

lacking as to ceremony. At the front door on the second floor, he started around in astonishment, and asked, in an undertone, "Are there no guards on duty ?" That the President's residence should be

WHOLE NO. 2178.

land stood up against his desk, with crossed He remained to watch the fafternoon reception in the East Room where the President meets, three times a week, at half past one. all who desire to shake hands with him. The home-rule member saw the President shake hands with black and white. without distinction, and coming away from the White-House he declared that he had an entirely new sense of the reality of American free-

The growth of the city has never been more rapid than it now is, and any one who has been absent from here for only a few months will notice many changes. In the north-west, the fashionable part of the city, about three hundred fine houses have been built since last spring. The majority of them are owned by wealthy people who intend to make Washington their winter home, and few of them are for sale.

### THE HINDOO WIDOW.

The formal period of mourning for a widow in Bengal lasts for one month with the Kayag only tel dave.

OP STULLMAN'S ASTABUT ly azle oil made which is ENTIRELY FREE ming substances.

IX MUTUAL LIFE INSURANCE CO. OF HARTFORD, CONN. O. STANTON, General Ageni, 5 Custom House St., Providence, R. I

condence with Seventh day Baptist young a view to establishing agencies solicited. written on reasonable terms. All corree respecting agencies or policies receive tention. Address at Westerly, or Proviabove.

SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GREENMAN, President, Mystic Bridge, OL ATTFORD, Recording Secretary, Westerly III, Corresponding Secretary, Ashaway, R.I. L. CHESTER, Treasurer, Westerly, R. L. Chicago, Ill. AY & CO BOHÁNT TAILOBS.

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Sabbath Becorder, PURILIBUTED WEEKING ERICAN SABRATH TRACT SOCIETY. FRED CENTRE, ALLEGANY CO. N. T. section of postage ents will be inserted for T Per Inch. Special of

understand that this was a new commandment? He says our Lord answers this question. Even as I have loved you. He also adds that Christ more than fulfilled the Mosaic precept to love his neighbor as himself; he loved him more than himself, for he laid down his life for man. In this he calls upon the disciples to imitate him, to be ready to lay down their lives for each other This was strictly a new commandment. No system of morality ever presented anything so pure and disinterested as this." This is the distinguishing grace by which we give evidence to the world that we are the disciple of Christ-the love we have for each other which will show its fruitage in our acts to ward each other.

The Saviour, foreseeing all the condition of human life, knew just what element wa necessary for his church to possess in their hearts in order to stand unwavering in their obedience to him in carrying out their mis sion of Christian activities in the world, and in the church which is his body, of which each individual is a member; and in which if one member suffers all of the members suffer with it. So by this tie of the brotherhood, if we are members of the body, we are to have the same care and love for each member that Christ has for us. For in his love he took flesh upon himself that he might not only show his love for the world, burdened with its load of guilt and sin and eternal death, but that he might become a burden-bearer for them, as a whole. H also became a special burden-bearer in that he met the prince of darkness and death and disarmed him of his power, so that those who come to him for salvation will find in him one that can break the fetters of sin and unbelief and put a new spirit into them, wherein they will be able to say, "He hath taken my feet from an horrible pit and from the miry clay and hath established them upon a rock; he also hath put a new song into my mouth even praise to his holy name." They can also say, "Old things are passed away and behold all things have become new," soul body and spirit all washed, cleansed, purified, sanctified and thus made ready for the fulfillment of this new commandment of unparalleled love. For this

all of his dicisples have need, in all climes, at all times and under all circumstances.

to err, Paul instructed his Galatian brethren as to the way they should treat the erring,

For Christ in his agony on the cross prayed for his persecutors, "Father forgive them, for they know not what they do." The missionary also drawn from his home by this new love for his fellow man buries himself to native land and friends that he may carry the glad tidings of great joy to th darkened and idolatrous heathen world. how this enkindling of love in our own hearts should constrain us to pray for them and for the people to whom they go! We should remember those that are in bonds as bound with them, and those that suffer adversity as being ourselves also in the body. We should as far as possible, in heart place ourselves in the condition of others and then do for them as we would have them do for us under the

same circumstances. It was the love of God in Christ, putting himself in our condition, that sent him to bear our load of sin and condemnation that we might find life through him; and it is the love of God through Christ, given to us, which is th chief of Christian grace, possessing which we are enabled to grow in all of the graces of the Spirit, and to a further knowledge of gospels truths, until we come to be perfect men and women in Christ Jesus our Lord. May the God of all grace assist us to keep this new commandment which will enable us to abound in all Christian activities. We can now only see through a glass darkly, but when the veil, even our flesh, shall drop into the dust from whence it came, and we enter into the glories of our new home above. then shall we see with clearness the abundant depth and glory of this new love of the Father, expressed through the Son. May such a vision of his goodness be given us when we come to dwell with him in the mansions which he has prepared for all his aints.

### MB. GLADSTONE AS HE LOOKS.

Mr. Gladstone as he rose to speak. A rath. er small, worn man he seemed from the visitors' gallery. whose thin gray hair betokened age, but whose active movement as he rose to his feet indicated abundant vigor. With a perfectly quiet manner, but with now and then a graceful gesture, his words came out in smoothly flowing sentences directly to the point. At times with a touch of irony, and often with a quiet humor which never failed Knowing our liabilities, in our ignorance, of its mark, he showed himself the master of parliamentary fence which all men know him to be. When he me down it was evident there was nothing later the motion. Later

#### THE CHBISTIAN ASSOCIATION.

The fourteenth Annual Meeting of the Wisconsin Christian Association Opposed to Secret Society, was held at Waupon, Oct. 19th and 20th inclusive. Delegates from abroad were not numerous, but carnest. The Prohibition lecture on Tuesday evening, by Mr. Cushing, of Maine, was a clear cut and exceedingly enjoyable presentation of the subject, and, beyond a doubt, a great help to the C81186

On Wednesday afternoon there was discussion of the labor question, by Bro. Ronayne and J. P. Stoddard. This discussion included the Knights of Labor, their claims and methods of operation.

assembled to listen to Bro. Ronayne, who discussed the Master Mason's degree, its

oaths and their operation upon the Mason in the courts. He also spoke of the subject from the Christian stand-point, showing that Masonry is denial of Christ. Some attemps were made by some disorderly persons to disturb the meeting, but finding that the speaker was not to be intimidated or diverted from his purpose, they withdrew from the hall and the speaker continued. Mason ry was exposed then, if never before; and Bro. Ronayne finished his very able and impressive discourse, to the great satisfaction of a large congregation. Several prominent Masons gathered around him after the lecture, to ask questions and dispute. Some told him that he never was a Mason, and almost the next moment that he had been expelled from the lodge. Bro. Ronayne kept cool, and held the inside track.

On Thursday morning, lit was found that bills had been placed all about town, purporting to be from the "Committee for the Welfare of the City," calling upon the people to lock their hen-roosts and out-houses, gather in and secure all loose property etc., I was much interested in the appearance of as two persons, E. Ronayne and J. P. Stod-Christian Association, were at large in the Bill gave each one of the women and men, a city. It was said that those who would lie would steal and such as had misappropriated funds placed in their care, could not be off the streets after dark, till Ronayne and Stoddard were gone.

> Whether so intended or not, this proved a good advertisement for the evening meeting, when the hall was thronged to hear Bro

House. Everything had been put in order the prepare herrown food and faring for last Tuesday night and the President sit for several hours in Col. Lamont's room, next door to the little office, and got the news direct from all parts of the country. His greatest interest was in the New York elections, and Mr. Hewitt's plurality was a matter of considerable congratulation. The Democratic losses among Congressmen in New York were, of course, unwelcome, but they were not unexpected from several districts. Finally the President retired and a left Col. Lamont to struggle with the returns

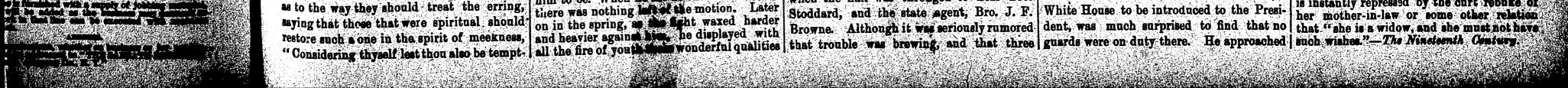
for the balance of the night. The latter remained at the side of the telegraph operator from eight o'clock in the evening until an early hour next morning, and patiently sift-Wednesday evening a large audience ed out of the mass of matter received those points which were of most interest to the President.

> Secretary Lamar is engaged upon his annual report of the Interior Department. It is understood that he cordially endorses Comissioner Atkins' views concerning the Indians of the Indian Territory. These are that they give up tribal relations, become citizens, establish courts, enter lands, etc. Mr. Atkins is now in Colorado, making a tour of the Indian agencies. Secretary Lamar has just received information from him to the effect that the Indians there are in excellent condition. They are peaceful, contented, and making progress towards civilization.

Buffalo Bill (Mr. Wm. Cody) who was in the city, came to make his report to the Commissioner of Indian affairs. He made arrangements for securing new Indians from various tribes for his next season's show of the "Wild West." He is kind to the redskins, pays them good wages, and is considered by the department as doing a good work towards their civilization. He is one of the few men whom the government has allowed to employ Indians for the purpose of a show. The Indians he had with him last summer have all gone back to their dard, under the cover of the Wisconsin tribes. Before sending them home Buffalo full suit of clothes in the European fashion. It is presumed that he will not undertake to exhibit the savages in Europe next year as trusted. The ladies were advised to keep nothing was said about taking them abroad. He would not be allowed to do so without giving heavy bonds to the Interior Department.

