

The Sabbath Recorder.

Mrs. Brumfield, Bond
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"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

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The Sabbath Recorder.

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For the SABBATH RECORDER.

OUR LIFE.

BY MRS. SARAH D. EOGWELL.

A wreath of thin blue smoke
Dissolving softly into viewless air—
Such is the life we bear.

A tender, fragile flower,
Bending and torn before the wind's rude strife—
Such is our mortal life.

A waving blade of grass,
Bruised by the storm and withering in the sun—
Such is the life we run.

The shadow of a cloud,
Fleeting away before 'tis clearly seen—
Such is our life, 'tis wean.

But hid with Christ, in God,
There is a life, enduring as his throne—
Let this life be mine own.

CHINESE VIEW OF DEATH

And Ceremonies Connected Therewith.

By Rev. D. H. Davis, of China, and read at a public session of the Albion (Wis.) Mission Band.

[Concluded from last week.]

The coffin after being sealed remains in the house a greater or less length of time. In case of high officials the time is usually seven weeks, or forty-nine days, during all this time, upon every seventh day, are performed special ceremonies, in which various offerings are made to the departed. There may be an occasion occur when the body of the deceased is kept in the house for many years, as in the case of a wife dying before her husband; she is kept until he dies, and then they are taken to the grave together. It is not thus in case of the prior death of the husband. When the time has arrived for the burial, food is prepared and set before the deceased, whose spirit is urged to partake, and at the same time informed of the intended interment of the body. The spirit is solicited to accompany the corpse to the grave. The funeral procession is usually headed by several persons bearing lanterns, which are occasionally lighted, even in the day time, next perhaps will be several persons bearing bundles of paper money, which they scatter along the road, now and then at a turn in the path, or a crossing of a bridge, a pile of this money is burned; all this is done to purchase the right of way for the following spirit of the dead, by appeasing the evil spirit. Frequently will be seen long torches which appear like a large rope composed of braided strands of bamboo wood. This is to shed light on the pathway of the approaching spirit. Then there is also in the advance portion of the cortege a number of persons with gongs, piped instruments and cymbals; as they advance the gongs are constantly beaten and the musicians discourse a very sonorous kind of music, which is supposed to charm the spirit on its way. Now will be seen the general procession bearing various ensigns and offerings. Then follow the priests whose services have been secured for the occasion. It is not uncommon to see both Taoist and Buddhist priest officiating at the same occasion. Next come the relatives, the males in front and the females behind the corpse. All are dressed in mourning. The striking feature is the wearing of the soul cloth, or white turbans and sashes. The oldest and nearest male relative is often seen dressed in sackcloth, and supported on either side by an assistant, indicative of the great weight of his grief. He is seen frequently prostrating himself in the way, as now and then the procession halts to rest. The ancestral tablets and the tablet of the deceased are also borne, either in sedan chairs, or in the hand of some servant, in advance of the coffin. Following the relatives are those (I have never seen any other than women) who have volunteered their services as mourners for the occasion. These are veiled with the white soul cloth. They continue a strain of wild lamentations as they are borne along in their chairs through the streets and road leading to the grave. The coffin is suspended and carried on the shoulders of men by means of bamboo poles and ropes, or it is placed in a catafalque and borne in the same way, only this requires a greater number of men. Some of these catafalques are exceedingly fine, being elaborately ornamented and decorated with costly coverings. These are used only by persons of high position. The processions are frequently very long and present a great show. And indeed some of the funerals are very expensive, costing thousands of dollars. The coffins are very thick and heavy, being made from planks of small trees; the various pieces are fitted and fastened together by doweling them, the outer surface is hewn and planed smooth, colored and varnished; some are carved on the ends and figured with gold leaf. It is quite a common custom for individuals to have their coffins in readiness many years before their death. There are also companies formed into which a member pays an annual fee, so as to insure a coffin at his death. The graves are of various construction. The poor can scarcely be said to have a grave; the coffins, or mere boxes, are put into the potters field with scarcely any covering. But the graves of the better classes are often well made. They are usually made of brick work, and then the earth is piled up about this until a high mound is formed. Then there is a stile of brick work much in shape of the coffin and above the ground being roofed with tiling; and again there are those that are left with nothing save some rice straw bound about the outside to protect it from the bleaching rains and the burning sun. Then there are large buildings made especially for putting away the dead. These buildings are called Way Quas, and they provide for the dead of a certain guild or the people of some distant province or town. There are many of these buildings in Shanghai, and thousands of dead are resting in them where they remain until a convenient time to remove them to their native place. I have seen only one instance of cremation, and this was the body of a priest. His body was burned in the funeral pile, and the ashes deposited within a stone tower built for the purpose, located in view from our dwelling. I was informed that only those priests that were regarded especially holy had this honor conferred upon them. I have not learned what the special advantage of cremation may be considered to be. Infants and small children are supposed to be not worth a burial in the ordinary way, and for these are erected what are called baby towers, into which they are thrown through an opening in the walls. There are many other strange customs connected with the way in which the Chinese dispose of their dead and the beliefs they entertain regarding their future existence. Time will not allow us to continue the subject.

Let us pray that the light of the gospel of Christ may illumine these dark minds and thus dispel the horror of death and the gloom of the grave, and lead them to look beyond this life with a hope of a glorious immortality with the saints on high.

found ourselves moving out from the harbor on our way toward Woosung. Thus far our passage has been delightfully smooth and, for the first time in my life, I have enjoyed being on the sea. There is but one foreign passenger on board besides ourselves—a young missionary who is on his way out from America to the north of China. He is fresh from Oberlin College, and is sent out by the American Board. At daylight this morning we found that we were anchored in this port for a few hours, and have improved the time by going on shore and making a pleasant call on our friends, Dr. and Mrs. Yates, who gave us a warm welcome to their new and beautiful summer home situated on the top of the promontory. From their house we had a magnificent view of this lovely harbor with all its shipping, of the native city below, at the back, and the hills beyond. Chefoo lies in an amphitheater of hills with its high promontory jutting out into the sea in front. It was here we came more than three years ago for our honeymoon trip, so it may be that the place has more than a natural beauty to our eyes.

Chefoo is about 500 miles north of Shanghai, and is the favorite summer resort for foreigners from all parts of China, and affords better facilities for sea-bathing than any other port in the empire. Oh, the clear, beautiful, calm sea that lies spread out before us! Oh, this azure sea with the depths of the sky reflected in it, and not a ripple on its surface! There are three of the "China merchant's" ships in the harbor, and our Haeen is largest of all. Their flag is a red ground with a round yellow spot in the center. Such a feast of fruits as we had this morning! Apples, grapes, peaches and pears, and all the best of their kind. This part of China is noted for its fruits, and our breakfast on shore gave us a good foretaste of them. We stayed until nine o'clock, and then Dr. Yates came with us down the steep, rocky bank to where we took the boat to come back to our ship. On the way he called our attention to a large boulder split in half with one part facing the sea, and the apex of the other part resting on a high rock overhanging the cliff. He said hundreds of Chinese came there every month to see this wonderful rock, and to read the four large characters that are engraven on the part that lies with its broken surface perpendicular to the sea. The natives say that the great god of a temple not far distant once spoke and this boulder was split, and these characters appeared there of themselves. They also say this fact is mentioned in books three thousand years old. The characters mean "Behold the wonders of Creation." Mr. Fryer says, however, that they cannot be anything like so old, as they do not belong to the most ancient style of Chinese characters. When we reached the ship we found some friends had called in our absence, and left an invitation for us to visit them on our return. It is now eleven o'clock, our anchor has been drawn up, and we are again on our journey.

A TRIP TO PEKING AND THE GREAT WALL.

BY MRS. LIZZIE NELSON FRYER.

ON BOARD STEAM SHIP HAEAN, CHEFOO HARBOR, Oct. 5, 1885.

It is scarcely a fortnight since the subject of taking a trip to the north of China was first mentioned to my husband, and it has not yet been a week since it was decided that I should accompany him in his journey thitherward. He comes because the great Viceroy, Li-hung-chang, and some other high officials, have requested his presence north, where they may consult with him about enlarging and extending the translation work. In this movement we hope we see a new stride in the means for the uplifting and enlightening of China. One reason of our hope lies in the fact that this call comes from the Chinese themselves without any foreign suggestions whatever.

