

The Sabbath Recorder.

Dec 1, 1885

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Sabbath Recorder.

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The Sabbath Recorder.

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

A WORD FOR TRUTH.

BY ANNIE L. HOLBERTON.

The pen is resumed with an effort,
That many a day has been still;
When cares for a season are pressing,
The brain cannot rally at will.
And yet, 'tis a grateful endeavor,
Which pleasure we would not forego,
To thus secure one little corner,
Our own humble mite to bestow.

Words cannot express, dear RECORDER,
The blessings these pages impart;
Our lives are made better and brighter,
By precepts that strengthen the heart.
These columns form precious communion
With those armed for truth and the right,
A beacon to banish the darkness
Of souls who are searching for light.

Thank God for the Sabbath he gave us,
For hearts that are loyal to-day,
Undaunted by man's disapproval,
And dare not his word disobey!
We stand as a handful of soldiers
Whose souls neither falter nor fail,
Assured, though by millions outnumbered,
That God and the truth will prevail.

DISESTABLISHMENT.

BY REV. WM. M. JONES.

FOURTH ARTICLE.

Forty one years ago the Anti-State Church Association was formed. This is the society now known as the "Liberation Society"; its full title being, "The Society for the Liberation of Religion from State Patronage and Control." It has been through a long and tedious warfare that the Society has attained its present influence. It commands attention and respect. Still it is far from being in favor with earnest churchmen, as may be seen from the following suggested method of disendowment, issued by the Society:

"1. Fixing some date, on or after which the Church shall cease to be established by law and new appointments to office prohibited.

"2. Dissolution of every ecclesiastical corporation, sole or aggregate.

"3. Abolition of Ecclesiastical Courts and Law.

"4. Exclusion of Spiritual Peers from the House of Lords.

"5. Granting of no faculty or charter which would re-create a privileged ecclesiastical body (as in the Irish case), but simply leaving Episcopalians to organize themselves in whatever way may seem to them best for the management of their affairs.

"6. Personal Compensation of bishops, clergy, patrons, and other individuals who have a special beneficiary interest in the Establishment, but not to any officials or others dispensing Public Patronage.

"7. Release of all such individuals from further obligations, and (this being taken into account) a varying scale of annuities for each—for instance, to aged Incumbents their present net income for life; to those of thirty-five or younger age, one-half their income; to those older than thirty-five a proportionately larger amount; to Curates, gratuities in cases where deemed entitled.

"8. To facilitate commutation of annuities—the issue of bonds for their payment.

"9. The grant of borrowing powers to a commission.

"10. Cathedrals, Abbeys, and other national monuments to be under the control of the Board of Works, and maintained for such uses as Parliament might determine.

"11. Retention for public purposes (or for disposal) of Episcopal Palaces and of Buildings appended to Cathedrals.

"25. Provision for the sale of tithe rent charge to the owners of land on the payment of 2½ years purchase.

"26. The power of levying church-rates, in any form to cease.

"27. There may be no considerable surplus for years to come. . . . The surplus may be devoted to education, to the maintenance of the poor, to effecting great sanitary improvements, to the reduction of the national debt, etc.

"28. The succession to the Crown under the Act of Settlement, the laws relating to Sunday observance [the italics are mine] the appointment of army and gael chaplains, etc., need not be imported into the discussion."

The Sunday laws are fast becoming a dead

letter in this country, and it is very improbable that Disestablishment will have any effect in resurrecting them into life. It will be of interest to our brethren to know that our Brother Elwall, member at Mill Yard, early in the last century, was one of the first in modern times to take the field in behalf of Disestablishment, there is before me a tract of forty-one pages written by him, entitled, "The True and Sure Way to Remove Hirelings out of the Church," London, 1728, in which at the outset he says: "as Christ has declared that *his kingdom is not of this world*, so there never ought to be any worldly force to bring men into it, nor any forced maintenance to support it. All must be free, and not forced. We read of Christ's *whipping the buyers and sellers out*; but never in. All Christ's followers must be volunteers,—he calls, and they follow." May the Church-State yoke soon be broken.

Dec. 15, 1885.

A NEW ASSOCIATION PROPOSED.

To the Seventh-day Baptist Churches west of the Mississippi river.

Dear Brethren,—In the SABBATH RECORDER of Nov. 12, 1885, among the minutes of the South-Western Yearly Meeting, you will find the following:

"WHEREAS our Churches situated West of the Mississippi River are so far from the places where the sessions of the North-Western Association are usually held that the members of these churches are practically deprived of the privileges and benefits of these sessions, therefore,

Resolved, That it is the sense of this meeting that these churches should take steps to organize a new association."

The record also shows that this resolution was discussed at some length before adoption and that "A committee to further the work proposed in the first resolution was appointed as follows: Elders S. R. Wheeler, D. K. Davis, G. J. Crandall."

In the discussion of this resolution the number of churches and their membership, the financial strength, and the advantages of this movement should be carefully considered.

THE NUMBER OF CHURCHES AND THEIR MEMBERSHIP.

The printed minutes of the last session of the North-Western Association (June, 1885) show reports from 14 churches west of the Mississippi river with a total membership of 780 and a resident membership 686. Seven of these churches are small, having a resident membership of 99. The other seven contain a resident membership of 587. There are also 6 other churches mentioned in the Minutes which did not report this year. Probably every one of the seven larger churches have facilities for, and would gladly welcome, a session of the Association.

FINANCIAL.

The cost of a delegate to the Sister Associations must be reckoned at \$100, and the cost of printing Minutes and other incidental expenses must be reckoned at \$20, making a total yearly expense of \$120. This is making allowance for a delegate every year. If a delegate were sent only once in two years the expense would be decreased in proportion. Restricting ourselves to the 14 churches reporting and to 686 resident members, to raise the \$120 would require a tax of about 17½ cents to the member—\$17 50 to a church of one hundred members. Let it be remembered, however, that the churches in this new association would be freed from all taxation by the North-Western Association, to which they now belong. This is a financial consideration to be particularly noticed; for the present tax by the North-Western Association is more than one-third of the \$120 estimated to bear the expenses of the proposed association. The amount apportioned by the last Association to these 14 churches (see Minutes, page 21) is \$48 45. This is more than one-third of \$120.

THE ADVANTAGE

of having this new organization is the main item in this question.

1. It would cause the delegates from the sister Associations to come west of both the Mississippi and Missouri rivers. This would give our ministering brethren a more definite understanding of these Western churches and of this large and important missionary field. With this increased knowledge there would be an increased interest, and it would be less difficult for these churches to secure

pastors, and less difficult for the Missionary Board to secure laborers for this field.

2. It would give these border churches, some of them made up entirely of recent converts to the Sabbath, and those within their influence, an opportunity to learn us as a people. This is no small consideration. As a denomination we are little known throughout the wide spread regions of the West, South and South-West. This want of knowledge allows all kinds of misrepresentations to have full weight against us, and the truths we seek to advance.

3. It would give the border churches a better acquaintance with one another. The yearly meetings are a great help in the matter; but an association would very much enlarge this knowledge of, and interest in, each other. The yearly meetings now organized would probably not be disturbed by this new move, unless it should be thought best to make two yearly meetings out of what is now known as the South-Western Yearly Meeting.

Dear brethren, as to numbers, we are a small people. Yet we believe we seek to advance those truths which must prevail in order to prevent the religious world from a still farther departure from the plain teachings of God's holy Word. We thus have a two-fold mission: The salvation of men at home and abroad, and also the work of showing the Christian world the necessity of obeying the Word in all its fullness. To do this most successfully we must make ourselves and the truths we hold known to the utmost of our ability.

Beloved brethren, will not this our mission be the better accomplished by organizing this proposed association? This is the question to be considered by each church addressed in this communication.

The practical way to reach this question is this: Let each church decide whether it wishes to become a part of such an association. Let each church give full notice when this question will be considered so that it may be acted upon after mature deliberation. By all means let this question be considered prayerfully, all personal interests being laid aside and simply the glory of God being taken into the account. Let it be further suggested that this action be taken as early as the first of May next—sooner if practicable, but not delayed beyond that date. Then let the action be reported at once to either member of the committee. The members of the committee being at quite a distance from each other, some time will be needed to communicate with each other and prepare a report for the North-Western Association, in June.

S. R. WHEELER, Nortonville, Kan., } Com.
D. K. DAVIS, Humboldt, Neb., }
G. J. CRANDALL, North Loup, Neb., }

LETTER TO YOUNG MEN.

ALFRED CENTRE, N. Y., Jan. 24, 1886.

My dear friends,—I am very strongly moved to write you a letter this morning. Not that I have any new thought to communicate, but simply to recall your attention to what your faithful pastor has so often repeated, "More laborers needed." I am confident that no generation has ever lived with so many advantages for effective usefulness and with so many inviting and promising fields of labor open and waiting to be cultivated. As in the morning of creation, "the Spirit of God moved upon, or was brooding over, the face of the waters," in like manner, I believe, his divine Spirit is brooding over the nations of the earth to-day. Some entire nations have discarded their pagan institutions and are accepting the Christian religion and Christian civilization in all their progressive principles. Other nations and empires, which have walled out and absolutely prohibited free intercourse with Christian nations for centuries, have, during the present century, opened their ports, invited commerce with the most advanced Christian nations of the earth, have permitted Christian educators and Christian missionaries to come and establish all the higher agencies of Christian civilization. The Christian nations themselves have awakened to new apprehensions of some of the fundamental principles of pure religion, and have broken the shackles of millions of slaves in their own midst, and are offering to them equal privileges in the civil and religious rights of free and honorable life.

In our land is another phenomenon, un-

equalled in any other land on earth, or in any of the past ages. I refer to the rapid influx of foreign nationalities. Think of more than half a million, representing many of the nations of the earth, coming into the bosom of our fair land every year, to make for themselves and their children permanent homes. They come so unobtrusively and scatter themselves so widely that we hardly realize what a mighty foreign element we have in our midst already. If the immigrants of each year should compact themselves together they could equal in population a large city, and this, in fifty years, would build fifty large cities in our country, populated entirely by foreigners.

Now I have simply referred to a few of the important recent movements among the peoples of the earth. I will mention some others in my next letter. I am referring to these facts to show you some of the vast harvest fields which God has ripened, and into which he has called you and many others to prepare to enter for the noble work. What you do must be done quickly. Fifty years from now, when your day of active life is over, the spirits of countless millions, now suffering under their burdens of darkness and sin, will have gone from this earth, saved, or lost. You and I will meet them in judgment. Nor need you go far away to find some mission work, there is work here at hand. All these foreign nations in our midst are to be assimilated by education and a pure religion into one great Christian nation. I must close here.

Write me at your earliest convenience.

Very respectfully yours,

T. R. WILLIAMS.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Jan. 20, 1886.

For a second time a pall has been cast upon the gayeties of this not particularly gay season at the Capital. Vice President Hendricks' unexpected death made a break in the round of social entertainments; which was just beginning to be forgotten, and the season bade fair to be a joyous and agreeable one, even if it had not been equal, in point of enthusiastic gayety, to that of the previous administration.

Society in general was shocked at the sudden termination of a brilliant and impetuous leader. Miss Bayard was an unusually bright woman. Her *bon mots* were quoted everywhere. Added to this were charming graces of manner and person which secured for her the wide circle of devoted friends now mourning her departure. She was a tall, fair-haired, blue-eyed blonde; not handsome but with sufficient dash and sprightliness to make her always winsome. Her costumes were marvels of taste and elegance and her fitness for the leadership of society was manifest in every thing she did. She has been known to say that she wished to die suddenly and not be a burden to her family and friends by a lingering illness. The disease that accomplished this wish had been preying upon her for some years and probably her reckless disregard of the usual precautions against over exertion hastened the end. Every one here has heard of her daring horsemanship and narrow escapes from injury, and the tall, willowy figure on horseback, dashing along our suburban drives will not be soon forgotten.

President Cleveland, while averse to large parties, is exceedingly hospitable, and fond of entertaining his friends in a quiet manner. There is scarcely a day that he does not have two or three guests to dinner. Mr. Cleveland makes a delightful host. While dignified, he is affable, and seems desirous to make all feel at their ease. No business appertaining to the Presidential office is ever mentioned, but the topics discussed are similar to those that would be alluded to at any gentleman's table. Mr. Cleveland is well posted in the literature of the day, and seems to take delight in throwing off official anxieties by the perusal of our best authors.

Mr. W. W. Corcoran, the veteran philanthropist and millionaire, is very much disturbed in his mind on account of an intimation from the Commissioners of the District that it will be necessary for him to pay a personal tax on the three hundred thousand dollars in government bonds of the

funds which he has appropriated for the Corcoran Art Gallery. Mr. Corcoran does not think that a fund set apart for public purposes should be subject to taxation, and when it is considered that this money contributes so much to public good, as an aid to art education, most people will be inclined to agree with him.

It is understood that he will also be called upon to pay for the cutting down of the avenue in front of "Louise Home," an institution founded by Mr. Corcoran years ago as an asylum for indigent ladies of respectable birth. As the property was injured, instead of being improved, it seems pretty hard lines in the eyes of the old gentleman, although the \$10,000 assessment is but a drop in the bucket to his vast wealth. The celebration of Mr. Corcoran's 87th birthday took place the other day, and he appeared as hale and hearty and vigorous in his mind as ever. He is an example of a millionaire who has lived long enough to see the results of his beneficence and to enjoy the luxury of being blessed a thousand times by the recipients of his unparalleled private bounties.

