. Bu tian's glorious rest follo earthly toil, its emblem, the would lose its appropriaten if it were any other than t day of the week. The perblem would be complete if substituted for the seventh. the divine precedent for should be something like th the Lord had rested on the eternal future—he made the earth," etc. To such ab are men driven when, for a leave the plain Word of Go

#### SABBATH OBSERV

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"The Puritan Sabbath

extreme, the Continental S But of the two give us the ance of the day in all its ness. Our changed metl demand some changes in we shall keep the day, but is that we shall go too far making the day bend to the than the changes conform we not drifting farther and the Bible idea of God's da Sabbath was made for ma Sabbath. Works of nec lence are allowable on tha the rush and hurry of eager haste to acquire n until the Sabbath, duties a do not appropriately belo are guilty of robbing Go or later, in one way or an ful retribution. Let it mind that the institution a merciful dispensation. more fraught with divin the injunction, 'Remem to keep it holy.' The Se in life's desert, the swee life's weary journey. The influences we gain stre body for the burden-be life. But when we bring cares and vexations, the

heaven." THE "DEUTSCHER EVA

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pose and make it a hind

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SEVENTH-DAY BY W. C. I

Early last Autumn th above paper an article oder Sonntag" This came to the notice of th sent as a clipping in a the Rev. J. Rudolph,

"Doutscher Evangelist. The article, when tr follows:

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# Sabbath Besorm.

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

#### A LITTLE MIXED.

A correspondent closes his letter in the following manner:

Believe me yours in the full assurance of a blissful Sabbath of the eternal future, God's rest, the Seventh day of the great creation week, to the joys of which God is calling his redeemed children from earth to glory above, and of which the Christian's Sabbath is a divine emblem, whether kept on Saturday or Sunday.

From this somewhat involved sentence, it appears that the writer regards the "eiernal future" as the "Seventh-day of the great creation week," and, hence, as the Sabbath instituted in Genesis, and made the basis of the fourth commandment in Exodus, where it is said that "In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day." But, if the theory of our correspondent be true, the account should read that in six days the Lord made, and is making, heaven and earth, etc., and in the seventh day—the eternal future—will rest. We like Moses' way of stating the fact better. There is, however, good Scripture authority for speaking of the future life of Christians as a Sabbath, as when in Hebrews 4: 9, it is said, "There remaineth, therefore, a rest (a sabbatizing) to the people of God." Of that eternal Sabbath the weekly Sabbath of the earth is, indeed, a fitting emblem. But since the Christian's glorious rest follows the week of earthly toil, its emblem, the weekly Sabbath, would lose its appropriateness as an emblem, if it were any other than the seventh or last day of the week. The perversion of the emblem would be complete if the first day was substituted for the seventh. The record of the divine precedent for such an order should be something like this: "And when the Lord had rested on the seventh day—the eternal future—he made the heaven and the earth," etc. To such absurd extremities are men driven when, for any purpose, they leave the plain Word of God.

#### SABBATH OBSERVANCE.

The following, from the Central Baptist, concerning the proper use of the Sabbath is worthy of careful reading. We cannot too It is treated as a permanent institution, earnestly guard the Sabbath hours from the needing only to be freed from foolish human worthy of careful reading. We cannot too secularizing tendencies of the present day. A man who conscientiously keeps the Sabbath holy unto God will not get far away from duty in other things:

"The Paritan Sabbath represents one extreme, the Continental Sabbath the other. But of the two give us the Puritan observance of the day in all its unbending strictness. Our changed methods of life may demand some changes in the way in which we shall keep the day, but our great danger is that we shall go too far in this direction, making the day bend to the changes, rather than the changes conform to the day. Are we not drifting farther and farther away from the Bible idea of God's day? It is true the Sabbath was made for man, not man for the Sabbath. Works of necessity and benevolence are allowable on that day, but when in the rush and hurry of life, when in the eager haste to acquire mo ey, we put off until the Sabbath, duties and pleasures which do not appropriately belong to the day, we are guilty of robbing God, and must sooner or later, in one way or another, suffer dread ful retribution. Let it ever be borne in mind that the institution of the Sabbath is more fraught with divine love to man than ing the Sabbath, except to enlarge its spirit a merciful dispensation. Never were words the injunction, 'Remember the Sabbath day to keep it holy.' The Sabbath is the oasis in life's desert, the sweet resting place on life's weary journey. Through its hallowed influences we gain strength of mind and body for the burden-bearing of every-day life. But when we bring into the day the cares and vexations, the toil and unhallowed pleasures of life we divert it from its purpose and make it a hindrance rather than a help in our earthly career. It is impossible to define explicit rules, but it should be our aim so to observe each returning Sabbath day that both we and our fellow-men shall be drawn farther from earth and nearer to

#### THE "DEUTSCHER EVANGELIST" AND THE SEVENTH-DAY BAPTISTS.

BY W. C. DALAND.

Early last Autumn there appeared in the above paper an article entitled "Samstag oder Sonntag" This article but recently were gone out of the synagogue, the gentiles besought that these words might be preached came to the notice of the writer, having been sent as a clipping in a letter from his friend, the Rev. J. Rudolph, the editor of the "Deutscher Evangelist."

The article, when translated, is in part as follows:

"The question whether the first or the

from time to time. Sects who strain at gnats and swallow camels have sought in this question, by means of the strictest observance of the letter, to obtain the semblance of a singularly perfect fear of God. Among us here it is a little Baptist sect—the Seventhday Baptists—, who with great warmth attack the church's observance of Sunday as unscriptural and pernicious. They bring forward a threefold basis: a scriptural basis, an historic basis, and a practical basis. Their views are scientifically and excellently defended in the Outlook; that we must acknowledge. And nevertheless this is all in vain. History as well as theological science has long centuries ago gone over this question as to the order of days. The church has now more important duties to discharge, and no longer breathes a vital interest in this question, even with all the zeal of the Saturday-Sabbatarians."

There follows a brief argument to show the superiority of the "Christian Sunday" to the "Jewish Sabbath," and also to prove that the ten commandments are not binding upon us "in the letter," since it is not true "in the letter" that God "brought us out of the land of Egypt," etc. The chief merit of the argument is that it avoids the point at issue. In the letter to the writer the editor says, "I read the Outlook which defends your views very well."

The writer submits these facts to show that the work of the Outlook is not lost, and that our arguments are "scientific" and "excellent," even in the opinion of our antagonists. Let the friends of the Sabbath cause beware how they relax their efforts. Let us keep the leaven at work till it shall be clear that the Sabbath question has a vital interest for the

#### THE SABBATH IN THE NEW TESTAMENT.

Christ is the central character in the New Testament. The gospel is embodied in him; God was in him, reconciling the world unto himself. His teachings and practices form the ultimate authority, in all matters of Christianity. What he did, he did as Christ, the Saviour. He always observed the Sab-The term Sabbath occurs in the Gospels more than forty times. It is never spoken of contemptuously, or slightingly. It is never spoken of as "abrogated" or set aside. It is never spoken of as "changed," or about to be changed. It is never called "Jewish." restrictions. Christ christianized the Sab-

When the Jews accused him of Sabbathbreaking, he silenced them by their own arguments, and on one occasion answered their cavils by the comprehensive statement, that the Sabbath was made for man, and that he was Lord of it. See Matt. 12:8, Mark 2:27, Luke 6:5. In this he linked it with creation, as the Old Testament writers had done before. Well might he assume to be Lord of it. It was a part of the primal creation. Earth without the Sabbath for man's spiritual needs, would have been as unfit for his home as it would have been unfit for his physical life before the pure air of heaven was given to it. By him were all things made. John 1:3. He was maker, and therefore Lord of it. All power was given to him, hence he had the right to undo the burdens which false teachings had laid upon men. When such a Christ says, "The Sabbath was made for man," he teaches it to be for all men, through all time. In his warnings concerning the destruction of Jerusalem, Christ speaks of it prophetically, as existing many years after his death. Thus it is undisputable that Christ promulgated no new theory concern ual meaning, and give it a Christian, rather than a Judaistic, interpretation. He who came not to destroy but to fulfill, left the Sabbath purer and stronger than he found

Did the apostles observe the Sabbath after the death of Christ? The book of Acts is they preached, and what befell them. The thirteenth chapter, and fourteenth verse, contains the following account: "But when they departed from Perga they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. Being invited to speak, Paul preached to them concerning Christ, and especially concerning his death and resurrection. To say that this was done by the apostles as Jews, is to charge them with unmanly dissembling. They were Christians, teaching others to become Christians. Neither did they seek the synagogue on the Sabbath simply to teach the Jews; for it is stated in the same chapter (verses 42 and 44) that "when the Jews to them the next Sabbath-day. And the next Sabbath day came almost the whole

continuing to travel from place to place, preaching and gathering churches, until the calling of the council at Jerusalem, an ac. We have had the good fortune to secure the Germanic tongues.

seventh day of the week should be kept by count of which is found in the fifteenth services of Prof. J. M. Stillman for the musical Christians, has been agitated in the church | chapter. This council and its decisions | department, who will spend one or two days have a direct bearing upon the question in each week here, and will have classes in under consideration. The work of the council was to decide how far gentile converts should be required to conform to those ordinances and ceremonies which were peculiarly Jewish. Had the Sabbath been deemed as belonging to this category, some reference to it could not have been avoided, since the Jews deemed it of paramount importance, and Paul and his companions had just come from a tour among the gentiles to whom they had taught its observance. The silence of that council concerning the Sabbath and its decisions relative to minor questions is strong presumptive evidence that the Sabbath was openly recognized and observed by all, as a universal law of the fourth commandment.—Light of Home.

# Education.

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

#### ELECTIVES AT CORNELL.

After long discussion, the faculty of Cornell University has determined, by a unanimous vote, to adopt the elective system of studies recommended by President Adams in his recent inaugural address.

Hereafter, in all the non-technical and

non-professional courses, the student may, at his option, take from two to five hours of elective work in the sophomore year. In the junior and senior years all the work will be elective, except two hours a week in the junior year, which will be devoted to drill in the writing of English. Four degrees will be conferred at the completion of the non-technical courses—Bachelor of Arts, Bachelor of Philosophy, Bachelor of Letters, and Bachelor of Science. For the degree of Bachelor of Arts the electives are unlimited. In the courses leading to the degrees in philosophy, science and letters, the student will be required to elect at least nine hours, especially characteristic of the course he takes. In case the student shows marked success in the work of at least five hours in any one study during the whole of the junior and senior years, the distinction bath. Instead of destroying it, he pruned | will be indicated in the diploma. The it, that it might bring forth more fruit. | courses in mathematics, chemistry and physics are discontinued as separate courses, inasmuch as the opportunities afforded by them will be given in new courses hereafter without special provision. Several other courses are now under consideration by the faculty, and will doubtless be revised and reorganized.

#### EDUCATION IN ALABAMA.

The South-Western Christian Advocate, of a recent date, gives the following interesting facts concerning the education of the colored people of Alabama.

In 1832 this State enacted a law fining any one from \$2 50 to \$5, for teaching any free person of color, or slave, to spell, read or write. It punished by severe flogging any free Negro for being in company with slaves without the permission of the master. It prohibited the assembling of more than five male slaves at any place off of the planattending religious services conducted by Negro preaching, except in the presence of five respectable slave holders. But in 1833 a law was passed authorizing the mayor and aldermen of Mobile to grant license to such persons as they deemed suitable to give instruction to free colored creoles ("mulattoes"). Such children were required to obtain a certificate from the mayor and aldermen also. This action grew out of a condition of the treaty between France and the United States by which the rights and privileges of citizens had been secured for the creoles residing in Mobile and Baldwin county, at the time of the treaty. Now, is there any wonder that the Negroes came out of

The Methodist Church has had schools at Huntsville and Dadeville; Cngregational at Athens, Montgomery, Selma, Mobile, and total school population of 162,551.

## ALBION ACADEMY.

The Fall Term of school in the Academy has been a successful one, both as to the work done, and the financial receipts.

The following is a statement of the attendance, receipts and expenditures:

both vocal and instrumental music.

Our new principal and preceptress have already won the respect and confidence of the community, and have given satisfactory evidence of fitness for their respective posihope of a brighter future for the Albion

#### TALK CORRECTLY.

Probably there is not an instrument in common use, from a pencil to a piano, which is used so imperfectly as language. You were well taught here, and most of you have been using the English you learned for some time since you graduated. But, if you will let me be plain, I suspect that it would be safe to offer a gold medal as a prize to every young lady here who will not before to-morrow night utter some sentence that cannot be parsed; will put no singular and plurals into forbidden connections; will drop no particles, double no negatives, mix drunk. no metaphors, tangle no parentheses, begin no statement two or three times over without finishing it, and not once construct a proposition after this manner: "When a person talks like that, they ought to be ashamed of it."