Our preparations for the journey were hurried. We arranged for the two children to remain at Mrs. Lambuth's school in the settlement at Shanghai, locked up our house, leaving all our servants but one on the premises to watch and take care of things. We reached the steamer by coming down the river in a little steam launch, thus saving the jolting of jin-riekhas for ourselves and barrows for our luggage which we must otherwise have had as our home is more than a mile distant from the carriage road leading into Shanghai. It was nine o'clock at night when we came on board, and the men were not expecting us, but arrangements were soon made for our accommodation, and on awaking the next morning we

after being severely repulsed with great loss, by the combined forces of the English and French troops under command of Sir James Hope. They were held for two or more years until after Tientsin and Peking were opened to the commerce of the world.

The village of Taku extends for some distance along the right bank of the river, and is built, as far as I can see, entirely of mud houses, roofs and all. These dwellings are small and low, but many of them have a warm, comfortable look about them. They come close down to the river's edge, where hundreds of men, women and children are out to see us as we pass along. These people look far better than one would suppose, considering the country is for many miles a vast, flat mud plain.

Since leaving Taku we have passed the native salt works, said to be the most extensive in China. The wind mills used there made the sight an interesting one to us. A little farther on, the country was covered with tall, green reeds which are used for fuel in winter. They seem to be the same kind that are grown upon and around the grave mounds about Shanghai, and also in many places along the banks of the Suez Canal, and are doubtless the same variety of "flags" as those in which the little child Moses was hidden in the long, long ago. As we proceed we are coming to green trees and pretty gardens and fields, but the houses are still made of mud.

The river is narrow and winding, but it is full of junks and boats, and it seems marvelous that we do not come in contact with some of them. Our captain says they are anxious to be run down by the large steamers, and so claim heavy damages of the steamship companies, as they have been successful in several cases of late. Who can measure John Chinaman's subtle mind?

ON THE PEIHO RIVER. A day's journey beyond Tientsin, Oct. 9th. Here we are about 25 miles from Tientsin, on our journey to Peking. We had a pleasant stay of two days in Tientsin with Mr. Lees' family, during which time Mr. Fryer made an official visit to the Taisai (governor of the city) and found that some time must elapse before the Chinese officials can devote any time to the subject for which we came, so we decided to set out at once, during the interval of waiting, for the capital city. Mr. Lees' people are old friends of my husband. They belong to the London Mission, and have a large work. One day I went with some of the ladies to a native female prayer-meeting, where several of the women took an active part, and seemed deeply in earnest. I could understand but little of what they said, as the language is so different from that spoken in Shanghai. We came down to this funny, flat-bottomed boat last evening, in order to get an early start this morning. In this we were successful, as our boat was making her way along the outskirts of the city soon after daybreak, and before our servants had begun to lay our breakfast we were passing the first bridge of boats, and we both sat on the kang, watching from our tiny window how that busy bridge could cease its traffic long enough to allow us to pass through. It was early, but scores of men and boys were crossing to and fro over the bridge as we came up, all intent and earnest with their business. Many were coming in from the country with their loads of vegetables or fruit, each person generally carrying large baskets suspended from either end of the bamboo pole that crossed his shoulders at right angles. Some had baskets of fowls, while now and then was one seen driving a cow or pig across, and carefully stepping from boat to boat as he followed on behind. Just at the last a drove of horses walked over, then our men poled us close up to one of the boats forming the bridge, threw a small string of cash to the keeper who stood on one of them, and suddenly, as if by magic, the bridge, with all its busy traffic, was broken, and we passed through the open place, soon leaving the reconstructed bridge in the rear.

To-day we have seen hundreds of boats on this river, and all have been flat-bottomed, and those that form the bridges are flat on the top also. All day we have been passing through a great alluvial plain. The soil is a loose gravelly loam of a dark brown color, and the least breeze sets it flying, so that even here on the water everything is covered

with dust. We were told that Peking, at this season, is full of dust, and doubtless this first day's experience has scarcely taught me the a b c of its discomforts. At Tientsin people said that we would learn to smell, breathe and eat dust before our return. At this moment my eyes are suffering from its effects.

I have spent much time to-day watching other boats and the people, and things that they carry. Some have had cotton bales piled high upon them, but for the most part they have been house-boats like our own. Several have been filled with students just returning from the recent triennial examinations held at Peking. We walked a mile or more this morning, and to-night, when our boat-men stopped to take us on, they said we had walked ten $\frac{1}{2}$, or over three miles. Just at this season, the country is not very interesting, as most of the crops have been gathered. Here and there is a field of cotton still un-picked, and another of indian corn, or of koa-liang, a species of sorghum, from which the Chinese spirituous liquor is made. In many places the men and boys were pulling the stalks and roots of the maize, or cane, shaking the dust from the roots and piling them in bundles to be taken to their homes for fuel. The Chinese seem to waste nothing, and many of our farmers at home could learn valuable lessons of economy from them.

Almost without exception, the inhabitants here live in hamlets or villages, and must often walk long distances to the fields which they cultivate. The houses are covered with mud both on the roofs and sides, and appear of the same color as the country round about. I notice there is no turf even in the uncultivated parts. Here and there are groves of bright green trees; these have mostly been planted around villages or burial grounds, and greatly relieve the monotony of the landscape. The grave mounds are not scattered promiscuously all over the country as in the south, but are usually in places by themselves. Now and then we see patches of green cabbage or radishes, but gardening does not seem so successful as farther south.

The cart road and the telegraph line to Peking extend along the river on our left, cutting off, of course, the numerous bends that we are continually winding around. The telegraphic communication with Peking has, I think, been established about three years. Whenever we have come in sight of its wires to-day, it has seemed to link us with the outer world, and to cheer us with the thought that Christian civilization is surely making its way into this great superstitious empire.

The Peiho river is not as wide as the Whangpo at Shanghai, and is navigable for steamers only as far as Tientsin. Its waters are of a brown, muddy color, and its windings are sudden and numerous. Our boatmen tell us there are ninety-nine bends between Tientsin and Toong-chow, where we are to leave our boat and continue our journey overland. This river, narrow as it is, affords, however, a great means of communication with the north, and is one of the most important in all China. The current is rapid, and, with contrary winds, traveling is slow. On the return the journey is much more quickly made.

Our boat is a good one for the kind, and very comfortable when we close our eyes to the dirt and can manage to keep ourselves free from the bites of cockroaches, and the companionship of other smart insectivora, for any considerable time. It is divided into several compartments: first, the little deck upon which we step on entering it, and under which our five boatmen stow their cooking utensils, and sleep at night; then we descend two high steps into our little dining room. This is furnished with a small, square table (at which I am writing), a long seat that we call our sofa, and two benches, all of which are black with age and dirt. The floor is of the same color, but smooth and tight. Next comes our bedroom, consisting of a platform over two feet higher than the floor, and is large enough to spread our mattresses upon. This is called a kang. Beyond this is the servant's little room, and farther on his place for cooking our food. The roof is of matting, and the partitions between the rooms are carved and painted black and gold, with tablets of Chinese mottoes at regular intervals. The windows are of delicate glass with a framing of red paper over the lattice work around them, there being only a tiny pane of glass in each window. At night they are covered with boards on the outside, and give us a feeling of safety. Our boat is about 40 feet long, and carries a large sail which the men hoist whenever the wind is favorable, otherwise we move against the current by being either towed or poled; that is, the men put their long bamboo poles in the water on each side of the boat, and then run the whole length of it before taking them up. There is a platform something more than a foot in width on each side of our little house, and it is upon this that they run up and down.

[To be continued.]

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Sabbath Reform.

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

THE following letter is sent us by Brother Threlkeld, at the suggestion of the writer. It was addressed to the church of which the writer was a member. It would be interesting to know what reply, if any, was made to it. The letter sufficiently explains itself.

FAULKNER, P. O., Ky.