A few days ago an Irish member of the British House of Commons who went to the

herself to a single meal a day, which consists of boiled coarse rice, simplest vegetables, ghi, or clarified butter, and milk. She can on no account touch meat, fish, eggs, or any delicacy at all; she is forbidden to do up her hair and to put any scent or oil on her body. She must put on the same cotton sari day and night, even when it is wet, and must eschew the pleasure of a bed and lie down on bare ground, or perhaps on a coarse blanket spread on it. In some cases she cannot even have her hair dried in the sun after her daily morning ablution, which she must go through before she can put a particle of food in her mouth. The old women say that the soul of a man after his death ascends to heaven quickly in proportion to the bodily inflictions which his wife can undergo in the month after the death of her husband. Consequently the new-made wilow, if not for any other reason, at least for the benefit of the soul of her departed husband, must submit to continuous abstinence and oxcruciating self-inflictions. A whole month passes in this state of semi-starvation. The funeral ceremonies, which drag on till the end of that period, are all performed, and the rigid observances of the widow are a little relaxed, if it may be so termed, since the only relaxation allowed to her is that she need not prepare the food with her own hands, and. that she can change her clothes, but always using only plain cotton saris. The real misery of the widow, however, begins after the first month. It is not enough that she is quite heart-broken for her deceased husband, and that she undergoes all the abovementioned bodily privations. She must also bear the most galling indignities and the most humiliating self-sacrifices. She cannot take an active part in any religious or social ceremony. If there be a wedding in the house, the widow must not touch or inany way interfere with the articles that are used to keep the curious marriage customs. During the poojahs, or religious festivals. she is but grudgingly allowed to approach. near the object of veneration, and in some bigoted families the contact of a widow is supposed to pollute the materials requisite for the performance of marriage ceremonies. The widow is, in fact, looked upon as the "evil one" of the house. If she has no son or daughter to comfort her, or if she has to pass her whole life, as is often the case, with ner husband's family, her condition truly becomes a helpless one. During any ceremony or grand occasion she has silently to look on, others around her enjoying and disporting themselves, and if some kind relation does not come to relieve her tedium. she has hardly anything to do but to ruminate on her present sad, wretched condition. Every female member of a family, whether married or unmarried, can go to parties, but a widow cannot, and if she expresses any wish to join the family on such occacions, it is instantly repressed by the curt rebuke of



### THE SABBATH RECORDER, NOVEMBER 11, 1886

## Missions.

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

2

The Corresponding Secretary having tem porarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

> "'TIS weary watching wave on wave, And yet the tide heaves onward, We build like corals grave on grave, But pave a pathway sunward. We're beaten back in many a fray, Yet newer strength we borrow, And where the vanguard rests to day, The rear shall camp to-morrow.

"Though hearts brood o'er the past Our eyes with smiling futures glisten, For lo, our day bursts up the skies, Lean out your souls and listen. The world is rolling heaven's way And ripening in her sorrow; Take heart, who bears the cross to-day Shall wear the crown to-morrow."

In the report of the meeting of the Board of the Missionary Society, last week, it should have read sixteen members and three visitors were present, instead of "six members and three visitors were present."

#### MEDICAL MISSIONS IN CHINA.

#### Their Great Need and Value, Described by One Who Knows.

thoughtfully sent to us by Dr. A. S. Titsworth, of New Market, N. J.; and we are very glad to publish it for our readers: To the Editor of the Herald:

the following very important statement made by ex Minister John Russell Young, and contained in a recent issue of the Herald:

"The medical missionaries are especially useful, I should say, in advancing their cause. They go among the people, build hospitals, care for the sick and poor; and my opinion is that the medical missionary will be the pioneer in advancing Christian ideas."

All acquainted with, and interested in, the condition of China, as well as other heathen countries, will most fully endorse this statement, and rejoice that one so well litted to express an opinion should have done so, and a paper so well able to circulate the same, and thus lead to increased activity in the cause of medical missions, should have seen fit to print it Unfortunately, not the half can be told of the terrible need of these perishing millions, not only spiritually, but physically and morally as well; hence, these myriads go on suffering and perishing, and scarce any one cares, because scarce any one knows of their need. I do trust that the Herald, which so nobly sent the brave Stanley to rescue the devoted medical missionary, Livingstone, and has conferred blessings upon millions by this act, will open its columns to this most important subject, now that this country, and the world at large, is not agitated by war or any great question.

but how shall it be presented? I reply, not in the bare, fruitless tree of theory, but in the practical living fruits of Christianity. Wisdom, as well as humanity, in addition to experience, dictates such a course.

It is simply inexplicable that the Christian Church has not seen these things long since. Think of men spending five or seven years | first know Christ, then know us, before they studying theology and then going out to the heathen with no knowledge of how even to take care of their own bodies, as well as to relieve the suffering around them and thus gain the hearts of the people. To my mind calls, and the welcome that comes to our the thing is monstrously absurd.

In this issue of the Herald, for June 29, 1881, you kindly gave a most favorable account of the inauguration of the New York to the heathen, and while doing so, and as a means to that end, minister to the sick poor in the city, both physically and spiritually. Since then four dispensaries have been opened, and many of the otherwise inaccessible classes-such as drunkards, harlots, and criminals-have been reached and changed.

Our two first students, Dr. Summers and Mr. Chatelain, are now with Bishop Taylor, in Africa. A few months since, at the suggestion of Rev. A. Mitchell, D. D., Secretary of the Presbyterian Board of Missions, and Dr. B. C. Atterbury, the managers rented a large house for a home and institute for students, and the latter gentleman, now on his way back to China, generously gave \$300 toward the undertaking.

We need two things for this work-men and means. The former are coming along faster than the latter, but surely there will be no lack of means in this city and country, and I leave the facts stated herein to speak to such as can aid us. What we want to see is the same kind of spirit in our young men, that was seen rather more than twenty years The following interesting article was ago, when thousands volunteered for the front. They thought not of danger or death, and their friends gloried in them, although they grieved to part with them. Oh, that many of the Christian young men of America would respond to the crying need of these My attention has this day been called to perishing millions, and go out, leaving high social position even, as the seven left England recently for China, among them being the stroke of the Cambridge eight, and the majority of those who offer themselves for missionary work are not from among the wealthy, but the comparatively poor!

GEO. D. DOWKONTT, M. D., Medical Superintendent, New York Medical Missionary Society.



up,-"Watchman what of the night?" As the clash of contending forces between truth and error, right and wrong, die away, I seem to hear the Shepherd saying, "Other sheep I have which are not of this fold." More plainly than ever, I now see that people must will come to see the truth as we see it. Those out of Christ, out of the church, do not come to the Sabbath. These unexpected ministers for preaching Christ, to those outside of our denomination, the little temperance work that some of us have done, the Medical Mission, whose object was, and is, great amount that Bro. P. A. Burdick is mosa. The people in many parts of Canton to train young men for medical missionaries doing, may suggest the thought-"And who knoweth whether thou art come to the kingdom for such a time as this?" I hope that all of our people will remember, that opportunity and duty are twin-born, as well as begotten of God.

LEGAL STATUS OF CHBISTIANS IN CHINA

#### BY REV. M. C. WILCOX, FOOCHOW.

In the May number (1885) of the Chinese Recorder appears a copy of a letter that had been addressed to the American, British and German ministers at Peking by Rev. Henry Blodgett, D. D., Chairman, and Rev. Dr. Edkins and Rev. J. L. Whiting, Secretaries of the China Branch of the Evangelical Alliance. This letter ought to be read by every friend of Chinese missions; but because o its length an attempt is made, by means of quotations and condensations, to extend much of the information it conveys.

The propagation of a new religion in any nation must of necessity be attended by some difficulties and misunderstandings between the adherents of the old religion and those of the new. It was so with Buddhism, which entered China from a foreign country in the Han dynasty and was frequently and severely persecuted till, in the Sung dynasty, China accepted the principle of religious tol eration and ceased to persecute the Buddhists. In the year 1858 treaties were made captain of the Cambridge eleven. This is ally agreed that articles providing for the stroyed, their property stolen, and themselves what we want. It is sad, though, that the protection of native Christians in the proc. stripped of their clothes with the Western nations, and it was mututice of their religion should be inserted in the treaties.

eighth article says, "The Christian religion Canton province, was the issue by the high inculcates the practice of virtue and teaches officials in Canton of the proclamation of entitled to the protection of the Chinese au- 1 The rewards ranged from \$5,000 to \$20. At thorities; nor shall any such, peaceably pur- the close of this document there was an insuing their callings and not offending against junction not to touch the persons of any the laws, be persecuted or interfered with." other foreigners or the property of foreign-Chinese government, considering the Chris- | ulace saw only the first part of this proclatian missionaries as worthy men, who do not mation. They at least paid no attention to seek worldly advantages, will permit them the end of it. Wild excitement prevailed in to propagate Christianity among its subjects and out of the city. As soon as the proclaand will not hinder them from moving about | mation was posted at Fatshan, mobs gathered in the interior of the empire." In the treaties which the United States, France, Germany, etc., there is in each case an article Mission chapel and left nothing but the for the toleration of the Christian faith. Then in the year 1860 an Imperial edict was issued enjoining on the local magistrates, "in every case affecting Christians, to investigate thoroughly and decide justly. So long as the Christians obey the laws of China down. they are to be regard as Chinese children, and to be treated the same as if they were not Christians. Subsequently it was found that this edict, though repeatedly communicated to the governors and viceroys of the empire, did not prevent disharmony from arising in several of the provinces. The cause of this was found to be that the Chris tians were unwilling to contribute money for the building and repairs of temples, the expenses of idol processions, plays, incense burning, and the like. Prince Kung, Chief Minister for Foreign Affairs at that time, aoting with full powers, early in 1862 issued an explanatory note and order on this matter. "The Emperor," this order said, "looks with equal grace on those who are Christians and those who are not Christians and loves all as his children. The Christian religion teaches the practice of virtue and its great principles agree with Confucianism, Buddhism and Tauism. It was therefore allowed to be propagated in China the reign of Kanghi." The note further says that Christians, while they are to pay taxes and rates of a public nature, as if they were not Christians, are not to be compelled to pay a share towards the expenses of building ishing ones have nerves, and are subject to as | thirty or more of the invitations are earn st | and repairs of temples, of idol processions, plays, and the like. The local magistrate is ordered to make a just division of the two kinds of taxes, civil and religious, and not allow them to remain confused to the disadvantage of the Christians. If the Christians are. on account of not contributing to expenses for repairing temples, for processions, I am home and have mailed you my hur- etc., beaten, insulted, robbed, or have their ried report. I find an urgent request for crops destroyed by any of the people who work in Sandusky, Western New York, a are not Christians, it is made the duty of the place where I never have worked; and made | ish the guilty parties according to law, and A poor woman in China suffered compound by people I never saw, so far as I know. All oblige them to make full restitution for loss things considered I have decided to visit es inflicted. If the missionaries present pe titions to the magistrates for the redress of wrongs, it is the duty of the magistrates to give fair consideration to the subjects presented to them and to decide justly. In the year 1881, at the instance of Hon J. B. Angell, then minister for the United States, all the privileges secured to Roman Catholic converts, for whom it was originally in this country from China last year, for this work in the last year. As I look at the past intended, were also secured to Protestant it is this that often leads the magistrate to er or helper in Syria. It costs from \$40 to