We all repeat and perpetuate conventional blunders and hereditary solecisms without once applying the study of four or five years in syntax and conjugation to our current speech. Where is the reform to begin? say emphatically, set about grammatic correctness, first of all. Watch yourself. Criticise yourself. Be intolerant with yourself. Get some house mate to expose you. Say over the thing correctly till the mistake is made impossible. It would be no more discreditable to your training to finish a picture out of drawing, or to misspell the name of one of our territories, or to mistranslate a line of Virgil, or to flat in music, than to confound the parts of speech in a morning

Nothing is to be said of slang. If I were to exhort those who are here on that matter, it should be only to forbearance, in that they are obliged to hear it from their ill-bred acquaintances. "Awful handsome" and "horrid nice" and "jolly sunset," and all that pitiful dialect, coming of weak heads and early neglect, we shall have to bear with till select and high-toned schools have chastened the manners and elevated the spirit of the better conditioned classes; and, through them, the improved standard will work its way outward and downward into the public schools and the homes of the people. Unexpected hyperbole is often witty; but nonsense is not, nor are stale repetitions of non-

An ill-natured bachelor shamefully reports that he has entered in his diary a thousand with an audience, the first night, of barely scraps of talk of young women overheard in streets and houses, of which seven hundred and eighty begin with "says I" or "says he," and a hundred and twenty contain the combinations "just splendid," "stuck up, and "perfectly lovely."—Bishop Hunting-

#### CLIPPINGS.

Wellesley College has 510 students and seventy-four professors and assistants this

The Congregational Academy at Salt Lake City, Utah, has six teachers and 240 pupils, a large proportion of whom come from Mor-

The American school of Classical studies at Athens has issued a circular calling for tation to which they belonged, except when subscriptions for a fund of \$20,000 to be used in erecting a building. The Greek govwhite persons. It forbade any slave or free ernment will give the site, and \$4,000 has been already subscribed.

A friend of Dartmouth college has purchased and presented to that institution the the suppression of the liquor traffic by envaluable Rood estate opposite the northeast | forcement of law. By his clear reasoning, corner of the Common. The name of the his impressive presentation of facts and donor is withheld, but it is understood to be | figures, and his terrible arraignment of sa-Levi P. Morton, of New York.

Miss Alice B. Jordan of Coldwater, Mich., a graduate of the academic and law departments of the University of Michigan, has popular conscience. The methodical system entered the Yale law school. She is the first of shop and house visitation adopted, and lady entered in any department of Yale out- of church watch-care inspired, has widely side of the art school.

The Sibley College of Medical Arts is the slavery very ignorant or that their preachers | latest addition to the already broad field of were very innocent of culture? The wonder | Cornell University. It has a most complete even policemen testify that the Burdick men. It tells where they journeyed, what is that they have made such progress as we outfit for instruction of mechanics of all see they have. Out of this State came 4,969 kinds. A move such as this, to place the United States colored troops, and in 1873 industrial arts alongside of the so-called city saloons were advertised for sale. As sent Hon. James T. Rapier, a Negro, to polite arts in college curricula is one of deep large and influential body of citizens will significance and one which opens up a new and broad sphere of education.

Talladega; State Normal school at Huntsville and Marion. And in 1879 the enrollment of Negro children was 67,635 out of a

Misconsil Chiversity, Dellad, Tresident Anderson, of Rochester
Christian Union, have all gone to the
the Christian Union, have all gone to the

Christian Union, have all gone to the

Theological Seminary, and Bishop McQuaid,
of the Roman Catholic Cathedral, will per-Hampton, Va., School to teach the colored people and Indians. Miss Elaine Goodale, the poetess, has also entered upon this work ester been so stirred up on temperance, and in the same institution.

gospels translated by Bishop Ulphilas, is his boldness, and his broad sympathy, entipreserved in the University of Upsala. It the him to all possible recognition and reis written on 182 leaves of parchment in let- ward." ters of silver on a ground of faded purple. It is kept in a glass case and under lock and 

# Cemperance.

"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.'

#### tions. There is much to encourage the | ITEMS RESPECTING TEMPERANCE IN BY-GONE TIMES.

Contributed by Miss M. L. Potter, and read at a public meeting of the W. C. T. U., of Ashaway,

An old paper chronicles the arrival of four hogsheads of rum, and a prayer was said over them that they might have a successful

A law in Connecticut at one time forbade the use of tobacco within twenty feet of any house, shed, or barn-yard.

In 1775, a law was passed that all officers and soldiers should attend church and sermon, use no profane language, nor get-

In 1637, William Batston was allowed to keep a house of entertainment, to brew beer and sell wine and strong waters. When warned to public meeting, if any one failed to come in fifteen minutes he paid 12 pence.

In 1647, common scolds were punished with the ducking stool. A somewhat intemperate law.

In 1649, it was granted to Roger Williams to have leave to sell a little wine or strong: water to some natives in their sickness.

In 1655, ordinance keepers could not sell to Indians more than one quarter of a pint of wine or liquors in one day to one person. If made drunk, the ordinance keepers paid twenty shillings and the Indian paid ten shillings, or was whipped, or "laid neck and heels." This law was repealed in 1657.

These items I esteem of value, as showing the difference between public opinion then and now.

MRS. M. J. C. MOORE.

#### REFORM WORK IN ROCHESTER, N. Y.

Our readers will be interested in the following account of temperance work done by P. A. Burdick in Rochester, furnished by Prof. A. A. Hopkins. The work seems to have been heartily endorsed by temperance people of every shade of political opinion and connection. Prof. Hopkins says:

"It seems fitting that some outside record be made of the great temperance revival in this city, now concluding its eleventh week. Mr. P. A. Burdick, of DeRuyter, came here in September, and began meetings in a church, one hundred. He found Rochester a hard field, its leading business interest, beer manufacture; its churches voiceless concerning needed reform; its politicians bitter against Prohibition; its most intelligent and respectable citizens, as a mass, very shy of all temperance activities, by whomsoever inaugurated or carried on. Backed by a few, earnest, devoted men and women, willing to work, and pray, and pay, he went forward, his own earnestness and ability winning added recognition, week by week, with results that have surprised us all.

"From a small and unpromising attend-

ance, the meetings grew to immense proportions, and nightly filled the Fitzhugh Rink. which has a capacity of 2,500. Many times people enough were turned away to crowd another large auditorium. Nearly nine thousand signatures have been obtained to the pledge in the rink and by committee effort outside. Some very notable cases of redemption from drink have been chronicled, and a strong public sentiment has been created in favor both of total abstinence and loon influences, Mr. Burdick has roused the attention of tax-payers, secured the sympathy of church members, and quickened the diffused the focal influences so powerful, and will do much to render permanent the visible present effects. Saloon men complain that their trade has greatly fallen off, and work has lessened their business. In one morning paper, within a week, over a dozen wait on the Mayor to-morrow, to request and demand the full discharge of his duty con-The daughters of President Bascom, of cerning the Sunday law, and I am informed Wisconsin University, of Dr. Cyrus Hamlin, that President Anderson, of Rochester sonally join in this demand.

"Not in a generation, at least, has Rockwe feel that to Mr. Burdick vast credit is due. The famous "Codex Argenteus," the four His tact, his force, his rare sustaining power,

A curious circumstance is reported from key. It dates back to the second half of Virginia. A lady had twelve stands of bees ular world all the knowledge it now pos- the bees fly over there and get very drunk. 

# The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, January 14, 1886

REV. L. A. PLATTS, Editor. REV. E. P. SAUNDERS, Business Agent.

'TERMS: \$2 per year in advance.
Communications designed for the Missionary Department should be addressed to Rev. A. E MAIN, Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, Agent.

"Some murmur when their sky is clear And wholly bright to view, If one small speck of dark appear In their great heaven of blue. And some with thankful love are filled, If but one streak of light, One ray of God's good mercy gild The darkness of their night."

A series of temperance meetings wa commenced by Bro. P. A. Burdick, last week, at Warsaw, in this State.

A good revival interest is reported from the church at Berlin, N. Y. This is cheering. May the Lord grant us such reports from many of our churches.

WE understand that the ordination of Bro. W. C. Daland, of the Union Theological Seminary, in New York, is to take place at the church in Plainfield, N. J., on Sabbath, Jan. 23, 1886. Bro. Daland is supplying the church in New York, during this his last year at the Seminary. Of course there will be no service there on the day of ordination.

PERSONS who made subscriptions, through Bro. I. D. Titsworth one year ago, to the RECORDER fund, are requested, in sending remittances for the same, to send the names and addresses of persons to whom they wish to have the RECORDER sent. If no instructions are sent, the money will be placed in the general RECORDER fund and used according to the judgment of the General Agent

day Adventists, it was voted to raise \$15,000 ous and substantial people—in a word, the for the Central European Mission, \$15,000 best citizens—in a large number of States, for the Scandinavian Mission, \$5,000 for the on a topic of vital interest to society through English Mission, \$5,000 for the Australian out the whole country. Mission, \$10,000 for the International The result of this vote on "how to do it," facilities for instructing those who seek spe- read this paragraph, respond at once. Let cial preparation for work in the denomina- us know what the people think. tion. This makes \$100,000 to be raised by this people during the year for general purposes, exclusive of all their extensive work with books, periodicals, etc. They are a small people, and by no means wealthy, but, without doubt, all this, and much more, they will do.

EVERY person who receives this number of the RECORDER, ought to read prayerfully, again and again, the correspondence of Eld. J. F. Shaw, of Arkansas, published in the Missionary department. Certainly no person who loves the cause of God and the souls of men, who realizes the vast amount of Missionary work waiting to be done in Arkansas and Texas, and who appreciates Bro. Shaw's soulful zeal for that work, could be willing for a moment that he should be obliged to till a farm to support himself and family. God calls us to occupy such fields. And since he has given us a man on the field, in every way qualified for the work, we ought to support him on it. There are other such fields in the South, West and Southwest, opening up to us most invitingly. Oh that God would kindle a fire in the bones of all his prophets! And would that all his people were prophets!

race prejudice is having a fair illustration in and from their own hearts, too, and let in the restrictive measures of our government | the fullness of the "joy of the Lord." against the Chinese, and in the violent acts Thus they might be enrolled among his of the laboring men of Washington Territory, and elsewhere, against them. It is said that the Chinese are flocking to this country in great numbers; that their manner an untold character is coming upon the la-

1880 the ratio of the population was one other he died; for others he now reigns. it was one to forty. If the white people of teach all nations all things whatsoever I pencil and work out the problem of the promised presence will bless always even to REV. A. E. MAIN, Ashaway, R. I., Missionary length of time required for the Chinese to the end of the world. overrun the Territory at this rate, it might prejudice, and—it might not.

> Nor many years ago, the Rev. Edward Judson, a son of the great missionary to Burmah, resigned a very desirable pastorate of a Baptist Church, in Orange, N. J., to been wonderfully blest. A church was soon organized of which Dr. Judson is the pastor. The church now numbers 658 members, 112 having been added during the past year, of which number 85 were by baptism. This proves, if any proof were needed, that a very unpromising field can be made to bear abundant harvests, provided only it be worked by a man of unconquerable faith, earnest prayer and consecrated good sense.

#### THE TRIBUNE VOTE.

The New York Tribune sends out a circular asking that all its subscribers send answers to the following questions before the 22d of the month:

What is the best method of dealing with the liquor traffic in:

1. Cities like New York, Boston, Phila- of the church and community. delphia and Chicago?

2. Cities the size of Buffalo, Cleveland, Pittsburg, Cincinnati, etc.?

3. The smaller incorporated cities and country towns?

4. The purely rural districts?

Answers to these questions are solicited only from actual subscribers to the Tribune, and on or before the date mentioned. They should also be brief.

After January 22d the replies will all be tabulated in a clear, comprehensive and interesting form, and laid before the public. There is little doubt that the result will be a valuable expression of public sentiment At the recent Conference of the Seventh- among the most intelligent, moral, industri-

Tract Society, \$10,000 for the support of will be looked for with interest. Let every city missions, and \$40,000 to pay the in- person who is a subscriber to the Tribune, debtedness of the college and to add to its | daily, or weekly, and who may chance to

### Communications.

BY J. B. CLARKE.

their good-wishes and prayers; while another class seem to care little for the success of the Lord's cause as represented in our denominational enterprises. Some delight in getting, but not in giving. They know really nothing of the reward that comes from selfsacrifice for the good of others. They have resources sufficient to enable them to be generous. If they could be persuaded to come to the rescue of our henevolent Socie-THE strength and unreasonableness of ties, they would lift the burden from them, "cheerful givers," whom he loves and makes "rich in faith and heirs of his kingdom."

Chinaman to twenty-three whites; in 1885 | For the sake of others he has said, "Go Washington Territory would take slate and have commanded." Let us obey, and his

The prospects of the churches visited show them the present blindness of their | have been darkened somewhat by the cloud that overhangs the oil field in their vicinity. The great "boom" in the Richburg valley is expiring, and its wrecks are on every hand. A few miles westward at Clarksville, a brisk business is seen in the development of new oil territory. The old wells are giving out, undertake a mission in the lower part of and most of them, by pumping, produce New York City. His labors there have only two or three barrels per day, which scarcely pays the expenses of operation. The neighborhood of Nile boasts of a dozen or more producing wells, and half that number in process of drilling, which gives the place a quiver of excitement, which may grow to another boom if new wells "gush" enough to create it. The haste that made waste of a million dollars of oil, it is said, on the Richburg field, by producing it faster than it could be stored, is not likely to be repeated very soon here or elsewhere. If further developments here are very encouraging to the "oil men," it is quite certain the village will become an "oil town," and suffer from the floods of evil that usually find channels in such a place. A test well now going down on the farm of Jesse D. Rogers, near by, will be watched with anxiety by all who are concerned for the welfare

The outlook for the churches in this part of the Western Association seems to grow brighter since the encroachments they have suffered in a measure have passed away. The pastors are doing good service for their flocks, and we hope they may find abundant cheer and success. To them and to all other helpers, the writer is indebted for the aid extended to the cause of truth.

NILE, N. Y., Jan. 1, 1886.