My Dear Brethren.—The mutual relationship existing between us as members of the same church, the glory of our common Lord, and the sacred regard for personal character, all require that the following statements be made to you and to others. Brethren, if I am not actuated herein by a desire to promote the glory of God and the salvation of men, may the Lord rebuke me and forgive, and let the righteous smite me, and it shall be a kindness. May the head of the church grant to you and all others a disposition to hear a narration of my recent experience relative to the Sabbath of the Lord.

Our confession of faith and standards teach that the first day of the week is the Sabbath. I did believe it with all my heart until lately. I cannot now see how we can keep holy the seventh day of the week by keeping the first. In the year 1884 my attention was called to the Sabbath question especially. After this I resolved to make a prayerful search, thinking and expecting to find all the texts necessary to prove the first day of the week to be the Sabbath as I had been taught, praying God to enable me more fully to understand his will. I was disappointed. I could find in Exodus 20: 8, the text used to prove the first day to be the Sabbath, but it said "seventh" all the time; and all other texts bearing on the subject seem to carry the same proof. Now, brethren, I am forced to the conclusion that the fourth commandment enjoins nothing but the keeping of the seventh day. I cannot find any change from the seventh to the first; every text to which I was referred for proof, seemed to fail in the very thing I most wanted, a certain testimony and proof of the institution of a Christian Sabbath. Never did Rachel mourn for her children, it seemed to me, more earnestly than I mourned for one text, but like her, I could not be comforted because it was not. Thus I saw at this critical moment all Scripture evidence forsaking me, while every inch of ground on which I could set my foot was trembling under me. The truth has stood when all else has failed. May God bless you and teach you his will. I have kept seven Sabbaths, and I feel that God has blessed me. May truth forever prevail.

Yours in hope,

JOHN T. FERREL.

BOYCOTTING SUNDAY NEWSPAPERS.

BY REV. A. H. LEWIS, D. D.

One of the leading propositions made by one class of religious men, as to the method of opposing the Sunday newspapers, is to refuse them support. Granting that such papers involve sin in their preparation, there would be reason for this on the ground of individual duty to God. He who believes the work to be sinful, is bound by his conscience to refuse participation in the sin. As a practical measure, in a business point of view, the procedure is scarcely less than foolish. Thus far, the law has been wholly powerless in the matter of Sunday newspapers. If public opinion, thus crystallized, has no influence, and the law is inoperative, any combination of individuals to lessen the sale of the papers would be of little account. But the worst feature of the case is found in the very low conception which this puts upon the duty of Christian men. Granting the claim—for argument's sake—that Sunday labor is sinful, the remedy therefore must be found in a Christianized public opinion, rather than in civil law or boycotting efforts. That the whole Sunday question has been degraded by reliance upon the civil law is clearly shown in such propositions as the above. We have urged this fact in our columns, laboring to show the friends of Sunday that their own theories are self-destructive. Public opinion, in moral and religious matters, must be built upon religious teachings and religious conscience; in the absence of these, all other efforts do little except increase the trouble. The Sunday newspaper, although a modern affair in America, has had an existence in Europe for half a century or more. Public opinion and legislation have both failed to eradicate it from English society. Even those who propose to boycott the Sunday newspaper in America are forced to admit that it has come to stay. Their efforts can do no more than to create antagonism between those who regard Sunday and those who do not. This, in the end, may be beneficial, but only beneficial as it forces the friends of Sunday back toward the Word of God for the final settlement of the question.

The Congregationalist of April 29, 1886, has some pertinent thoughts upon this question, which we commend to all friends of Sunday. It says: "Other than by the simple refusal to purchase or advertise in them, it is childish to undertake to 'boycott' them; because that could only stimulate their proprietors, and the class which desires and supports such literature, to increased efforts for its maintenance. Nor do we believe that any endeavor—could one be plausibly contrived—to bring them under the ban of some special legislation would be a prudent thing. We have already far too much of that lazy philanthropy and that penny-wise and pound-foolish religion, which seek to get their own proper work done by the state, which want a law against this and a law against that, and when those laws are gotten, sit still in querulous wonderment why things keep going to the bad just as they went before. As if a law against tipping or gambling, or worse things—if there be any worse—will execute itself, or will be executed by the proper officers, any further than they feel themselves borne irresistibly along to such execution upon the strong current of a wide-spread popular demand."

Those words touch the bottom. The whole question of Sabbath reform rests primarily in the hands of Christian people. The irreligious certainly will not lead in such a reform, neither will they be moved by threats or denunciations. The Sunday newspaper is already deeply rooted in the habits of American people. Efforts to boycott it will prove like the Pope's bull against the comet. No, brethren, friends of Sunday, if you desire to vindicate a religious institution, against the irreligious habits of the age, you can do it only on religious grounds. If the pulpit and the religious press will tell the people why Sunday should be observed as a sacred day, will point them to the divine authority for such observance and set the law of God over against the traditions of men, their plea will be consistent. Until this is done, it is useless to fulminate condemnation. If this cannot be done, every effort to agitate the public mind by other means will increase the weakness which now threatens the destruction of all Sunday observance. It is useless to fight God by attempting to settle the Sabbath question on other than Bible grounds.

THE SABBATH.

The institution of the holy Sabbath is one of the very best of Christianity. And against its faithful observance the powers of hell and the machinations of wicked men will always be directed. But the more the blessed Sabbath is sanctified among men, the more earth will become like an Eden. The less also it is respected and observed the more feeble will be the hold the community has on all that is good and of good report. If the Sabbath is ever and surely lost out of our calendar, we will speedily be lost, as we would deserve to be, out of the nations of the earth.

"Remember the Sabbath-day to keep it holy." This, God's commandment, must be kept or man's best interests, physical and moral, cannot be secured or perpetuated. The Sabbath must be kept holy or it will soon cease to be kept at all. The more men observe the sanctity and obligation of the Sabbath, the more it will be for our prosperity, spiritual advancement and the perpetuity of all our Christian institutions. For if we keep and sanctify the holy Sabbath as God hath directed us, we will become a distinguished people, saved of the Lord and a praise in the ends of the earth. O let this sacred institution be preserved and perpetuated to the very close of all earthly things! Bless, O bless the Lord for a day of sacred rest!

"For a Sabbath well spent, Brings health and content, And strength for the morrow." —Ez.

Education.

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

THE UNCONSCIOUS EDUCATION OF A HOME.

BY MRS. MARGARET E. SANGSTER.

That a large and important part of home education is as much an affair of atmosphere and association, as of direct training, is a truism which needs no proof, being self-evident. Our little ones are taught etymology and syntax in the school-room; but the nice use of language, the perfume of polite speech, is never really taught—it is absorbed. Every breakfast table with parents sitting together, every evening at home, every twilight talk with mamma, has, each in its own place, its influence on the child's development, as positive and determinate as the expensive lessons given in the class room, and the lectures on science or art, uttered by distinguished professors. Almost at a glance, certainly after the conversation of a very few moments, one gauges accurately the sort of home, the style of people, from which the boy or girl acquaintances, introduced to you by your own young people, have come. Very slight things, small courtesies, the knowledge or ignorance of certain conventional forms, the ease or awkwardness of behavior in society,

indicate to what order of living a person has been accustomed; and, therefore, the wise, far-seeing mother suffers no indifference to the accepted standard of good manners in the ordinary deportment of the children at home. "Company manners" are not to be depended upon, and the acknowledging of their necessity is a confession of ignorance. Therefore, she who would have her children represent her gracefully abroad, and certify respectability to her training, will gently and constantly exact unselfish kindness and unfeeling politeness in the home intercourse. To this end, her own speech will be always sweet, low-toned and agreeable, her ways winning, her "If you please," and "I beg your pardon," and "Thank you, dear," invariably ready and as of course. A thousand reproofs and injunctions, however admirable, are less potential than one beautiful example continually asserting itself, until it seems as much a part of the order of nature as the daily rising of the sun.

But something far more vital in its effect upon our children's character, more momentous in its reference to their destiny, is in my mind, as I consider the unconscious education they receive at our hands in the family. You and I, dear friend, say and think that we are sincere in wishing and praying for the conversion of our little ones. Nothing else is of so much importance in our eyes, nor do our desires for their earthly advancement compare with our intensity of longing, that they may be the Lord's, in full, sweet and entire surrender, while still the dew of their youth glistens tremblingly upon their brows.