General Logan is charmingly domiciled on Columbia Heights, just outside the boundary, overlooking the entire city. The house he occupies is called the "Stone Mansion." It is a large square building of about fifteen rooms, and has quite a history. During the early part of the war it was seized and occupied by the officers of a brigade encamped in the suburbs of Washington, near the estate of Mr. Stone. After the first year it was used as a hospital, and since the war has been rented by the Stone family for Summer boarders, owing to its commanding situation. The owners have, therefore, steadfastly refused to have their property subdivided into building lots, hoping to sell the entire tract for the Presidential Mansion, but as time went on and Congress did not take kindly to providing another mansion for the family of the Executives, they were induced to divide the ground into suitable building tracts. That on which the Stone Mansion stands was offered for \$50,000, and Senator Logan bought it for \$36,000 cash. Mrs. Logan is more and more pleased with the house, and declares that it combines all the advantages of city and country life and, notwithstanding she is somewhat removed from the center of fashion, her friends and admirers are constantly driving out to see her, and she has no cause to complain of loneliness.

A peculiar feature of Washington life is the Carnival on Pennsylvania Avenue, when the first snow of the season appears. Last week our first snow storm came with the polar wave and furnished tolerably good sleighing. Notwithstanding the biting wind, thousands of sleighs appeared upon the streets, and very soon an impromptu carnival took place. Everyone entered into the spirit of it. The young dude and the old dude, the rich and the poor, high and low, swung into line with all sorts of turn-outs, filled with masked merry-makers. No one would imagine there were so many sleighs in the city. The lively stable keeper rejoices on these occasions, for then his harvest begins, four and five dollars an hour being charged for a single sleigh. The festive young masquerade heaves a sigh as he pulls out his last ten dollars and secures a sorry looking nag and painted dry-goods-box where-with to give his girl the rare treat of the season, but he knows he is doing the correct thing, and no aristocrat can sniff at this grotesque vehicle, for everything that can be put on runners when snow comes—even an old clothes basket—can be ridden in by the toniest of the belles without incurring the suspicion of being plebeian.

DOT YOUR I'S AND CROSS YOUR T'S.—What the compositor asks (but at present cannot obtain) is, not that the *n* and *u* be made alike, but that each have its distinctive shape; not that the *t* be made similar to *l*, but that it be crossed, or else formed after the fashion much in vogue, namely, a stroke more or less sloping with a loop in the center on the side farthest from the letter following it; and lastly, that the *i* be dotted, an omission which seems to meet with great favor among authors, though it is very tantalizing to the compositor, since in bad manuscript the undotted *i* may be taken to represent either *e*, *o*, or *r*, or even be supposed to form part of what in reality is the letter *m*. But if the *i*'s were dotted, and the *e*'s crossed, few complaints would emanate from printing offices, or, indeed, ever be heard; so great an aid is the due placing of these letter belongings in the task of deciphering.

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."

AFFAIRS IN ARKANSAS.

Sabbath-keepers in Arkansas have no statute protection from penalties for working on Sunday, since the sitting of the last legislature. We feel, however, that there is protection to be found in the guaranty of religious liberty in the bill of rights contained in the constitution of the State. Organic law, being the highest law in our government must prevail in the end; and I have full confidence that the Supreme Court, when the matter is reached, will set aside the repeal of the late statute, exempting all members of religious societies which observe any other day than Sunday as the Sabbath, from penalties for working upon that day.

The Constitution of the State, Article II, Sec. 24, says:

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences. No man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent: No human authority can in any case or manner, whatsoever control or interfere with the right of conscience, and no preference shall ever be given by law to any religious establishment, denomination, or mode of worship, above any other."

Sec. 25, same article, says:

"Religion, morality, and knowledge being essential to good government, the General Assembly shall enact suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship."

The following points are to be taken, as I believe, to be infringements upon the rights of the Seventh-day Baptists, and Seventh-day Adventists under the constitution of the State.

1st. Our "natural and indefeasible right to worship Almighty God according to our conscience," as acknowledged in that instrument, is denied in the law compelling us to keep Sunday. For our consciences teach us that we should work the first six days of the week at honorable business, for the support of ourselves and our families, as also the support of good government; and that we should keep the seventh day of the week sacred to the Lord by abstaining from all secular labor, that is, upon Saturday.

2d. It compels us, if we abide by the statute, to recognize Sunday ministry as better than Sabbath, or Saturday ministry, against our moral consent. It forces us to observe a religious belief not our own, and to give preference to Sunday rather than Sabbath. That is, it would have us to say, that it is right for the law to compel observance of Sunday, while it is not right for the law to respect those who keep Saturday as the Sabbath.

3d. It is human authority in a forcible and in a particular case interfering with our rights of conscience, and an attempt to control conscience.

4th. It is plainly a preference given to such denominations as observe Sunday, over those which observe Saturday; and also a preference to the mode or manner of religious assemblages on Sunday, over that of assemblages on Saturday.

5th. Under section 25, the General Assembly has not enacted, or rather has taken away, suitable laws to protect Seventh-day Baptists and Seventh-day Adventists in the peaceable enjoyment of their own mode of public worship; but the whole tendency of legislation upon this matter is to deprive us of the privilege of worshipping Almighty God according to the dictates of our own consciences, in the peaceable enjoyment of public worship.

Some may be curious to know how the last legislature came to repeal that statute that formerly exempted all members of religious societies or denominations which observe other days as Sabbath than the first day of the week, or Sunday, from the penalties for working on that day. My investigations lead me to believe most sincerely, that the repeal is only the result of that deadly contest between temperance and good government, and intemperance and lawlessness. The friends of temperance are not always wise or tolerant towards that which has nothing to do with the evil. Yet I cannot now believe that our legislature, as a body, had any design to oppress the Sabbath-keepers of Arkansas, when they repealed the law; but it is more probable that a majority of the Assembly were ignorant of the existence of our people in the State, or that there were any people in the State who keep Saturday, or the seventh day of the week, as the Sabbath. The Jews hold that Saturday is

the Sabbath and ought to be kept holy; but it is a sad fact, and I dislike to say it, they are, with a very few exceptions, practically, in this State at least, no Sabbathists. Everywhere they are found, they do business on the Sabbath on the plea that it is the best day of the week for business and that they cannot afford to lose its advantages for trade. In this their loyalty to mammon is far greater than to Jehovah. But the real ground of repeal seems to have arisen out of the fact that certain Jews engaged in the liquor and drink business claimed to be exempt from penalties for doing business on Sunday because of being members of a religious denomination that observes another day of the week than Sunday as Sabbath, and then boldly did business on Sunday, claiming the protection of the statute made and provided in such case. As the facts showed that the Jews of this State do not as a people, or religious denomination, keep Saturday as the Sabbath, the claim of those who did business presented itself more as a pretext than as a matter of conscience. The reasons for its appearing more as a pretext than a matter of conscience arose from the following circumstances.

Sunday is the day when the masses of the people are idle. Its sacredness as a day to be spent in the worship of God is not acknowledged in the consciences of but comparatively few, and as they are restrained from labor except on public works, railroads and steam-boats, the largest amount of dissipation and general vice is invited. The vicious lay their plans for vice to be carried out upon that day; the gay and thoughtless, unrestrained by the hallowed influence of religion, easily fall in nets set for their souls, and readily spend their money for pleasure to gratify their fleshly desires. While the law has closed the business houses of honest merchants, grocers and tradesmen, who cannot afford to run the risk of paying fines for keeping open shops, the saloonists coolly calculate, and safely, too, that profits of Sunday business, when the idle crowds are seeking some pastime and amusements, will far exceed the profits of any other day of the week, even after paying a fine. These fines they manage to have put at the minimum allowed by law. It is a rule, generally observed in our courts, that where a voluntary plea of guilty is entered by law-breakers, the lowest fine allowed and usual costs attached are assessed, and so these saloonists go on Monday mornings and by voluntary confession secure this benefit of the custom of the courts.

In a great number of cases it is well understood to be a fact that magistrates become *particeps criminis*, by previous arrangements, to this wholesale violation of law. But in the case of the Jews before mentioned, they attempted to evade the force of the penalty of violating the law against Sunday business, by claiming exemption from fines on the ground that they were members of a religious denomination observing another day than Sunday as Sabbath. Other saloonists who claimed no such exemption felt forced by these circumstances to do business on Sunday to retain patronage. It was an incitement to a general violation of law.

The Womens' Christian Temperance Union looked at the matter in this light, and to bridle the evil at any cost, they managed to get a bill into the Senate proposing a repeal of the statute of exemption to Sabbath-keepers; which was supposed to be only for the benefit of the Jews, with a clause to increase the fines for violations of this kind from ten to twenty-five dollars, to twenty-five to one hundred dollars. They plead that as the Jews did not, as a people, practically keep Saturday, it would not be an abridgment of rights to require them to observe Sunday in common with Sundayists, especially as the object was the suppression of the liquor business on Sunday. The bill passed both Houses, and was signed by the Governor, Senator Thornton's desk was handsomely decorated with flowers next morning by the ladies, as a kind of canonization for manipulating the bill.

So I restate my belief that the design of the legislature was not to suppress the conscientious keeping of the Sabbath by those who observe it in a religious manner, but to beard the lion intemperance in his new intrenchment. However, it leaves us, as things now exist, in a situation to be annoyed by civil prosecutions, as though the whole thing was meant for us, and the decision of the Judge of Fayetteville, passed upon the statute law, which was his only prerogative in that court, was in accordance with the law. The remedy is in taking the matter before the Supreme Court to decide the constitutionality of the repeal, or of the prosecutions.

A review of what has followed since action

of the General Assembly is summed up about thus: The whisky men go on about the same in their wholesale violations of the law, either evading, or paying the minimum fines under the former custom, and this extends all over the State, while the few Sabbath-keepers, in only a few places, trying to follow their honest occupations without molesting any one, are forced to endure annoyances and suffer prosecutions from men who would do more to suppress those who religiously differ from them on the Sabbath than they would to destroy the evil of intemperance out of the land.

The Grand Jury of Miller county finished its sittings in December at Texarkana. It took no cognizance of our people's working on Sunday, and the people generally concede that we ought to be protected in our religious belief and practice. There is no doubt that a few evil men would like to see us prosecuted, but the counsels of the better class happily prevail.

J. F. SHAW.

CATHOLIC DECLARATIONS ON THE SABBATH.

A year or so since we attended Confirmation at the Catholic church in Dunlap, where a class of about thirty were being examined by Bishop Spaulding, of Peoria, when a conversation, in substance as follows, took place: Bishop.—What day did Christ rise from the grave? Young lady.—On Sunday. Bishop.—What day is the Sabbath? Young lady.—Sunday. Bishop.—No! Saturday is the Bible Sabbath. The church keeps Sunday to commemorate the resurrection of Christ.

A little later a boy, on the opposite side of the aisle, was answering his questions about the ten commandments. After reciting the fourth commandment (third in their Bible), the Bishop said: Which day is the Sabbath? Boy.—Sunday. Bishop.—No! didn't you hear what I told the girl over here? Saturday is the Bible Sabbath. It is kept by the Jews and Seventh-day Baptists. We keep Sunday to commemorate Christ's resurrection.

I will also add a quotation from a small Catholic book entitled "Plain Talk," about the Protestantism of to-day, from the French of Mgr. Segur, (Boston, Patrick Donahue, 1868,) p. 225: "It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus, the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."

G. M. COTTELL.

Education.

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

THE INTER-COLLEGIATE Y. M. C. A. MOVEMENT.

BY L. D. WISHARD,
College Secretary.

Our readers will find much to interest them in the following report of Secretary Wishard, prepared at the request of many pastors, and presented to them through the press, as an aid to the churches in the observance of the Day of Prayer for Colleges:

In June, 1877, twenty-five students from twenty-one colleges in eleven States, met in Louisville, Ky., at the International Convention of Young Men's Christian Associations, and organized an inter-collegiate department of the Y. M. C. A. The purpose of this movement is the formation of Young Men's Christian Associations in every higher institution, and the union of these Associations for mutual helpfulness, in cultivating the entire field of Christian work among students.

The college delegates at this convention devised a system of inter-collegiate co-operation, and at their request the International Committee secured a College Secretary to prosecute the organization and development of college associations. He began his work in September 1877.

THE FIELD.

The following table indicates the number of young men in the Protestant colleges and higher institutions of the United States, and the extent to which Christian work has been organized in them under the auspices of the Young Men's Christian Association:

No. institutions.	Young men.	Associations.
300 Colleges,	45,000	157
275 Normals,	25,000	18
150 Preparatory Schools,	10,000	27
150 Schools of Science,	12,000	11
150 Medical Colleges,	15,000	2
200 Commercial Colleges,	45,000	—
50 Law Colleges,	8,000	—
1,215	155,000	210

These men will, because of their education, do more for or against Christ than any other class. If they are saved it will be through the influence of the men with whom they are more immediately associated than they ever will be with men after leaving college. While statistics are somewhat difficult to obtain in most of these institutions, it has been clearly ascertained that less than half of the young men in the 300 colleges are professing Christians. It is the testimony of many educators that an exceedingly small per cent of men who leave college unconverted, ever accept Christ. In order to do this vast and critical work, the entire Christian force in our colleges must be so organized and distributed that every Christian student will do definite work for a definite person. This the College Young Men's Christian Association aims to accomplish.

PURPOSE AND PLAN.

This is six-fold:

First. Individual Work. Every new student is approached as soon as he enters college and is warmly invited to associate himself with the Christian men by uniting with the Association. By doing this, he takes a pronounced stand for Christ at the very beginning, and if he is not a Christian he becomes associated with them and finds his college fellowship among them. This individual work is done throughout the college year, not only to lead men into an organization, but to win them for Christ.

Second. The Bible Training Class is an essential part of the work. In this men study the Bible with the definite purpose of learning how to use it in dealing with the unconverted, in removing their objections and leading them to Christ.