appeared have maintained the same just principles, and many excellent proclamations have been issued by viceroys, governors and other officers in accordance with the spirit of these edicts. Seditious persons have been strictly prohibited from destroying the teaching halls of the Christians; and as regards Christian teachers and their converts, with their hospitals and schools, it has been plainly stated, as, in his proclamation last year, that the con- | 3,000 li (1,000 miles). ditions of the treaties must be adhered to, the same protection extended to all, and vianxiety and disturbance on account of the

deplorable events at Foochow and in Forprovince rose against the native Christians and destroyed or robbed a large number of chapels. Eighteen of these were Protestant, and among them ten German. How many Roman Catholic chapels were attacked we have not yet heard. Not only were the chapels destroyed, but the private dwellings and shops of the Christians were mobbed and their contents destroyed or stolen. In many places the local magistrates did nothing to the central government will increase their check these things. No arrests of rioters loyal feeling. Their religion makes loyalty were made. No stolen property was restored. In some places, however, in consequence of the importunity of the Christians for help, important proclamations were posted. At Shinhing, after one chapel had been destroyed, the district magistrate sent a guard to protect another and put out a good proclamation. At Poklo the district magistrate behaved honorably; after the riot he arrested and punished some of the leading rioters, restored some of the stolen property, and offered some indemnity for the chapel destroyed. At Fatshan the authorities af forded Dr. Wenyou (medical missionary) protection, but said they dared not arrest the rioters. They have since promised to rebuild one of the chapels demolished. On the other hand the Tsinglun magistrate put out a proclamation, stating that the American chapel belonged to the French, and sat by in his sedan chair while the rioting was going on, making no effort to check it as long as the houses of the Christians were not interfered with. The only help he afforded the Christians was to send some of them away in a boat after their houses had been de

The immediate cause of the simultaneous attack on so many chapels and communities In the treaty with Great Britain, the of defenseless Christians in various parts of The treaty with Russia says . . "The ers at peace with China. The turbulent popand pulled nearly to the ground the Wesley an chapel. Then they attacked the London walls standing. Soon after the news came that the Presbyterian chapel at Sheklung had been destroyed, and the houses of the native Christians looted. Besides this, 23 houses of Roman Catholic natives were burnt

when evil-disposed persons assemble, burn down houses, shops, granaries, or public offices, and steal what they contain, they are to be beheaded as robbers, without distinction between principal and accessories. When defamatory placards of an anonymous nature are posted up with the intention to destroy the good reputation of any one, the punishment of the principal is strangling, and of for instance, by the present viceroy of Canton, | the accessories, banishment to a distance of

The Han dynasty code was milder than that of the Chin dynasty which preceded it. olence forbidden. Unhappily the former The Ming code was more severe than that tranquility was changed last summer into which now prevails. It was, for instance, not uncommon formerly for the members of a clan to which some great criminal helonged, as far as three removes, to be all put to death as part of his punishment. Such things are not done now. Hence it may be hoped that the government may not be un. willing still more to soften the code. Anon. ymous placards and books slandering the Christians and missionaries would be much better punished by pecuniary mulcts and de. privation of rank than by strangling.

> Paternal treatment of the Christians by to the government a duty. The Christian books teach it, and the missionaries constantly inculcate it. Thus the people will be linked to the dynasty by a double tie. that of duty and of gratitude.

The decree permitting French missiona. ries, merchants and others to remain in the country during the present troublous times inspires us with confidence in the fair and friendly disposition of the government. We are therefore led to hope that in presenting this plea for suffering Christians we are asking what is not difficult of attainment.<sup>4</sup>

May we not hope for the final abandonment of the practice of offering rewards for human heads and of exposing human heads in cages at no distant date? The one practice is dangerous to public safety; the other is injurious to public morality.

From the foregoing it will be seen that in the theory the Chinese Christians enjoy equal rights with others under the law. In practice this is far from true. All kinds of pretexts are made use of to delay or deny altogether redress of grievances as regards native Christians and missionaries ; and this is true not only of local magistrates, but even of the authorities at Peking.

More than one case from this province has for years, been pending at Peking, and satisfactory adjustment seems no nearer, if as near, as at first. Here is an example of Chinese fairness: In a recent case the loss man to do as he would be done by; persons August 30, 1884, offering rewards for the of the Christians is stated to have been teaching it or professing it, therefore, shall be heads of French officers, soldiers and sailors. about \$2,000. The magistrate, acting as arbitrator, offered them \$10 and then \$15. What is this but a mockery of justice? Nevertheless the missionaries and native workers must go forward as best they can, "giving no offense in anything, that the ministry be not blamed, but in all things approving themselves as, the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned." The gospel of Christ is the hope of China. May the day soon come when, in this part of the universe, "Truth shall spring out of the earth and righteousness shall look down from heaven."-Gospel in All Lands.

# Sabbath Be

member the Sabbath-day, Biz days shalt thou labor, and do wenth day is the Sabbath of th

CORRESPONDENCE

#### Temperance Beform and the Sa

BY BEV. H. D. CLA

The following is from the Chairm Prohibition Convention held at NEW LONDON, Cons

REV. H. D. CLARKE:

My Dear Sir,-Before a questions let me say, I am a ant of John Rogers, the Smi and also of John Rogers, the Rogerine Quakers, or Sevent and although I am well post ments of both sides, and am that the Seventh-day people h of argument on their side, an all Christians cannot unite seventh instead of the first. the Congregational Church an the first day. 1. I do not thi to have a Sabbath plank in th I do not think such laws are u as explained below. 3. I do legislation contemplated by savors of "intolerance which the past, reformers yielded With regard to your fourth q fact, what I regard as an a this: The Committee never t who observe any day as a Sabb them, but especially the Ge and seaports, where they r garlens, rum-shops, excursion day in the week, observing n allowing nobody else to obser

We have many Seventh di state, but I have never yet a that this resolution was three not one of the Committee and, as I said above, don't co sary to enumerate in our p evils with which we are afflic Some clamor for a tobacco epium, some for secret societ platform should be very simp Yours in haste, GEO.

The letter of Mr. Rogers in to many others, and shows th who acquiesce in the Sunday not acquainted with the prin With their eye on the salo stop to think that, back of t

desire of the Reform Party,

Look at the following terrible facts:

First—There are three hundred and fifty millions of people in China, among whom there are only six hundred Protestant missionaries of all kind, and only thirty of these physicians.

Second-The 400,000,000 women in India and China have barely a score of competent physicians to attend them. Only women can do so.

Third-There are nearly one thousand millions of heathen in the world, and barely a fourth have yet heard the gospel.

Fourth-There are about one hundred medical missionaries in the heathen world. or about one to ten millions. Can you grasp the thought of one doctor to eight cities like New York.

Fifth-Nearly as many of these poor creatby the last census.

Sixth—In 1880 there were 85,000 licensed physicians in the United States, or one to 585 persons.

It is scarcely needful to say that these persevere injuries and, in some cases, worse diseases than we meet with here or in Europe, but do we not overlook the terrible fact in the presence of our infinitely more favorable condition in much the same spirit in which the | God give us wisdom. Pray for us. man who, judging the case of the shelterless poor, while rubbing his hands in front of a roaring fire, exclaimed, "It's not so cold after all?

A man in Formosa journeyed seven days and nights in an open boat in order to get his injured leg attended to. Think of it.

fracture of both her legs, and was left till they rotted off before a medical missionary could see her.

The fact is, that those who go out as missionaries are constantly coming back to obtain medical knowledge and return to relieve the frightful suffering they have seen, as thousands crowded around them for that relief they were unable to give. Four such were very purpose.

"SUCH A SPLENDID WAY OF DYING."

Missionaries in Japan are beginning to use with effect the argument in favor of Christianity to be drawn from the changed lives and happy deaths of Christians. They do not hesitate to affirm openly that heathen religions have no such power. Many instances are occurring to convince the people of the truth of the statement.

One of these—a woman whose home was in the house of the head man of the villagesickened and died early last month, and her death was so serene and happy as to have made quite a profound impression on the community. "How is this," people asked, "that without even naming an idol, one can have such a happy death?" literally, such a splendid way of dying. The Buddhist priest of the village was aroused, and protested against the introduction of the "foreign religion," especially into the very house of the head man of the village. The latter replied that he was not a Christian, but that a religion which did so much for one in this life and gives such a promise for the life to come, could not be very bad.—Dr. Gordon, Kioto.

### FROM H. P. BURDICK.

#### FRANKLINVILLE, N. Y., Sept. 1, 1886.

Dear Brother,-Many unlooked for things have happened during the year. I have not been aggressive; but I have preached from one to ten sermons in fifty different churches and congregations. I do not now think of ures perish every month as there were people in any one of the places where there is not a New York, Philadelphia, Boston and Chicago standing invitation for more work. Of course the circumstances change the nature of the request. In our own churches and some others where they have pastors, it is a cordial invitation to come again. Perhaps and pressing. I am on my way home from Rapids and Akron. I have agreed to return and administer the ordinance of baptism.

#### ALFRED, N. Y., Sept. 5, 1886.

them.

Again, my long anticipated visit at Cus sewago and my third set time to start go over another week, at least. Appointments made, correspondence attended to, I now stop for a minute and think of my scattered and the present, and think of the future of converts.