Our children have heard us, now and then, profess this yearning, perhaps at family prayers, perhaps in our talk with Christian friends; yet, if we were asked, and our replies were given honestly, and without reserve, how few would dare to claim that the impression made upon our dear ones by our conduct is consistent with our words on the subject. To use a frequent phrase, do we not need to look more than we do to our walk and conversation?

For instance, do we manifest the same solicitude about Minnie's private Bible reading that we show with regard to her daily piano practice? Are we as particular in ascertaining whether Dick and Harry say their prayers every morning as to whether they have prepared their examples? The school report comes home at the close of the week, and we scrutinize it with anxious fidelity, deeply regretful if the "excellent" of the last account has declined to "fair," sorrowful exceedingly if "poor" or "unsatisfactory" be entered in the record against any study, or if the minimum instead of the maximum has been registered with regard to conduct or punctuality. Too tenderly loving to be indifferent to the character-building which is deciding the style of the future man or woman growing up in our sight, we deprecate any arrest in the school progress. Our congratulations stimulate, and our censures condemn the child who has been diligent or the child who has been idle. We care a great deal about the matter, and our interest is so genuine and so hearty that it affects its subject.

Is it thus in our feeling with regard to the conversion of our children, and is it usual for us to show this interest in anything like so marked a degree? The mother whose solicitude for the spiritual welfare of her children manifests itself in look and tone, in prayer with them alone, in tender bedtime talks, in the constant tenor of the home life cannot, in whatever else she may fail, but succeed in bringing them face to face with their duty. Her interest will kindle theirs. Almost insensibly they will be won to the Master. Each household has some central wheel which sets the rest of the machinery in motion, some pivotal point around which its ideas revolve. Here, all the aims converge toward material success; to add land to land, to increase the family wealth, to make money, as the main ambition. There, they care little for money, but much for culture, and the children grow up with scholarly tastes and habits of thought, delighting in refined society, reveling in the world of books. In some homes there is reaching forth of sympathy and love, far and near, to the poor in the next street, to the missionary on the frontier, to the heathen on the other side of the globe. In others, a selfish shutting of the heart's door against all compassionate claims makes a virtual pauper of every inmate.

Pride himself on independence as he may, not one of us is independent of climate. The cold wave sweeps relentlessly eastward from the icy reservoirs of Manitoba, and we shiver and freeze. The torrid sunshine beats upon our head, and we haste to find a breath of cooler air, lest we die. If our plants are to thrive, we must give them the air and sunshine, the soil and nurture which they demand. For the little human plants, set in life's garden that we may tend their growth and train them in beauty, climate and soil are as indispensable as the watering-pot and the pruning-knife. If we would bring them up for Jesus, the education which the home unconsciously shall give its children is worth serious consideration.—Congregationalist.

JAPAN is one of the most interesting of the hermit nations. Her people are making rapid strides in the direction of the best modern civilization, and Christianity as well. She is fast outgrowing her old customs and the effects and false religions that have so long impeded her progress. The government has lately sent a lady, Miss Kin Kato, a graduate of the Normal School in Tokio, and a kindergarten teacher there, to this country that she may study our systems of

education and prepare herself to take charge of the normal schools of Japan. She is the first lady thus sent abroad, is now attending the Normal School of Salem, Mass., and expects to remain in the United States three years. We hope that she may return a thoroughly Christian teacher.

CLIPPINGS.

Twenty-eight students of Brown University teach in the evening schools of the city and vicinity.

The University of Vermont had the oldest student on record. He was a member of the class of '85 and was 88 years old.

Pilgrim Church, St. Louis, is about to erect a monument to the late Dr. Goodell, by endowing a professorship in Drury College.

In his first lecture on "Evolution," Prof. Dana, of Yale, held that no student should doubt the truth of creation as related in the Bible.

Of the six successful competitors for the Townsend prizes, the highest literary honors at Yale College, this year, one is a captain of a base ball nine, and another is captain of the foot ball team.

The sons of William H. Vanderbilt have given \$250,000 to the College of Physicians and Surgeons, for the erection of a building in honor of their father, who himself gave half a million to the institution.

The students of Rensselaer Polytechnic Institute, Troy, N. Y., under the lead of a son of Gen. O. O. Howard, recently voted that no liquors should be furnished for grand marshal night by assessment on the students, as has usually been done, but that any one desiring them must furnish them for himself.

The rapidity of the growth of Georgia is well set forth in the March number of Descriptive America. Among some statistics regarding the school system of the state, it is shown that while in 1871 there were only 42,914 white and 6,664 colored children enrolled in the public schools, in 1883 their numbers had increased to 175,668 white and 111,743 colored.

The University of the City of New York was organized and chartered in 1830-31, and has made progress from year to year, having now on its roll in the various departments, 75 instructors and 735 students. A reorganization in 1883, and the election of John Hall, D. D., LL.D., Chancellor, and Henry M. MacCracken, D. D., Vice Chancellor, mark a new era in the institution.

The St. Louis school board, at its last meeting, resolved to establish three intermediate schools in the city having a course of two years. Then those desiring to quit the public schools, after having completed the intermediate courses would be prepared for entrance to any Western university. A new high school building will be erected on Grand avenue, at which others may complete their studies, so far as the junior year in any of our colleges. This raises the standard of our public schools to that of any in the land.

Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright."

"At the last it biteth like a serpent, and stingeth like an adder."

WINE DRINKING.

BY PILGRIM.

It seems passing strange that one with the intelligence, mental acumen and Christian principle of Dr. Howard Crosby should retain opinions on the question of wine drinking that were so much in vogue centuries since. He surely does not keep pace with the glorious march of progress; and, if he is not careful, he will be left far in the rear when the banner of reform shall wave from the lakes to the gulf, from the pine forests of Maine to the Golden Gate.

In The Homiletic Review for April, the Chancellor, speaking of prohibition, says, "It means that no one shall sell, and hence no one buy, and hence no one use, wine as a beverage. It is this sweeping edict against which the common sense of the country revolts, and always will revolt." Again he says, "There is an honest and righteous drinking of wine from our Lord's day down." Again, "Prohibition is a reflection upon the Saviour of the world."

Now, the much mooted question of two kinds of Bible wine I leave to wiser heads. Opinions differ, and doubtless always will differ, respecting the matter. But has it really anything to do with the question in hand? The question is, Is the use of wine now injurious, or is Dr. Crosby right in pronouncing it wholesome and helpful? If the latter be true, then let us by all means change our battle cry, and inscribe on our banner "Prohibition from all distilled liquors." Wine, cider, these fermented liquors, are God's good gifts; let us enjoy them. But if, as even a limited observation shows, these lighter stimulants are stepping stones to drunkenness and debauchery, let us continue to raise the flag of total abstinence from everything that intoxicates.

Is it possible that the learned doctor does not perceive the sophistry of his arguments? He says, "Distilled liquors are pernicious as a beverage, in any, even the least, quantity. Fermented liquors in moderation are wholesome and helpful." What causes the

healthfulness of the latter? Is it the alcohol contained in them? If so, why is a small quantity of distilled liquor so pernicious? Again, is it possible Dr. Crosby cannot see the danger of his position? Does he not know that, all over our land, hundreds, nay, thousands of our young men are walking straight to drunkards' graves through the fascinations of the wine-cup?

In our nation's capital is one high in official position, gifted with unusual mental endowments. When young, that man stood upon a dangerous declivity, and was obliged to choose between total abstinence from everything that intoxicates and certain ruin. He nobly chose the former; and through a long and prosperous career, mingling in society where scarcely a dinner party is complete without rare and sparkling wines, where, but once in our nation's history, has even the White House been free from their contaminating presence, he has stood firm, and, to-day, is not only in the front rank of our statesmen, but an outspoken prohibitionist. To him, as to many, the moderate use of this healthful beverage was simply impossible. Thus it was with the wonderful man for whom two continents are mourning to-day. One swallow of the wholesome stimulus, so lauded by Dr. Crosby, would have destroyed the work of years, would have aroused the slumbering demon within his breast—a demon never destroyed till the mortal was exchanged for immortality.