Third. Devotional Meetings are held weekly and oftener for, and led by, students.

Fourth. Missionary Meetings are held, in which the condition and needs of the foreign and home field are considered, and men are led to confront the practical question of their responsibility to the salvation of all men, not only as prospective ministers, but as medical missionaries.

Fifth. College neighborhood work in Sunday-schools, prayer-meetings, hospitals, jails, almshouses, etc., is overseen.

Sixth. Inter-Collegiate Co-operation. This is one of the most distinguishing features of the College Association movement, and by it every other department of the work receives valuable stimulus. Correspondence is interchanged by committees appointed for the purpose; publications are circulated; conventions are attended, which invariably impart helpful influences to the colleges; and visits are exchanged, which secure the most practical methods of work to all.

THE WORK OF THE COLLEGE SECRETARY.

His business is to organize the Association in the colleges and develop the organization.

The prosecution of his work for the past eight years has involved:

First. A correspondence of 4,100 written and 7,600 papyrograph letters, in which innumerable questions have been asked and answered concerning every phase of the work. This correspondence has extended to every American college.

Second. Department of Publication. Forty-seven numbers, or 167,300 copies, of the *College Bulletin*, besides 15,000 pamphlets and many circulars relating to the work have been distributed by the International Committee, through its agency.

Third. Conventions. He has attended seventy-nine conventions, including international, national, State, provincial, district, and exclusively students' conferences, in the United States, Canada, England, Scotland and Germany. In these conventions he has met 13,000 students from over 200 colleges, and has by public addresses and individual conversation instructed them in the work. An equal number of students attended as many other conventions, where they have been dealt with by other Secretaries of the International Committee and by State Secretaries.

Fourth. Visitation. He has made 402 visits to 217 different colleges in thirty States and in Canada. This agency is more valuable than any other. By it the College Secretary meets the students face to face, talks with them collectively and individually about their work, helps them to overcome difficulties, opens up new departments of work, and, in a word, seeks to arouse them to a full sense of their Christian duty, and lead them to a whole-hearted consecration to its discharge. Thus far his visits have been mostly devoted to Christians, arousing and setting them to work. He has, however, sought every possible opportunity to impress upon unconverted students the importance of decision for Christ.

RESULTS.

It is impossible to estimate the exact results of such a work. It is also impossible to over-estimate the results.

The College Secretary receives annual reports from every college association, the summary of which affords a pretty correct idea of the progress and condition of the work. The following summary is gleaned from the last report, and indicates the condition of the work in May, 1885.

1. There are 210 college associations, over 185 of which have been organized since the work was inaugurated in June, 1877.

2. The total membership of the Associations exceeds 10,000.

3. All of the associations conduct devotional and business meetings, the majority maintain missionary meetings and meetings for Bible study, and a large number report work done in the college neighborhood.

4. Forty-four have rooms furnished and devoted exclusively to their purpose.

Princeton College Association has a building valued at \$20,000. The Association of Hanover College, Indiana, has one erected at a cost of \$1,000. A \$50,000 building will soon be dedicated in Yale, and the Toronto University Association will enter a new building in a short time.

5. 115 Associations observed the day of prayer for colleges, the last Thursday in January, and 107 the day of prayer for young men, the second Sunday in November.

6. There are about 40,000 students in these colleges, not over 15,000 of whom are professing Christians.

7. Over 1,700 students professed conversion last college year, and nearly 10,000 have professed conversion during the past eight years. Careful inquiry shows that a large percentage of these conversions was a direct result of college association work.

8. 2,370 students in these colleges are reported as candidates for the ministry, 116 of whom have been converted since entering college, 35 of whom were converted last year. 102 of these are reported as having been influenced in their decision for the ministry by the College Association.

9. 187 are reported as intending to be foreign missionaries, several of them medical missionaries. 11 of these have been converted since entering college. 41 are reported as having been influenced in their decisions for the foreign field by the work of the College Association.

The following facts deserve special mention:

First. The formation of the College Young Women's Christian Association, already numbering eighty organizations, and enlisting 2,000 college girls in the same kind of work which the College Young Men's Christian Association does for young men.

Second. The Medical Students' Missionary Conferences, which are held in the leading cities where medical colleges are located. These conferences have been the means of laying before 2,000 medical students the nature and needs of medical foreign missions, and physicians have gone and are going abroad as a result.

Third. The Bible Training Class. There has been such an increasing demand for help in the study of the Word in dealing with the unconverted, that the college secretaries have recently issued a printed outline of Bible study for the training class, which is being widely circulated. Classes of about twelve are being formed in many colleges, and in a number of colleges several such classes are at work. In this way students are being qualified to use the Word of God in convincing their fellows of sin, and of the claims of Christ upon their hearts, to overthrow their excuses and establish them in the truth.

The demands of this work are so great that ten men could be fully occupied in it. One additional secretary, has recently been secured, Mr. C. K. Ober, of the class of '83, in Williams College, and his remarkable adaptability to the work, and very successful beginning, assure greatly increased results.

Through the influence of Mr. Moody, the International Committee has secured a tour of visitation in a number of our leading colleges by Mr. J. E. K. Studd, Class of '83, Cambridge University, England. He was Captain of the University Cricket Eleven, and exerted the great influence his position afforded him in earnest Christian work. His account of the great religious movement in the English and Scotch universities, and the recent departure for China, as missionaries, of a band of Cambridge's best men, and his earnest testimony for Christ, produce a deep impression wherever he goes.

But what are three men among 150,000 students, scattered through all our States? They cannot cover one quarter of the wide, white field. If this ripened grain is not garnered, it will go to ruin. Will the churches pray that more laborers may be speedily sent into this harvest? The college boys feel a peculiar liberty in making this appeal to the churches, for this movement is directly traceable to the Day of Prayer for colleges. Let the faith of the church be rekindled by the fact that ten thousand students have professed Christ during the past eight years, as a result of this work, and may it be increased ten fold, because of the awful fact that during these eight years fully one hundred thousand men have left college unconverted. We must reverse these figures. It ought to be done—it can be done, and it shall be done if the church will pray with increased faith, observing not only one day of prayer, but many, and consecrate a larger part of her treasury to the enlargement of this work.

PRESIDENT A. J. WHITE is not a clergyman; but he does not believe in shutting all religious teaching out of our chartered colleges. Let our young men listen to what he said in his valedictory address to the students of Cornell University:

"I must speak on another question. If I thought this University was simply to strengthen your intellect, I would pray that all these buildings might slide down this hill and into yonder lake. Do not try to be smart, but do everything that comes to your lot in a faithful and satisfactory manner. It is the object of Cornell University to strengthen men, both intellectually and morally. Do not fail to attend the sermons that are given in this chapel. I have spoken feelingly on this point every time that I ever addressed you, and I repeat it again. In no other place in this country is there such a course presented as here. Attend them all. You cannot help but receive an impetus that will help to elevate young manliness and religious character."

world, be equally, yea more, ready to as great sacrifice, even the giving up of various ornaments of gold, by which needed means could probably be more raised than in any other way? And, therefore, if all would sacredly observe scripture rule in regard to outwarding, which is as clearly taught in the Word as is the Decalogue, how would money thus saved swell our treasures, and practical greatly enlarged plans of good. And, beside, having thus placed ourselves as a people on more consistent moral ground, where we could confidently claim the fulfillment of the divine promises, what might we not expect in the efficacy of the work committed to our

While our own views are not as radical as those of Miss Barber, her words are very, not only of respectful, but of serious consideration.

One of our pastors writes:

In response to your request for what we do for the Missionary Society, I will say the matter was referred to the church, was requested to answer, that we are ordered for systematic work in the interest of Tract and Missionary Societies and to all that we can; but just at present do not feel safe in promising any certain result.

Last year I was unable to awaken much interest in the work until near its close, when Sabbath-school voted to take one share of the Shanghai Mission School Fund. It has, however, been a change in sentiment which I trust will manifest itself in work this year.

FROM D. H. DAVIS.

SHANGHAI, Oct. 13, 1885.

You doubtless know, our mail from America has been coming of late by English French steamers. This has caused a deal of confusion, and our letters and goods go around for a few days in Shanghai before we get them. We hope the present situation of things will not last much longer.

Last mail brought us your letter of Aug. 1. We shall be able to fill the Milton Band Scholarship very soon, I think. We have just taken in some, and now eight (really we have taken nine, and one home, as she was not well and very young), it would be as well to give them one each. But I suspect this is not in accordance with their wishes, as you say, "They should give for a scholarship that you are all according to your own judgment."

Second thought on the matter is, that give for a scholarship and not any particular scholar; but the scholar supported by scholarship is to be their scholar, in that they will take special interest, and from that they desire to hear from time to time.

Will, therefore, designate the time of being their scholar as Oct. 1, 1885. The girl to whom we give their scholarship is named Tsv-Voong-Tsung, which is honest, happy, virtuous girl, we hope may have all the good qualities her name expresses. She is certainly a very interesting girl of ten years of age, and we she may become an honest, noble, Christian woman.

Starting the school it has cost a good deal to get the necessary clothing. They all with as little clothing as possible. Mrs. has been getting their winter clothing. They have to have a good supply, there is no fire in their rooms. The have no fires with which to keep themselves warm. They clothe themselves according to the weather. When the clothing provided the current expenses will not be great.

SPECIAL REQUEST TO MISSIONARIES.

The blank quarterly and yearly reports, prepared and sent out by the Corresponding Secretary, provide for a report of the amount of missionary funds raised on the field in the quarter or year; but not for a financial statement for the Treasurer, or a statement of the balance between the missionary and the church. The overlooking of this fact by a church has caused some confusion and inconvenience. It is, therefore, the judgment of the Secretary, with which opinion the Secretary agrees, that no order should be granted for any report, unless, in addition to the financial report made to the Secretary, is also a complete financial report or statement of account, separately prepared by the Treasurer.

Charity for all, with malice toward none, the Treasurer and Secretary join in asking our missionaries to make out reports as suggested above, assuring that it will be for the interest and comfort of all concerned to do so.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, January 28, 1886.

REV. L. A. PLATTS, Editor.
REV. E. P. SAUNDERS, Business Agent.
REV. A. E. MAIN, 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, Ashaway, R. I.
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Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, Agent.

I ask thee for the daily strength,
To none that asked denied.
And a mind to blend with outward life
While keeping at thy side;
Content to fill a little space,
If thou be glorified.

It would be difficult to find a more sensible bit of advice to young men than that suggested by Mr. Merideth at Tremont Temple the other day on the study of the reign of Josiah. Maintain your self-respect. A young man whose consciousness of the rectitude of his own thoughts, aims and conduct makes him respect himself will seldom need to make any special efforts to obtain the respect of others. A self-reproaching conscience is a very disagreeable companion. If my neighbor is not agreeable to me, I can move away from him; but I cannot get away from myself. I know of no fate more to be deplored than to be compelled to endure the continual presence of one whom I cannot respect, and especially if that one is myself.

THERE can be little doubt that the solution of the labor question lies in some system of arbitration. Neither the employer nor the employe can be expected to make the satisfactory adjustment, for the opposite positions which they occupy, and the conflicting interests which they represent disqualify each alike to view the subject from the other's stand-point. A state board of arbitration has been suggested as the remedy for the evils which threaten the country, growing out of this complex question. A wiser suggestion, we think, is that of Governor Robinson, of Massachusetts, that the surrogate of a given district be empowered to appoint a board of arbitration for such cases as may arise within the limits of such district.

THERE is an *argumentum ad hominem* in the following incident, related by Doctor Cuyler, that it will be difficult to answer. If a man is ever honest with himself it is when he stands face to face with his eternal destiny. If a man finds the consolations of the gospel his one great need in his dying hour, why should he not seek those consolations when all his faculties are clear and strong, and when he has something of life to give to God in return. "When the richest American of his day was in his last fatal sickness, a Christian friend proposed to sing for him, and the hymn he named was 'Come ye sinners poor and needy.' 'Yes, sir,' replied the dying millionaire, 'sing that for me, I feel poor and needy.' Yet at that moment the stock markets of the globe were watching and waiting for the death of the man who could shake them with a nod of his head. 'Poor and needy!' How the sand sweeps from under a man's soul in such an hour as that!"

A SISTER from a lone Sabbath keeping family at Webster, West Virginia, writes us a business letter which yet breathes so much of the true spirit of loyalty to Christ and the work he has given us to do, that we venture to make a few extracts from it, hoping to stimulate others to a like zeal. "My father has been a constant subscriber to the RECORDER for nearly 30 years and has taken it most of the time about 40 years. We value it very highly and would not be without it. Times are very hard here and we have had much sickness in our family so that we have had but little money that we can use either to pay for the SABBATH RECORDER or to assist in our benevolent enterprises. I hope the Woman's Executive Board will live and do much to advance our common cause. Hope to do something before long for our benevolent work. We are trying to let our light shine here as Christians. The visit of Eld. S. D. Davis here was well received. If some one of our ministers could come here and hold a series of meetings, I feel certain much good could be done. Pray for us, lone Sabbath-keepers."