At Chingyuen the district magistrate impressed a boat and sent in it, to Canton, 14 refuges of the American Baptist Mission not being able to protect them from the fury of the mob. The native pastor was threatened with death, the roof of his house torn off, and all his effects stolen. Other native Christians lost everything and the mob tore off the upper garments of the women, and pulled out their ear-rings. Similar scenes were witnessed in many other places, the fruit of the proclamation offering rewards for heads.

In the Peking Gazette there soon appeared an edict disapproving of this proclamation, and others were issued which had the effect of checking the persecution and restraining the rage of the people somewhat from this deplorable work of destruction. But as the Chinese proverb says : "When once a word has been uttered, four swift horses cannot overtake it." In the first few days of September the acts of plunder, burning, wanton | Rev. Andrew Carlson, cash returned to ruin, and personal cruelty committed in the province of Canton, on chapels and native Christians, were too many to be counted. The native Christians who were molested and robbed, and who were deprived of their homes, were living peaceably, paying their taxes regularly, and acting as loyal subjects of the emperor, when thus attacked. They had done nothing to deserve this treatment. Criminality and desert of punishment were entirely on the side of those who maltreated them. The emperor, to use the words of one of the decrees, "regards them with the same benevolence as he does his other subjects, and if the facts are made known to him "he will not suffer these loyal subjects to be injured with impunity."

Pecuniary compensation for the destroyed chapels would be in accordance with the or-Minn. der of 1862. The same may be said of the losses of the Christians. We are aware that great difficulties may attend the attempt to obtain a satisfactory settlement in most cases where wrong has been alone to the Christians.

The severity of the criminal code makes i try to settle the question by arbitration.

# **MISSIONARY SOCIETY.**

#### Receipts in October.

Rev. J. B. Davis, New Milton, W. Va..... Receipts through RECORDER Office: Bettie Woods, Black Jack Grove, Tex. \$2 50 Ladies of Waterford Church, M. M..... 8 00 Mrs. E. M. Dunn, Milton Junction, money collected upon silk quilt...... (Total am't received upon silk quilt, \$122 70.) 88 40 Receipts per A. E. Main:

F. Shaw..... 5 00-27 47

 Treasury (sent through error).
 43 85

 First Alfred Church
 16 24

 Rev. G. J. Crand all and wife, N. Loup, Neb.
 5 00

 Mrs. Betsy Hamlin, Brooklyn, N. Y.
 1 00

 John Sterrer
 Miss

 John Lundgren, Athens, Minn...... 10 00 Members of Cartwright Church..... Lost Creek Church..... Mrs. A. R. Bennett, Verons, N. Y.....

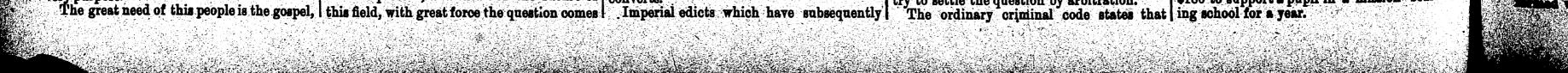
\$241 52 E. & O. E. A. L. CHESTER, Treas. WESTERLY, R. I., Oct. 31, 1886.

I am requested to make the following corrections in Report of Receipts for September: The First Brookfie d Church was credited with \$50 to make Life Members of Rev. W. C. Daland and wife. It should have been credited L., 1st Brookfield Church; also, the annual Report of Receipts, as printed, reads as follows: Andrew North and Andrew North, Jr. and wife, Trenton, Minn.; it should read St. Peter,

THE Gospel according to St. John, in Arabic, can be purchased for about two cents. A pocket Arabic Testament costs about twelve cents. A pocket Arabic Bible costs about twenty- five cents. It costs not easy to obtain convictions, and probably from \$50 to \$240 a year to support a teach-\$180 to support a pupil in a mission board-

to, to prop up a decaying, bath by human legislation, pose also is to make no excep those who conscientiously o enth day. The position of is misunderstood. This was recent public speech by R who said to his audience, " Seventh-day Adventists who the party wishes to deprive day and make them keep Su not true. They can keep etc. Now this speaker and descendant of the noble Jol other well meaning men, are in their statement that they foreign no-Sabbath element. does not satisfy Seventh-da they see a sacred principle i the leaders do not, perha our people, they do have in Sabbath, and a purpose to l ling all citizens to lay aside that day; but God comma done on that day. To co rests on the Sabbath to lay Sunday is to rob him of his and stand between him and Here is the principle for w Concerning this Sunday mov ville (Wis.) Gazette voices the New York Independen Union and other leading have not changed since), "Such measures are but th which ultimately lead to re ious freedom, and to commi to measures which are as fo ers and purposes as would should undertake to dete question in theology."

The final result of this none other than religious p idea is ridiculed and mot Bover answers an argumen sentiment in favor of this greater than most people a the reader observe that " the throne " is the Nation whose object has been briefly, stated. This part benong its officers clergy enominations, professors tos. justices of supreme C they officers. It has just pers the General Assemb Enabytorian Church. Second with that powerfu



### THE SABBATH RECORDER, NOVEMBER 11, 1886.

#### wil-disposed persons assemble, lang ouses, shops, granaries, or public effi-isteal what they contain, they are to ended as robbers, without distingt principal and accessories When the ry placards of an anonymous mature sted up with the intention to destroy d reputation of any one, the punishf the principal is strangling, and of cessories, banishment to a distance of

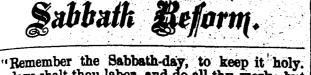
(1.000 miles). Han dynasty code was milder than the Chin dynasty which preceded it ling code was more severe than that now prevails. It was, for instance. common formerly for the members of to which some great criminal beas far as three removes, to be all put h as part of his punishment. Such are not done now. Hence it may be that the government may not be un. still more to soften the code. Anonplacards and books slandering the ans and missionaries would be much punished by pecuniary mulcts and deon of rank than by strangling. rnal treatment of the Christians by ntral government will increase their eeling. Their religion makes loyalty government a duty. The Christian teach it, and the missionaries coninculcate it. Thus the people will ked to the dynasty by a double tie. f duty and of gratitude. decree permitting French missions.

erchants and others to remain in the y during the present troublous times a us with confidence in the fair and y disposition of the government. We erefore led to hope that in presenting es for suffering Christians we are askat is not difficult of attainment.

we not hope for the final abandonof the practice of offering rewards for heads and of exposing human heads es at no distant date? The one pracdangerous to public safety ; the other rious to public morality.

m the foregoing it will be seen that in ieory the Chinese Christians enjoy rights with others under the law. In ce this is far from true. All kinds of ts are made use of to delay or deny aler redress of grievances as regards nahristians and missionaries ; and this is ot only of local magistrates, but even authorities at Peking.

e than one case from this province has ars, been pending at Peking, and satry adjustment seems no nearer, if as as at first. Here is an example of e fairness : In a recent case the loss Christians is stated to have been \$2,000. The magistrate, acting as stor. offered them \$10 and then \$15. is this but a mockery of justice? ertheless the missionaries and native ers must go forward as best they can. ng no offense in anything, that the try be not blamed, but in all things ving themselves as the ministers of in much patience, in afflictions, in neies, in distresses, in stripes, in imprisnts, in tumults, in labors, in watchin fastings, by pureness, by knowledge. ng-suffering, by kindness, by the Holy , by love unfeigned."



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

#### COBBESPONDENCE.

#### Temperance Reform and the Sabbath Question.

#### BY REV. H. D. CLARKE.

The following is from the Chairman of the State Prohibition Convention held at Hartford, Conn NEW LONDON, Conn., Oct. 7, 1886.

REV. H. D. CLARKE:

My Dear Sir,-Before answering your questions let me say, I am a lineal descendant of John Rogers, the Smithfield martyr, and also of John Rogers, the founder of the Rogerine Quakers, or Seventh-day Baptists, and although I am well posted in the arguments of both sides, and am well convinced that the Seventh-day people have the weight of argument on their side, and regret that all Christians cannot unite to observe the seventh instead of the first, yet I belong to the Congregational Church and worship upon the first day. 1. I do not think it necessary to have a Sabbath plank in the platform. 2 I do not think such laws are unconstitutional as explained below. 3. I do not think the legislation contemplated by this resolution savors of "intolerance which to overcome, in the past, reformers yielded up their lives.' With regard to your fourth question and, in fact. what I regard as an answer to all is this: The Committee never thought of those who observe any day as a Sabbath to condemn them, but especially the Germans in cities and seaports, where they run their beer gardens, rum-shops, excursions, etc., every day in the week, observing no Sabbath, and allowing nobody else to observe one in peace. We have many Seventh day men in our state, but I have never yet seen one we felt that this resolution was thrown at. I was not one of the Committee on Resolutions and, as I said above, don't consider it necessary to enumerate in our platform all the evils with which we are afflicted.

Some clamor for a tobacco plank, some for epium, some for secret society. I think our platform should be very simple. Yours in haste,

#### GEO. P. ROGERS.

The letter of Mr. Rogers is similar in tone to many others, and shows that the majority who acquiesce in the Sunday movement are not acquainted with the principles involved. With their eye on the saloon, they do not stop to think that, back of this effort, is the desire of the Reform Party, before referred to, to prop up a decaying, man-made Sabbath by human legislation, and whose purpose also is to make no exceptions in favor of those who conscientiously observe the seventh day. The position of Sabbath-keepers is misunderstood. This was noticeable in a recent public speech by Rev. C. Manson, who said to his audience, "We have some Seventh-day Adventists who are told that the party wishes to deprive them of their day and make them keep Sunday. This is not true. They can keep their Sabbath," etc. Now this speaker and our friend, the descendant of the noble John Rogers, with other well meaning men, are no doubt honest in their statement that they have in view the foreign no-Sabbath element. This, however, does not satisfy Seventh-day observers, for they see a sacred principle involved. While the leaders do not, perhaps, have in view our people, they do have in view the Sunday Sabbath, and a purpose to legislate, compelling all citizens to lay aside secular work on rests on the Sabbath to lay aside his work on Sunday is to rob him of his time and money and stand between him and his conscience. Here is the principle for which we contend. Concerning this Sunday movement the Janesville (Wis.) Gazette voices the sentiment of the New York Independent, the Christian Union and other leading journals (if they have not changed since), in these words: "Such measures are but the initiatory steps which ultimately lead to restriction of religious freedom, and to commit the government to measures which are as foreign to its powers and purposes as would its action be if it question in theology." The final result of this movement can be none other than religious persecution. This idea is ridiculed and mocked, but ridicule sentiment in favor of this movement is far. greater than most people are aware of. Let the throne "is the National Reform Party, briefly, stated. This party is able to number among its officers clergymen of nearly all denominations, professors of colleges, bish-Ops, justices of supreme courts, editors, and day of the week, "Sunday" is the name of army officers. It has just brought to its sup-Sabbath is the name of the institutions we port the General Assembly of the United celebrate, the very thing you advocate. Presbyterian Church. An alliance is also But there is no abstract virtue in either day | tyranny of civil enactments. formed with that powerful organization, the | of the week.