Sometime since at a dinner party where several kinds of wine were among the beverages, a conversation ensued on the habit of wine-drinking. The host, who professed to be a temperance man, strongly advocated the moderate use of wine. His wines, he said, were imported, and could not harm any one.

"But," inquired a young lady, "what of the influence on the young by the introduction of wine into the home circle?"

"Ah!" replied the gentleman, "had I a family of boys, this use of wine on my table might not be quite safe."

But it is not the boys alone who are in danger. Sad as it is, it is no less sad than true, that in our large cities there are ladies, ladies of refinement and culture, who, by the habit of sipping the ruby wine are forging chains which shall bind them in a ruthless grasp, and eventually take from them every vestige of womanhood. And sadder still, young girls just budding into womanhood are entering upon the same ruinous path.

Surely, Dr. Crosby cannot ignore these facts. Yet he says, "In abolishing all sale, or buying, or drinking, of wine, is only arant folly." Many a man has said the same thing, who, in after years, has wept tears of blood as he has witnessed the legitimate fruit of his teaching and example in his ruined offspring.

"Am I my brother's keeper?" was a question asked far back among the ages, when the race was young. Through all the centuries has that question been ringing. Let Dr. Crosby beware lest in advocating his dangerous sentiments he bring upon himself the solemn answer, "The voice of thy brother's blood calleth to thee from the ground."—Morning Star.

"Young man, that is the gateway to hell," said the earnest Christian woman to a young man loitering on a tavern step. He started, turned, and went off; began to reflect, to pray, to be a Christian. The saloon door is the gate to perdition. For your life, for your soul, don't go in! It is the top of that inclined plane which is smooth as glass, slippery as ice, and ends in the blackness of darkness. In there are bad company, vulgar talk, the idle game, the drink of fire, the beginning of the horrible, treacherous, deadly appetite, which will bind your soul with fetters of brass and hooks of steel.

ITEMS.

John B. Talman, of Lynn, Mass., has lately given \$30,000 for the enforcement of the liquor laws, and trustees of the fund are now pushing prosecutions.

A writer in a Western paper tells of a wealthy wholesale whisky dealer who for twenty years has drank nothing stronger than ginger ale, because, as he states it, he "found that drinking hurt him."

The National Temperance Society has published a memorial pamphlet of John B. Gough. The pamphlet contains three anniversary addresses of Mr. Gough for the Society, and a sketch of his life by Theodore L. Cuyler, D. D.

The vice-president of an equitable life insurance company makes this deliberate statement: "I suppose that, next to pulmonary diseases, more persons come to their death by alcoholism than from any other one cause."

Licence is the state endorsing and fostering a system that broods poverty, suffering, misery and crime. It is revenue from the ruins of humanity; and for every dollar the state receives for revenue, it must pay \$10 to repair the ruins.

The Rev. R. R. Meredith, the well-known Boston preacher, thoroughly enjoys a good cigar, and does not care who knows it. But there is, he says, "a great difference between the use of vile, drugged cigarettes by growing boys and the indulgence of a cigar by a full-grown man." And yet, are not the boys in Mr. Meredith's congregation apt to use cigarettes and point to his example in justification? It is human nature for them to do so.—N. Y. Tribune.

LUTHERAN STATISTICS.

The Lutheran Year Book for 1886 is published with statistics and other useful information.

On page 8 he says: "The Lutheran church in the United States and Canada at the close of the year 1885 embraced 57 synods, 3,717 ministers, congregations, and 893,202 communicants."

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The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 20, 1886.

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

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

"Not what we wish, but what we want, O, let thy grace supply; The good unasked, in mercy grant; The ill, though asked, deny."

WE begin this week a series of papers by Mrs. Lizzie Nelson Fryer, account of a trip into North China, which will run through several numbers.

In the item of news from Milton, Wisconsin, concerning the Milton College endowments, published in the RECORDER of May 6th, the correspondent gave C. H. Greenman, Minn., credit for \$500.

THE following anecdote from the Central Baptist will bear repeating:

A good story is told of a certain Presbyterian professor in a college who was also a minister, who labored hard in the pulpit to prove that "baptizo" meant to pour, not to plunge.

BROTHER J. W. MORTON, of Chicago, writing of the mission in that city, says: "I have been thinking that the Light of Home would be a good paper for us to use here as a means of introducing our principles among strangers."

THE absorbing topic in English politics is the Home Rule Bill for Ireland, proposed by Mr. Gladstone. The bill, as its popular name naturally suggests, proposes a local parliament for Irish affairs, at Dublin, keeping Ireland as a province of Great Britain.

larly from the county of Ulster, and is, in substance, that the majority of the Irish people are Catholics, and Irish rule in Ireland means, therefore, Catholic rule; and the Protestant Irish prefer the present English rule to the prospective domination and intolerance of Roman Catholicism.

In these days of strikes and labor demonstrations, it may be worth while to stop and inquire into some of the causes of the "hard times" which make laborers feel so keenly any cessation of the industries by which they obtain their daily subsistence.

It will be seen by the resolution of the Board of the Tract Society, published in another column, that that body has felt constrained to suspend the publication of the Light of Home at the close of the volume for the want of funds to continue it.

soon as inaugurated because they are constantly calling for means to carry them on, and do not bring immediately the results we wish to see.

AMERICAN SCHOLARSHIP HONORED.

It has not been many years since it was thought that scholarship in almost every department of science or literature was the exclusive product of the old world.

The Victoria Institute, or Philosophical Society of Great Britain, whose object is the reconciliation of science and religion, has invited the Rev. S. D. Peet, editor of the American Antiquarian, to prepare a paper on the subject implied in the object of the Society.

Writing of this subject, Mr. Peet says: "I should be glad to have it understood that there are archaeologists and geologists in this country who are defending the Scriptures, and yet are following scientific lines of study with as much liberty and thoroughness and honesty and success as those who have set themselves to oppose the Scripture views."

Communications.

WASHINGTON LETTER.

WASHINGTON, D. C., May 14, 1886. The present session of Congress is far advanced and thousands of measures have been presented that cannot have a chance of being passed or even considered.

their seats and leave the orators to talk in an empty hall.

Speaking of bills reminds me that up to this date 8,740 measures, besides 171 resolutions have been introduced in the House of Representatives alone this session.

The bills already introduced exceed by several hundred the whole number presented during both sessions of the last Congress.

After a bill is introduced it is read by title at the clerk's desk. It then has numerous hieroglyphics put in blue pencil upon its back to show where it is to be consigned.

A bill that has never been in Congress before and is fresh and new, has generally come in the pocket of a member as fresh and new as itself, or has been written by some insinuating person outside, and introduced by request.

OUR SABBATH VISITOR.

Table with 2 columns: Name of church/school and amount received. Total: \$868 75.

NOTICE.

Both the delegate of the Western Association to Sister Associations and his alternate being unable to attend to the duties of their appointment, the Executive Committee has appointed Eld. J. E. N. Backus to attend the South-Eastern, Eastern and Central Associations, soon to assemble.

LIGHT OF HOME.

THE following action was taken at the last meeting of the Board of the American Sabbath Tract Society, May 9, 1886.

WHEREAS the Light of Home was originally started by direction of the Society, at the session of 1884, and was commended and adopted by the session at Alfred Centre, in 1885, with pledge of support, and WHEREAS the promised support has not been received, and the heart of the denomination does not seem to be in this portion of our work; and WHEREAS a considerable indebtedness has accrued in consequence of the publication of the Light of Home; therefore,

RESOLUTIONS.

WHEREAS, we have sustained a great loss by the death of our beloved sister, Sarah S. Babcock; therefore, Resolved, That this society has sustained an irreparable loss, and the Sabbath-school an efficient teacher.

Resolved, That we extend to the bereaved family of our deceased sister our sincere sympathy, and that we commend them for consolation to him who orders all things for the best.

Resolved, That this testimonial of our sympathy and sorrow be forwarded to the family of our departed sister.