The revelations, made by Mr. Stead, of the *Pall Mall Gazette*, and his associates, of the horrors of the social evil in the city of

London continue to attract the attention both of those who are laboring for the destruction of the evil, and of those who seek to hide from the public gaze its enormity. We have no doubt that revelations equally revolting could be made of the same evil in the larger cities of our own country, if only those who have the knowledge of the facts had also the disposition and the courage to make them known. It is perhaps sufficient at present to know that in these cities regular systems of licensing prostitution prevail, that in New York State, and in several other states of our Union young girls over ten years of age have no legal protection against those who would seduce them to vice and ruin, and that to maintain the licensed houses of ill-fame regular systems of procuring inmates are carried on. Too long the virtuous have remained ignorant of these things, or knowing them, have kept silence for very shame. It is gratifying to all who love purity and virtue and who have a touch of charity for the unfortunate victims of this beastly vice, to know that efforts have been begun which can never rest until, at the very least, the weaker sex, and by far the greater sufferer from this evil, shall have the same protection under the law which is now enjoyed by the stronger. Not inappropriately this reform movement has its organic origin under the National Woman's Christian Temperance Union, for the social evil and the drink curse have more elements in common than we are at first aware. The Superintendent of this branch of the Union's work is Miss Frances E. Willard, the president of the Union, and she is ably seconded by Mrs. E. E. Kellogg, of Battle Creek, Mich., formerly of Alfred. A monthly publication known as the *Philanthropist*, is devoted to this noble work. It is ably edited and numbers among its contributors philanthropists, physicians and clergymen among whom is our brother, Dr. A. H. Lewis, of Plainfield, N. J. The irreproachable character, the purity of life and the eminent ability of those who have courageously undertaken this work are good omens of its ultimate success, for which all true Christian hearts must ever pray.

INCENTIVES TO CHRISTIAN WORK.

The quality of any work depends almost entirely upon the incentives which move the workman, or the inspirations he feels in his work. The work of the Christian is no exception to this rule. Conversely, a clear view of the incentives will sometimes lead to more and better work. Let us, then, note some of the incentives to Christian work applicable to us and our time:

1. First of all is to be mentioned a clear conception of what the Lord Jesus has done for the saved soul. This is the first great incentive in all Christian activity, in all ages of the world. The strength and clearness of this conception rests upon the question of our individual needs, and the cost at which these needs have been supplied. The man who calls himself a Christian, who yet never had any deep sense of his own needs as a lost sinner and who, consequently, fails to see any very vital and necessary connection between his salvation and the blood of the divine Saviour, is destitute of the first, most fundamental incentive to all truly Christian work. The first element of Christian work is thus vitally connected with right doctrinal conceptions of sin and the atonement. When we have learned, out of our deepest experience, to sing that most Scriptural hymn, "I need thee, oh, I need thee," then may we appreciate the need of our fellowmen, calling to us for sympathy and aid; and when, out of the fuller and divinely blessed experience, we have found our own needs more than met in the love of Jesus, then have we something worth bringing men to. In this two-fold experience we find our highest incentives to Christian work.

2. A second incentive to Christian work is found in open and inviting fields of work. It may be the duty of the Christian to sow beside all waters, and not be over anxious about the harvest; it may be his duty to labor whether he sees any prospect of immediate harvest, or whether he lives to see any fruit of his toil; but it is difficult to find much inspiration in such work. On the other hand, when those whom we would bring to Christ, and whom we would lead in paths of truth and obedience, seem not only ready to accept the truth, but anxious to find it, there is an incentive to labor which nerves hand and heart for valiant toil; there is an inspiration which lifts one above the point of weariness and discouragement. It may not be said that such an attitude of receptivity awaits all Christian endeavor to-day, but there is, even here, abundant incentive to earnest Christian endeavor. It is a time

when men are thinking much, some under one impulse, and some another, but all more or less anxious to know the truth respecting the religion of Jesus. Almost any state of thought or inquiry is preferable to that of stagnation or total indifference. But a time of thought and inquiry is a time demanding the most earnest effort and the most consistent living on the part of a Christian public. The demand is for men who have deep religious convictions, whose faith has taken hold upon divine verities, and brings to perfection the fruits of godliness. These principles are as applicable to our life, as a Christian people, as they are to individual effort. It is safe to say that there never was a time of more earnest inquiry respecting the true doctrine of the Sabbath and its relations to the Christian life than at the present time. This fact should furnish us a strong incentive to every endeavor to place before the reading, thinking public, the truth on this subject, and to supplement this promulgation of the truth with such pure, Christian lives as will attest the excellence of the doctrines we teach.

3. A third incentive to earnest Christian work is found in the fact that our time of labor is necessarily brief. Some of us who have not yet ceased to call ourselves young men, have lived long enough to observe the entire course of one of our number, from its beginning, through a period of much labor and usefulness, to what seems to be the end of a public ministry. How swiftly have the years, since we were school-boys, passed away! Some of us may hope for other years of active public labor, but they too are on the wing. It is a solemn thought that, so far as human agency is concerned, the salvation of one generation of men depends upon the efforts of the same generation of Christian workers. If the heathen in other lands and the unsaved in our own land of the present generation are saved at all, in so far as that salvation is by the instrumentality of Christian endeavor, it must be by the Christian people of the present generation. When our day of labor shall have passed, their day of grace will have passed also. They will not tarry to receive instruction, and to be brought to Jesus by those who come after us in the fields of Christian endeavor. They will go with us to the final account, and the final reward. May God help us to be true to them, to ourselves and to him. Let us not lose sight of our individual responsibilities and relations to this subject, by these generalities. While our generation, as such, may fill out its full measure of years and of labor, our opportunities, as individuals, may be terminated in a day, a week, or a year. To each of us the words of Jesus to Judas should come with solemn suggestiveness, "What thou doest, do quickly." Our day of labor may soon be over; or those whom it may be ours to influence for truth and righteousness, by our diligence, may pass from our reach if we loiter by the way; or both alike may end in a day.

These, then, are some of the incentives to earnest Christian endeavor. We have been saved with a mighty salvation, and God has commissioned us to tell the wondrous story; he has opened, and is opening continually, to us the doors of opportunity, as individuals and as a people, which invite our toil and promise abundant harvests; but these opportunities will surely slip from us if we loiter, and our own days of labor speed away, and with work well done or undone we hasten to our account. May these considerations move us to heed the counsel of the Wise Man, "Whatsoever thy hand findeth to do, do it with thy might."

Communications.

NOTES OF APPEAL.

BY J. B. CLARKE.

The Soliciting Agent of the Tract Society is about to visit, by course, such of the churches of the Eastern and Central Associations as he has not yet canvassed. Let it be remembered that he comes to find patrons for our publications, make collections, get subscriptions to the SABBATH RECORDER, and increase the contributions for the relief of the Society's treasury. He hopes to present the claims of the Sabbath cause in Rhode Island as follows, if agreeable to the churches there: The first Sabbath in February, at Westerly; the second, at Ashaway; the third, at Hopkinton; and the fourth, at Rockville. Will not every one at those points, and elsewhere, who ought to aid, be prepared to do so in some way, especially by giving to the General Fund. If not ready now, our people should get ready at once for a united movement to enlarge the receipts all along the line. Every one can see that if the crippling of some of our most promising benev-

olent operations goes on, it is liable to enforce their suspension.

Our resources are ample, as a people, for all and much more than we are now doing. They will be available when faith, self-denial and love of truth, are brought up to the measure which God in his providence has indicated. We ask all to pray for his blessing upon the efforts to make the income equal to the burden we are called upon to bear for the publication of his truth.

Some things need repetition until all shall feel their force and be aroused to action. We feel compelled to urge them again and again. The work grows constantly on our hands. Constant increase in the demands is the inevitable price of success. If we would, we could not have it otherwise. Success is what every one desires. With it comes the perpetual enlargement of the scale of operations. Not to push the work would be great denominational disgrace, and greater sin against Christ, our Lord. We entreat each one of our readers who believes all this to pray for guidance, for strength and consecration.

May the Lord help us to see our duty and give us grace to do it. It may, it will doubtless, cost self-sacrifice, but this will bring richest rewards. Nothing worthy and really blessed was ever done without self-sacrifice. Let us not then shirk any self-sacrifice required for the truth's sake, but meet it cheerfully, and "count it all joy."

Furthermore let us not forget that faith and works, in Sabbath reform, as well as other branches of Christian work, go together. The divine plan includes means as a needful part. This is illustrated many times in the Scriptures. The following is a group of instances:

Hezekiah prayed and God heard, and healed him, but Hezekiah applied the plaster of figs. Christ took a few loaves of bread and fed the multitude. Christ provided the blessing, but a little boy supplied the barley-loaves. God saved Noah, but Noah's faith built the ark. God gave victory to David, but David gathered the stones, and slew the giant. A hook was cast, and caught a fish with money in its mouth. The money was God's gift, but the hook and fishing were Peter's. "Christ rode into Jerusalem in triumph, on an ass, the beast of peace, instead of a horse, the beast of war," the disciples shared the triumph, but not until they furnished the ass, and the palm-branches, and the garments that were spread in the way.

The teaching is plain. God wrought with the obedient, who trusted, and made faithful use of the means at hand. If we provide smooth stones from the brook, and swords and spears, and barley-loaves, and nets and hooks, and palm-branches for the needs of the great mission committed to us, we shall contribute not in vain to the conquest of the world to the Lord and his truth.

JAN. 24, 1886.

"FAITH THE TRUE ANAESTHESIA OF THE SOUL."

BY REV. E. M. DUNN.

So said Dr. MacLaren, and rarely has there been uttered a truer statement.

There are many events in life that occasion grief, many circumstances that cause friction and annoyance, which, like sand in the eye, grate on the delicate tissues of the soul and keep one forever weeping—we would have it otherwise, but we cannot. There are many apprehensions for the future, remorse over the mistakes of the past, as we dwell upon how it might have been had we done differently, and as we see how it is and imagine it may be worse. And as we compare our situation, our condition and environments with others, seeing only the best that they enjoy and feeling the sting that is our thorn in the flesh—how can we bear it all? How can the soul preserve its equanimity amid all these painful emotions that are aroused within the heart? Nothing but faith, abiding trust in an overruling Providence, in the tender watch care of the loving Father can give the troubled soul peace, and enable it to rise above the defeats we have encountered in the world, its vanities, its pride and haughtiness, its lack of sympathy. And then if we are enabled to see how good God has been to us in the past, checking our worldliness by disappointing us, and hedging up our way, when that way was leading down to death, bringing to us joy out of our sorrow, victory out of our defeat, strength out of our weakness, then it is our faith grows strong and we are enabled to say to a vain, proud, sneering world, Ride on in your pursuit of the enjoyment of riches, build large your palatial mansions, revel in all that can delight the eye and gratify the senses. I do not envy your temporal prosperity; your abundance does not make me feel any poorer. I can live without these

things, my trust is in the living God. I have overcome the world, it does not absorb me and hold me in its possession. So much of its good things as the Lord permits me to enjoy, I shall receive and enjoy with a grateful heart and in their enjoyment, and use of the world, I will rise above it and by means of it into the enjoyment of spiritual communion and trust and peace with my maker. Oh! the marvelous mercy of God that can first crush us, or rather permit us to be entangled in the web of our own weaving, and then lift us up out of our enslavement to the world and give us to really enjoy more of its sweets than we had before, though we were rushing hard after them; and render our rational and Christian use of the world a stepping stone to the joys of the spirit and immanence with God. Let the world seethe on, let the hearts of men be lashed into fury and madness in their unrest and pursuit after its vanities, I will say to my soul "Peace be still."

He who by his spirit hath said "Seek first the kingdom of God and his righteousness and all other things will be added unto you" will not withhold from me any good thing. He will be better to me than my fears, my faith will make me measurably insensible to the sting of every thorn, and as in the past, so in the future, he will surprise me with the bestowal of so much of the sweets which the world can give, as will be good for my soul, and the grace to rise through their use into a keener appreciation of the loving kindness and beneficent watch care of him in whom my faith is fixed, and by a growing faith I shall gain a completer victory over the world.

OUR SABBATH VISITOR FUND.

It is very desirable that the S. S. Board know just what is to be paid towards liquidating the debt on the Visitor immediately, so that they can know what arrangements to make for the next year which commences the first of March. If you, as churches and Sabbath-schools, cannot pay just now what you have made up your minds to pay, give us the amounts of your pledges, and pay just as soon as you can. We have thus far received about two hundred dollars. We trust that this much needed help for the educating and saving of our young people may be cheerfully given that the future of the Visitor may be secured.

In behalf of the S. S. Board,

H. C. COON, Pres.

Home News.

New York.

BERLIN.

It may be of interest to our beloved Zion to know of the Lord's work in Berlin, N. Y. We had long been praying that the blessed Lord would visit his people, and with many the desire had risen to the altitude of a hope.

In the early part of December last, brother L. C. Rogers came among us, by invitation of the church, to assist in a contemplated series of meetings, and continued with us nearly six weeks. His preaching was clear, convincing and Biblical, and the effect upon the people was most salutary. The membership of the church has been greatly revived, wanderers from God reclaimed, some have been restored to the fellowship of the church, alienations of long standing, and of a very grievous nature, have been healed. Ten have followed Christ in the ordinance of baptism, two of them heads of families. There are still others who, we hope, will follow the same divine example in the near future. As a church, we feel that we have very great reason to praise our kind heavenly Father for this gracious outpouring of his Spirit; and we feel assured that our brethren and sisters throughout the denomination will rejoice with us.

Pray for us that we may glorify God in the use of all the means bestowed.

B. F. R.

By the request of the Seventh-day Baptist Church of this place and of their pastor, Eld. B. F. Rogers, I have assisted them in a series of meetings. I concluded my humble labors last evening, but the meetings will be continued. The pastor and people are of one heart and one mind; the feeling seems unanimous that the work should go on. Almost the whole membership of the church is in good working order. I have enjoyed these meetings very much.

It was with this people that I began my work in the ministry, thirty-three years ago last August. A precious revival of religion attended those early efforts; and again in the Winter of 1856-7. Since then I have visited

Berlin but occasionally. I gave a few discourses here of the Tract Society. I am find some fruits of that life versions to the Sabbath.