National Women's Christian Temperance Union. Along with these now comes the Young Men's Christian Association, which is used to promulgate the doctrine in question by means of the circulation and reading of

their literature. The Knights of Labor are also being in duced to join in the movement; and, commenting upon the action, the Christian Statesman, of June 3d, says, "It is a cause for rejoicing" and "an especial gratifica tion to the friends of national reform."

Now comes with tremendous effort th Prohibition Party in the several states, al demanding that the state shall enforce the observance of Sunday. The Reformed Presbyterian Church at its late synod, held at Rochester, N. Y., recommended that the sum of \$10,000 be raised by their churches for the help of the National Reform Association, the coming year.

The Rev. W. R. Turner, in a recent speech, spoke of the minister's relation to the Sab bath question, and added, "I do not think ministers will do it all. Fearless, tireless, earnest men in political circles, in commercial circles, in agricultural circles, . . . with the clergy will settle these questions. This blessed gospel is not a mere sound, but a prohibitory force, entrenched behind a vasi party.... Either wing of the army of Christ is successful only as it enforces the central idea of the gospel, viz.: The aboli tion of sin by prohibitory law. We are or ganized, we are determined, Sabbath-desecration must go."

With this we notice the willingness if not anxiety of the Reform Party to secure the favor of the Catholic Church, and the speeches of prominent Catholics in reference to temperance and Sunday legislation show that the alliance will soon be made.

The facts above stated are not generally known. Is it, then, a matter of great doubt? Not at all. There is a breaking up of politi cal parties and new issues are coming to the front. This Sunday issue is prominent and the advocates of such legislation are "fearless and determined."

The temperance reform commends itself to all good citizens. The Sunday issue is tacked on with its real intents veiled. Coming to a popular vote with the leading issue it is sure of success in the near future. Thus

I have written these, my views on the Sabbath question, that you may know whether to continue to send me the Outlook Yours in Christ, or not.

W. M. GILLBEATH.

The forgoing represents a large class of men who think in a superficial way concerning the Sabbath question, and draw conclusions under a false notion of what constitutes Christian liberty. They do not see that the real issue is not the "change of the day" so much as the destruction of Sabbathism and the ignoring of the law of God. Men who have been trained to look upon the law of God as abrogated, or as being of so little account that men may define obedience to it according to their own choices, are unable to understand what is involved in the pending issues concerning the Sabbath. To charge us with seeking to accomplish the "small change of the day of the week," when we plead for retaining the only day of the week devinely ordained as the Sabbath, is scarcely less than ludicrous. We rejoice in all the "new things" which Christ ordained and in the liberty of the gospel; but that is the liberty of obedience under law, and not of license without law. We plead for Gods law as a rule of conduct. not as the ground of salvation. It seems amazing that men do not see the world-wide difference between a plea for obedience as a proof of faith, and obedience as a ground of justification without Christ. All we ask make the law void through faith, but that

rather "we establish the law" by it. Our correspondent thinks if God had put the word "week" in the law it would have been the end of controversy. He did this in fact, as shown by the understanding of those to whom the law was given, and by the universal character of that week among all nations, pagan, Jewish, Christians. But the modern spirit of accommodating God's law to our choices proposes to change the order of the week and make the second day the first and the first the seventh. God could not frame a law in human language which men would not pervert to their own desires.

Our correspondent fears that the "trial" of this Sabbath question has something to all the Christian denominations, there is time on that. Neither are the youth and do with the prevalent Sabbathlessness. Cer- none which lays so much stress upon the Old children who will study physiological temtainly it does. Our special effort is to im press this truth. Just such loose notions as to obedience and "Christian liberty," as our correspondent puts forth, are the source | completely, so far as its study in the original | to drink. Any omission of this phase of the of the Sabbathlessness which he and we mourn over. We propose the firm rock of God's law as the foundation on which to build something better. He proposes to continue the teaching which has already you suggest any way by which they can be wrought ruin. We are willing to wait the verdict of years, which is the verdict of language at Alfred seems to me a reason God. why our young ministers should avail them-

get the "beam out of their own eyes," and cease urging what human custom and law alone have sanctioned, and accept what God's Word has sanctified and enjoined, they would find little need of appeal to legislatures for power to promote the greatly needed Sabbath reformation in our country. J. B. C.

# Education.

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

### THE STUDY OF HEBBEW.

The following letter from Prof. C. E Crandall, Prof. Harper's Assistant in the Correspondence School of Hebrew, contains so much that ought to be of practical interest to all of our ministers, that the brother to whom it was written has sent it to us with the suggestion that it be published in the SABBATH RECORDER. We gladly accept the suggestion and publish the letter, hoping that its earnest words will stir a goodly number of our younger pastors to give this matter such attention as the importance of the subject demands, and their other duties will allow.

Dear Brother,-We are now going through our delinquent list and making a final effort to "reclaim the backsliders." By Dr. Harper's request I write to you. In your last letter, you expressed yourself as quite in doubt whether you would ever go on with is that men agree with Paul, that we do not the study or not. You thought that you could spend your time more profitably in the study of the Old Testament in English. That is, perhaps, true of some men, but not of all. Further, are you actually doing that work with the English Bible which would take the place of work upon the original I think you overestimate the amount of work | lead to the clearest and strongest convictions necessary to secure such a knowledge of the of the dangerous, because poisonous, nature Hebrew language as would be of practical use to you. I know of no language of which | the human system. a good working knowledge can be acquired more easily. You ought not to be content to take the "ipse dixit" of others, when States, was for the sake of having physiolosomething better is within your reach. No gy as such taught in the schools, or of havmatter how much confidence you may ing it taught in such a way as to put small have in the interpretation of any scholar, emphasis upon the danger of beginning to nothing can supply the place of the original in your aim to get at the spirit of the Old Testament.

I feel a good deal chagrined at the attitude of our ministers towards Hebrew study. Of Testament and holds it in such high esteem perance, ordinarily, drunkards needing to be

ence and Summer Schools. There has been

a great interest in Old Testament study

Now, of course, you know your own busi-

I see you were at Conference, I was much

I remain, very truly your friend

THE TBAINING BEQUIBED.

and other educational institutions of the

far and near, and other innocent amuse-

C. E. CRANDALL.

an opinion. This, it will be seen by those who know what is now going on, is the proper period of the year when the united heads of every family should plainly make known their views and opinions on these important matters. We could, if necessary, illustrate the subject with a few facts which might startle our readers, showing the terrible dangers which constantly surround those who are permitted, unchecked, at home or by college officials, to indulge in the "innocent games and amusements" we have named. "Train up a child in the way he should go and when he is old he will not depart from it." It is doubtful if any such priceless training can be had in the numerous, needless, and harmful indulgences now permitted in most of the colleges of this country.—Ex.

3

# Temperance.

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

TOTAL ABSTINENCE FOB THE INDIVIDUAL.

BY MRS. MARY H. HUNT.

(Supt. of the Educational Department of the W. C. T. U.)

The Woman's Christian Temperance Union, representing a large portion of the womanhood of America, is organized as the last analysis of its work to secure Total Abstinence for the Individual. Whatever will best encourage this, we help with all our might. Whatever opposes this, we oppose with equal vigor. In harmony with the genlus of our organization, therefore, we favor only such teaching, books, charts, diagrams, etc., as decidedly emphasize the physiological phases of the temperance movement, which of alcoholic drinks. and of their effects upon

We do not understand that the recent legislation by Congress, and nearly a score of drink ; least of all of omitting altogether the danger of the light drinks, as beer, wine and cider.

Everybody condemns drunkeness to-day. There is no need of spending the pupil's

gospel of Christ is the hope of China. the day soon come when, in this part of niverse, "Truth shall spring out of the and righteousness shall look down heaven."-Gospel in All Lands.

#### **MISSIONABY SOCIETY.**

Receipts in October U. M. Babcock. receipts on field. . . . . \$ 4 86 8. Maxson, Syracuse, N. Y..... . B. Davis, New Milton, W. Va..... 1 00 eipts through RECORDER Office: Woods. Black Jack Grove, Tex. \$2 50 and. Centreville, Va...... 1 00 M. Squires, Ashtabula, O..... 3 00 A. Green, North Loup, Neb., Brookfield Church..... V. Saunders, Jackson Centre. O..... of Waterford Church, M. M. M. Dunn, Milton Junction, money slected upon silk quilt. am't received upon silk quilt, \$122 70.) eipts per A. E. Main: enny M. Cherry, Altoona, Pa., Heo. H. Babcock, Plainfield, N. to complete L. M., of James Shaw. 5 00 \$7 47 Andrew Carlson, cash returned to Alfred Church J. Crandall and wife, N. Loup, Neb. Betsy Hamlin, Brooklyn, N. Y. Lundgren, Athens, Minn. 10.00 ers of Cartwright Church. R. Bennett, Verona, N. Y. **541** E

**). E**. A. L. CHRUTER, Treas FEBLY, R. L., Oct. 81, 1886.

a requested to make the following corrections port of Receipts for September: The Just as d Church was credited with \$50 to make Sembers of Rev. W. C. Daland and wife. It have been credited L., 1st Brookfield Church in annual Report of Receipts, as printed, reads ws: Andrew North and Andrew North Jr. die Trenton, Minn.; it should read St. Pole

E Gospel according to St. John, 1 t, can be purchased for about 199 A pocket Arabic Testamont outs twelve cents. A pocket Arabia B ests about twenty-five cents. It and 50 to \$240 a year to support a bank alper in Syria - Li conta : com College a ciptore a pupil in al minicul

will we see a practical union of church and state, with much, if not all, the evil involved in such a union. We call the attention. therefore, of all citizens to this dangerous movement, and especially the attention of Sabbath-keepers to this menace to religious liberty and human rights. Will we awake in time to see our danger and sow the seeds of truth broadcast?