"Life is a span, a fleeting hour, How soon the vapor flies; Man is a tender, transient flower, That e'en while blooming dies."

Hope looks beyond the bounds of time When what we now deplore Shall rise in full, immortal prime And bloom to fade no more."

SUBAN M. HURLEY, ALMA E. BOND, ROEWA M. BABCOCK.

Home News.

New York.

VERONA. The Second Church Sabbath-school has elected the following officers for the ensuing year: Horatio S. West, Superintendent; George T. Hunt, Assistant; George Satterlee, Secretary and Treasurer; Eva Witter, Organist; Nellie C. Satterlee, Assistant Organist.

The interest is good, and the officers enter upon the work with commendable zeal.

The Sabbath-school of the First Verona Church elected Mrs. Flora Palmiter, Superintendent; J. F. Stilson, Assistant Superintendent; Mrs. Ada C. Perry, Secretary; C. M. Green, Treasurer; Zilla Warner, Organist; Nora K. Perry, Assistant; Henry Warner, Librarian.

New Jersey.

NEW MARKET. It was our privilege to speak to the New York City Church last Sabbath May 1st. We enjoyed the service very much. It seems to us that what is needed there is one of the strongest and best men we have, to build up that interest.

In our own church, we are in the midst of much needed repairs upon our church edifice. We are praying for spiritual strength to come to us from the June meetings. Arrangements are being perfected for reduced fares on the Lehigh Valley railroad to all delegates coming from South Jersey and through New York City. Further announcement will be made.

Wisconsin.

ALBION.

Sabbath-day, April 24th, was a happy day for Albion. Fourteen willing converts followed their Lord in the ordinance of baptism, thus testifying to the large audience that gathered along the banks of the little Jordan their death to sin and resurrection to a new life.

Our evening meetings, of which there are three each week, including the "Young People's Society of Christian Endeavor," still continue with much less abatement in either interest or attendance than we had anticipated would occur when the busy season should set in.

Our Sabbath-school is in the most promising condition that it has been for years. Our efficient superintendent, Bro. E. B. Thomas, ably assisted by his co-workers, is awakening a new interest in Sabbath-school work. Quite a number of accessions to the weekly attendance have been made since the beginning of the year.

times" which have affected somewhat, the year would have been the most prosperous for a period. We regard ourselves very fortunate in retaining the services of so efficient teachers; not simply because of their skill in school work, which it would be an overestimate, but for the additional religious influence they have brought to our church and society.

MILTON.

Though we recently appear in our columns, several items seem to be in the interest of a fuller acquaintance with each other's lives, which the Editor is intended to foster.

Sunday evening, May 2d, the school held its annual meeting, and literary items were presented by the Excel Band. Of these, the most interesting was given by Miss M. F. Bailey, "The Mission Ship—ships we have bought by the Sabbath-school worthy of special mention."

After the literary program of the officers were made known, and were elected. Pres. W. C. V. was elected Superintendent. The Excel Band has formed a band for the very young of the Sabbath-school, in which they are adapted to them and called upon them in Christian life, giving them pursued.

Wednesday evening, May 5th, the Rev. Mr. Williams, for ten years a member of Representatives from the State, lectured in the chapel on the "Congress." The lecture was interesting and instructive. It was a very high compliment for his presence in the White House.

May 6th, our sister village of Milton Junction, sent forth the first issue of the Milton Junction News, an attractive paper, which announces the start.

The riots in Milwaukee, of special interest to us, from the fact that some of our members were present at the riot which was called out. It is to be hoped that they did not suffer any injury. It is said that the rioters are practicing "When Johnny comes marching home."

Brother C. Eugene Grandgan Park, known to many of our members, has been offered, and has accepted of first assistant to Dr. H. H. the Professorship of Oriental Languages at Yale College and transfers there at the beginning of the year. The position is of great importance, and it is proved that there are places where Baptist young men if they are themselves indispensable. gain as honored stations don't mean all of us—as the Jews, have gained for themselves.

Lawn tennis and base ball are being pushed with great enthusiasm. As a disinterested tennis seems safer to us.

Dr. Geo. W. Post is building a new house on Albion street. The building was promised, has not begun, account of hard times, as it was intended to build this year.

MAY 9, 1886.

MINNECOTA.

DODGE CENT.

Pursuant to a vote of this Elds. A. G. Crofoot and C. in council with the pastor and others, for the examination of brethren E. S. Ellis and to the office of deacon of council met at the church April 23d. After devoting Crofoot was appointed to the examination, which was held on Sabbath morning. Eld. Sindall was the examination, which was held on Sabbath morning. Eld. Crofoot preached.

On Sabbath morning Eld. the ordination sermon, and qualifications and duties of the office of the deacon, and the consecrating of the pastor; the charge given was given by Eld. hand of fellowship and by the pastor. Eld. Crofoot preached.

LIGHT OF HOME.

Following action was taken at the meeting of the Board of the American Tract Society, May 9, 1886.

RESOLUTIONS.

As the Light of Home was originally started in the year 1854, at the session of 1884, and recommended and adopted by the session at 1885, with pledge of support, and as the promised support has not been rendered in this portion of our work; and as a considerable indebtedness has accrued in consequence of the publication of the Light of Home.

times" which have affected the attendance somewhat, the year would have been one of the most prosperous for a period of years.

MILTON.

Though we recently appeared in your columns, several items seem worth mentioning in the interest of a fuller acquaintance with each other's lives, which the "Home News" is intended to foster.

Sunday evening, May 2d, the Sabbath-school held its annual meeting, at which music and literary items were presented by the Excel Band.

After the literary programme, the reports of the officers were made and new officers were elected. Pres. W. C. Whitford was re-elected Superintendent.

The Excel Band has formed a subordinate band for the very young members of the Sabbath-school, in which work especially adapted to them and calculated to train them in Christian life, giving, etc., is to be pursued.

Wednesday evening, May 5th, Hon. C. G. Williams, for ten years a member of the House of Representatives from this district, lectured in the chapel on the "Ins and Outs of Congress."

May 6th, our sister village, Milton Junction, sent forth the first number of the Milton Junction News, an attractive and neat paper, which announces that it has come to stay.

The riots in Milwaukee, recently, were of special interest to us, from the fact that two of our members were present in the first regiment which was called out to quell the riot.

Brother C. Eugene Crandall, now of Morgan Park, known to many of our people, has been offered, and has accepted, the position of first assistant to Dr. Harper, who takes the Professorship of Oriental Languages in Yale College and transfers his Hebrew work there at the beginning of the next school year.

Lawn tennis and base ball are contestants for the favor of students this term. Both are being pushed with great energy and enthusiasm.

Dr. Geo. W. Post is building him a house on Albion street. The building boom which was promised has not begun yet; probably on account of hard times, as a number of people were intending to build this summer.

MAY 9, 1886.

MINNESOTA.

DODGE CENTRE.

Pursuant to a vote of this church inviting Elds. A. G. Crofoot and C. J. Sindall to sit in council with the pastor of this church and others, for the examination and ordination of brethren E. S. Ellis and A. A. Whitford to the office of deacon of this church, the council met at the church on Sixth-day, April 23d.

On Sabbath morning Eld. Crofoot preached the ordination sermon, setting forth the qualifications and duties of deacons. At the close of the sermon the candidates came forward, and the consecrating prayer was offered by the pastor; the charge to the deacons was given by Eld. Crofoot, and the hand of fellowship and charge to the church by the pastor.

Eld. Crofoot preached two other interest-

ing sermons while here. The occasion was one of pleasure and profit to all.

H. B. L.

Condensed News.

Domestic.

Secretary Manning continues to improve slowly. He drives out every fair day with Mrs. Manning.

Terrific storms of wind, hail and rain visited portions of Missouri, Illinois and Ohio on successive days last week, doing immense damage to property, and causing the loss of many lives.

Labor troubles have continued without much change to date. Some troubles have been settled and others have broken out.

The Ohio senate and assembly has re-enacted the Scott liquor tax law, which provides for a tax of \$100 and \$300 straight. It has the lien clause and Sunday closing feature in its provisions.