#### A SAD CHRISTMAS AT NANTICOKE, PA.

This is the eighth day, since twenty-three miners were buried in their living tomb at this place. For four days and nights, Superintendent Morgan and as many men as could work to advantage were untiring in their efforts to rescue their comrades, when another settling of debris and rocks, accompained with black damps, compelled them to quit work. As they came out of the dark caverns the superintendent was seen to bury his face in his hands. This was a signal for a universal wail from the thousands that stood in silent anxiety, hoping for something encouraging from the dark, deep pit. None but those who heard the moan of wife, parents and children, can form an idea of that heart-breaking scene. Some of the sayings and incidents were truly pathetic. A former pastor of the Methodist Episcopal Church in this place, said to me, "My church organist, and some of my members are down in there." An Irishman, looked The canvass recently made of the church- at me very anxiously, and said, "No use, es of Little Genesee, Richburg and Nile, no use; God can put more water in there adds to the varied experiences one gets in out of the Susquehanna river than man, with going over the diversified fields occupied by all of his pumps, can pump out, they never our scattered denomination. Everywhere can reach the men." If the water comes friends of the truth are found who by their from the river, he may be correct. At this giving show that they aim to be "rich in date some are hoping that it comes from a good works, ready to distribute—laying up | swamp that may be drained. A gentleman, for themselves a good foundation against over eighty years old, who has worked every the time to come, that they may lay hold on hour that they allowed him to in the slope, eternal life." Others, just as true, wanting without any sleep for the first four days and means, are yet valued co-workers through | nights, said, "One week to day, I had four grown children, two boys and two girls; my boys are down in there, one of my girls lies dead in my house and the other is a wild, raving maniac. These are some of the sorrows arising from this terrible calamity.

H. P. Burdick.

## COLONY PROPOSED.

To the Editor of the SABBATH RECORDER

I am requested to ask, through your columns, how many families are intending to look for cheap, or homestead lands in the West during the coming season, or would do so if a colony of suitable size could be made up. Probably there has never in the history of our country been such a rush for the The complaint of hard times still is gen- homestead lands, as will be made next eral. Gifts are stinted toward the benevo- spring. And those desiring to avail themof living is such that they can work for next lent work of every people. We are not selves of the "homestead," "pre-emption," to nothing and yet save money; and that, alone in respect to accruing debt. Baptist, or "free claim" right will do well to look s. Methodist, and other Boards are in perplexity. The work on our hands ought to go forward. It must be maintained. It will be supported easily if all lift together, consequently, prices of labor are forced Methodist, and other Boards are in per- soon. Three or four families of my acdown to starvation rates, and "suffering of plexity. The work on our hands ought to quaintance are going, and desire to form a boring classes." What are the facts? The will be supported easily if all lift together, to persuade anybody to go, but simply to census of 1880 gives 3,227 Chinamen in Wash- each giving much or little according to aid, if I may be able, those who go to unite ington Territory; that of 1885 gives 3,260, ability. We have not the least hesitation in their forces instead of scattering as has been or a gain of thirty-three Chinamen in five saying that the entire sum needed for the done in many instances. There is abundant years—an average of six and six-tenths Chi- year can be raised if all do their duty as the opportunity in the western counties of both namen per year. Certainly, such a danger- stewards of the Lord. Let all seek to be Kansas and Nebraska to secure public lands

stopped by fair means or foul! Again, in it will be done. For others he lived; for formation concerning the proposed colony will address the undersigned at once, at Humboldt, Neb.

D. K. DAVIS.

TRACT SOCIETY. Receipts in December, 1885 • ....... ................. ...... \*\*\*\*\*\*\*\*\*\*\*\*\* Palmiter, "
M. Burdick, Little Genesee, N. Y..... ••••• Mr. and Mrs. C

J. F. HUBBARD, Treas. PLAINFIELD, N. J., Jan. 1, 1886.

\$1,319 49

#### MISSIONARY SOCIETY.

Quarterlies sold (34)...

Book Sales, "Sabbath and Sunday," (6).
"Brown's Review," (1)....

E. & O. E.

Receipts in December, 1885. Prof. Wm. A. Roger, Cambridge, Mass., G.F., constitute L. M. Miss Agnes F. Barber......
Mrs. Wm. A. Rogers, Cambridge, Mass., constitute L. M., Mrs. T. H. Tucker, G. F......
John Congdon, Newport, R. I., G. F...... Receipts per C. J. Sindall: Hans Nelson, Wis., G. F.... Chris Nelson, "
Johanise Nelson, Wis., G. F.
Church Collection, Big Spring, Dak..... Receipts per Rev. L. C. Rogers:

 Receipts per Rev. L. U. Royers.

 Schuyler Olin, Lincklaen, N. Y.
 5 00

 Nathan Rogers, Preston, N. Y., G. F.
 10 00

 Contribution by self.
 5 00 

 Waterford Church, Waterford, Conn, S. M.
 Mrs. A. B. Burdick, 2d. Ashaway, R. I., G. F.

 Sabbath school, Plainfield, N. J., G. F.
 1 72

 "S. M. S.
 11 68 
 Receipts per Geo. J. Crandall: Collection, Church, North Loup, Neb., G. F..... S. S. Clarke, Second Brookfield Church, Brookfield, G. F. Receipts per J. W. Morton: M. Ella Covey, "500
Ira J. Ordway, "4900
Collection at Cartwright, Wis., "600
Contribution by self. 500
R. W. Brown, McHenry county, Ill., G. F.
First Westerly Church, Westerly, R. I., G. F.
Rev. Geo. W. Burdick, Little Genesee, N. Y. G. F.
Revelts per W. K. Lohrson Receipts per L. A. Platts: Church Collections, Hornellsville, N. Y., G. F. Sabbath-school Collections, Hornellsville, 5 00-Receipts per A. E. Main:

Mrs. L. M. Squires, Genesee, Ohio, C. M.
Mrs. Jennie M. Cherry, Altona, Pa., C. M.
Trenton Church, Minn., G. F.
Young Peoples' Mission Band, Alfred
Centre, N. Y., Hol. M.
First Alfred Church, Alfred Centre, G. F.
Rev. E. M. Dunn, Milton, Wis., G. F.
Nortonville Church, Nortonville, Kan., G. Mrs. Wm. A. Langworthy, Potter Hill, R. I., G. F.... Sarah A. Saunders, Westerly, R. I., C. M... H. M...

Mary Saunders, Receipts per D. K. Davis:

Collection, Texarkana Church, Ark., G. F.. 25 00 Collection Isanti Church, G. F....

abbath-school, Welton, Ia., S. M. S. Velton Church, G. F. Maria Stillman, DeRuyter, N. Y., G. F.

Balance Cash, Nov. 80th.

Cash Balance this date..... \$ 56 06

\$1,502 46

# Home Mews.

#### New York.

ALFRED CENTRE.

The weather during the month of December and the first week of January has been unusually mild for this country. A colder wave has swept this way at last; and, on the night of the 8th inst., snow fell to the depth of 8 inches or more. Railroad travel is much impeded.

The new pipe organ, recently contracted for by the First Church, is being set up, and arrangements are being made for its dedication on Thursday evening, 14th. William C. Daland, of New York, will preside at the organ, and will be assisted by local musical talent.

The Week of Prayer has been observed with a good deal of interest, and much desire is expressed for a revival of the church.

#### HORNELLSVILLE.

The first Sabbath in each month is devoted to some kind of missionary service. On the first Sabbath of this month, the excercise on Holland, prepared by Miss Sara Velthuysen, was used, after which the pastor gave a brief synopsis of the work of the Missionary and Tract Societies. The systematic plan of raising funds was adopted.

The report of the Sabbath-school showed that an average of over one dollar per member has been raised. A full supply of Our Sabbath Visitor and the Helping Hand is taken. a half share in China Medical Mission has been paid, a small sum was sent to the Tract Society, and \$2 00 were paid to the Sabbath Visitor fund, towards paying the debt. Mrs. O. G. Stillman is Superintendent for the ensuing year, and Miss Ivie J. Palmer, Secretary and Treasurer.

The St. Andrews Bay Colony movement is likely to take two good families from us, including five members of the church, or nearly one quarter of our working force.

#### BROOKFIELD.

The Sabbath school of this church has reorganized for the coming year. The officers are: Superintendent, Dr. H. C. Brown; Assistant Superintendent, Mrs. J. M. Todd: Secretary, Miss Libbie J. Hibbard: Treasurer, Mrs. E. B. Whitford; Librarians, Albert Beebe and Clayton Langworthy; Chorister, Mrs. Helen Burdick.

The treasurer's report shows that, for all purposes, the school has raised during the year just closed, \$65 02. Of this sum, thirty dollars was for the Shanghai Mission School, thirteen for the debt on Our Sabbath Visitor, and the remainder for the use of the school. Sixty-three copies of the Helping Hand are taken, and a Teachers' meeting is held weekly. The school numbers 150 members, and is divided into seventeen classes. It is a cheering sight to stand before the school and look over the classes while engaged in the study of the lesson.

May it be the means of doing much good.

#### ADAMS CENTRE.

The "Young People's Literary Society," of our church gave a public entertainment consisting of a temperance drama, the 29th of Dec. The receipts from a small admittance fee were over \$32.00, which is to be devoted to "the cause." From all we hear very high praise both of the actors and of the moral lesson inculcated.

The evening of the 30th of Dec. was signalized by a surprise party, given Mr. and Mrs. Henry Mundeback—in honor of the 25th anniversary of their marriage. Nearly fifty of their reighbors were present. After refreshments, provided by the guests, were served, some valuable silverware presents were brought out and presented the worthy couple. The affair, which was an entire surprise, was altogether a very pleasant one.

#### New Jersey. NEW MARKET.

New Market has not been heard from in the RECORDER for some time, and under the pressure brought to bear upon your correspondent here. I must write.

Our Winter thus far has been very enjoyable to those of us who do not like snow, ice and cold weather. Our holiday season passed off much as usual. On the evening after the Sabbath, Jan. 2d, our Sabbathschool had an entertainment in the church. Recitations, singing, etc., filled up the time, till word came to our Superintendent, of the arrival of a box for him. It was brought upon the platform by two men, when Mr. Rogers (who is employed in manufacturing clothing) remarked "Halloo! Another case ous influx of heathenism ought to be like him who gave himself for others, and if attended to soon. Those who desire inately proceeded to draw the move the cover, when ou Clause, with his pack much the abundance of pop-corn, anges which he brought. thought it very funny, as d older ones, who found it d the genealogy of the old ma ered the friend of everybod and holiday time.

Mr Rogers is enlarging h giving employment to more than ever before. He exped business still more, and in the might not be amiss to say, our people are contemplating place of abode, it might not for them to visit our village and see if they cannot do as South or West, and have the sides, of church and society they cannot enjoy in a new The B. & O. R. R., are n

route for their R. R., from New York, via. Staten Isl going through our village. known New Market was boom, there having been year more building and tran estate than for several years

With respect to our condi we hold our own and are sl that grace, which is necessar to fight the good fight of fa

PLAINFIELD

We held our Christma Christmas Eve, and had one est gatherings we have had The Sabbath-school room

ly decorated with greens, flags. The table for refreshment

of the two rooms and contai could wish for. The entertainment in the

finely; the following is the Organ Voluntary. Singing-Christmas Annual.

Scripture Reading and Prayer, Singing—"Natal Day." Class Recitation—Bethlehem

INTRODUCING TABLE a. Ruth, Naomi and Orpah. Singing-"Through the

c. Saul and David. Singing-"Golden Light."

Illustrated Reading-"The G Singing-" We Welcome His Singing—"Hail! Hail! to T Tableau—Santa Claus' Wishin Singing-"I would be a Chris

Tableau—The Christian Grac Singing-" Infinite Glory."

> Rhode Island WESTERLY

We went back to the ves the last Sabbath of the old services. The Ladies' Aid own expense, enlarged an rooms of our vestry so tha spacious rooms, which, by be made into one large au convenient and pleasant with other smaller rooms up, will give us a good p Sabbath-school sessions using our audience room glad to get home for wor school services, though it at the Episcopal church.

nished for use. The carp chased, and a new organ i We are now observi Prayer. There is some

how rapidly finishing the

we trust it will be soon c

We are having a very snow yet. Plenty of re been no lower than 16° general time of good he deaths from chronic di Crandall, who has been a years, passed away ye morning glad to be release ings and enter into swee The chief excitement

among the young people.

cotting. The Knights of tion with the Stone Ca upon the business men them in driving the n work, and compel them This the business men, tions, refused to do. but firm and manly star meetings and in their being more or less bo about 1,400 Knights o and vicinity, and some apprehended, but matt ing down, because of t

# Home Mews.

ALFRED CENTRE.

weather during the month of Decemthe first week of January has been lly mild for this country. A colder as swept this way at last; and, on the f the 8th inst., snow fell to the depth ches or more. Railroad travel is much

new pipe organ, recently contracted he First Church, is being set up, and ments are being made for its dedica-Thursday evening, 14th. William and, of New York, will preside at the and will be assisted by local musi-

Week of Prayer has been observed good deal of interest, and much dexpressed for a revival of the church.

#### HORNELLSVILLE.

first Sabbath in each month is deo some kind of missionary service. first Sabbath of this month, the se on Holland, prepared by Miss Sara vsen, was used, after which the pase a brief synopsis of the work of the ary and Tract Societies. The sysplan of raising funds was adopted. eport of the Sabbath-school showed average of over one dollar per membeen raised. A full supply of Our Sabsitor and the Helping Hand is taken. hare in China Medical Mission has aid, a small sum was sent to the Society, and \$2 00 were paid to the Visitor fund, towards paying the Mrs. O. G. Stillman is Superintendent ensuing year, and Miss Ivie J. Palcretary and Treasurer.

st. Andrews Bay Colony movement to take two good families from us, g five members of the church, or ne quarter of our working force.