### OUTLOOK CORBESPONDENCE.

SONORA, Muskingum, Co., Ohio. Doctors Lewis and Potter:

Dear Sirs and Brethren,-I am a minister in the Lutheran Church. The Outlook has visited me regularly for a long time, and as I am one of those who "owe thanks," tender many thanks, for the pleasure of reading the Outlook, to all whom it may concern. After reading the Outlook my self I have given it to the neighbors.

Personally, I am not in favor of making schism in the body of Christ, by the tithing of mint, anise, and cumin which cause the omission of the "weightier matters of the law, judgment, mercy and that day; but God commands work to be faith," which are of more importance than done on that day. To compel a man who the small change of the day, of the week which you propose to make. It is written where "" the Spirit of the Lord is there is liberty;" and "Let no man to judge you in meat, or drink, or in respect of a holy day, or of the new moon or of the Sabbath days." I can conscientiously pray and preach the duties enjoined in the fourth commandment in connection with the Christian Sabbath. If our heavenly Father had put the word week, in the fourth commandment, that would have settled this Sabbath question | sible for the desecration along the line of without argument. But as he did not. and he makes no mistakes, we have spiritual liberty to rejoice and be glad in the new heaven, which he promised and did create; and he goes further and says, "Behold make all things new," and let us accept his should undertake to determine a disputed new things and rejoice in them. Especially as we are doing just what is required in the fourth commandment, vis., working six days and resting one (the seventh). The martyrs, Luther and all of the Reformers, and the Wesleys, entertained this view of the Sabnever answers an argument. The growth of bath question and if it were an error of theirs, I hope it was not fundamental; and that they are now where all wrongs are made | tom or law allows that is right, but what right. The trial of this Sabbath question I God's Word sanctions." the reader observe that "the power behind | fear has much to do with the Sabbathlessness of this age and country. I would be whose object has been previously, though glad if we had the benefit of your talent in the proper observance of the Sabbath, instead of marshaling your forces against the Sabbath?" the day, all the same as "Saturday." But

#### CAVE-VISITING ON SUNDAY.

aroused among the denominations generally, The caverns at Luray, in the Shenandoah and I do not like to see our people, who, Valley, Virginia, are the subject of a long let from the nature of the case ought to be ter in a recent issue of the National Baptist. leaders in that work, behind even the most After giving a graphic description of their | illiterate churches. terrors, beauties and wonders, the writer says: "Crowds of people from all parts of the world visit the cave. But there is one objectionable feature about this visiting-it is carried on Sundays as well as other days. One of the guides only last Sunday was sent for, when at church, to conduct a party through the cave, and he was thus engaged till midnight. Who is responsible for such by our letters and circulars. Sunday-desecration? The railroad company disappointed that I was obliged to come runs excursion trains and controls the cave. East before that time, but my work made The Shenandoah Railroad is a part of the it necessary. I understand you had a pleas-Pennsylvania system, and managed by that ant session. Please let me hear from you at company. Sunday-desecration has come your earlist convenience. with Northern capital and enterprise. Do the managers ever think as to who is respontheir railway?

"It is to Christian ministers and laymen we must look for a return to the Sabbath of our fathers. They must, by precept and enforce right principles in the church. Then may Sunday laws be enforced upon people at large. Some think it is too late already, terfere somewhat with a proper attention to late for God's people to return to him and lead the world. It is not what human cus-

asks, "How is it that ministers of the gospel with church members go hand in hand with railroad officials to break down the

quarters in view of the increasing desecration of Sunday, and also the spirit that

If the alarmed and anxious leaders would which they should now, we think, express Independent.

reformed; but they do need to know, and as the Seventh Day Baptist; and yet there is none so far as I know, and I ought to the law intends that they shall be instructed know, which gives it the cold shoulder so in the forms of alcohol they will be tempted is concerned. To be sure, there are two or subject, or lack of emphatic teaching on three ministers in the denomination who these subjects, must, therefore, meet with understand the language fairly well, but our direct opposition. The object of the special legislation of the the great majority know very little about it, and seem to care less, if possible. Now, can

past two years in this matter is to promote temperance by creating an intelligent sentistirred up on the subject? The fact that ment in the rising generation through the only very meager instruction is given in the best knowledge of themselves, their enemies, -alcohol and other narcotics-and all the evils tending to destroy body, mind and selves of the advantages of the Correspond- soul through the use of these.

We believe that the basis of the proposed education should be an intelligent knowledge of what alcohol is-its presence and unchanged character in the popular beverages in which it is ordinarily found; and followed by sufficient physiological law as a tangible reason for total abstinence, all of which is incorporated in the true study of ness and circumstances best, but if you can scientific temperance in public schools. We be induced to go on with the work, I shall have worked for the passage of these laws, be glad. Will you not give the subject a and have pledged ourselves to labor for their careful consideration once more, and let me enforcement, and shall endeavor by every know your decision? If you decide to means in our power to give such aid to throw away the work already done and teachers in their work, and the school offimake no further progress, it will be better to cers in their supervision, as shall secure the have your name dropped from the list, so best teaching of this subject for the salvathat you may not be bothered any further tion of the children and for the glory of God.

THE drink bill of the people of the United States-that is to say, the sum spent in the purchase of intoxicating liquors, to be used as a beverage-is estimated to be \$900,000,-000 a year. This huge amount is worse than wasted, since the liquors bought and consumed entail enormous evils upon the consumers and their families, in many cases pauperizing them, and in others leading to the commission of crimes. If we suppose Now is the time in the different colleges one-half of this sum to be the annual outlay for these liquors made by the working classes. country for, the students to give special then their drink bill each year amounts to example, uphold its proper observance and attention to base ball games in distant places, \$450,000.000. If we again suppose them to to boat-racing, to musical entertainments, save this amount by not spending it for liguor, and not wasting it on any foolish and ments. These important matters may inunnecessary luxury, they would, in a single year, do more to improve their condition, that our Sabbath is gone, but it is not too study, but they should not be overlooked or and make life happy, than can be done by neglected, for they are "popular with the all the strikes that can be gotten up for the boys." The old-fashioned notion that all next hundred years. It is not so much what the outdoors exercise that students require a man earns as it is what he saves from what can be obtained within the town limits of he earns, that tells the story as to his condithe college has been exploded. Besides, at | tion. Let him cut off his drink bill and his Another correspondent in the same paper these out-of-town boat races and base ball tobacco and cigar bill, both of which are matches, considerable money, it is said, can worse than useless, and thus save these items occasionally be made by innocently betting of annual expense; and in a few years he will on the result of these "athletic amuse find events working in his favor. Any man ments." That fact, with others still more can do this; and if all the working classes stimulating, undoubtedly has more or less would do it, they would have no occasion to These extracts show the concern in some influence with students. Whether parents strike for higher wages. The conflict bedesire to have their sons drilled and made tween capital and labor is far less serious experts at college as sporting men, or as than the conflict between rum and a successscholars and as sober, industrious workers ful life. Rum has a much harder heart than would compel a religious observance by the in an honest and faithful effort and prepara- can be found in the bosom of any employer, tion for future usefullness, are matters about | and is vastly more exacting in its demands



### THE SABBATH RECORDER. NOVEMBER 11, 1886

# The Sabbath Becorder.

#### Alfred Centre, N. Y., Fifth-day, Nevember 11, 1886.

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

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, D. D., Sisco, Putnam Co., Fla. All other communications, whether on busi-ness or for publication, should be addressed to the SAHBATH RECORDER, Alfred Centre, Allegany counby, N. Y. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

> 'TAKE all thy vessels, O glorious Finer. Purge all the dross, That each chalice may be Pure in thy pattern, Completer, diviner, Filled with thy glory, And shining for thee."

IT is reported that Mrs. General Grant has recently received from the publishers of General Grant's Memoirs, a check for \$150,-000. She has previously received \$200,000 on the same account, and is likely to receive another \$100,000 before very long. Those who remember the General's misfortunes in business through a dishonest partner will rejoice that he was able to leave this valuable source of income to his bereaved family.

A BAPTIST minister who has been keep ing the Sabbath for two or three years, and for most of that time he has had the SABBATH RECORDER, in a communication just received from him, thus expresses his appreciation: "My thanks are due you for sending it. I like the paper very much. Do your people all appreciate it? As a family, religious paper, I am not acquainted with its superior. I was very much interested in the proceedings of the Conference. You will appreciate my position when I tell you that I never saw but one Christian who kept the Sabbath, and he was on a railroad train."

of such as may desire to investigate the Sabbath question, and to organize for efficient and of its importance; and are interested to crowned the labor of the year; what we do articles to the Corresponding Secretary, at

like the Outlook or Light of Home, and be- ment. gins a volume, it is bound by business obligations as well as by moral considerations to go through the volume, giving to all subscribers the full number of papers promised in the subscription rates. Meanwhile the men who do the work on such a publication | to that work? The right movement will must be paid and white paper bills, postage, etc., continue to fall due and must receive attention. To meet these continual obliga tions there needs to be a continual inflow of

funds. The first explanation of the present situation must be, then, that we do not sufficiently realize the importance of this con tinual supply of means. In other words we have not arisen to a proper conception of the importance of systematic contributions; and in the second place, we seem not yet to realize our grand opportunities and our grave responsibilities in the matter of Sabbath reform and of general evangelistic labor. We are not a poor people; neither are we a rich people, but we could do much more than we have ever yet done if only we had the proper conception of our work and its gether, after the formal services of the day, demands.