The meetings now held have blessed to the membership and to the healing of dis-producing fellowship and with them all. I have been the Lord and wonderful work of grace. The con-bright and clear example Ten have, by the pastor, be the fellowship of the Seventh Church. This church is churches of like faith, but cient strongholds of our b has many good gifts in it.

Several of the descendant Satterlee are living here, and church. One of his grand recent converts. Bro. B. F somewhat worn with pastor care of an invalid wife, is at hearty in the work of the Lord it exceedingly pleasant to be him in this revival labor. this dear people, and their be owned and blessed of God

JAN. 19, 1886.

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Home News.

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Berlin but occasionally. Ten years ago, I gave a few discourses here under the auspices of the Tract Society. I am much cheered to find some fruits of that little effort, in conversions to the Sabbath.

The meetings now held have been especially blessed to the membership of the church, and to the healing of difficulties, and in producing fellowship and unity. I rejoice with them all. I have been made happy in the Lord and wonderfully blessed in this work of grace. The converts have been bright and clear examples of conversion. Ten have, by the pastor, been baptized into the fellowship of the Seventh-day Baptist Church. This church is isolated from other churches of like faith, but is one of the ancient strongholds of our beloved Zion, and has many good gifts in it.

Several of the descendants of Elder Wm. Satterlee are living here, and are active in the church. One of his grandsons is among the recent converts. Bro. B. F. Rogers, though somewhat worn with pastoral work and the care of an invalid wife, is strong in faith and hearty in the work of the Lord. I have found it exceedingly pleasant to be associated with him in this revival labor. My prayer is that this dear people, and their pastor, may ever be owned and blessed of God.

L. C. ROGERS.

JAN. 19, 1886. VERONA.

Our open Winter has closed and sleighs are in use once more. Thermometer has indicated from 34° to 4° below zero, according to locality.

No extra meetings have been held in either church this Winter, the pastor having fully enough to do without such effort, though it would please him to have such interest felt and help from abroad to conduct a series of meetings. A few calls for temperance lectures and sermons in the country are immediately to be responded to. Much visiting on the field has been made preparatory to leaving, as is now expected. Warm hearts are found who sympathize with the pastor and his work. Many prayers are offered and words of cheer from the faithful. It is a pleasure to labor and suffer for Christ's sake with such disciples.

In the Second Verona church the interest has not diminished. Those who put on Christ a year ago are faithful. The attendance is good and gives the preacher great encouragement. The Sabbath-school has an increased attendance and interest. Bro. Hunt, the superintendent, is doing his best to add to that interest. The school takes and pays for as many *Helping Hands* as there are members.

As this church joins with the First Verona church in supporting a pastor, paying a little over half as much according to its size, it is entitled to pastoral labor in proportion. Owing to the distance from the home of the pastor, it has not received quite as much, but he has endeavored to supply the deficiency by giving it the same number of sermons. Could one devote his whole time to this church and society it would be a great advantage, as well as furnish sufficient work for him, including occasional outside lecturing.

The First Verona Society at its last annual meeting voted that, in view of the present financial embarrassment, it could not justly ask its pastor to labor on the field the coming year. April 1st will probably close his labors of three years and four months in Verona. This is a source of grief to the faithful ones who have stood by the ship amid many difficulties. This, though considered as justice to the one laboring on the field, is far from being the desire of the First Church as a whole, and very unexpected by the Second Church. It is hoped that some one may find it convenient to settle here, who can, by outside labor, make up the financial deficiency. May the Lord send this dear people one of strength and faith, who shall win to truth the large class of unconverted about us.

A few sheaves have been given us of the Lord and evidence of divine favor is not altogether lacking. Among the pleasures has been the regular service held at Green's Corners, where scores of faithful friends have been found. Methodists, Presbyterians and Baptists have united in sustaining our ministry, and though the Sabbath and other truth has often been proclaimed, yet their friendship remains. Results we leave with God. He called us to this blessed work and though we have done but little and often feel unworthy, we propose to continue in the work so long as work is found and soul and body can be kept together. Where the next field of labor will be we know not, but we feel sure that he who led us out will continue to open the way.

The Young People's Literary Society still has its regular sessions and expects soon to give a public entertainment. The last meet-

ing was held at W. C. Perry's, where an interesting programme was presented.

Four of the district schools in this immediate vicinity are taught by our young ladies, who have the preference nearly every year. One field at least seems open to Sabbath-keepers, and that is teaching. None have had better success, with schools always open for them, than our Seventh-day Baptists.

H. D. C.

Rhode Island.
ASHAWAY.

The first week of January was observed by the church as a week of prayer; the weather was quite unfavorable during the early part of the week, and but few attended; but later, the weather was more favorable, and the attendance improved.

The Bible-school held, as usual, a Christmas gathering. The musical and literary exercises were excellent. No time or labor were spared in decorating the house with evergreens, which appeared in form of anchors, crosses, crowns, and other devices, to fill in the various nooks and corners. On each side of the desk there was an evergreen tree, extending from floor almost to ceiling, both of them covered with presents from bottom to top.

The time for election of officers is the first Sabbath in January. The election passed off very quietly, there being but one change in the officers, and that was made necessary by the resignation of the Secretary.

The school will make an effort to raise thirty-five dollars for the Missionary Society, and thirty-five dollars for the Tract Society.

Arkansas.
TEXARKANA.

Though a little late, I would like to let the readers of the RECORDER know how our little folks at Texarkana enjoyed our New Year's arrival. On the eve there were quite a number of little folks, and several larger ones, met at the residence of Deacon C. G. Beard, where a very pretty New-year's tree—a neat ever-green holly—stood waiting, loaded with gifts for them. Soon after the arrival of the guests, "Kris-Kringle" and his attendant came in. There was quite a confusion when they entered. Some of the children cried and some clapped their hands and shouted for joy—the latter had seen the jolly old man before, and remembered that he was always the children's friend—and before the evening was far spent the dear old man had made friends of all the children. I think all the children who were there will not forget their funny old friend, and he will receive a hearty welcome when he comes again.

Our church hope to do something for missions this year.

Respectfully, EVA SHAW.

Condensed News.

Domestic.

Snow slides, destructive to human lives and much property, are reported from Colorado, and other Western points.

General W. R. Rowley, General Grant's old military secretary, is dangerously ill at Chicago, and is not expected to recover.

At Natchez, Miss., the mail boats in the Mississippi river are detained by running ice which is the heaviest known for fifty-three years.

The Colorado Press Association adopted a resolution, Jan. 18th, protesting against any effort to suspend the coinage of the standard silver dollar.

It is said by well informed people that President White, of Cornell University, will be elected president of Yale College at the next meeting of the corporation.

The Singer Sewing Machine works at Elizabeth, N. J., and the Elizabethport Cordage works, resumed operations Monday, Jan. 18th, giving work to 3,500 hands.

The will of Daniel A. Jones, of Chicago, was recently admitted to probate. He left an estate worth \$1,250,000, a large amount of which goes to charitable institutions.

Notices have been posted in the Lonsdale company's mills, at Lonsdale and Ashton, R. I., of an increase in wages of five percent, February 1st. A similar notice was put up on the Beskley mills.

The New York State Forestry Commission held a meeting lately and, the opinion of the Attorney-general being sought, he decided that the Commission had absolute control of the Adirondacks and other State lands, and were empowered to grant privileges to individuals on such lands.

The Pan-Atlantic Telephone company of St. Louis, has put their telegraphic system into operation and have given an exhibition of its workings. It differs in several ways from the other telephones and includes a plan by which communication may be had by anybody, by paying a toll of a nickel.

Mrs. Anna Maria Greene, the oldest lady in Rhode Island, daughter-in-law of General Nathaniel Greene, of Revolutionary fame, and granddaughter of Samuel Ward, died at her home in Middletown, Jan. 17th, aged 102 years, two months and nine days. Mrs. Greene retained her faculties up to the last.

It has been learned that the members of the Peoria, Ill., whisky pool are cutting rates. The trouble in the pool seems to have originated from the fact that not enough money has been subscribed to pay for surplus goods. An effort will be made to fill the depleted treasury of the pool and whip the cutters into line.

At Orangeville, O., a dynamite cartridge which had been placed at the door of the residence of Police Magistrate Monroe, exploded causing great damage to the building. The inmates were uninjured. This is the second attempt that has been made to blow up the police magistrate, who has been inflicting fines for breaches of the Scott temperance act.

Foreign.

A Bengal native regiment has started for Burma to reinforce British troops at Mandalay.

Advices from Cairo, Egypt, say a force of rebels is advancing against the alien garrison at Massawan.

It is stated that Turkey has agreed to disarm when it becomes evident that Serbia and Greece do not intend to break the peace.

The pope has conferred upon Canovas del Castillo, the Spanish premier, a decoration similar to that conferred upon Prince Bismarck.

Michael Czaykowski, better known under the name Sadiq Pasha, formerly a general in the service of Turkey, has committed suicide.

It is reported that Sir John MacDonald, on his return to Canada, will unconditionally pardon all political prisoners now undergoing sentence in the northwest in connection with the recent Riel rebellion.

Owing to the pressure brought to bear by the powers on Prince Alexander, of Bulgaria he has agreed that negotiations for peace between Serbia and Bulgaria shall be carried on at Bucharest.

The St. James Gazette says that the labors of both the foreign office and the premiership are straining the health of the Marquis of Salisbury and it is probable the foreign office will soon be placed in other hands.

The government of Spain has drawn the attention of France to suspicious movements of Carlists and Republicans on the frontier, and asked her to prevent any hostile demonstrations against Spain from French territory.

The London Daily Telegraph has advice stating that the Russian government has dispatched 16,000 more troops to Asia Minor, and that 1,000 Russians are crossing the Caspian sea on their way to the Tekke country.

The London & Northwestern railway company has decided to substitute metal sleepers for the present wooden ties throughout the system. This change will give an impetus to the iron trade. Other railways will follow the Northwestern's example.

Emperor William held a reception Sunday, Jan. 17, which was attended by hundreds of persons who had received honors and decorations from his majesty. A state banquet, at which there were 800 guests was given in the evening, followed by a gala opera performance.

MARRIED.

At the home of the bride, in Little Genesee, N. Y., on the evening of Jan. 20, 1886, by Rev. Geo. W. Burdick, Mr. HERMAN B. SLADE and Miss ESTHER M. BROWN, both of Little Genesee.

In the Seventh-day Baptist church in Lincklaen Centre, N. Y., on the evening of Jan. 17, 1886, by Rev. Experience F. Randolph, Mr. HENRY W. PHILLIPS, of DeRayter, and Miss AMANDA M. JUSTICE, of Lincklaen.

January 11, 1886, at the residence of S. L. Gleason, Portville, N. Y., by Guv Lowry, Esq., Mr. EDWIN S. GLEASON and Miss CORA E. MAXSON, both of Ceres.

DIED.

In the town of Independence, N. Y., on the morning of Jan. 1, 1886, of dropsy, Mrs. ALICINDA, wife of Thomas Nye, aged 72 years. As the new year dawned, this aged mother who had been totally blind for three years, opened her eyes on scenes celestial. An aged husband, and a large family of children and grandchildren, were present at the funeral, which was held at her late residence, Jan. 3d.

In Troupsburg, Steuben Co., N. Y., Dec. 28, 1885, of inflammation of the lungs, ZORA B., infant daughter of Luther and Nettie Skinner, aged 1 year, 8 months, and 22 days.

ASA LANDPHERE, Esq., one of Paw Paw's oldest and most respected citizens quietly passed away at 12 o'clock, Sunday, Jan. 3, 1886, aged 75 years. He had suffered for years from heart disease and asthma, which increased in severity the last year. He passed away so peacefully that his aged wife thought him to be sleeping. He was one of eight children, and the oldest son of the late Asa Landphere, of Plainfield, N. Y., where he was born. Two sisters only survive him, Mrs. Rev. J. Clarke, of DeRayter, and Mrs. S. R. Burdick, of Leonardsville, N. Y. He was an ingenious and efficient mechanic, and an enterprising citizen. He made a profession of religion in early life, and had long been a valuable member of the Free-Will Baptist Church. He leaves, in the loneliness of widowhood, the wife with whom he had lived more than fifty years, and one daughter in Dakota, with numerous kindred and friends to suffer an irreparable loss.

In Verona, N. Y., Jan. 18, 1886, suddenly, of pneumonia, W. EUGENE, son of Henry E. and Ella R. Davis, aged 11 months and 9 days.

Miss SUSAN E. CRANDALL, youngest daughter of Mrs. Emeline Crandall and the late Mr. Joseph Crandall, died in Westbury, R. I., January 4, 1886, after an illness which confined her at home for nearly

by a dozen years, and which was borne with such patience and cheerfulness as to make the memory of those years pleasant to her intimate friends and relatives—years indeed, probably, to them and to her, the most useful and profitable of her life.

G. B. U.

CORRECTION.—In RECORDER of Jan. 14, 1886, in the notice of the death of Mrs. Silas Clapson, for town of Plainfield, N. J., read, In the town of Plainfield, N. Y., near the village of West Winfield; and for "wife of Samuel Clapson," read wife of Silas Clapson.

SPECIAL NOTICES.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath-keepers in the city, over the Sabbath, are cordially invited to attend.

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

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 Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 28d St.; entrance on 28d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to 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.