It is said on good authority that the Rev. Dr. Phillips Brooks, of Boston, will decline the appointment of assistant bishop of the diocese of Pennsylvania, which was tendered him by the Protestant Episcopal convention.

The twenty-first annual meeting of the National Temperance Society was held in New York, May 11th. The annual report showed an increase in popularity. The total receipts from publications for the year amounted to \$52,953.

Reports received from all parts of Northumberland, Columbia and Lycoming counties, Pa., show that the spring crops are in excellent condition. The trees, with the exception of the peach, will bear the largest fruitage of many years.

Mineral Point, Mo., was visited by a most terrific hail storm, May 11th. There was no serious damage done at that place, but it is feared that the country immediately south suffered severely. Hailstones measuring eleven inches in circumference were picked up. A colt was killed by one of those masses of ice.

Governor Swineford, of Alaska, delivered an address before the House committee on territories, May 12th, on the resources, climate and laws of Alaska.

Severe storms were reported from Spain and England last week.

Thirty times the amount of the new French loan was subscribed in one day.

A royal decree has been promulgated at Madrid, authorizing the issue of a Cuban loan of £24,800,000 at six per cent.

The Freeman's Journal says that Sir Frederick Roberts, commander of the Indian army, will be recalled from India to take the chief command of the army in Ireland.

The threatening attitude of the Ulster loyalists is beginning to disturb the government. It is stated that many families are preparing to quit the province.

A petition 371 yards long, and signed by 30,000 women of Ulster has been handed in the home office. It is addressed to the Queen, and beseeches her to withhold the assent of the crown from any home rule bill which may be passed.

In window shades we have the most beautiful and varied assortment to be found. In Draperies we have the new choice things, also Nottingham, Madras and Turkoman curtains, poles, chains, etc.

A BEAUTIFUL PASSAGE.

I cannot believe that earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity to float at moments upon its waves, and then sink into nothingness; else why is it that the glorious aspirations which leap like angels from the temples of our hearts are forever wandering about unsatisfied?

In Bloomfield township, Logan county, Ohio, May 6, 1886, MARY ANN L., daughter of J. A. and N. E. Babcock, aged 19 years, 7 months and 26 days. Mary was from a child, religiously inclined.

In Hebron, Pa., April 8, 1886, of an internal tumor, ZEPHORA E. F. RANDOLPH, in the 42d year of her age. For several years she had been in poor health, but was confined to the house only about three months.

In Stokes township, Logan county, Ohio, May 6, 1886, MARY ANN L., daughter of J. A. and N. E. Babcock, aged 19 years, 7 months and 26 days. Mary was from a child, religiously inclined.

LARGEST line of all kinds of domestic cotton goods, and lowest prices ever made, at J. HARRIS, Hornellsville.

ELEGANT assortment white, colored and fancy embroideries, dress robes. Also materials in piece with Hamburg to match, at J. HARRIS, Hornellsville.

It is useless to teach a soft religion. It is trifling with reason as well as with revelation to assume that anything less than deliverance from the love of sin and from the guilt of it can be an adequate round of spiritual peace.

IRVING SAUNDERS expects to be at his Friendship Studio from May 25th to May 31st inclusive.

Specialties in Gloves.

Just opened: Ladies' Black Silk Jersey Glove at 25c. per pair; fine quality hosiery made Jersey 25c.; undressed kid Mousquetaire, in popular shades, at 58c.; excellent quality button kid glove at 77c.

We have just placed on sale our surplus stock of Ladies' and Misses' Jerseys, in all qualities, colors, black and combination colors.

At Adams Centre, N. Y., May 11, 1886, by Rev. A. B. Prentice, ALICE J. UTTER, of Hounsfield, and ELLA G. PATRICK, of Limerick.

At Adams Centre, N. Y., May 11, 1886, by Rev. A. B. Prentice, LEWIS A. GREENE, of Brownville, and ELLA M. GREENE, of Adams Centre.

In Hopkinton, R. I., May 9, 1886, by Rev. L. F. Randolph, Mr. DAVID T. KENYON and Miss LEBBIE BILLSON, all of Richmond.

At Chicago, Ill., May 6, 1886, by Rev. J. W. Morton, Mr. GEORGE REYNOLDS and Miss LENA SCHORI, both of Chicago.

DIED.

Mrs. HARRIET STILLMAN JAMES was born in DeRuyter, N. Y., Sept. 12, 1828, and died in Little Genesee, May 12, 1886. When about twelve years of age, upon the breaking up of her father's family, occasioned by the death of her mother, she found a home in the family of her uncle, Pardon Cottrell, in Almond, Allegany county, where she remained several years.

In the town of Hounsfield, N. Y., May 11, 1886, Mrs. LUCY BRUNDTGE, aged 74 years, 8 months and 7 days. The deceased was a daughter of Ethan Green, one of the two Seventh-day Baptists who first settled in Northern New York.

In Watson, N. Y., May 5, 1886, of pneumonia and heart affection, ELIZA ANN, wife of Daniel Davis, aged 62 years and 10 months. Sister Davis was the daughter of Gardner Eldred, of Watson, but formerly of Petersburg, N. Y.

In Hebron, Pa., April 8, 1886, of an internal tumor, ZEPHORA E. F. RANDOLPH, in the 42d year of her age. For several years she had been in poor health, but was confined to the house only about three months.

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Books and Magazines. An interesting magazine of floriculture and domestic arts is the Ladies' Floral Cabinet, the May number of which is before us, as bright and pleasant as the month whose name it bears.

No such line of carpets as ours has ever before been shown in this section; largest and cleanest line, best patterns, and most advantageous prices.

THE following is the programme for the Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin, which is to convene with the church at Utica, on Sixth-day, May 28th, at 10 A. M.:

Exegesis of Matt. 18: 41, 42. W. F. Place. Do the Scriptures admit of a second probation? J. W. Morton.

What is the New Testament idea of justification? N. Warden. Which are preferable, long or short pastorates, and is the annual balloting for the pastor advisable? E. M. Dunn.

What is the work of the Holy Spirit in connection with man's salvation? E. Ronayne. Is it right for a minister of the gospel to accept money for his salary that is obtained by questionable means? S. H. Babcock, Secretary.

THE next Quarterly meeting of the churches of Southern Wisconsin will occur with the Utica Church, commencing Sixth-day evening, May 28, 1886.

Sabbath morning, at 10 o'clock, preaching by Rev. N. Warden, to be followed by the communion administered by Rev. J. C. Rogers and Rev. J. T. Davis.

Evening after the Sabbath, conference-meeting led by Rev. E. M. Dunn. First-day morning, at 10.30 o'clock, preaching by Rev. J. W. Morton.

THE next semi-annual meeting of Seventh-day Baptist churches of Minnesota will convene with the church at New Auburn, on Sixth-day before the second Sabbath in June, 1886.

By notifying J. H. Crosby, New Auburn, of the time of their arrival, visiting brethren attending by rail will be conveyed from Sumpter, the nearest station on the Hastings and Dakota division of the St. Paul and Milwaukee railroad.

THE Seventh day Baptist Eastern Association will hold its next session with the church at New Market, N. J., beginning June 3, 1886. The following programme has been prepared:

10.30. Praise service, conducted by Abel S. Titsworth. 11.00. Introductory Sermon, Joshua Clarke. Appointment of Standing Committees.

2.00. Devotional exercises. 2.30. Letters from churches. Reports of delegates to sister Associations. 4.00. Miscellaneous business. 4.30. Adjournment.

7.30. Praise service, conducted by J. G. Bardick. 8.00. Sermon, Delegate.

9.30. Devotional exercises. 10.00. Reports of Committees. Miscellaneous business. 10.30. Presentation of the interests of the Woman's Executive Board of the General Conference, by Mrs. O. U. Whitford.

2.00. Devotional exercises. 2.30. Education Society's hour. 3.00. Tract Society's hour, conducted by A. H. Lewis. 4.00. Miscellaneous business.