What, then, is the remedy? Get the peo-

volume. The work of these Societies can- that this load is lifted, I hope I shall not be To a finer sense of life's great thoughts, not go up and down, according to the amount | called upon again for a long time." Is that of money there may chance to be in the the way the farmer does his work? When treasury at any given time: but it must go he has gathered one crop does he hope steadily and uniformly forward. Take the he will never have to plow and sow China mission, for example, the Missionary | again? When the merchant sells one piece Board cannot say to Bro. Davis or Dr. Swin- of goods, does he express the hope that he ney, "We cannot employ you this quarter, will not soon have another customer to wait as there is no money in the treasury; we ex- upon? Does the man who has just eaten a pect to have more next quarter when we will good dinner express the hope that he will make an appropriation for you." Such a not be called to supper? No more should we course would kill the mission at once. No seek to be rid of the calls for the work of the more could they conduct the home mission- Lord to morrow, because we have answered ary work on a similar plan. Certain inter- the call of to-day. We shall have missed ests must be looked after systematically and the best part of that prompt and liberal reprosecuted regularly with a view to lasting sponse to the call of the Tract and Missionresults. and it costs just as much to support | ary Societies last fall if, instead of teaching a missionary in October as in August, at the us how easily we can raise means for our opening of a year as at its close. In like work when we all take hold of it, and inmanner the Tract Society cannot take up a spiring us to continued, united effort, it work and lay it down at will according to should beget in us a feeling that, having the fluctuations of an uncertain treasury. done a good thing, we could now take a good When that Society decides to publish a paper, | long rest on the glory of the past achieve-

Our plea, then, is for a united, continued, systematic effort, put forth from our pockets, begotten of an awakened and intelligent interest in our work. Won't the pastors see that their people are well informed in respect then be well begun.

The customary announcement regarding the annual Thanksgiving, which this year falls upon November 25th, has been made by the President of the United States and is | that it would be well to undertake the matbeing seconded by the governors of states throughout the country. We carnestly wish that the occasion might be observed more becomingly as a religious observance, with much of real joy and devout thanksgiving, and with less of that feasting and hilarity which savors<sup>\*</sup>more of carnal pleasure than of genuine spiritual thanksgiving. We do not speak against the assembling of friends tosuch as the coming of children together | may send their donations to the Secretary of around the old hearth stone, or the gather-

ple more interested. But how? Here we ing of friend with friend; nor yet do we mean must appeal, largely, to the pastors. It is to protest against that hospitable spreading U. Whitford, in Westerly, R. I., sending if WITH a view to making the acquaintance to be presumed that they, at least, know of the family board which betokens the something of the magnitude of our work, abundance with which a kind Providence has North-Western Association may send their

That life's rythm is just begun.

Of hopes that budded thick and fair In early wedded days, Some bloomed in beauty rich and rare. In summer's sunny rays; And some have ripened into fruit,

To glow in autumn's haze. For life has had its spring-time sweet,

Its summer and its fall; Its winter too comes fast and fleet, But hope survives them all And lives anew in hearts that greet Those joys that never pall.

We know some days must be dark' and wet, Some skies be overcast; That blossoms must fall ere fruit be set, And grief may joy outlast; But hearts, though aged, much pleasure get, From friendships of the past.

Here's many a golden gift for thee, But golden wishes more, That you may a "golden" future see This side the golden shore; And the golden glories of heaven be Assured forevermore. G. W. B.

#### LADIES, ATTENTION.

A request has come to the Executive Board, that the ladies of the denomination unite in the getting up of a Christmas box for our China field, for the school and for the missionaries. The thought is that, although such a box could not now be gotten up and reach our China school at Christmas time, that it be started as early as possible before that time. The Board would suggest that

if such a present could be made as an extra, not drawing off from the help which our Ladies' Benevolent Societies would otherwise give to our Tract and Missionary Societies, ter. To facilitate the work, the Secretaries are asked to look after it, each in her 'own Association. But, as there are many isolated Sabbath-keeping women among our people who are both able and willing to work as one with us, but are more accessible through the columns of the RECORDER, we would here outline what may possibly be the most feasi-

ble plan of executing that which we have been asked to do. Societies or individuals

their own Association, or directly to the Secretary of the Eastern Association, Mrs. O. possible by November 30th. Ladies of the

#### OUR SABBATH VISITOR.

At the Conference in 1885, it was voted that the churches and Sabbath schools raise \$600, the amount of the indebtedness on the Sabbath Visitor, within the next three months, upon the promise of brother and sister Bliss to assume all responsibility for the further expenses of the paper. They have done as they agreed; issuing the paper regularly and paying its expenses. More than this, trusting in the promise of the denomination to raise the above amount. they advanced the money and paid the debte Have the churches and schools kept their promise as well? There had been received. as reported in the RECORDER, just before the last Conference, towards this indebtedness \$456 27. and since then \$2 78 making in all \$459 05, leaving a balance of \$140 95 yet unpaid. This is over due and the money is needed. The last Conference, by vote, requested the Board to obtain the balance due. I write this in behalf of that Board, asking the churches and Sabbath schools that have not paid their proportion, and individuals who may desire to help, to send their contributions as soon as they can make arrangements to do so to Mr. E. S. Bliss, Richburg. N. Y., or to the SABBATH RECORDER office. or to the undersigned, who will see that the funds are properly applied. Again: It would add much to the denom-

inational character of the paper, if there could be each week some item of home news from the schools. Will not the superintendent or secretary of each school, or others, send to the Editor, two or three times a year, the doings of the school and items of Sabbath school news, etc., to help in this department of the paper. Every student, teacher and officer is, or should be, interested, and the help and support of all are needed to sustain and build up this paper, to make it truly Our Sabbath Visitor. In behalf of Board,

H. C. COON, President.

A BESTORATION.

In answer to a request from the First Seventh-day Baptist Church of Hopkinton, a council, composed of delegates from the Seventh-day Baptist Churches of Rhode Island and Connecticut, met at Ashaway, R. I.,

#### and noted; but we sup cirls will still have to stud a ever, if they will become Our sutumn has been a m

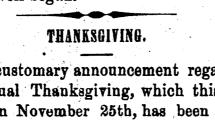
which farmers have impr their crops; and builders h plied their trades, several n village having recently been nearly so as to bid defiance whenever it comes. Only might have gathered a b buttercups, and other flowe

open fields. Our first sn smount to whiten the groun day, November 6th; buc st not perceptibly frozen.

The first ballot cast by a and United States officers New York, so far as yo knows, was cast at the pol Tuesday, November 2d. offered her ballot and was p ed. But she afflirmed that with her to prove her righ franchise, and demanded sworn in. The judges de not their province to try t if any citizen came to the to swear in a vote they cou and let the case go to the for trial, if trial must be m The Ministerial Conference

ern Association is in sessio but at too late a date to fu yond the bare announceme budget.

ADAMS CENT Just before our departs versaries at Milton, the lac Church very greatly, a pleasantly surprised us, by of a purse of money for th Prentice on the proposed j started out from home wit of pleasant and grateful en by this generous manifes and regard. After an a weeks, during which we visiting dear friends at and Utica, as well as at I Junction, we return home parsonage and are surpris spread with a beautiful Cl has been procured in our people. A couch has also furniture of the pastor's large photograph album ] table, one of these recent berances. Our hearts are these expressions of regain and they are the more sur ing as they do after the so so much in enlarging and sonage. May all these t the advancement of God's of his name.



work such as have embraced the Sabbath and may desire to be identified with our work as a people, the General Conference, at its late session, appointed a committee of five to conduct correspondence with such persons. This committee, through its Chairman, Rev. O. U. Whitford, Westerly, R. I., has issued a card which will be found in the Special Notice column of this paper, to which we invite special attention. If all our people who can do so will co-operate with this committee as there requested, much good may be done.

#### SYSTEMATIC WORK.

Every great effort, whether religious, intellectual, or physical, is likely to be followed by a period of reaction. If a man exerts himself unnaturally for any considerable length of time, he must necessarily draw upon some reserve fund of energy, which, somewhere, sometime, he must stop and replenish, or it will fail him entirely. There is also danger that we will allow any unusual effort, even though it be not very exhaustive, to have a similar effect upon us. That is, we are apt to feel that, because we have done a little more than usual, we are therefore overworked in that particular direction.

We have come to some such a place in the matter of our contributions to the work of our Societies. During the last five or six weeks of last Conference year, by a little extra effort, we raised between \$5,000 and \$6,000 to help our two Societies meet the obligations in which the necessities of the work had involved them. Now we seem to have fallen back exhausted? The receipts of the Missionary Society for the month of about the duty and the privilege of giving, Society, directly from the people, for the both societies of \$267 52 for the month. true with the majority of us. What then? flowing to our treasuries with a uniform with a manner which seemed to say, "Now

see it go forward. Let them instruct the wish to say is that, in all Christian homes, ourselves interested in denominational matters, and we think that others are; and so do not say as much about it as we should. How many of the people in any of our congregations can give anything like a comprehensive outline of the work done by either Society for the past year? We were talking not very long ago with an intelligent business man, a member of one of our churches, about Eld. Velthuysen's work and the church

in Haarlem. He replied that he had never heard of any church of our order in Harlem. He knew that we had a small church in New York City, but he did not know about the Harlem church. When we explained that we did not mean Harlem near New York, but Haarlem in Holland, he frankly confessed that he had never heard of that. Many others no doubt, would be found to be equally destitute of information, if not on this particular point, on others equally important, if the test of an examination were required. How can we expect people to be interested in, and give money for, objects of which they have little or no knowledge? And how shall they know except they be taught? And who shall teach them, if not their pastor? Let us have then, if the shine and shadow together. pastors please, more preaching with reference to denominational matters, more instruction as to the work we have in handits character and needs. Get the people to read the Missionary page of the SABBATH RECORDER, the Outlook correspondence, and other matter setting forth the fields and the plans of work. Then let us have more talk

October were \$241 52. Those of the Tract and giving regularly and systematically to the Lord's cause. But all the talking in the me time, were \$26 00, making a total for world will not bring this matter to the front as it deserves to be. Some body must take Now what does this indicate? Did we really hold of the matter and patiently and perexhaust ourselves by the little extra effort sistently work it up. Not much at any one just before Conference? With a few persons | time, but a little often from everybody would it may be so, but with most of us it is not abundantly supply our present demands, and true. With a few it may be an exhaustion no one would be the poorer for it; but if done of our missionary spirit, while our purses are from a genuine interest in our work and a still measurably well filled. But this is not love for it, many will be the richer for it. Above all we must not let the work drag This, we think-the majority of us have not at the beginning of the year, simply because yet learned to think of the work of our So- we made a little extra lift at the close of the cieties as something which has wants to be old year. We heard of one man, and his met every day in the year, and to meet name might have been Legion, who paid his which streams of contributions must be kept dollar on the extra appeal last September

people as to what is being done, what ought these things should be made to express a to be done, and how to do it. We often err genuine gratitude of heart for God's unby taking too much for granted. We are speakable gifts. We especially wish that the public services, which are supposed by the giving. proclamations to give the distinctive character to the day, might be better attended. Is it not a misnomer to call that a "devout thanksgiving" which leaves the house of God almost forsaken, while everything that ministers to the lower-plane enjoyments is full to repletion? Let us give to God and hi worship the largest place in all our thought and doings, then shall our Thanksgiving be a thanksgiving indeed.