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

THE next regular Quarterly Meeting of the Rhode Island and Connecticut Seventh-day Baptist Churches will be held with the Rockville Church, commencing Sabbath evening, Feb. 19, 1886, at 7 o'clock, with the following programme:

1. Sabbath evening, sermon by L. F. Randolph, followed by a conference meeting.
2. Sabbath morning, at 10 o'clock, sermon by O. U. Whitford, followed by communion, administered by L. F. Randolph and J. R. Irish.
3. Evening after the Sabbath, a Sabbath-school institute service, conducted by O. U. Whitford.
4. First-day morning, 10 o'clock, sermon by I. L. Cottrell.
5. First-day afternoon, 2 o'clock, sermon by Horace Stillman.
6. First-day evening, at 7 o'clock, sermon by O. D. Sherman, followed by a conference meeting.

O. U. WHITFORD, Secretary.
THE next regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society will be held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Feb. 10, 1886, at 9.30 o'clock A. M.

O. U. WHITFORD, Rec. Sec.

In accordance with the custom of the day, the BURLINGTON ROUTE is now running California Excursions from the Missouri River in connection with the Denver and Rio Grande, Central, and Southern Pacific Railroads, connecting at Omaha and Pacific Junction with regular trains from Chicago, Peoria, St. Louis and other Eastern points. Both first class and cheap rate Excursions are run, leaving the Missouri River on the following dates:

First Class—Feb. 8d and 17th, to Los Angeles; March 8d, to San Francisco.

Low Priced—To all California emigrant points, on Wednesdays of every week until June 30th inclusive.

THE Joseph Harris Seed Company, Moreton farm, Rochester, N. Y., has issued a neat catalogue of vegetable and flower seeds, which will be sent free to any one making application for it. It also contains practical suggestions for planting and cultivating the different varieties catalogued. The Company warrant their seeds to be fresh and selected from the best specimens of the fruit of last year.

IRVING SAUNDERS expects to be at his Friendship Studio from Feb. 2d to 9th, inclusive.

Books and Magazines.

HARPER'S MAGAZINE for February maintains the strength which characterized the December and January numbers. Every article in it makes a point. The illustrations leave nothing to be desired, and the variety of its contents is as noteworthy as their excellence. Besides the continued articles, the number treats of a variety of subjects from the "Condition of the British Navy," to the "Blue Grass Region of Kentucky." There are two papers on the educational problem—one "Manual Training," the other, "Education as a Factor in Prison Reform." The editorial departments are maintained with their usual vigor and freshness.

A SAMPLE copy of *Dayland* is on our table. It is a monthly magazine for the very little ones, published by D. Lothrop & Co., of Boston, Mass. We have just read it through and feel more than ever like singing, "Make me a child again, just for to-night." If you have little ones in your family, send for it, addressing publishers as above. Price, 5 cents a single number, or 50 cents a year.

THE Pulpit Treasury for February is promptly on our table. Its contents display impartiality to the evangelical denominations. This magazine gives honor where honor is due, treads with firm step the good "old paths," touches with clear light many doctrinal and practical themes, and affords by its incomparable articles from many practiced pens, the very aid so many pastors and Christian workers need in their different fields and in their multifarious forms of labor. Yearly, \$2 50; to clergymen, \$2; single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

THE *Homiletic Magazine of London* (\$3)—an American edition is now published at the office of *The Pulpit Treasury*—both are sent to one address for \$4.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Jan. 23, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking places furnished when desired.

BUTTER.—Receipts for the week, 21,128 packages; exports, 1,980 packages. One cent more of a drop, and prices on common butter will be the same as for lard, and still another cent would bring it to a talow basis—44c. for tallow, 67c. for lard, and 70c. for common butter. Fresh Elgin creamery grain-fed make of butter sold at 35c., and as near the same grade of goods as may be, brought 32c. 35c.; even New York State fancy Fall, quick-flavored butter, either creamery or dairy (if it could be found), would bring 26c. 27c. 28c., and at the moment there is scarcely fine fresh butter enough to go around. We quote:

Solid silky grain-fed fresh Elgin creamery 33	35
Fancy, fresh, grain-fed, Eastern creamery 33	35
Heavy-bodied, grainy, high-flavored dairy, fresh	25
A strictly fancy Delaware dairy, entire	21
Fair to good dairies [nominal]	12
Creamery New York State butter	9
Fine Summer firkins	20
Fresh Western imitation creamery	22
Western creameries, fancy Summer make	16
" god held butter	10
" store packed butter	7
Winter make, common roll butter	9
Grease	4

CHEESE.—Receipts for the week, 21,063 boxes; exports, 18,085 boxes. Our market has ruled about same as last week. Exporters have been liberal buyers of Winter make skins, and took 5,000 6,000 boxes at 30c. 31c. Night milk skins sold at 60c. 70c. We also note sale of large line of white cheese for same account at 94c. 95c., and finest colored at 94c. 10c. We quote:

	Fancy.	Fine.	Family.
Factory, full cream	94c. 10c.	94c. 9c.	64c. 8c.
Night's milk			
Skimmed	74c. 8c.	45c. 2c.	48c.

EGGS.—Receipts for the week, 11,322 barrels; imports, 1,266 cases. The market has gone from bad to worse all the week. Prices started Monday at 26c., and with very light demand gradually declined, and to-day, Saturday, sales are at 22c. 23c. We note sales on 'Change to-day of 25 cases fresh-laid eggs at 22c., and 25 barrels State limed at 19c. We quote:

Fresh laid, per dozen	22
Western and Canada, per dozen	22
Limed eggs, per dozen	18

POULTRY AND GAME.—There was an abundance of all kinds of poultry, and prices were knocked down 2c. 3c. per pound all through the list without being able to clear the receipts. Game was in fair demand, and prices were well maintained. We quote:

Dressed turkeys, per lb.	9
" chickens, per lb.	9
" fowls, per lb.	8
" ducks, per lb.	11
" geese, per lb.	9
Quail, per doz.	75
Partridges, per pair	75
Grouse, per pair	75

GREEN APPLES continue to arrive freely and have light sales. Finest Greenings and Baldwins selling at \$1 65c. \$1 75c. per barrel, fair to good lots offered at \$1 50c., while common lots are nominally 75c. \$1 per barrel.

BEEFSAW sells at 25c. 26c.

EVAPORATED APPLES were more freely offered. Exporters taking fair to choice fruit at 64c. 65c. Home trade is very light and stocks accumulate. We quote:

Evaporated apples, fancy	74c.
" fair to choice	64c.
" common	nominal

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 for our own account, and solicit consignments of prime quality property.

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Obtained. Trade Mark, Label, Print and Copy-right protection secured. Good work, good references, moderate charges. Send for pamphlet. R. G. DU BOIS & CO., 916 F St., Washington, D. C.

WANTED.—A Sabbath-keeping painter, a man of good address and well awake, a first-class sign writer, to take a wife interest in a business, and to engage in business, in a city of 4,000 inhabitants. Business thoroughly established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity. Address C. E. GRIGG, Marion, Ind. Co., Iowa.

FARM FOR SALE.
The farm in Hartsville known as the Palmiter Farm is offered for sale on reasonable terms.
Address: J. E. B. SANTER, Hornellsville, N. Y.

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A New House every 16 days in the last 6 years. Our village, only 35 miles old, has 5 stores, 2 hotels, 3 churches, school, newspaper, factory, foundry, 4 steamboats, 2 trains, and 7 mail daily, and rapidly advancing. Send, send, send, by mail means, send for circulars with 4 maps, 35 photographs of our village, all about the wonderful growth of our colony, its soil, climate, markets, business opportunities, health, prices, terms, and 96 other distinct subjects. Farms for \$300 on monthly installments to those having employment, without leaving their situation.
Address J. F. MANCHA, Claremont, Surry Co., Va.

Selected Miscellany.

THE LOVE OF GOD.

Glad in the sunshine,
All things lift their voices
To the Giver of good;
And the whole world rejoices
Because of the love
Of the Father above.

Hearts sad with sorrow,
And hands that are weary,
Grow restful in God,
And are hopeful and cheery;
For his love will last,
When all else shall be past.

Oh, wonderful kindness!
Thy mercant heart,
And does not grow tired,
But endures all forever;
No love is so strong,
No love lasts so long.

Who knows his forgiveness
Will evermore render
A tribute of praise;
For his love is so tender
That words fail to show
What our grateful hearts know.

Then let all his children
Rejoice without measure;
The great love of God
Is our solace and treasure,
Since he holds us dear
What is there to fear?

—Marianne Farningham.

AN INVESTMENT IN THE BANK OF PROVIDENCE.

The yellow haze of midsummer hung its radiant pennons over the velvet slopes of the Fairhaven farm—the river, murmuring softly over the pebbly bottom, flashed up like a sheet of silver—and the purple fields of clover, nodding ready for the scythe, filled the warm air with slumberous scents.

"Fine weather for the hayin," said Eliakim Fairhaven. To his material nature God's sunshine and the grand glitter of earth and sky were but the instruments to fill his pockets with sordid gain—mere accessories to a "good crop." Alas! is not this world full of Eliakim Fairhavens, in one shape or another?

Miss Comfort Fairhaven sat beside him watching the cumbersome frolics of a pair of twin lambs, deserted by their heartless mother, whom she was "bringing up by hand."

"Yes," she said, with a mechanical glance in the direction of the beamy west. "Who's that a comin' up the path, I wonder?"

"One of the new hands, I calculate," said Eliakim, screwing up his eyes. "I didn't 'gree to give 'em their supper and board in to the bargain, a night afore the job begins—and I'm blessed if there ain't a little gal along with him!"

"Tain't no hayin' hand," said Miss Comfort, rising and going down the steps to meet a child nine years old, who was leading a pale, bowed-down man, who walked with difficulty, leaning on a crutch.

"Heart alive, child," said Miss Comfort, whose kindly nature involuntarily sympathized with all who were suffering or in distress, what ails you? and what do you want here?"

"Please, ma'am," began the child, eagerly, "if you could give us a night's lodging—poor papa is so sick and tired—"

"No, I can't!" abruptly broke in Eliakim Fairhaven. "This ain't no almshouse, nor yet a charity place. If ye can pay your way, well and good; if ye can't, go, the sooner ye go about your business the better!"

"We have no money," timidly began the child, while the man, as if stunned and bewildered by the heartless fluency of the old farmer's speech, leaned up against the fence, pressing his hand on his forehead, "but—"

"Then clear out and be done with it!" said Eliakim, resuming his seat with dogged composure.

Miss Comfort looked appealingly at her brother.

"If I could just get 'em a bowl of milk, Eliakim, and, and—"

"Stuff and nonsense," sonorously ejaculated the farmer, "I ain't a-goin' to give in to this sort of thing. Once begin, and you'll never leave off, you soft-headed women-folk!"

Slowly and wearily the two travelers turned and plodded their way down the broad, dusty road—the languid footsteps of the invalid scarce keeping up with the tripping pace of the child.

"Oh, papa, papa!" sobbed the little girl, turning her blue, wistful eyes to the white, worn face, "how cruel people are!"

He placed his hand upon her curly, uncovered head.

"Never mind, Essie," he said, with a mournful, tender pathos in his voice; "it will soon end. It cannot be for long, as far as I am concerned, poor child. But for you—"

He stopped, his voice husky with emotion.

They had walked what seemed to little Esther Bell a weary way, when there was a rustle among the wild rose bushes that overhung the wall at their side, and a voice called hurriedly to them to stop.

"It's me," said Miss Comfort Fairhaven, reckless of her grammar. "Eliakim—that's my brother—he's gone over to the class meeting at Squire Dundas's, and I cut down through lots to overtake you. I tell you I can't somehow get your father's face out of my mind. You're sick, ain't you, mister?"

"I shall soon be quite well," he answered calmly—and Comfort Fairhaven's more experienced eye detected the hidden meaning which the little girl never once suspected.

Yes, he would soon be well, but it would be in that country where the inhabitants never say, "I'm sick."

"Where are you going?" asked kind Miss Comfort, her voice growing husky in spite of herself.

"We are going to my grandpa's," said little Essie. "Grandpa was vexed with mamma for marrying papa and going to England, but papa thinks he'll take care of me now. But I won't stay with him unless papa stays too."

And she resolutely tightened her grasp upon the thin, fever-burning hand.

"I suppose you want to get to Lonsdale?" said Miss Comfort.

The man nodded.

"Is it far?"

"Eleven good miles yet," said Miss Comfort; "but I tell you what: I'll make Joab get out the wagon, and with a good buffalo robe over the seats you will ride easy enough. They'll be back before Eliakim gets through, and while you're awaitin' I'll bring down a smack o' bread and meat. 'Taint good to travel on an empty stomach."

And five minutes later Miss Comfort was carrying her hospitable intentions into effect, greatly to the delight and appreciation of the hungry child.

"Now, see here," said Miss Comfort, drawing the child aside, when Joab drove up with the comfortable farm wagon and stout old horse, "I don't guess you've got more money than you can use?"

"We have only enough for our railroad tickets," said Essie, her countenance falling "but—"

"I thought so," interrupted Miss Comfort, "and here's a five-dollar bill I've laid aside out of my butter money that Eliakim don't know nothin' about. I'd laid out to have a new mouse colored merino dress this Fall, but I guess you need it more'n I do; so here 'tis, and mind you don't lose it."

The child's eyes were brimming as she looked up in Miss Comfort's honest, hard-featured face.

"Will you let me kiss you just once?" she whispered, standing on tip-toe to bring her blooming cheek close to the spinster's wrinkled lips.

Kissing, as Miss Comfort might herself have remarked, had she had leisure for a remark, was not much in her way; but she could not resist the sweet, wistful entreaty.

"There!" she said, with a strange moisture in her eyes, "run along, Joab's waitin'." "Oh!" cried little Esther, as she sat on the buffalo-draped seat, "I wish I was rich and grown up!"

"Why, what 'ud you do?" demanded honest Joab.