7.30. Praise service, conducted by D. E. Titsworth. 8.00. Prayer and Conference meeting, conducted by T. L. Gardiner.

3.00. Sabbath-school exercises, conducted by C. T. Rogers, Superintendent of New Market school. 8.00. Praise service. 8.15. Sermon, Delegate.

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Persons intending to attend the approaching session of the Eastern Association are requested to send their names at an early day, to Rev. J. G. Bardick, New Market, N. J., that they may be assigned to places for entertainment.

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The South-Eastern Association will meet with the Middle Island Church on Fifth-day, May 27, 1886, at 10 A. M. The following programme has been prepared by the Executive Committee, subject to amendment and approval:

Report of the Executive Committee. L. R. Swinney. Report of the churches. Letters from the churches. Communications from corresponding bodies. Miscellaneous communications. Appointment of Standing Committees.

Report of Annual and Special Committees. Report of Committee on Resolutions. Sixth-day—Morning.

Report of the Standing Committees. Essays: "Bible instruction in the family." Elsie B. Bond. "How can we best glorify God with the means he has placed in our hands." Levi B. Davis, Jr.

Unfinished business. Bible-institute work. Evening. Religious services. Sabbath morning.

10 o'clock. Bible-school. 11 o'clock. Sermon by delegate from the Central Association, communion conducted by James B. Davis.

2.30 o'clock. Sermon by delegate from the Eastern Association, followed by conference, meeting conducted by S. D. Davis.

11 o'clock. Sermon by delegate from the Western Association. Unfinished business. 8 o'clock. Sermon by delegate from North-western Association.

MINUTES WANTED.—The Western Association, at its last anniversary, instructed its clerk to obtain, if possible, a complete file of the records of the Association from its organization to the present time.

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.

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.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M.

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid.

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 Centre, N. Y.

PARASOLS. New shipment Parasols just at hand, at J. HARRIS, Hornellsville.

STATE OF NEW YORK, ALLEGANY COUNTY, ss. CLERK'S OFFICE. Notice is hereby given that on Wednesday, May 26, 1886, at 10 o'clock A. M., a panel of Grand and Trial Jurors will be drawn at this office to serve at a Circuit Court and Court of Oyer and Terminer to be held at the Court House in the village of Belmont in and for the County of Allegany.

VILLAGE LOTS—I will sell Village Lots for from \$15 to \$25 each. Also, 100 acres, near town, for \$25 per acre. Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one half cash. North Lomp, Valley Co., Nebraska. J. A. GREEN.

New York Medical College and Hospital for Women. No. 212 West 54th Street, New York City. The regular Winter Session (twenty-second year) will commence October 9, 1886, and continue twenty-four weeks.

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after all perished under masses with which it could not deal. All heathen and heathen-like times the ruin was begun the moment the sun began to multiply beyond the point they served as mere producers for the glass.

Popular Science.

THE TRANSFER of matter from one substance to another through the agency of gas atoms, set into active motion by heat, is a phenomenon first brought to notice by the blackening of the globes of incandescent electric lamps, and lately experimented upon by M. Blondlot.

Prof. Crooks has demonstrated that in very low tensions, as in a vacuum of four millionths of an atmosphere, the path of the atoms is greatly lengthened, and that their reactions when set into violent motion by heat developed visible motion in what is known as "Crooks' Mill."

BIBLE STUDY.

congregations do not like a regular and systematic and thorough Biblical exposition. They like to be surprised as so many children by the novelty of the text. They do not bend themselves strongly and lovingly to the study of the Book, saying, Let us have the Bible, nothing but Bible, for the Word of the Lord alone endureth forever.

THE possibility of photographing in the dark has been shown by Abney, an English experimenter. He has succeeded in preparing plates which are sensitive to the rays lying beyond the red end of the spectrum—the dark heat rays—and with such plates used with a rock salt lens it should be possible to photograph bodies having a high temperature, although that temperature may be far below that necessary to render them self-luminous.

IT SEEMS that Mr. Edison does not believe that even electricity is the ultima Thule of scientific discovery. Hear him: "For some years I have been at work looking for a new force, traces of which I have often observed in my study of electrical and other action—a force which is constantly present in many forms and places, but has never been measured, named, or brought under control."

HINTS FOR HOUSE CLEANING.—Rub the nickel stove trimmings and plated handles and hinges of doors with kerosene and whitening, and polish with a dry cloth. Ten cents' worth of oxalic acid, dissolved in a pint of hot water, will remove paint spots from the windows.

A CHEAP CONCRETE.—A kind of concrete made without cement is said to be coming into favor with Parisian architects. It is composed of 8 parts of sand, gravel and pebbles, 1 part of burnt and powdered common earth, 1 part of pulverized clinkers and cinders, and 1 1/2 parts of unslacked hydraulic lime.

TRUE SYMPATHY.

If you have a friend worth loving, Love him—yes, and let him know That you love him, ere life's evening Tinge his brow with sunset gold.

where. Doubtless a further economy could be realized by employing simple machinery for mixing the materials in both the dry and wet stages.—Scientific American.

THE VERDICT ON THE REVISED BIBLE.

Dr. Philip Schaff, in The Independent, expresses the verdict upon the Revised Version of the Bible thus: Overdone, say the people; well done, say the scholars, in regard to the revised New Testament. Underdone, say scholars; well done, say the people, in regard to the revised Old Testament.

TRUE KNOWLEDGE.

There is a great gulf between knowing about God and knowing God. One may know all the Scriptures teach about God, and yet be utterly destitute of that "life" which results from a spiritual perception of his character.

OUR HOMES—WHAT MAKES THEM?

It is not paint on our houses, nor beautiful lawns and surroundings; nor is it fine decorations, furniture, carpets, and table-service.

A home usually begins with a wedding (though we are sorry to say that a wedding does not always mean a home), and a wedding means love and confidence. One person cannot well make a home, though he or she may make a pleasant place to stay in nights, and during leisure hours; neither can two men or two women by themselves make a home.

If there were to be no children, there would have been no marriage; and no two people have the right to wed who are not willing to accept the responsibility of children, except for some other reason than convenience or appearance. Every man is more truly a man for being a father, and every woman more truly a woman for being a mother.

The common opinion is that the church is accountable for the religious training of children. If they do not become Christians it is commonly considered the pastor's fault, because he does not talk enough to them about their souls.

WHEN TO WORK.

Most people allow that early rising is advantageous; but there are, it is to be feared, comparatively few brain-workers who adopt the habit. They allege, and with some reason, that they can work best at night, because the surroundings are quiet and there is freedom from disturbance.

TO MEET A CRYING WANT

We have organized a Special Department and place at YOUR service, all of OUR resources in first quality Ready-Made Clothing, for Men, Youth, Boys and Children.

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THE SABBATH QUESTION ARGUMENTED AND HISTORICALLY. This edition of this work is nearly exhausted; but is being revised by the author, and enlarged, and will be published in three volumes under the general title of.

BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Volume One is now ready. Price, in fine muslin, 90 cents. Paper, 80 cents. Volume Two is in press and will be ready soon.

THOUGHTS SUGGESTED BY THE PERMANENCE OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. H. Brown, Pastor of the Seventh-day Baptist Church at Little Gennessee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

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The Sabbath and its Lord. 38 pp. The True Sabbath Embodied and Observed. 16 pp. The Bible Doctrine of the Weekly Sabbath. 30 pp.

rule, misinterpreting their own sensations. They feel quiet because they are tired; one part seems fit for work because the other is too weary to protest. A recourse to tea, coffee or alcohol helps the mind for a time, but the effect of these stimuli upon the wearied organism is only to increase the penalty that must sooner or later be paid in the form of sleeplessness and other evidences of nervous disturbance.

ABOUT forty years ago one of the most distinguished Senators of the United States rose in his seat and thanked God that we should never have reason to fear invasion from the west, because Providence had protected us on that side by a wall of rocks which no invading army could pass over or demolish.

we have organized a Special Department and place at YOUR service, all of OUR resources in first quality Ready-Made Clothing, for Men, Youth, Boys and Children.

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HISTORY OF CONFERENCE.—REV. JAMES BAILEY has left a few copies of the History of the Seventh-day Baptist General Conference at the Recorder's office for sale, \$2.50.

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