#### BROOKFIELD.

Sabbath school of this church has reed for the coming year. The officers perintendent, Dr. H. C. Brown; As-Superintendent, Mrs. J. M. Todd: y, Miss Libbie J. Hibbard; Treas-E. B. Whitford; Librarians, Albert nd Clayton Langworthy; Chorister, len Burdick.

easurer's report shows that, for all the school has raised during the closed, \$65 02. Of this sum, thirty vas for the Shanghai Mission School. for the debt on Our Sabbath Visithe remainder for the use of the Sixty-three copies of the Helping taken, and a Teachers' meeting is cly. The school numbers 150 memis divided into seventeen classes. seering sight to stand before the d look over the classes while enthe study of the lesson.

be the means of doing much good. J. M. T.

#### ADAMS CENTRE.

Young People's Literary Society." arch gave a public entertainment g of a temperance drama, the 29th The receipts from a small admitwere over \$32.00, which is to be o "the cause." From all we hear praise both of the actors and of lesson inculcated.

ening of the 30th of Dec. was siga surprise party, given Mr. and ry Mundeback—in honor of the 25th ry of their marriage. Nearly fifty eighbors were present. After rets, provided by the guests, were me valuable silverware presents ght out and presented the worthy The affair, which was an entire was altogether a very pleasant one.

A. B. P.

#### New Jersey.

NEW MARKET. arket has not been heard from in RDER for some time, and under the rought to bear upon your corres-

ere, I must write. nter thus far has been very enjoyose of us who do not like snow, cold weather. Our holiday season much as usual. On the evening Babbath, Jan. 2d, our Sabbathan entertainment in the church. s, singing, etc., filled up the time, ame to our Superintendent, of the box for him. It was brought platform by two men, when Mr. ho is employed in manufacturing remarked "Halloo! Another case from New York." He immedi-

the abundance of pop-corn, apples and oranges which he brought. The children thought it very funny, as did some of the the genealogy of the old man, who is considand holiday time.

Mr Rogers is enlarging his business and giving employment to more Sabbath-keepers than ever before. He expects to increase his business still more, and in this connection it might not be amiss to say, that if any of our people are contemplating changing their place of abode, it might not be unprofitable for them to visit our village and vicinity, and see if they cannot do as well as to go South or West, and have the advantage, besides, of church and society privileges which they cannot enjoy in a new country.

The B. & O. R. R., are now surveying a route for their R. R., from Bound Brook to New York, via. Staten Island, and it is going through our village. Before this was known New Market was having quite a boom, there having been during the last year more building and transactions in real estate than for several years previously.

With respect to our condition spiritually, we hold our own and are slowly gaining in that grace, which is necessary to enable us to fight the good fight of faith.

#### PLAINFIELD.

We held our Christmas entertainment Christmas Eve, and had one of the pleasant est gatherings we have had for years.

The Sabbath-school room was very prettily decorated with greens, bric a-brac and flags.

The table for refreshments ran the length of the two rooms and contained all that one could wish for.

The entertainment in the church passed off finely: the following is the programme: Organ Voluntary,

Singing-Christmas Annual. "Rejoice! Re-Scripture Reading and Prayer, Pastor. Singing—" Natal Day."
Class Recitation—Bethlehem pictures.

INTRODUCING TABLEAUX. a. Ruth, Naomi and Orpah. Singing—"Through the Gates of Light." b. Ruth, Boaz and Gleaners. c. Saul and David. d The Wise Men. Singing—"Golden Light."

Illustrated Reading-"The Gift that None can

Singing—" We Welcome His Birth."
Tableau—" Words of Comfort." Singing—" Hail! Hail! to Thee." Tableau-Santa Claus' Wishing-Cap Party. Singing—"I would be a Christmas Bell. Tableau—The Christian Graces. Singing-" Infinite Glory."

#### Rhode Island. WESTERLY.

the last Sabbath of the old year to hold our services. The Ladies' Aid Society has, at its rooms of our vestry so that we have two fine, | consecration to God's service. spacious rooms, which, by folding doors, can be made into one large audience room very convenient and pleasant. These rooms, with other smaller rooms which are fitted up, will give us a good place to hold our Sabbath-school sessions hereafter, without using our audience room above. We are all glad to get home for worship and Sabbathschool services, though it was very pleasant at the Episcopal church. The workmen are now rapidly finishing the audience room, and we trust it will be soon completed and furnished for use. The carpet is already purchased, and a new organ is ordered.

We are now observing the Week Prayer. There is some religious interes among the young people.

We are having a very mild Winter. No snow yet. Plenty of rain. Mercury has been no lower than 16° above zero. It is a general time of good health. Only a few deaths from chronic diseases. Miss Susie Crandall, who has been an invalid for twelve years, passed away yesterday (Monday) morning glad to be released from her sufferings and enter into sweet rest.

The chief excitement in our town is boycotting. The Knights of Labor, in connection with the Stone Cutter's Union, called upon the business men of the place to aid them in driving the non-union men from work, and compel them to leave the town. This the business men, with a few exceptions, refused to do. Taking a moderate, but firm and manly stand against it in their meetings and in their business, they are being more or less boycotted. There are about 1,400 Knights of Labor in Westerly and vicinity, and some serious trouble was apprehended, but matters seem to be calm-

ately proceeded to draw the nails and re- stand taken by the business men. The move the cover, when out sprang Santa problem of communism and socialism in our Clause, with his pack much distended with country is a serious one, which every citizen should study and understand, for we shall be called upon before long to solve it.

older ones, who found it difficult to trace is finished. The water-works are being pushed with energy by a home company. ered the friend of everybody at Christmas | Next Spring we expect to have plenty of good water running into our houses. o.

#### ROCKVILLE.

The school in this place is progressing under the direction of Henry L. Allen, teacher. Mr. Allen also conducts a singing class here which interests the young people.

Our Sabbath-school, with Eld. Irish Superintendent, is well attended on pleasant days and its sessions are interesting and prof-

Eld. U. M. Babcock has resigned his position as pastor of the Rockville Church. and will close his labors here about the last of the present month.

Mills are all running and business seems to be improving.

#### Ohio.

JACKSON CENTRE.

We are glad to report to our people through the RECORDER, that it is a time of general prosperity with us as a church and people.

I have enjoyed a pleasant and, I trust, profitable visit of about two months in Minnesota and Southern Illinois. I think some persons were converted at each place I visited in Minnesota. The meetings in Southern Illinois were especially interesting. I only regret that I could not spend more time there. I still consider that one of the most promising missionary fields within the bounds of our denomination. There ought to be a missionary from the North located on that field for some years.

The Jackson Church is trying to do mission work by sending its pastor to labor with the feeble churches; I think it is elected. blessed in so doing.

Brother Ronayne of Chicago, has spent thirteen days with us here, has given us twenty-six sermons and Bible-readings. The congregations were large at all the meet- cently submitted by France and it is exings, sometimes many were unable even to get inside the house. The general remark is that he has given us a better insight of Bible truth than we have ever before obtained. I can say for myself, as for Bible teaching, it is worth more than a course of study in a Theological class. I wish all our churches could enjoy the benefit of such a course of Bible lessons. His Bible-reading upon the time of Christ's resurrection was largely attended and well received, leaving a good impression concerning the Sabbath. It destroyed their only foundation for Sunday keeping, and harmonizes the Scripture statements.

Brother Ronayne's visit has, we believe, We went back to the vestry of our church | honored God, and done us much good. He takes well with all persons who desire a knowledge of the Bible, and want to live a own expense, enlarged and remodeled the life of separation from worldly things and of

#### Wisconsin. ALBION.

As a church we are observing the week of prayer and are hoping that the beginning of the new year may be the beginning of new life and activity in the cause of the Master. We need the prayers and Christian sympathy of our brethren in the Lord.

Our Sabbath-school held its annual entertainment on New Year's Eve, with appropriate literary exercises and the distribution of presents. The committee of arrangements provided two trees, the one an oak with dead leaves to represent the old, and the other an evergreen to represent the new year, and also otherwise decorated the church to typify each.

The annual election of officers for the Sabbath school resulted in the choice of R. B for Assistant Superintendent and Treasurer; Hattie Potter for Secretary; G. H. Lilley, Chorister; Mary Green, Organist; and Freddie Campbell, Librarian.

#### Condensed Mews.

J. B. Lippincott, the great book publisher of Philadelphia and founder of the house bearing his name, is dead.

The Dyer oil well near Washington, Pa., is reported flowing at the rate of 150 to 200 barrels per day. This opens a large tract of new territory.

Rosenthal, wholesale dealer in liquors rapidly developing prohibition sentiment in "redemption and the life." the south has so cut down the liquor busiing down, because of the decided and firm ness as to necessitate this assignment.

A national bi-metallic coinage association has established headquarters at Washington,

A cave-in occurred at Boston Run, near Mahony city, Pa., Jan. 7th, and a block of houses went down out of sight. The fami-Our fine new iron bridge across the river lies living in the houses made a narrow escape. The surface is still caving and five more blocks are expected to go down.

> It is understood that Secretary Whitney is entirely satisfied with the seaworthiness of the Dolphin, as shown in her recent trial trip, and will formally accept the vessel as soon as certain preliminaries can be arranged. It is not thought necessary to have another

> Some years ago the Delaware Rolling Mill at Phillipsburg, N. J., was sold under the hammer at a great sacrifice. Since then it has been closed. It is now reported that the mill is to be overhauled, new machinery put in and the works started up by March. The mill cost \$250,000 and employed 200

> During the early part of the past week, extensive freshets prevailed throughout New England, and the eastern portions of New York and Pennsylvania. At some points on the Susquehana the water rose to a height of 25 feet. At the close of the week, extreme cold and heavy snows prevail throughout the West and North-west.

#### Foreign.

The Australian harvest is over. Ninety thousand tons of wheat will be available for

The attitude of Greece toward Turkey is becoming more friendly. The Greek consul has been recalled. The reserves are be ing disbanded and the departure of troops for the frontier has been countermanded.

M. DeFreycinet's programme as prime minister includes reform of the budget, reform of the administration and the organization of a system of government in Annam and Tonquin, reducing the protectorate to the smallest necessary limits.

At the mayoralty election, in Toronto, Jan. 4th, women voted for the first time and took great interest in the contest. It rained hard all day, but the women polled a heavy vote. They supported W. H. Howland, the temperance candidate, who was

A dispatch from Tamative says: The negotiations for the settlement of the differences between France and Madagascar are still in the elementary stage. The officials stubbornly reject some of the conditions repected that the negotiations will end in

The majority of the Paris newspapers express satisfaction with the new ministry. They describe it as a cabinet of conciliation. The ministry's address to the chambers will urge a truce among the political parties in order to render reforms possible and will advocate a reduction of the colonial war budgets and the encouragement of labor.

The Indian Government has introduced a bill in the legislative council, imposing a tax of two per cent on the incomes of professional men and officials of all classes who have hitherto been exempt from the income tax. The imposition of the tax is rendered necessary in order to cover a deficit in the budget of £2,000,000, arising from expenditures caused by military preparations when it was thought there would be a war with Russia, the depreciation in the price of silver, and the expenses incurred in building the Balkan Pass railway, and by the Burmese expedition.

#### MARRIED.

At the home of the bride's parents in Albion, Wis., Jan. 1, 1886, by Rev S. H. Babcock, Mr. MERVILLE USHER, of Soughton, Wis., and Miss JENNIE PECK HAM, of Albion.

At the residence of William Cochran, near Glen Haven, N. Y., Jan. 5, 1886, by Rev. F. O. Burdick Mr. LAFAYETTE HIZE MILLER, of Washington, Pa., and Miss Alzina Lucinda Barber. of Scott,

In Walworth, Wis., Dec. 7, 1885, by Rev. A. McLean, Mr. Martin A. Stafford and Miss Etta ALLEN, both of Harvard. Ill.

#### DIED.

In Little Genesee, N. Y., Dec. 15, 1885, of in flamation of the lungs, NEVA, infant daughter of Walter and Emma Dodge, aged 4 months. 'So fades the lovely, blooming flower,

Frail smiling solace of an hour.'

In Bolivar, N. Y., Dec. 31, 1885, of consumption, Aurilla L., wife of S. T. Boone, and daughter of Danforth A. and Melissa Fairbank, in the 80th year of her age. In 1863 her father removed Thomas for Superintendent; T. B. Collins his family from Little Genesee (her birth place) to for Assistant Superintendent and Treasurer: Elmira, N. Y., where she has since resided until within the last few months, when failing strength caused her to seek the care of her sister and friends in her old home. Although not a member of any church, she professed hope in the Savior, and submission to the will of the Heavenly Father. The funeral services were held in the church in Little Genesee, on Sabbath, Jan. 2, 1886.

In Byron, Genesee Co., N. Y., Dec. 24, 1885, JOHN T. CRANDALL, aged 78 years. This deceased brother was a native of Brookfield, N. Y., and a worthy member of the Second Seventh day Baptist Church. He loved the church for Christ's sake, and often bore a part in its worship. He was very genial and social in his disposition, and was one of the reliable ones in maintaining the prayer-meetings of the church. Nearly two years ago he removed to Byron, where his health entirely failed, and the end soon came. He was three times married, the last wife surviving him. His remains were brought to Brookfield, and brief services were held at the house of his brother-in-law, C. B. Burdick, on Sabbath afternoon, Dec. 26th, and his mortal remains were laid with their kindred dead, in our beautiful at Chattanooga, has failed for \$16,000. The cemetery, to await the coming of him who is the

"Over the river one by one."

In Genesee, Potter Co., Pa., Jan. 1, 1886, of hemorrhage of the lungs, STEPHEN HURD aged 65 years and 14 days. He had been troubled for near ly twenty years with a difficulty of the stomach, which of course, took away much of the pleasure of life. He expressed a willingness to die if it was the Lord's will. He has left a wife, six children, and many other relatives. A large congregation was in attendence at his funeral, showing their respect for their friend and neighbor.