"I'd buy a diamond necklace and a pink dress for that good lady."

Joab chuckled. "I don't know as they'd become her!" he said, with grim jocularity. "So gee up, old Doll!"

"I know I am pretty old to be lookin' arter a situation," said Miss Comfort Fairhaven, seven years after the incident described above occurred. "But I can't starve, nor I won't beg; so what's there left? We had a good farm once, but my brother could not rest till he speckled it all away; and now he's gone, and I'm all alone. So if you know of a good place as housekeeper, or matron in an asylum, or general overseer, I don't much care where or—"

The intelligence-office keeper, with a slight shrug of his shoulders, broke in on the torrent of Miss Fairhaven's explanatory eloquence:

"What wages do you ask?"

Poor Miss Comfort! The blank word "wages" called a rusty glow to her cheek.

"I ain't particular about that, so long as it's a good home."

"Here's a place that might perhaps suit you: 'Housekeeper wanted at Mr. Duponcean's, No.—Fifth Avenue. You might try it, although I hardly think a person of your appearance would suit."

"I ain't young, I know," said Miss Comfort, with a sigh; "but there's a deal o' tough work left in me yet. Give me the address—I shan't give up and starve without tryin' for it!"

Yet, spite of all her philosophy, Miss Comfort's heart, like that of the Queen of Sheba of old, grew faint within her as she sat in the luxurious reception room of the Fifth Avenue mansion, surrounded by silken chairs, gilded tables, flashing mirrors and pictures, whose radiant skies might have been painted in liquidized gold, so rare and costly were they.

"I'm a most sorry I come!" thought Miss Comfort. "I don't fairly believe I can give satisfaction here."

While the thought was passing through her mind, the door swung open on its silver-plated hinges, and a tall young lady in a blue silk morning robe entered—a young lady with golden brown hair looped after the fashionable style over her brow and deep blue eyes.

Miss Comfort rose and dropped a stiff little courtesy.

"I've called to see—" she began, but to her amazement the rest of her speech was abruptly checked by the young lady's arms being thrown around her neck.

"Oh, I'm so glad to see you," she cried out, ecstatically. "I thought I never should see you again. I went to the old farm, but you had gone away, nobody knew whither!"

And she hugged Miss Comfort more enthusiastically than ever, the bright tears sparkling on her eyelashes.

"Why," demanded the bewildered spinster, "who are you?"

"I'm Essie. Don't you remember little Essie Bell you gave that five-dollar bill to in the twilight by the wild rose bushes, years ago—"

"Oh, o—o—h!" exclaimed Miss Comfort. "You don't mean to say that you are that—"

And here she stopped, nearly strangled by Essie's renewed embraces, while she listened to the story of papa's death, and how grandpa had adopted her; and how she was sur-

rounded by all that luxury could devise or art invent.

"And I have longed to see you again," added Essie, "for if it had not been for your kindness, papa never could have reached his home! And you shall live with me now, and be my darling old friend!"

"No," said Miss Comfort, gravely, shaking her head. "I've come to apply for a situation as housekeeper, and if you won't give it to me, why I must go elsewhere."

Essie was obliged to consent.

"But mind," said she nodding the golden masses of her hair, "I shall give you whatever wages I please! Grandpa always entrusts those things to my management!"

So Miss Comfort Fairhaven stayed, nominally a housekeeper—really the trusted and revered head of the establishment; and her declining years were surrounded by a peace and luxury she never dared to dream of in her loftiest aspirations.

Miss Comfort Fairhaven had invested the five dollar bill advantageously. She had cast her bread upon the waters, and after many days it had returned to her.—*Banner.*

THE WONDERFUL WEAVER.

BY GEORGE COOPER.

There's a wonderful weaver
High up in the air,
And he weaves a white mantle
For cold earth to wear.
With the wind for his shuttle,
The cloud for his loom;
How he weaves, how he weaves,
In the light, in the gloom!

Oh! with finest of laces
He decks bush and tree;
On the bare, flinty meadows
A cover lies he.
Then a quaint cap he places
On pillar and post;
And he changes the pump
To a grim, silent ghost!

But this wonderful weaver
Grows weary at last,
And the shuttle lies idle
That once flew so fast.
Then the sun peeps abroad
On the work that is done;
And he smiles: "I'll unravel
It all, just for fun!"

—Independent.

THE SEVEN WONDERS OF THE WORLD.

"Grandpa," said Irwin, as they were sitting by the open grate one winter evening, "grandpa, will you please tell me about the 'Seven Wonders of the World?' Our teacher told us to-day that we ought to know all about them."

"Perhaps you had better ask your brother Fred, who has just left college, to tell you about them."

"He don't know, grandpa, for I did ask him, and he said such an inquisitive boy as I am was one of the greatest wonders that he knew anything about."

THE HANGING GARDENS.

"Well, one of the ancient 'wonders' was the Hanging Garden at Babylon."

"Did they hang in the air like the Brooklyn bridge?" inquired Irwin.

"Oh, no; they were connected with the royal palace, and were about four hundred feet square at the bottom, being supported on several tiers of open arches, built one over the other; and the top, which was about seventy-five feet high, was covered with a large mass of earth from which grew flowers, shrubs and even large trees."

"How did the people water the gardens?" inquired Irwin.

"There were fountains and a large reservoir on the top, supplied with water from the river Euphrates. This river ran through the city of Babylon, and the two portions of the city were connected by a strong bridge. The high gates and broad walls were mentioned in the Bible, and the walls were noted for their height, thickness and strength."

THE PHAROS.

"What was another of the wonders, grandpa?"

"Well, the Pharos at Alexandria, was the first light bearing tower that we have any record of. It was built of white stone, and stood upon a craggy rock on the island of Pharos, near Alexandria in Egypt. It was three hundred feet high, and its light could be seen for many miles. Josephus states that its 'beaming summit' might be seen for 'three hundred stades,' or forty English miles."

"Who built the Pharos?"

"It was twelve years in building. Sostratus was the artisan, and he immortalized his name by inscribing it upon the Pharos; but it was erected under the reign of Ptolemy Philadelphus, B. C. 332, the same king who commanded the Septuagint of the Old Testament to be undertaken in the Hellenic versions. The Pharos, or light-house, was illuminated by huge wood fires. Before this time mariners were warned at night of their approach to land by wood fires that were built on prominent headlands."

THE STATUE OF JUPITER.

"Well, grandpa, what was next of the wonders?"

"The Olympian Zeus, or the colossal statue of Jupiter at Olympia, which was the last great work of Phidias. It was a seated statue, made of ivory and gold, and including the throne was fifty-five feet in height. Its temple was built on the model of the Parthenon at Athens. Jupiter was considered the king and father of the gods, and was supposed to have universal power in the earth and air. He gave the rain, the thunder and the lightning, and the storm and the calm were supposed to be under his control. This statue was erected between B. C. 438 and 432, and in A. D. 361 it continued to receive the homage of Greece. Epictetus says that

it was considered a misfortune for anyone to die without having seen the master-piece of Phidias."

"The worship of Jupiter was universal, though his name varied with the country that sacrificed to him. You perhaps remember that when Paul went to Lystra he found a temple of Jupiter before the city. Jupiter was generally represented as seated on a throne holding thunderbolts in one raised hand, a scepter in the other, with an eagle at his feet."

TEMPLE OF DIANA AT EPHEBUS.

"Irwin, do you remember that when Paul was at Ephesus, a riot was created by Demetrius among the craftsmen?"

"Yes, grandpa, he was afraid the people would believe Paul's words, and then his trade of making silver shrines would be gone."

"And what did they cry?"

"The mob cried, 'Great is Diana [of the Ephesians]!'"

"Yes, the Temple of Diana was built at the common charge of all the Asiatic States. It was 425 feet long, 225 feet broad and was supported by 127 columns of Parian marble; each column was 60 feet high, and each furnished by a different king. This temple was burned on the night of Alexander's nativity, and was then rebuilt. Diana was believed to have fallen down from heaven, and the public games were connected with her worship. Especially was the month of May sacred to her, and a large manufactory grew up at Ephesus of portable shrines of Diana, which were sold to strangers and carried with them, on journeys, or set up to worship in their homes."

"You have now told me about four of the wonders, grandpa, and if you are not too tired I would like to hear about the rest of them."

THE COLOSSUS OF RHODES.

"I am only too glad to see you interested in your studies, and will speak of the Colossus of Rhodes. This was a gigantic brass statue of Apollo, or the sun-god. It rested on moles on each side of the beautiful harbor of Rhodes, and vessels passed between its brazen legs. It was over one hundred feet in height, and there were winding stairs by which it was ascended. The statue held in one hand a light for the direction of mariners, and it was completed 280 years before Christ. It was thrown down, presumably by an earthquake, and never rebuilt; but the fragments of the statue remained nine hundred years. At length a Jewish merchant bought the brass and loaded 900 camels with it."

"The value of the brass was estimated at \$150,000. At the present time the harbor of Rhodes is nearly spoiled, and this island has many times suffered severely from earthquakes."

THE MAUSOLEUM.

"Do you know, my son, what the word mausoleum came from?"

"I don't know that I do," replied Irwin.

"Well, Mausolus was king of Caria, and after his death, his widow, Artemisia, erected a magnificent tomb to his memory. Indeed, it was so wonderful, and surpassed all other structures so much in its appearance and grandeur, that the name mausoleum came to be the generic term for a costly tomb. It remained standing for a number of centuries, and then was destroyed by an earthquake. In 1404 the Knights of Rhodes built a castle from fragments of the mausoleum, and as late as 1856, Mr. Newton, under the auspices of the English government, found the site of the ancient tomb, and the fundamental outlines of the building. According to tradition, Artemisia mingled the ashes of Mausolus with her wine and died of grief."

THE PYRAMIDS.

"There is but one more wonder, grandpa, to tell me about, and I know that must be the Pyramids, for our teacher said that they were the most marvelous of the 'seven wonders,' and you have not spoken of them yet."

"Yes, you are right. The Pyramids required the labor of thousands of men for many years. It is supposed they were the sepulchers of the kings. They are in several groups, some distance from each other, on the banks of the Nile. There are about forty of them, many being small and in a ruined condition. The great pyramid of Gizeh, or Jeezeh, is 450 feet high and covers an area of thirteen acres."—*New York Observer.*

DESERVED REPROOF.

There is a lesson for both parents and daughters in the following extract from the *Detroit Free Press*.

There was a stir at a railroad station, and two pretty girls came aboard. They laughed and giggled; threw kisses to their friends at the depot; gave silly messages and good-byes, and as the train started, they took a seat behind the commercial traveler. There were other seats vacant, but they preferred this, and rustled into it with a series of little shrieks and giggles.

"Did you see Tom Barlow watching us, Nellie? Te he."

"He'll be there to meet us when we go back, see if he isn't, Kitty! Ha! ha!"

"Say, he's a drummer," giggled Nellie, hunching her friend toward the front seat.

"A swell, ain't he? Oh, my!"

The traveler's lips were compressed, and he replied by no look or motion to the rude speech of the merry girls.

These were young ladies, dear reader, whose fathers and mothers would have been greatly astonished to learn that their daughters flirted. But then, fathers and mothers are usually the last to know what is going on among their own young people.

"W-would you be so kind, sir, as to tell us what time it is?" asked Nellie in a meek

little voice, while her companion tittered and looked out of the window.

The next move was made by the gentleman. He took from his pocket a photograph, and looked at it sadly.

The two young ladies did not see the photograph, or recognize whether it was man or woman, but they te-he-d, and even speculated in a low voice as to what it might be—wife or sweetheart.

The commercial traveler heard what they said, and turning and holding the photograph so that the young ladies could see it, he said quietly but sternly:—

"That is the picture of my little daughter, a child of six years; she is very ill, and I am summoned home, perhaps to see her die. But let me tell you that I would rather a thousand times know, at this moment, that she must now be laid in her grave, than to think she could ever grow up into a silly, dishonest woman, tempting and toying with souls to feed their own wicked vanity."

The two girls sank back out of sight, mortified and angry, yet conscious that they had found, in one traveling man, an honest-minded friend, who had dared to give them a word of needful warning.

ANECDOTE OF JOSH BILLINGS.

The late Josh Billings was once on a passenger train bound for his old home at Lauesborough, Massachusetts. On the train were several commercial travelers, who, to while away the time, proposed a game of whist. A fourth man was wanted, and a gentleman sitting near was requested to take a hand.

"No; I do not play. But there is an old fellow who is a capital player; try him"—pointing to the "old fellow," who sat demurely on the seat in front.

"Good player, is he?" said the commercial man. "Then we'll have some fun with old Hayseed" and, accosting the quiet, farmer-like passenger, the young man, whose cheek was his fortune, blandly said: "My venerable friend, we would like to have you take a hand in a game of cards with us, just to while away the time. Will you oblige us?"

Looking the young man in the face a moment, "old Hayseed" answered, "Ya-as, we'll be there in about three hours."

"You don't understand, my friend, we want you to take a hand—"

"Ya-as, the stand o' corn is very good—oncommon fandsome."

The commercial man was annoyed. "Speak louder," suggested the man who sat behind, "He is somewhat hard of hearing."

"My friend," shouted the young fellow, "will—you—take—a—hand—in—a—game?"

"Ya-as, game is oncommon plenty; all you want is—"

"Oh, go to Halifax! You're as deaf as a post!" and the young man of cheek subsided, amid the laughter of his companions.

When Lauesborough was reached, "old Hayseed" arose to depart, when he quietly handed his card to the commercial man, who sat glum in his seat, and in a peculiarly comical way remarked: "Young man, when you travel on your cheek, don't get hayseed in your eye. See?"

The young fellow glanced at the card. The superscription was—"Josh Billings."