In Bingham, Potter Co., Pa., Dec. 31, 1885, DE-LIGHTA, wife of John P. Neal, aged 63 years. In early life she united with the Free will Baptist church of Bingham and continued with it during its existence. She was spoken of as an excellent woman and an earnest Christian, beloved by all. She has left a large circle of relations.

In the town of Plainfield, N. J., near the village of West Winfield, Dec. 29, 1885, Mrs. JANE CLAPson, wife of Samuel Clapson, in the 61st year of her age. She was an intell gent and conscientious Christian, a devoted wife and mother, and was greatly esteemed by a large circle of friends. Several years ago she and her husband embraced the Sabbath and became members of the First Seventhday Baptist Church of Brookfield, of which she coninued a faithful and beloved member till death. Her bereaved family and friends are comforted with the assurance that through death she is to enter upon the inheritance of life everlasting.

In Charleston, R. I., Dec. 22, 1885, ARNOLD Hiscox, aged 67 years, 5 months and 7 days. He leaves a wife and three children, three brothers and one sister and a large circle of relatives to mourn his departure. In early life he became a Christian, joined the 2d Hopkinton Church, of which he was a member at his death. He has entered into the rest of God's people. His funeral services were conducted by the writer on Christmas day. Remarks from Matt. 24: 64.

#### SPECIAL NOTICES.

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

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

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association on Broad St., every Sabbath, at 2 o'clock P. M. The Sabhath school follows the preaching ervice. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially

THE New York Seventh-day Baptist Church C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. attend the services.

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.

QUARTERLY MEETING.—The next regular quarterly meeting of the Independence Seventh-day Baptist Church will commence with a covenantmeeting on Sixth day afternoon, Jan. 15, 1886, at 2 o'clock. The administration of the Lord's Supper will follow the discourse on Sabbath morning. All our members, both resident and non resident, are requested to report themselves, personally or by letter, and visitors from neighboring churches will be cordially welcomed.

JAMES E. N. BACKUS, Pastor. INDEPENDENCE, N. Y., Jan. 1, 1886.

C. E. CRANDALL.

REV. U. M. BABCOCK requests that, after Feb. 1st, his correspondents address him at Daytona, Volusia Co., Fla.

For copies of the Missionary Concert Exercise prepared by Miss Sarah Velthuysen, of Haarlem, Holland, address A. E. Main, Corresponding Secretary, Ashaway, R. I. It gives a brief but interesting and instructive history of the Dutch Land.

THE Quarterly Meeting of the Seventh-day Baptist Churches of Scott, Cuyler, DeRuyter, Lincklaen, Otselic, Preston and Norwich, will be held with the church in DeRuyter, commencing Jan. 29, 1886, at 6. 30 P. M.

#### PROGRAMME.

The first half hour devoted to a praise service, followed with preaching, at 7 o'clock, by L. C. Rog-

Service Sabbath A. M., commencing at 10.30 by a praise service of thirty minutes. Sermon at 11 by F. O. Burdick, followed by collection for missions and this followed by communion service administered by J. Clarke and T. Fisher. Sermon, evening after Sabbath, at 7 o'clock, by

Miss P. F. Randolph, following a thirty minutes' First-day, annual business meeting at 9.30 A. M.

Sermon at 10.30 by L. C. Rogers. Closing sermon at 7 P. M. by Miss P. F. Randolph. Praise service from 6.30 to 7 o'clock. J. CLARKE, for Committee.

## Books and Magazines.

D. LOTHROP & Co., of Boston, have opened the new year's work in their juvenile publications, in a promising manner. Our Little Men and Women for January is a little gem. Its frontispiece is a doublepage illustration of Christmas and New Years, the first is a little girl walking in roses, and the second

a little boy with bouquets of flowers in his hand. Both printed in color. The little people are delighted with the stories, jingles, etc. \$1 a year.

The same publishers give, in Wide Awake for January, a choice bill of fare. Its short stories are interesting, its serials grow in power, its Chautauqua Readings for Young Folks are instructive, and its illustrations are unusually fine. \$3 a year.

THE Self-instructor in Silk knitting, Crocheting, and Embroidery is a 82 page pamphlet of patterns. directions, etc. Published by J. S. Ogilvie & Co., 31 Rose St., New York. Price 15c.

N. W. Ayer & Son, Newspaper Advertising Agents, of Philadelphia, have sent us their elegant Calendar for 1886, convenient for the office or the home. Price 25c.

#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Jan. 9, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 27,821 packages; exports, 1,203 packages. Last week's make grainfed creamery Winter butter, fancy quality, bring 30@33c., with a possible 35c. for retail selections.

Solid silky grain-fed fresh Elgin creamery 32 @33 

Common to fair dairies [nominal].......13 @18 Fresh Western imitation creamery.......20 @24 

CHEESE.—Receipts for the week, 33,433 boxes; exports, 27,233 boxes. There has been a fair business done in all grades this week, mostly for export. Shippers paid 9½@10c. for fancy cheese, 8@9c. for good prime stock and 5@7c. for State skims and part skims, and took good line of Pennsylvania skims at 21@31c. Home trade took moderately, paying 91@10@101c. for fine colored and 9@91c. for white. Market closes firm. We quote:

Fine. Faulty. Fancy. Factory, full cream..  $9\frac{1}{2}@10\frac{1}{2}$  9 @9\frac{1}{2} 6 @8 Night's milk.

Skimmed...... 6 @7 4 @5 Eggs.—Receipts for the week, 7,145 barrels; imports 195 cases. Mild weather early in the week had a very depressing effect upon the market; later there was cold, wintry weather, and more disposition to buy, and prices came to a halt, and our market closes firm at quotations. We quote:

Limed eggs...... 18 @20

POULTRY AND GAME.—Old stock poultry is pretty well cleared, and fresh arrivals of fresh-killed stock Strangers are cordially welcomed, and any friends have had good demand at an advance of 3@5c. all in the city over the Sabbath are especially invited to through the list. Game has been taken at full

Partridges, per pair.....

GREEN APPLES.—Really prime Greenings and Baldwins sell at \$2 per barrel. Common kinds plentiful and offered at \$1 25 down.

CRANBERRIES hardly salable at any price. Fancy Cape Cod \$5 50@\$6; common nominal.

BEESWAY.—We quote: 

EVAPORATED APPLES are quiet at 61@71c. for BUTTER, CHEESE, EGGS, BEANS, ETC.

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

DAVID W. LEWIS & Co., NEW YORK.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cone.
ROYAL BAKING POWDER CO., 106 Wall St.,

FOR THE LIBERAL EDUCATION OF WOMEN, with a complete College Course, Schools of Painting and Music, Astronomical Observatory, Laboratory of Chemistry and Physics, Cabinets of Natural History, Museum of Art, a Library of 15,000 Volumes, ten Professors, twenty-three Teachers, and theroughly equipped for its work. Students at present admitted to a preparatory course. Catalogues sent on application.

J. BYLAND KENDRICK, D. D., Acting President.

#### HAPPIEST DAYS.

I said to the little children, "You are living your happiest days," And their eyes opened wider In innocent amaze:

For their happi ess was so perfect, They did not know it then; "Oh, no!" they said, "There'll be happier days

When we are women and men I said to the youth and maiden, "You are living your happiest days;" And into their sparkling eyes there crept

A dreamy, far-off gaze, And their hands sought one another's And their cheeks flushed rosy red; "Oh, no," they said. "there'll be happier days For us when we are wed.'

I said to the man and woman, "You are living your happiest days; As they laughingly watched together Their baby's cunning ways. "These days are days of labor;

They can hardly be our best; There'll be happier days when the children ar

grown, And we have earned our rest."

I said to the aged couple, "You are living your happiest days; Your children do you honor; You have won success and praise." With a peaceful look, they answered,

"God is good to us, that's true; But we think there'll be happier days for us. In the life we're going to.

#### TOM'S HALF FOR A HOLIDAY.

BY THE REV. E. A. RAND.

and Shoe Poctor."

"Take a seat, Cap'n Frost," said Tom as surrender to-night, just there and then. e bent his bald head and long, gray beard "Bless me!" exclaimed Tom. "That he bent his bald head and long, gray beard above the refractory shoe that he was trying to discipline. "Take a seat, Cap'n. Jest as cheap as to stand."

minute to ask when my boots will be done."

emn visage. Tom was not that kind of be- He gave a faint little sigh in his heart for

to a pair of lean, bony horses.

"Now that looks cherry, Cap'n Frost." shiver."

lustrated two styles of individuals.

"And the car's a-stopping here," exclaimed the shoemaker. "That lady gettin' out, bell violently. Cap'n, the tall one on the hind platform, "Somebody looks like a princess, not for her dress, but I'll go." so tall and handsome! She's sayin' something to that boy on the sidewalk. And she's a-coming here! Bless us! I ought to be a knight to receive her, and not a bootdoctor. Cap'n, you do the polite thing."

The "princess," and very naturally such

she spoke, she pointed toward St. John's, a large stone church up whose walls in Summer the ivy-tendrils were climbing with dainty, silent feet.

"Tom does, marm."

"Tom?"

"What is in there," he replied, meaning | he wished---and---" the shoe-shop and its occupant.

Into the little shop she passed at once. "Do you attend St. John's, sir?" asked the companion of the diamond. Tom bowed his head courteously and averred that he and they stood on the steps and some of the

"I am trying to raise money for a present | he had seen at St. John's. to a lady teacher in St. John's mission-school. I am almost a stranger in the parish, but I am helping the ladies who manage the affair. I only need a half-dollar to make out the sum of twelve dollars and for that we can buy a very pretty mantel-clock. They say this teacher is really in need of a clock, that she is not stocked with many of this world's very acceptable."

have been taken for the features of a second | also! face. In this way, Tom would have gained a reputation as the successor of the two-faced | ing the shoemaker a nod of recognition. At | up." Janus. The shoe-maker said quickly, "Let | the same time, she looked bewildered and me think it over a minute."

"Will you help, please?"

The princess here turned to Capt. Frost. "Don't go there," he growled.

like to help along the deserving if I can't Sally. help much. My Sally goes to that school, and I know she would like to have me help."

Here Tom arose, took down a little tin box from a shelf, and emptied a half dollar. I begged of you. You were a stranger, This he gave cordially. The princess let fall said the princess apologetically. on him several Koh-1-nor flashes of apprecialeft.

Hadn't you put that aside for some special now. object?

"Yes, it was to give my Sally a little holiday treat to-night, say a concert, but then I know she would rather I gave the money this way. She just sets her life by that ere Mission School."

"That sentiment is played out," growled Capt. Frost in his thoughts.

Tom, the shoemaker, went home to his supper. Sally met him at the door. That found out that something was going on to-Sally! To Tom's soul, she was the pivot on | night and I want to help. This which I enwas the brilliant figure that gave complete- keeping. Truly yours, but a miserable old ness to the home picture. She was the one growler." rich, sweet, full note making the chorus a harmonious whole. Tom was a widower, and for that reason, Sally was all the dearer.

"Are we going, to-night, father?"
"My dear," said Tom with all the gallansay it is given up. Now you may blame me, writin'."—Morning Star. Sally, all you wish. They are gettin' up a present for some teacher in your missionschool, and they asked me to give, and they rather thought the teacher needed it and so on, and-I gave. But, dear, we will have a time yet. Don't you worry."

Here Tom tucked his daughter Sally under his arm and with her marched triumphantly through the "hall"—in other words, a mean, short, narrow little entry. No matter; Sally glorified it, Sally filled it. He was leading the queen forward to a banquet.

"You did just right, father," said Sally, "in helping on that subscription. Supper is ready."

"One-two-th-" and here the old clock "Tom, the shoemaker," that was his only on the mantel-piece trying to strike seven, hestitle. He mended shoes behind the little | itated squeaked out a faint little note, and sign on Second Avenue, that said, "Boot | then its voice died altogether. It was giving up the ghost in its old age, and concluded to

> old clock is givin' out agin." "Don't mind, father. We can hear the

clock on St. John's strike, and that will do "No, thank you. I can only stop one until we can have one of our own."

"Don't I wish," thought Tom, "I could "To-morrow, Cap'n, to morrow, sure." get for Sally a clock like that the popular The Captain was a person with long, sol- | teacher at the mission school will have.'

ing at all, but his face was orbicular as the | Sally's sake and then he buried the sigh unsun and its cheering power something like it. | der a laugh—a good grave for many troub-"See that horse-car, Cap'n. She's all les—and said, "Ha-ha! If your father had ablaze." Tom was now looking out of the been a clockmaker instead of a shoemaker,

flashed and twinkled as if this were the great Koh-i-nor itself just out of London Tower, and side of the table and printed a little kiss on his bald head, hardly realizing that she was and now on its travels it had been harnessed saluting the features of that second face which was still in existence.

Supper had been dispatched and dishes | Iy and gratefully. "Bah, it's cold as an icicle and makes me had been cleared away. Tom and Sally were sitting in the one room that was parlor, sit-These two comments on the same fact il- | ting-room and dining-room, the kitchen opening out of it.

"Jingle, jingle, jingle!" went the door-"Somebody wants to get in bad, Sally,

to-night.

make a holiday call."

He went to the door, holding high a kerosene lamp and expecting to see his neighbor, a being would accompany the Koh-i-nor, had | Billy Toombs, or his nephew, Jimmy Todpoor and Sally was poor, and Hymen was not each.

to be propriated and made willing by poverty. "If it's Frank," thought Tom, "I spose he will talk with Sally about their prospects pay could be raised so that he could do what

Tom was now opening the door. When opened, he saw neither Billy Toombs nor Jimmy Toddles nor Frank Ames. There was a column of a dozen people at least line extended out on the sidewalk. Tommy "A noble head," thought my princess. | noticed that the most of them were people | bath school?