Josh got off the train; and the man of cheek had to find a seat in another car to escape the "run" on him by his companions.—*Harper's Magazine for January.*

A MODERN CASSABIANCA.

It is not saying too much to say that England never furnished a military captain more generally and warmly beloved by his soldiers than was Gen. Henry Havelock. Those who were readers at the time (1857) will remember his death in Lucknow, India, during the terrible times of the Sepoy mutiny, and will also remember how the nation mourned.

The Queen had conferred upon him the title of baronet, but he was dead before the honor reached him; and her majesty was pleased to bestow the title upon his eldest son, who figures in the following anecdote.

During the year 1851, Havelock, then a colonel, was at home on a visit; and, on a certain occasion, an American officer of distinction, who narrates the incident, was invited by the colonel to dinner. In the course of conversation, Mrs. Havelock turned to her husband, and said,—

"By the way, my dear, where is Harry?" referring to her son, whom she had not seen since morning.

"Upon my soul," cried the colonel, starting to his feet, "he's standing on London Bridge, and in this cold too. I told him to be there at twelve o'clock to-day, and wait till I came; and, in the presence of business at the War Office, I quite forgot the appointment."

"Father and son were to have met at twelve o'clock, at noon, and it was now seven o'clock in the evening. Yet the father seemed to have no doubt that Harry was at his post, and ordered that a cab should be called; and as he excused himself to his visitor, the latter ventured to ask if he felt sure he should find the boy on the bridge."

"Yes, sir," answered the colonel, promptly. "You may depend so far upon the discipline of a soldier's family!"

In the course of an hour, Havelock returned with poor Harry, who had been found faithful at his post; and who, though somewhat chilled by his long watch, had passed the afternoon in good humor, feeling, as he expressed it, that, since he had father's order, he knew it was all right.—*Baptist Weekly.*

Popular Science

A NOVEL application of compressed air, has been made in Sweden. In running a tui-tion of the city, an extensive wet gravel was encountered, a number of large l disturbing the foundation. Captain Lindmark decided gravel, and tunnel it in the This was successfully accomplished use of cold air machinery, being kept up until the ice was in place.

THE Scientific American goods, and all articles dyed ors, faded from exposure as bright as ever after ble chloroform. The commission will answer the purpose expensive than the purified

USING THE EARTH'S HEAT as a reason for believing crust is very thin, asser Gardner; and it seems some means may be devised intense heat of the molten is already being done, in fact an artesian well having been obtained warm water for From a depth of about quantity of water, heated Fahrenheit, pours forth; a be continued until water yielded.

DAMMING THE POLAR current passing between Iceland and the British Provinces, in wall of water between the warmth of the current. By building a dam across of Belle Isle—about ten eraging 150 feet in depth Goodridge, Jr., suggests it might be turned aside. Then, it is believed, the C skirt the American coast change its climate from Newfoundland, freezing the rence from icebergs, and Scotia the mildness of Can

EAST GREENLAND, recently returned to Copenhagen spent two years and a half almost unknown region of Greenland. Although the tions have set out for East past two centuries, almost search of the lost Norsemen posed to have settled there ever reached the coast. T sometimes hundreds of r perpetually piled up again kept explorers from East after all other Arctic lar known. With three assis landed at Cape Farewell some 400 miles. He has collections representing geology and anthropology unknown portion of th He found in those cold s isolated from the world, had never heard or know ized nations of the ear lead happy lives, and live way in hamlets. They gage and physical char Equimaux of West Gree Monthly.

GOLD IN THE OCEAN. delivered by the Rev. R. ver, Col., he said: "Sci the water of the ocean rate of one grain or abou to every ton. At this r feet of ocean water con lar's worth of gold. If erage depth of one mile bly greater), it contains nish \$15,000,000 to ever child in all the world, 000,000 to every fami rate, if figures do not ocean water contains worth of gold. "What it! do you say? Yes, that you and I cannot g it would spoil all the fup le got their shares

The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1886.

FIRST QUARTER.

Jan. 2. Josiah and the Book of the Law. 2 Kings 22: 1-13.
Jan. 9. Jeremiah Predicting the Captivity. Jer. 8: 20-22; 9: 1-16.
Jan. 16. The Faithful Rehearsals. Jer. 35: 12-19.
Jan. 23. Captivity of Judah. 2 Kings 25: 1-12.
Jan. 30. Daniel in Babylon. Dan. 1: 8-21.
Feb. 6. The Fiery Furnace. Dan. 3: 16-28.
Feb. 13. The Handwriting on the Wall. Dan. 5: 1-12, 25-28.
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. Meseiah's Messenger. Mal. 3: 1-6; 4: 1-6.
March 27. Quarterly Review.

LESSON VI—THE FIERY FURNACE.

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

For Sabbath-day, Feb. 6th.

SCRIPTURE LESSON.—DANIEL 3: 16-28.

16. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.
17. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.
18. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.
19. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should be heated the furnace seven times more than it was wont to be heated.
20. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace.
21. Then these men were bound in their coats, their hose, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.
22. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.
23. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.
24. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast these three men bound into the midst of the fire? They answered and said unto the king, True, O king.
25. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.
26. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.
27. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.
28. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

GOLDEN TEXT.—"Our God whom we serve is able to deliver us from the burning fiery furnace."—Dan. 3: 17.

TIME.—About B. C. 587; possibly a little later.
PLACE.—In the plain very near Babylon.
RULERS.—Nebuchadnezzar, king of Babylon; Zedekiah, last king of Judah; Pharaoh Hophra, king of Egypt.
PROPHETS.—Jeremiah, at Jerusalem; Ezekiel in Babylonia; Daniel, in the city of Babylon.

OUTLINE.

- I. The decision. v. 16-18.
- II. The king's fury. v. 19-25.
- III. The deliverance. v. 26, 27.
- IV. God acknowledged and honored. v. 28.

INTRODUCTION.

In our last lesson, we studied Daniel's character in an incident which occurred during the early part of his training with his companions in the king's courts. This lesson carries us forward a few years to a time when the four young Hebrews had passed their examination, and had been promoted to high positions in the king's service. It had occurred to the king to have a very impressive dream, which he could not recall and much less interpret. He had summoned his more experienced wise men to interpret it for him, but they had utterly failed. Then young Daniel was summoned to the important service. The Lord revealed the wonderful dream and interpretation to him, and he unveiled them to the king. The king was so impressed with Daniel's superior wisdom that he immediately made him chief ruler of the province of Babylon. When established in this position, Daniel requested that his three Hebrew companions might be promoted to high positions of service under him. They had continued in these honorable services about sixteen years, when the event narrated in our lesson occurred. The king had triumphed over many of the Eastern nations, and was acknowledged to be a powerful monarch. This of course gratified his pride and ambition, and he determined to celebrate his victories, and, at the same time, to unite all these conquered nations in a great religious festival at Babylon. For this purpose he caused to be erected a great golden image. It was placed in the plain of Dura, a few miles south east of Babylon. The country about this city is almost perfectly level, so that any brilliant object, with very little elevation, can be seen a long distance. This image is supposed to have been in human form, and standing on its pedestal, was about 90 feet high; the statue itself, probably from 54 to 60 feet, stood erect on the pedestal. This image was covered with gold, supposed to be plated gold, and was very brilliant under the rays of the sun. As a religious symbol, it probably had a two-fold significance, both in honor of the king and of the sun-god. Keil thinks that the statue was a symbol of the world power established by Nebuchadnezzar, so that falling down before it was a manifestation of reverence not only for the world power, but also to its gods. The great men and officials from every part of his dominion were summoned to this celebration, and, at a given signal, were commanded to bow down and worship it, under penalty of being cast into a furnace of fire. It is easy to see that the king might have several motives for this worship and festival. It would be an acknowledgment of his power over all the nations represented. It would compel loyalty of all these peoples to one religion; it would establish the central seat of political power

at Babylon, all of which would be exceedingly flattering to Nebuchadnezzar. But when the signal was given, and all the thousands bowed down in adoration, there were three young men who stood erect, and refused to worship the image. They were the same young men who had been the companions of Daniel all these years. Though holding high positions of honor and trust in the government, and dependent on the king for their positions, they would not for one hour worship or countenance the worship of his image, even under the most fearful penalty. They were soon summoned into the royal presence, and informed that they must bow before the image, or be cast into the fiery furnace. But their courage was equal to the trial. They promptly chose the furnace rather than the crime of disloyalty to God. This brings us to our lesson.

EXPLANATORY NOTES.

V. 16. *Shadrach, Meshach, and Abed-nego.* These were the heathen names given to the three young men who, with Daniel, refused to defile themselves with the food from the king's table, because it was meat that had been offered to idols. Chap. 1: 6, 7. It is very evident that Daniel was not with them on this great occasion, for he would have been as conspicuous as any of them in his refusal to bow before the image. *Answered and said, . . . we are not careful.* Revised Version, "We have no need to answer thee in this matter." As much as to say, "Your mind is made up; so is ours." A very calm and determined expression of their resolution to remain firm to the decision expressed by their action. Therefore, they were not full of care about the result, to avoid or change it.
V. 17. *Our God . . . is able, . . . and he will deliver us.* Their God was the mighty creator, and upholder of the universe, and surely he is able to do what is best for his children, if they trust in him; and these three young men knew in their souls that they did trust and believe his promises. *Our God whom we serve.* Here are two contrasts implied. "Our God" who made the heavens and the earth, and everything in the universe, is contrasted with the king's god which created nothing, but is itself made. "Whom we serve." Here their service is sharply contrasted with the service rendered to the glittering image set up by human hands. Though they did not know just in what way they should be delivered, yet their God was infinitely wise, and would do for them according to his love and wisdom. Such a faith enabled them to stand before the king perfectly fearless of anything in his power to inflict upon them.
V. 18. *But if not, . . . we will not serve thy gods, nor worship the golden image.* The king had threatened to cast them into the fiery furnace. Now, if their God should not see fit to deliver them from that, he would deliver them in some other way, and they would submit to be cast into the furnace before they would yield to his demands. Here were brave, prompt, and decisive words from hearts made heroic by the indwelling of the love of God. If rank and position in government employ had any power to tempt them to seek a compromise, they must have been tempted to render the farce of homage to the image. They might have pleaded many excuses and examples for it. But no, their loyalty to God was as deep as their life, and could not be turned from the way of truth.
V. 19. *Then was Nebuchadnezzar full of fury.* His own authority had been set aside as of no consequence compared with that of the Hebrew God. Nor would these dependent Hebrews condescend to show any regard for the god who, as he supposed, had given him all his victories and his great power. He determined to make their punishment as sure and as intense as possible, hence the unusual height of the furnace. It almost seems that he was fearful that their God would deliver them from burning.
V. 20. *He commanded the most mighty men.* He would guard against their possible escape, by putting them into the hands of the strongest and most hardened soldiers, to bind securely and hurl into the fiery furnace.
V. 21. *Bound in their coats, their hose, etc.* Reference is here made to their usual garments, or dress, probably in view of the fact that, in the result, not even the smell of fire adhered to these inflammable materials about their bodies.
V. 22. *The flame of the fire slew those men that took up Shadrach, etc.* The intense anger had resorted to such intense measures of vengeance as to overdo the matter, and destroy those who would destroy innocent men. When the doors of the furnace were opened and these bound men were hurled in upon the floor of the furnace, the flames burst forth in such fury as to consume these strong soldiers doing the fearful bidding of the angry king.
V. 23. *These three men . . . fell down bound into the midst of the burning fiery furnace.* They were hurled in prostrate and bound so that they could not help themselves. But the point here to be noted is that they were hurled into the very midst of the furnace where the heat was most intense.
V. 24, 25. *Then . . . the king was astonished, . . . and said unto his counselors.* Here was the display of such power in countering his fearful plans of punishment as he had never seen before. As he sat at a proper distance from the furnace, watching the process, he saw through the open door of the furnace a fourth person standing with the three Hebrews, and they all were free from bonds, walking about in the furnace. He could scarcely believe his own sight, and appealed to his counselors. *And they have no hurt.* While he was looking to see them consumed, behold they were unharmed by the intense fire. *The form of the fourth is like the Son of God.* As the king knew nothing of the Son of God promised in the Hebrew Scriptures, it is reasonable to suppose that he here refers to a fire-god who, as they supposed, could protect from fire. Some think his language should be understood as a kind of inspired acknowledgment of the presence of the true Son of God, which, no doubt, this fourth person was. In my own view, the king was here compelled to acknowledge the presence and delivering power of the God whom the Hebrews worshipped and trusting served.

V. 26. *Then Nebuchadnezzar came near.* He approached to a nearer position, perhaps a side door, where he could become perfectly certain of the wonderful appearances in the furnace. And when every doubt was driven from his astonished mind, and his first impressions were confirmed, *spoke, and said, . . . Ye servants of the most high God, come forth.* Whom their God delivers with such power, and honors with his presence in the hour of their trial, the king is compelled to honor and recognize as the servants of the supreme God; but this is by no means any assurance that he will espouse their religion and worship their God.
V. 27. *The princes, governors, and captains . . . saw these men, upon whose bodies the fire had no power.* This demonstration of divine power and deliverance became very public, and must have greatly influenced the treatment of the Jewish captives after that event.
V. 28. *Blessed be the God of Shadrach, etc.* The king recognized many gods, and some he revered more than others. Now he was willing to recognize the God of the Hebrews, and ascribe honors to him with the others. This was probably the extent of his piety. Still he is willing to make a record of three marks of the divine power of their God as superior to anything exhibited by the gods of the Chaldeans.

LESSON.

God's protection, deliverance and honor for those who fully trust and honor him in every trial and temptation.

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