> "Why—why—what's this?" gasped Tom. 'Thank you, Warden Clapp, and—and—" "Yes, yes, it's me," sang out one and

> then another. "Where's Sally?" "Come in and find her. What's—what's -this?"

The visitors filed past Tommy, shouting, goods, and that she has worked very hard in his hand cordially. There was Dr. Scales, her class. If you can help, I know it will be and behind him were his family and old Miss help. They were wide-awake, active boys, the invitation tendered me to go in with Wherren and Jones Duffrey and Fanny Tom rubbed his head in thought. His Meigs and—and—It almost took Tom's hands besmeared with blacking were leaving | breath away to see that long file coming up | them. At one time they formed themselves | with a little alcove in one side, jutting out | there on his pate several marks that might | the steps. If the "princess" was not there

> "What, you here, sir?" she asked givperplexed, and the blushes were reddening to follow them up." her fair cheeks.

"Sartin! me and Sally," he replied. There was no chance for further conversa-"That need not hinder you from giv- tion, for somebody was saying to Sally that they all loved her at the Mission School. ing," was the reply with a smile. they all loved her at the Mission School, "Don't like to be coaxed," was the second that she had been very faithful, and would she accept of this clock? Then the beauti "Yes, I will give," spoke up Tom. "I ful time-piece Tom's half dollar had helped have a half laid by and you shall have it. I buy was brought forward and tendered to away, but I hear from them. All but two and Child in Parian, I bought it and carried it never gets monotonous. We have picked

> "Well, well," said Tom rubbing his eyes, "I didn't 'spect this."

"And I didn't expect to come here when

"All's well that ends well," said Tom.

What a time of tears and laughter that | change. was for Sally and Tom! A few minutes af- | And little wonder!

"Tom," asked Capt. Frost, when the two | ter the departure of the company, the doorwere alone, "could you really afford that? | bell was pulled again, but it tinkled softly | bath-school there may be seen a class of young | room, I looked up at the marble shrine that

> the door. "Who now?" Nobody. The doorstep was empty.

"Oh, there's a letter in the key-hole," declared Tom. He pulled it out and carried it where Sally was.

"Read it, Sally." "I will, father."

"My dear old friend, the Shoemaker :-I which life in Second Avenue turned. She | close may help Sally when she goes to house-

and you get the vally of that bill."

Sally was crying. As for Tom looking at the handwriting, he said, "Somehow, a lot of fog is round to-night and I don't see clear try and affection of a lover, "I am sorry to but it-looks-like-Cap'n Frost's hand-

#### THE WANDERER.

All day I've trod the busy street A stranger sad and lone, Without a home or friend to greet-

An outcast, despised, unknown. Crushed in spirit, broken hearted, The joys of life have all departed. Friendless, alone, no voice I hear

Of tender sympathy. The heart's best love, the falling tear, Are all denied to me. Far away from friends and home,

In a stranger's land, lonely I roam. Tossed about on life's rough ocean, On the hillow's foaming crest, 'Mid the wildest, fierce commotion, My troubled spirit seeketh rest. Alas! to me there is not given

A resting place this side of heaven. Far beyond this vale of sorrow A land of love is blooming fair, And my spirit fain would borrow Some glimpse of its beauty rare. Oh, God: the skies look cold and gray, And home and heaven so far away. -Star and Crown

#### A GIRL'S WORK.

The beloved German teacher Tholuck, who won such numbers of students to Christ, when asked the secret of his success, said simply:"By seeking and following."

In this unvarnished story our readers will see that success means work, in our day as

A horse-car was rattling and jingling down the avenue. In the sunshine, its windows Sally fervently, and she came round to his her eye falls upon this outline of a noble great Source. Let it go back to him, humb- tion of propriety, but no sickness of however

Several years ago a young girl took a class of boys in a certain Sabbath-school. She was very young, had never taught, and therefore shrank from the work; but with that instinctive sagacty which boys often show, they chose her, and persisted in their choice; and so, very doubtfully, she began her work. There were ten boys in the class, "I'm glad now, father, we didn't go out and they lived in a village of four or five thousand inhabitants—a village which boasts of "It is some old friend that is goin' to forty drinking saloons! They were not the good sort of boys-not at all; but they had a cordial liking for the teacher, and a strong class spirit was soon developed, of which our slender girl did not fail to take advantage. been talking one moment with a boy on the dles, or somebody else that was not a ne- She encouraged them to stand together, and phew but wished to be a relative, preferring she stood among them. They learned to "Do you know any gentleman about here to be a son, Frank Ames, a fine young fel-who goes to that church?" she asked. As low and Sally's accepted lover. Frank was sympathetic adviser and personal friend of

> Wise little woman! She was laying the foundation deep and strong, for well she knew that by and by the floods would rise, for marriage. Nice feller, and I wish his and the winds would blow and beat upon these precious human houses entrusted to her care. And so she dug deep into the solid confidence and affection of her boys.

The trial days did not delay to come. The boys were growing tall and manly. They were learning to smoke and to taste beer, and what was more natural than that they should find themselves too large to go to Sab-

"I had a dreadful time with those boys for four years," said the teacher, "but I could not and would not let them go."

"But how could you retain them? Boys

at that age are pretty strong." "Well, I followed them. As soon as a boy absented himself from Sabbath-school. went after him. I had their confidence, and on the Wabash road with headquarters at "How-dye-do?" in his ears and squeezing they would tell me even when they did pretty bad things, which, of course, was a great | chanced to be at meal-time, but I declined and wanted to try about every new thing, some of the other fellows and have a room and they did; but I tried to keep along with | in common, and rented a pleasant apartment into a club, rented a room, and grew old very fast. I used to tremble in those days,

"It must have taken a good deal of time

"Well, ves, it did. There have been weeks in succession when I was out every evening, looking after my boys. But I thought it would pay.'

"And has it?" asked the curious listener. "I think so. Six of the ten remain, and I have no more difficulty in keeping them in Wayne I came upon an image-vender, and, have run a gospel temperance meeting right Sabbath-school. The others have moved being struck by a remarkably fine Madonna straight along. That is our daily work, and

teach them?"

Bible class, though I have often tried to do baster vase for the table and kept in it a few now!' For, my friends, if now is all right, so. They seem to dislike the thought of a fresh flowers that Mary loved, and after a you will back upon a clean, straight track,

So it comes to pass that in a certain Sabmen, respectful, attentive, absorbed, listen | meant to me the purest and best that there "What, again?" declared Tom going to | ing to the low-voiced teachings of a slender | is in a home, and that was to be in the home young woman, as if they thought her words that Mary and I were to have together when carried weight.

> And so they do—the weight of a life which means earnest purpose and faith in the work which is given us to do.

"But she had time to give to her class,"

Listen! During all these years she was a hard-working school teacher, with but a slender stock of health and strength to draw upon. Yes, she had time to give to her boys, but where do you think she found it? Possibly some of the adornments and employ- | was not long before I was staying out late at "Why, Sally, put two ciphers after a one, ments of girlhood had to be given up. Did | night habitually.

#### GLADNESS AS A MEDICINE.

The ancients said that the liver turned over when one laughed. This may not be anatomically correct, but the liver circulation is quickened, the respirations are deeper and more profound, and the man feels warmer and better. Mirth promotes digestion, while gloom and depression of spirits will produce dyspepsia. He who is habitually joyful and happy will generally possess good health. Some philosopher has said that he would always trust any one who whistled while working.

Cheerfulness and gladness are not only of value in preserving health but they are of equal service as a remedy in disease. The medical attendant or nurse who neglects this element of treatment will often fail of success. No one should be permitted in a sickroom who is gloomy or despondent or filled with vague forebodings. Every attendant upon an invalid should not only be hopeful but cheerful. Many a disease can be laughed out of existence. Let it not be understood that nurses should be always giggling and grinning, but a cherry, happy spirit, with occasional mirth is a welcome guest in any sick-room. How often is it seen that a child, too full of life and happiness for repression, bursting into a sick-room like a Summer's breeze, will drive away the blue devils of the sick and send a new life coursing through the veins. But let there be no misunderstanding. There are appropriate times and seasons. As no one should ever dance upon a coffin or rush with a shout through a cemetery, so there are sick-rooms of too serious a nature for the introduction of mirth. It would be both dangerous and inappropriate. The actual presence or the near apserious an import need fear a cheerful spirit

among its attendants. But how is this desirable frame of mind to be acquired? Not alone by outward prosperous circumstances, for happiness is not incompatible with poverty. Not by stoical indifference, for stoics are not happy. Not by running after it, for happiness is a shy maiden and comes not at the beck or bidding of any one. How then can happiness become an habitual frame of mind? The following receipt is taken from an old and reliable authority, and can be depended on as infallible. Take equal parts of saving faith, assurance of God's love, peace of conscience and increase of grace. Mix them thoroughly with a sufficient quantity of the tears of repentance and sword of the Spirit. The dose is to be taken with preparation and prayer. It is very important that the ingredients be pure and genuine.—D. C. Hubbard.

## THE ENGINEER'S STORY.

BY MRS. ANNIE A. PRESTON.

"I feel as if I must tell my story," said Jacob Williams, rising from his seat near the center of the crowded hall where a large temperance convention was closing up with an experience meeting. All eyes turned at the sound of the clear, evenly-modulated stay for hours. I went up the bank, threw voice, and the fine-looking, middle-aged

man went on in this way: land, where I had always lived, and struck his hand. out for the West, looking for a job where I could get pay sufficient to warrant my marrying my own particular Mary, and taking her there to make a home for us. I was a locomotive engineer and found a situation La Fayette. My meals I took wherever I under the stairs, that reminded me of the bay-window in my Mary's sitting-room. I and I had reason to. But I did not give resolved to make a little reminder of her there that should have the tendency to keep me pure and all that she would wish me to be. So I put a little round table in there and a woman's sewing-chair. I bought a tastefully shaded lamp for the center of the basket that looked like hers. I hung her start out with me for life. picture over the table and one day in Fort are Christians, and these two are steady and seem to be well established in principle."

it, wrapped in paper, in my tender-box to up a good many poor fellows all along our large to be well established in principle."

La Fayette. I made a little bracket for it line, and helped them through to the terms. "But they are men now. Do you still at odd jobs and placed it on the wall as the minus, and the prayer we try to teach all center-piece of my alcove, right over my those who are running off the danger turn-"Yes; I cannot induce them to go into a Mary's picture. Next I bought a little ala- out of strong drink is, 'Oh, Lord help us

and all that time, whenever I entered the I had money enough laid by to warrant my going to the East after her.

"The boys, my companions, called me an unsocial fellow, and were always coming to call for me to go out with them in the even. ing, but I seldom went, and never invited them to my room. The water there in the Wabash valley was abominable, and as the weather grew warm I got to drinking beer, in self-defense, I said. Then I began to take a little vile whisky occasionally and it

"One day as I came down over the road with a stock-train some of the fellows be. sieged me to go with them to Richmond that night to a dance. Looking on the slate I found my engine was not down to go out until the next day at noon and I ran to my room to get ready for the trip. I had been away a good deal lately. My room that I had always cared for myself, not liking to have any rude hands among my treasures. was dusty and out of order. The last night I slept there I had been called up early to go out on a wrecking train and the bed was not made. The rose-tree in the window had died of thirst. Mary's last unanswered letter lay half-read upon the little table. It was a warm day, I had drank a good deal of lager in a vain attempt to quench my thirst. My poor head was sadly muddled and all the time I was washing up and getting into my Sunday suit I upbraided Mary for the room, and addressing myself to the Parian Madonna told her to come down and clear up

"In an hour's time I was out with a halfdozen fellows as reckless as myself, and as long as I could remember anything we were drinking whisky and lager and I was possessed with the idea that Mary was at home in my room and that she had grown lazy and thriftless and was not keeping things at all as it was the obvious duty of a wife to keep them. The next thing I remember I awoke lying on the floor in my pretty ideal room. The morning sun was shining in the windows across the dead rose-bush and upon a scene of desolation that made me groan. I remembered nothing of what had transpired on my return, but the aspect of the room

told its own story.
"I had come back with my muddled brain still pervaded with a sense of Mary's delinquency and finding the room still in the same untidy condition I had taken it upon myself to discipline Mary.

"My boots lay in the pretty alcove where I had thrown them on taking them off, amid

the ruins of the statuette, of Mary's picture. of the alabaster rose and the shaded lamp. Mary's letter was torn in pieces. A bottle of whisky had been overturned on the little Bible, and the leaves of the little book were saturated with the vile compound. "What a wreck of my ideal home!" I exclaimed, and turning and catching a glimpse of my own reflection in the mirror, I groaned:

'What a wreck of Mary's ideal husband!' "For the hour I don't know as I should have felt any more remorse had my Mary herself been dead before me. The scene of desolation in the alcove told me better than words could have done into what a demon the liquor I had taken had transformed me.

"'I can never have a wife, I can never have a home,' I thought. 'I can never subject the woman I love to such risk as this!' "Tom, the watchman, came to the door

just then to tell me my engine was to go up the grade in an hour, and dressing myself I went out. I can never forget the agonies of that day. Although almost dying with thirst, I yet would not taste whiskey nor lager—the water I could not drink. At one of the stations I succeeded in getting a lemon, but it seemed like fire on my parched tongue.

"The day and the way seemed endless. We had the mischance to get on a side-track behind a derailed freight, and there we had to myself on the ground under a tree, and fell asleep. One of the men awoke me, stand-"When I was twenty-two I left New Eng- | ing by my side with a blue glass bottle in

> "'Come!' he said, 'Steam's up. We are ready to be off. I reckoned you'd want to brace up.'

> "'No,' I said, 'I never will make a devil of myself again, so long as I believe in a living God, and I call upon him now to help me to fight this battle with Satan and his emissaries.' The thirst was still on me when I awoke, but it rolled off with my cry for help. I was so impressed with this that I did not fail to cry again and again. I did not pray, 'O Lord give me strength for next year, or next month,' but I prayed 'Keep me now!' and although I was almost hourly pressed to drink, I had power given me to refrain.

"When the time came, I went East for my Mary, as we had planned. I did not fail to tell her this story of my experience, but she, table and grouped about it the Bible Mary having faith in God's goodness, and uniting had given me, my writing-desk and a work- her prayers with mine, did not hesitate to-

"In the years we have been together we while I had a rose growing in a pot on the and now runs into the future so swiftly window sill opposite. I bought good books, there is no use flagging ahead."—Standard.

Hoyular S

SPECTACLES by which aequally well in air or under made by Dr. Dudgeon, of human eye is constructed tering from the air, and whe in water its refractive index amount equal to a lens of To compensate for this a len length of \$ in. in air can be length changing to 1½ inches with such spectacles the pers all in air. Dr. Dudgeon the an air lens formed of two sect glass globe 2 inches in diam no refractive index in air, has a focal length of 1½ inch son wearing spectacles thu equally well above and face. UNIVERSAL COLOR-BLI

for, although Chevrenl is sa able to distinguish 14,420 has been proven that the talty incapable of receiving a of color which must exist in FLOWER PIGMENTS.—Ha chemist, finds that the cold flowers are furnished by a ve of pigments which he class groups; first, reds; second third, blues and violets. H phyll green, because it is cor in flowers. Orange is produc ing of a deposit of the fund

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HUMMING WIRES.—The h graph and telephone wires, is generally considered to b wind. Mr. R. W. McBride, diana, who specially studied several years on his private a strong gift of humming, the wind is not the agent, f sound more likely to be clear, cool, and calm eveni other time. He is also con sound is not produced by elec detect no signs of that agent ming was going on, while at wire was evidently charged sound. The humming was a rapid vibration of the wire considers the question a sub tion which may lead to impor

SUDDENLY TURNING GI

geon Parry, while serving i

the Mutiny, saw a strange

the prisoners taken in a skir was a Sepoy of the Bengal brought before the author the question. Fully alive the Bengalee stood almost fear, trembling greatly, wit spair plainly depiteted on I While the examination was by-standers were startled by charge of the prisoner exc turning gray!" All eyes the unfortunate man, wat dering interest the change splendid, glossy, jet-black lo hour they were of the unifo Some years ago a young lac iously awaiting the coming elect, received a letter co tidings of his shipwreck and stantly fell to the ground i remained for five hours. morning, her sister saw that had been previously of a r had become as white as a c chief, her eyebrows and ey their natural color. After ened hair fell off, and was new growth of gray. This der the observation of Dr. shattered his unbelief in the sudden conversion of dark color to snow white. more about the hair than D is at a loss to explain the pl to his own satisfaction. be established that the hair permeation by fluids deli blood—a transmission of

may deposit salts of lime in hair, and so produce a cha ance from dark to gray."
"The phenomenon may be trical action; it may be the chemical alteration wrough itself; or it may be a conve the tissue of the hair is chi

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# Popular Science.

SPECTACLES by which a person can see equally well in air or under water, have been made by Dr. Dudgeon, of London. The Monthly. human eye is constructed to focus rays entering from the air, and when it is immersed in water its refractive index is altered by an amount equal to a lens of  $1\frac{1}{2}$  inches focus. To compensate for this a lens having a focal length changing to 1½ inches in water. But no refractive index in air, but in water it has a focal length of 1½ inches, so that a perequally well above and below the sur-

UNIVERSAL COLOR-BLINDNESS — Colorblindness, as usually understood, is a blindness to red, to green, or to blue or violet; and about one male in every twenty-five appears to be unable to discriminate between the principal colors of the spectrum. In a stricter sense, all persons are color-blind, for, although Chevrenl is said to have been able to distinguish 14,420 tones of color, it has been proven that the human eye is totalty incapable of receiving all the vibrations of color which must exist in the spectrum.

FLOWER PIGMENTS.—Hansen, a German chemist, finds that the colors of fruits and flowers are furnished by a very small number of pigments which he classifies into three groups; first, reds; second, yellows; and third, blues and violets. He omits chlorophyll green, because it is comparatively rare in flowers. Orange is produced by a thickening of a deposit of the fundamental yellow pigment, the coloring matter being the same in the rind of an orange as in a yellow buttercup. Roses and carnations show the characteristic red pigment, in which variations are produced by the presence of acids.

HUMMING WIRES.—The humming of telegraph and telephone wires, so often heard, is generally considered to be caused by the wind. Mr. R. W. McBride, of Waterloo, Indiana, who specially studied the matter for several years on his private wire, which had a strong gift of humming, is satisfied that rect evils in character and church life. the wind is not the agent, for he found the sound more likely to be heard on a dry, clear, cool, and calm evening than at any other time. He is also convinced that the sound is not produced by electricity; he could detect no signs of that agent when the humming was going on, while at times when the wire was evidently charged there was no sound. The humming was accompanied by a rapid vibration of the wire. Mr. McBride considers the question a subject of investigation which may lead to important discoveries.

SUDDENLY TURNING GRAY.—Staff sur-

geon Parry, while serving in India during the Mutiny, saw a strange sight. Among the prisoners taken in a skirmish at Chamda was a Sepoy of the Bengal army. He was brought before the authorities and put to | ble. Hear him talk after he has been at the question. Fully alive to his position, the Bengalee stood almost stupefied with know how to pull a good man to pieces if fear, trembling greatly, with horror and de- you never knew it before." Indeed, as I spair plainly depitcted on his countenance. write it seems as though nothing less than While the examination was proceeding, the God's power can close the grumbler's lips by standers were startled by the sergeant in and teach him wisdom. "If hearers were charge of the prisoner exclaiming, "He is better, sermons would be better. When 52 pp. turning gray!" All eyes were turned on men say they cannot hear, I recommend the unfortunate man, watching with won- them," says Spurgeon, "to buy a horn, and dering interest the change coming upon his | remember the old saying, 'There are none splendid, glossy, jet-black locks. In half an | so deaf as those whe will not hear." hour they were of the uniform gravish hue. | For these reasons I urge that a religious Some years ago a young lady who was anx- paper should go into every family. A pasiously awaiting the coming of her husband. | tor does well to have copies in his pockets, elect, received a letter conveying the sad | and hand them out where there are none.tidings of his shipwreck and death. She in- Baptist Weekly. stantly fell to the ground insensible, and so remained for five hours. On the following morning, her sister saw that her hair, which had been previously of a rich brown color, had become as white as a cambric handkerchief, her eyebrows and eyelashes retaining secration mean? We sometimes hear of platheir natural color. After a while the whit- | ces of worship, ground, and persons being ened hair fell off, and was succeeded by a consecrated. But what does it imply? It new growth of gray. This case coming un- simply means to set apart or reserve for a der the observation of Dr. Erasmus Wilson, | special purpose. In like manner David calls shattered his unbelief in the possibility of upon every man, woman and child to set the sudden conversion of the hair from a | themselves apart, with all their powers, for dark color to snow white. No man knows the service of the living and true God. Not more about the hair than Dr. Wilson, but he | a partial devotion, but an entire consecration is at a loss to explain the phenomenon quite of body, soul and spirit to do all that he to his own satisfaction. "If," says he, "it requires, to go where he sends, to undertake be established that the hair is susceptible of all that he commands, to be all that he asks permeation by fluids delivered from the -yea, even to suffer, if needful, in the carblood vessels of the skin into the substance no compromise in the matter, inasmuch as of the hair really occurs, the quantity and all attempts of that character will be sure to on application, to all who wish to investigate the subject. nature being modified by the peculiarity of | end in failure and disappointment. Com- | Altred Centre, N. Y. constitution or state of health of the indivual-it follows that such fluids, being altered in their chemical qualities, may possess the and going with the hounds" is an acknowlpower of impressing new conditions on the edged mark of disgrace to all who attempt structure into which they enter. Thus, if it; no one even respects such people, and they contain an excess of salts of lime, they certainly never confides in them. But may deposit salts of lime in the tissue of the men of conscience, principle, and devohair, and so produce a change in its appearance from dark to gray." Then he tells us: "The phenomenon may be the result of elec- men were recognized in a time of special trical action; it may be the consequence of a emergency by the commanding officer, who chemical alteration wrought in the very blood said: "Call out Havelock, he is always ready,

So many "may-hea" from an

more modest than many of his brethren, owns that "the mysteries of vital chemistry divine Being has provided so as to secure are unknown to man."-Popular Science the best possible results to each of his

REASONS FOR TAKING A RELIGIOUS PAPER.

of a weekly denominational paper." The ance. writer is not one of the host. He believes with such spectacles the person cannot see at such a paper is "the best auxiliary" a pas- strong way of putting the case, but it is,

has a focal length of 1½ inches, so that a per-son wearing spectacles thus made can see to feel the need of its presence. By it they scoffer, or the scorner may, it is, nevertheget, very early, true ideas of the outside less, perfectly true that in no other way can world. It gives them knowledge. Its ju- there be discovered any method by which the venile page takes up just the ideas they loftiness of man's being and the dignity of done for the real substantial good of his ing in harmony with the will of his Maker Christian parent fails to apprehend. The hend if we remember, in the second place, child comes early to feel the worth and dig- that such a life of consecration commits a nity of the Christian name.

> three denominational papers. They bring its best powers. Goodness is needful to true each week. These cover (in a general way) | ness to be allied to goodness. Hence, by the work of the denomination in our own | committing a man only to that which is good,

of its articles—oftentimes instructed—while its statistical statements encourage all in their work, by showing the progress made. 3. Its reproofs are valuable. Timothy was told to reprove, rebuke, etc., with all long-suffering. Here a good paper, taken and read by his people, becomes as a right arm to the pastor. I wish my Brother Editor would put his paper into the hands of

each member of my congregation. Help in this one direction is a great aid. Not that my people all need reproof, oh no, but that what aid is needed in this respect may be had, leaving me to go on preaching Christ. 4. A good paper checks, if it does not BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE

wholly restrain grumbling in the churches. There are those who wish in their pastors the best talent and the most extensive influence, and they fret if they fancy their pastor comes short. Now if such will take and read your paper, Brother Editor, you will do a great good to the cause and give the right arm of strength to some weary and patient pastor. Mr. Spurgeon says of the grumbler: "When a man has a particularly empty head, he generally sits up for a great judge, especially in religion. None so wise as the man who knows nothing. His ignorance is the mother of his impudence, and the music of his obstinacy; and though he does not know B from bull's foot, he settles matters as if all wisdom were at his finger ends—the Pope himself is not more infallimeeting and heard a sermon, and you will

#### A CONSECRATED LIFE.

A life of consecration to the service of God will dignify your being. But what does conblood—a transmission of fluids from the rying out of his divine will. There must be nual contributions to the Society. Life Members are entipromising people are always weak; yea, even worse—wicked. "Running with the hare tion will always in the long run be sure to command respect, just as Havelock and his itself; or it may be a conversion for which and his men are always sober, and can be the tissue of the hair is chiefly responsible." depended on." Yes, there is a wide differ-

ity prove that the mystery of the sudden | crated life. The one is a life well spent, the | whitening of the hair is yet unsolved. It is other is a wasted life, or something even likely to remain unsolved, since the doctor, worse. Nor is this an accident. It is in perfect harmony with those laws which the children who obey them. This will be seen if we notice how he has arranged for this to take place. It is only in connection with a consecrated life that the highest and the noblest powers of man can be fully de-In a late editorial it was said: "Hosts of pastors... never speak a word in hehalf to become fully matured, and therefore a pastors... never speak a word in hehalf to become fully matured, and therefore a pastors... never speak a word in hehalf to become fully matured, and therefore a pastors... never speak a word in hehalf to become fully matured, and therefore a pastors... never speak a word in hehalf to become fully matured, and therefore a pastors... never speak a word in hehalf to become fully matured, and therefore a pastors... never speak a word in hehalf to become fully matured, and therefore a pastors... never speak a word in hehalf to become fully matured, and therefore a pastors... never speak a word in hehalf to become fully matured, and therefore a pastors... length of \frac{3}{8} in. in air can be used, its focal pastors . . . never speak a word in behalf portion of our manhood must remain in abey- ing year.

This may, perhaps, at first appear to be a

all in air. Dr. Dudgeon therefore proposes tor can have. Sometimes from the pulpit, nevertheless, strictly correct. A Christian an air lens formed of two sections of a hollow | and often in private, he urges the import- | is the highest style of man because he alone glass globe 2 inches in diameter. This has ance of the paper to his people, for the fol- has utilized all his powers in the best direclowing, among many, reasons:

1. It educates. When it comes fresh ment—a partial development, a one-sided tion. Apart from this, a man is but a fraglittle ones, and that for life, even the most | and Redeemer. Nor is it hard to compre- | G. VELTHUYSEN, thild comes early to feel the worth and dignity of the Christian name.

2. For its varied information. It touches man entirely to the cultivation and development of the country, to call their attention to these important truths. The undersigned is authorized to receive names and addresses of Hollanders, that such a life of consecration commits a man entirely to the cultivation and development alone of that which is good, by calling into exercise the highest power of his nature.

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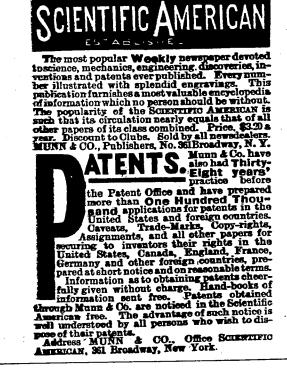
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Jan. 2. Josiah and the Book of the Law. 2 Kings 22: 1-13 Jan. 9. Jeremiah Predicting the Captivity. Jer. 8: 20-22

Jan. 16. The Faithful Rechabites. Jer. 35: 12-19. Jan. 28. Captivity of Judah. 2 Kings 25: 1-12. Jan. 30. Daniel in Babylon. Dan. 1. 8-21.

Feb. 6. The Fiery turnace. Dan. 3: 16-28. Feb. 13. The Handwriting on the Wall. Dan. 5: 1-12, 25-22 Feb. 20. The Second Temple. Ezra 1: 1-4; 3: 8-13. Feb. 27. Nehemiah's Prayer. Neh. 1:1-11. March 6. Reading the Law. Neh. 8: 1-12. March 13. Esther's Petition. Esther 4: 10-17; 5: 1-3

March 20. Messiah's Messenger. Mal. 3: 1-6; 4: 1-6. March 27. Quarterly Review.

LESSON IV.—CAPTIVITY OF JUDAH.

BY REV. THOS. R. WILLIAMS, D. D.

For Sabbath-day, Jan. 23d. SCRIPTURE LESSON.-2 Kines 25: 1-12.

1. And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. 2. And the city was besieged unto the eleventh year of king Zedekiah.

3. And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people 4. And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the

5. And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him.

6. So they took the king, and brought him up to the king. of Babylon to Riblah; and they gave judgment upon him.
7. and they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fet ters of brass, and carried him to Babylon.

8. And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan. captain of the guard, a servant of the king of Babylon, unto Jerusalem: 9. And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire.

10. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about.

11. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the

captain of the guard carry away.

12. But the captain of the guard left of the poor of the land to be vine-dressers and husbandmen.

GOLDEN TEXT .- "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion, "-Psa. 137: 1.

Places.—Jerusalem and Babylon. TIME.—B. C. 589-588.

#### OUTLINE.

I. Siege. v. 1-3. II. The capture. v. 4-7. III. The destruction of Jerusalem. v. 8-10.

IV. The captivity. v. 11, 12.

INTRODUCTION.

We come now to the great catastrophe of the Jewish nation, the fall of Jerusalem, and the subjugation of the nation. The reform of Joash came too late to save the nation. See chap. 23: 26, 27. The subjugation of Judea by Nebuchadnezzar began in the reign of Jehoiakim, son of Josiah. See chap. 24: 1, 2, 6, Jer. 22: 18, 19. Jehoiakim died a violent death at Jerusalem, when a second division of the people was carried away in captivity, and among these captives were Daniel and his friends. Jehoiakim was succeeded on the throne by Jehoiakin, his son. His brief reign of less than one hun dred days, ended in a second onslaught by the Babylonian armies, in which the city of Jerusalem was besieged and taken, and the king and about eleven thousand captives were carried away. Only the poorest of the people were left. The treasures of the temple were taken away, and the sacred ressels were mutilated, and thus the whole country laid waste. The king was held a prisoner in Babylon, wearing prisoner's garments for thirty-six years. The king of Babylon seemed now to be determined to break the power of Judah. The kingdom was supposed to remain in power, but in reality only as a province of Babylon. The younger son of Josiah, Zedekiah, was placed on the throne, with the title of king, but with the power of a viceroy. Before the king of Babylon withdrew his army, he was bound to submission with a solemn oath, by the name of the God of the whole earth. See 2 Chron. 36: 13, Ezek. 17: 13. Zedekiah reigned eleven years, and then followed the captivity. Parallel passages, 2 Chron. 36: 11-21, Jer. 39: **1-10**: 52: 1-10.

#### EXPLANATORY NOTES.

We learned by the last lesson that when the Babylonian army was approaching Jerusalem, Jeremiah sought to persuade the Jews to repent and to be obedient unto God. But his efforts proved fruitless, and the corruption of the people steadily became deeper and darker. The king himself treated the prophet with great cruelty, and showed only contempt for his faithful teachings and warnings, As we have seen in the introductory remarks, this king, in his violent death, was succeeded for a few months by his son, who was soon carried away captive, and his place on the throne was given to Zedekiah, the younger son of Josiah. Though this king took a solemn oath of submission to the king of Babylon, he soon revolted, and thus gave occasion for new calamities to come upon his

V. 1. In the ninth year of his reign. This was the reign of Zedekiah, the last king of Judah. Now as we know that his reign began in 598 B. C., it is very easy to fix this date. Tenth month, in the tenth day of the month. This marks the date of the beginning of the siege. From Ezek. 24:1, we learn that on the very day the siege began, the Lord revealed the fact to Ezekiel in Babylon, and foretold to him the fate of the city. The date of this siege may be fixed either the last of December, 588 B. C., or first of January, 587 B. C. King of Babylon came ... against Jerusalem. Twice before had these Chaldean soldiers surrounded Jerusalem, and, on both occasions, had carried away many of

city, and to overthrow the government. Zedekiah had provoked this invasion by attempting to become independent of the great king of Babylon. They built forts against it round about. Here we get some notion of the manner of attack. The general object was to cut off all communication between the people inside the city and the outside world, and thus starve the people. Their forts were constructed by first building mounds of earth against the outside of the city wall, and on the top of these mounds they erected wooden towers, from which they could overlook the walls and carry on a kind of warfare with the watchmen. In these towers they constructed instruments for the purpose of battering down the walls. Thus the attack was made at several points, and kept up constantly night and day. The walls were vigorously defended by the Jews, using slings and archery.

V. 2. Besieged unto the eleventh year. Eleventh year of Zedekiah's reign. From this it appears that the siege continued just eighteen months. This was long enough to consume all the provisions in the city, and to reduce the people to great suffering.

V. 3. On the ninth day of the fourth month. So carefully had all the food been measured out to the people that the day of its final consumption was distinctly remembered. There was no bread for the people. They could resist no longer. Nothing but death before them if they remained within the walls. Pestilence had broken out, and there were sick and dying ones in almost every house. So fearful had become the famine, that many mothers felt themselves driven to kill and eat their own children. The most inhuman atrocities were perpetrated under the maddening influence of hunger. See Lam. 2:11, 12, 19-22; 4:9, 10, Ezek. 9:10. The book of Lamentations describes many of the horrors of the siege.

V. 4. The city was broken up. That is, it was broken into, an entrance effected through the walls. See Josephus. The people were so completely exhausted by the famine that they were no longer able to make resistance. The entrance was made by Mrs. Sands Palmer, night, and the besiegers poured into the heart of the | Mrs. Sands Carr, city. The men of war fled. And the king with M. S. Kenyon, them. Jer. 39: 4. They fled by an unguarded Geo. A. Babcock, gate on the south, while the army was entering | A. D. Burdica, & Horace Stillman, through the breach on the north. The path taken | Maria Potter, Potter Hill, by the king was between two walls running down | E. E. Crandall, the little valley to the south gate. This path came | Mrs. Susan G. E. Green, out into the king's garden, near Siloam, at the junc- A. G. Boss, tion of the Hinnom and Kedron valleys, at the Mary E. Langworthy. south-east corner of the city. The way toward the Geo. A. Kenyon, plain. This way leads over Mt. Olivet to Bethany B. P. Langworthy, and Jericho.

V 5. And the army . . . overtook him. The flight was quickly discovered, and detachments | Will. O. Olandall, Harris Lanphear, were sent in pursuit by the only two roads by which | Silas C. Saunders, the king would attempt to escape. And overtook | N. V. Crandall, him in the plains of Jericho. Jeremiah (38: 23) and Miss S. A. Langworthy, Hopkinton, Ezekiel (12: 13) had prophesied this capture. From | Mrs. H. B. Newton, Lam. 4: 19, it seems that one body of the soldiers | Chas. Langworthy, got around before him, while another pursued him Ruth A. Crandall, Westerly, from behind, thus enclosing him as in a snare. His soldiers scattered and left him, and Zedekiah was Albert Ayer

V. 6. Brought him up to the king of Babylon to Riblah. Riblah is on the Orontes, between the Leb | C. T. Rogers, anon and Anti-Lebanon, thirty miles north-east of J. G. Burdick, Baalbeck, and about two hundred miles east of north from Jerusalem. Nebuchadnezzar had his headquarters there, as he was conducting another siege at Tyre at the same time. And they gave judgment upon him. He was tried as a criminal; he had been rebellious and violated his solemn oath. Ezek. 17: 13-19, 2 Chron. 36: 13.

V. 7. Slew the sons of Zedekiah before his eyes. They punished him by compelling him to witness the death agonies of his own sons, and then by putting out his eyes, thus making this scene of torture the last sight for him to remember during his own cruel sufferings. According to Jer. 52:10, and 39: 6, all the nobles of Judah, those who had fled with the king, were also slain before his eyes. Bound him with fetters of brass. Two chains were used, one for the hands and the other for the feet. These chains usually weighed about eight pounds. And carried him to Babylon. Jeremiah had prophesied (32: 4) that Zedekiah should see and speak with the king of Babylon. Ezekiel had prophesied (12:13) that he should be brought to Babylon and die there, but should not see it. Both predictions were ful. filled. He died in prison, after many years of hard labor, but his obsequies were celebrated with the Lewis Clark, Alfred. honors befitting a king. Jer. 34: 4, 5.

V. 8. In the fifth month, etc. There was a month's delay after the capture of the city before its destruction. We are not informed why this de- B. F. Langworthy, lay; but since the city is in their possession, they | L. M. Cottrell, can wave the time of its destruction until the prisoners are disposed of.

V. 9. He burnt the house of the Lord. This was O. S. Potter, the temple which had been standing more than four hundred years. See Jer. 21: 10; 34: 2; 38: 18, Chas. H. Young, 23. The king's house. This probably stood near | J. S. Flint, the temple, and was something of a palace. Every Mrs. J. M. Thomas, great man's house. The writer seems to say that all the important houses of the city were destroyed Mrs. Elisha Crandall, with the temple. Nothing of grandeur or beauty Mrs. A. Jordan, was supposed to stand unscathed. Sepulchers and consecrated catacombs of the kings were opened, L. H. Kenyon Utopin and the bodies thrown out to the vultures. What a horrid carnival was this! Age and youth, men Dr. B. Babcock, Friendship, and women, alike, fell victims to the passions of Mrs. C. Mix, Bolivar,

V. 11. The rest of the people that were left. Here J. A. Langworthy, there are three classes described: Those left in the city, the fugitives, and the remnant of the multitude. These were carried away. The principal part of the wealth and treasures had been carried Mrs. L. Kennedy, Lost Creek, W. Va.2 50 away on the two former captures, twelve years and eighteen years before.

V. 12. Left of the poor of the land. Those who | W. H. Ernst, had been oppressed by the rich were now left in possession of the forms and vineyards to till and harvest, and gather the fruits. Among those left Mrs. H. Stillman, was the prophet Jeremiah.

#### LESSON TO BE LEARNED.

Even the favored people of God are followed by A. C. Rogers, Jane Platts, the most fearful punishments when they refuse his W. C. Tanner, the citizens. Now they had come to destroy the teachings, and turn away to sinful indulgence.

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The Sabbath

Entered as second-class-mai office at Alfred Centre, N. Y.

THE CORAL ISL

BY BELLE OVIA I have read of those wonderful, Far away in the tropical seas, Where Phœbus in brightest refu And the cocoa palms wave in I have read of their beauty, so Of their fanciful, circular for And the quiet lagoons that seen From the breakers and wild, 1

A snowy-white girdle of foam-c Bucircles each low-lying isle; And within this charmed circle, tune raves.

Still water is found all the wh There ships find a harbor that is As a lake 'neath a soft Summe Where they may rest safely at a The tempest's rude blast has a

The love of our Father doth eve Every soul which in him doth His kindness and mercy doth ex Toward all who in him will o And so on the ocean of life as w When storm-clouds lower dar Let us seek that sure refuge wh The circle of God's mighty lo

DISESTABLISHM

BY REV. WM. M.

THIRD ARTIC "Make hay while the been the teaching and pract can Church. And if she ages, believed that her civ some day slip from her not have lisen with the lar the early hours better than Her endowments are many for bishops and clergy. He churches dot without stint First and foremost are tem "for money answereth al taste, the sight of the eyes, ear, all are to be secured; of the poor is quite another the early disciples were driv agogue, and out into the G question, "Where shall w did not prevent the teaching on Mars Hill, by the river hired houses; and when pop became a persecuting power attics, cellars, and any seclu

that singing was dispensed discovery, and the gospel wa a hushed voice. In the en people unconsciously to resi sacred song in Dissenting the more favorable condition be enjoyed in the last cer while every one was taxed religion. But the various tions are now well supplied few venture to call th "church," "temple," and "t said that Englishmen love f must be that Christianity forth the need of praise to people who have done doub ing the church-state in tem own consciences besides. I the seating accommodation Mission hall is greater than th es, as certainly is the number

a veritable Bethel. The time

civil, have been obtained Church. With regard to coal duties it reads—ecclesiasticism thru your coal cellar, or has, til so-there are fifty churche London—the small area of over which the Lord Mayo churches built by dutton co it was done as told by the A Almanac for 1885:

ers. This speaks volumes fo

self-sacrifice and benevolen

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"The coal duty of the por first imposed by a Parliam III., to raise special funds aid of the war with France it was continued at the rate per ton until Queen An raised it to two shillings pe months, and 3 shilling pe years; these increments to b erection of fifty new church and the repair of St. Peter (Westminster Abbey). In these church coal imposts w an additional twelve mont fund for the endowment of