# Communications.

#### GOLDEN WEDDING.

The fiftieth anniversary of the marriage o Palarmo Lackey and Eunice Edwards wa celebrated at their residence in Little Genesee, N. Y., Oct. 22, 1886, by a few of their friends. More would have been present but for the illness of one of the daughters, Miss Mary Lackey. The hearty congratulations of those present, and the well-wishes of ab sent ones, by letter, were calculated to make the day one to be long remembered by the two who had passed so many years of sun-

After a bountiful repast, a few remarks were made to the aged couple, by their pas tor, at the conclusion of which, on behalf of the donors, he presented the gifts. Among these was a golden egg, which, when broken, was found to contain gold pieces of considerable value. Other gold pieces were among the presents.

Among the pleasant incidents of the day was the reading of a letter from Mr. and Mrs. Rich, of Farina, Illinois, containing poems for the occasion, written by Mrs. Rich. After a day spent in social enjoyment and wishing the happy bride and goom (of fifty years ago) much more of life and its enjoy ments, the guests departed, feeling that such anniversaries were golden indeed.

The following is one of the poems sent by Mrs. Rich:

Turn backward, O Time! in thy restless flight To the days of long ago, When love in its blindness, caught the signt

Of the future s afterglow; When hope was young and hearts were light, Full fifty years ago.

We catch the sound of the far-off notes As if wedding bells were rung,

And fancy that still the echo floats T' onr cars, were they but strung Milton, Wis., should they choose to, as there might, in some cases, be time saved by so doing. Our young ladies and our children are especially invited to participate in this SECRETARY.

### A HALF-CENTURY OF WEDDED LIFE.

PRESTON, N. Y., Oct. 19, 1886.

One half century ago to-day, Clark T Rogers, of New London, Conn., and Jenne Rogers, of Preston, were married at the home of Rev. Benedict Wescote, residing in the same town. For forty-six years, they have been residents of the town of Preston, known and respected by a large circle of acquaintances and friends. They made welcome at their home on this occasion all their children and grandchildren-thirteen in numberwith some of their near relatives and most intimate friends. Mr. and Mrs. Rogers were the appreciative recipients of various valuable and useful tokens of their friends' regards and esteem.

A very happy reunion occured at the home of Mr. and Mrs. Nathan Rogers, in Preston, Oct. 29th, to which came their entire family, of eighteen, down to the fourth generation. and also other near relatives; and they fell that although, "Time had stolen their year away," he had not taken all their pleasures. Nathan Rogers and Harriet S. Clark were married in Southold, Suffolk Co., L. I., Oct. 29, 1836; but their home has always been in Preston, and on the farm where they now reside. As reminders of the day, and their friends' affection, they were presented by their children and friends with valuable golden presents. The numerous guests that assembled to honor them on their fiftieth anniversary were made very welcome, and it was a happy day to all.

Nathan and Jennet Bogers were the youngest son and daughter of Ethan and Sally Truman Rogers, who came to Preston from Connecticut, October, 1806. This was their residence until Mr. Rogers's death in April, 1841, and Mrs. Rogers's death, which occurred, October, 1860.

Clark T. Rogers was grandson of Rev. Lester Rogers, of Waterford, Conn. Mrs. Nathan Rogers was Harriet S., daughter of Robert and Bathsheba Truman Clark, of L. I. It is worthy of note that a brother and sister. whose wedding days were so near together, and who, for so nearly fifty years, have lived side by side should celebrate their golden weddings only ten days apart.

Sept. 5, 1886, "for the purpose of considering and acting upon the question of restoring to an eldership, Bro. Alfred B. Burdick." That council adopted the following resolution:

"Resolved, That we, as a council, are satisfied with the action of the First Hoj kinton Church, in restoring Bro. Alfred B. Burdick to membership in the church, and recommend that they also restore him to his eldership in the church."

At a business meeting of the Seventh-day Baptist Church, held upon the evening after the Sabbath, Oct. 23, 1886, it was voted to receive the vote of the council and adopt the

recommendation. A. B. BURDICK, 2d, Church Clerk.

### TBACT SOCIETY.

Receipts in October, 1886. Rev. and Mrs. G. J. Crandall, North Loup, Neb.... John Gilbert, Berlin, Wis..... Demand Loan S. W. Maxson, Adams Centre, N. Y. 500 00 -10-00 Mrs. C. T. Rogers, New Market, N. J..... Church, Lost Creek, W. Va..... 5 00 5 00 \$528 00

PLAINFIELD, N. J., Nov. 1, 1886.

THREE railroads are prodosed in China. The great change of policy which this indicates is said to have been brought about by the influence of Li Hung-chang.



#### New York. ALFRED.

Pastor Titsworth, of the First Ohurch, spent last Sabbath with some of the members of the church within the bounds of what used to be known as Clarence and Pendleton Church. He also assisted, a few days previous, in the dedication of a new union meeting-house in that vicinity. In his absence, Bro. O. S. Mills, a member of the theological class in the University, preached, giving a very excellent, practical sermon. The graded school building has been completed and accepted by the building commit-

tee, and school was held in it during the past week. It is a neat two-story, brick structure, with ample accommodations for four schools. It stands just below the Kenyon Memorial Hall, on the same side of College Street, and is a worthy companion of that building, though not so large or substantial an edifice. The conveniences and comforts thus furnished have long been

OTSELIC

There were some feature Meeting held at Otselic First-day, deserving spec 1. Though a rain storn the entire session the at from the vicinity, from ler Hill. Bro. L. C. B. Alfred Centre on account his daughter, and Br of Scott, failed to be pastor, Sister Randolp the places of both, and p

able sermons. 2. The songs and pr and fervent. They had new organ and reorgani the congregation joined singing. When we ente bath morning they were ful song we used to sing in West Virgina:

Then palms of victory Palms of victory, I s

Bro. H. C. Coon, of praise meetings at the o ice, and these were so memed to blend our and thanksgiving.

8. The pleaching le and him crucified and followed moved and backsliders and encou God's people.

And thus the whole prayer, in preaching time of spiritual refree



There is considered sountry just now of typhoid type, caused et drift matter loft an toriality by the store 

#### OUR BABBATH VISITOR.

Conference in 1885, it was seen churches and Sabbath schools man he amount of the indebtedness on bath Visitor, within the next think upon the promise of brother and Bliss to assume all responsibility for ther expenses of the paper. They ne as they agreed; issuing the paper ly and paying its expenses. More is, trusting in the promise of the nation to raise the above amount vanced the money and paid the debta he churches and schools kept their as well? There had been received. rted in the RECORDER, just before the nference, towards this indebtedness 7, and since then \$2 78 making in all 5, leaving a balance of \$140 95 yet This is over due and the money is The last Conference, by vote, rethe Board to obtain the balance due. this in behalf of that Board, asking arches and Sabbath-schools that have id their proportion, and individuals sy desire to help, to send their contris as soon as they can make arrange. to do so to Mr. E. S. Bliss, Richburg. or to the SABBATH RECORDER office. he undersigned, who will see that the are properly applied.

n: It would add much to the denomal character of the paper, if there be each week some item of home news the schools. Will not the superint or secretary of each school, or send to the Editor, two or three year, the doings of the school and of Sabbath school news, etc., to help a department of the paper. Every t, teacher and officer is, or should be, sted, and the help and support of all eded to sustain and build up this to make it truly Our Sabbath Visitor. ehalf of Board,

H. C. COON, President.

A BESTORATION.

newer to a request from the First Sevlay Baptist Church of Hopkinton, a il, composed of delegates from the Sevay Baptist Churches of Rhode Island Connecticut, met at Ashaway, R. L. 5. 1886, "for the purpose of considerad acting upon the question of restoran eldership, Bro. Alfred B. Bar-That council adopted the following tion:

THE SABEATH RECORDER, NOVEMBER 11, 1886.

sorely needed; but we suspect the boys and such a visitation, the river course being girls will still have to study about as hard cleansed by the tides which affect us here. as ever, if they will become good scholars. Our pastor, Rev. O. U. Whitford, is Our autumn has been a most beautiful one, | giving us some most excellent practical serwhich farmers have improved in securing mons on the Church of Christ. Three of their crops; and builders have industriously the series have already been given. The plied their trades, several new houses in our first was on the theme, The Visible Church village having recently been completed, or so of Uhrist is the Result of a Spiritually Constinearly so as to bid defiance to cold weather | tuted Church; the second, What Constitutes a Properly Organized Church? And the whenever it comes. Only last week one third, What is the Work of the Visible might have gathered a bouquet of daises, buttercups, and other flowers growing in the Church? These earnest discourses ought to the increase was derived from wines exportopen fields. Our first snow, of sufficient stir us up to earnest Christian endeavor. . The long dry spell has at last been broken amount to whiten the ground, fell on Sabbathday, November 6th; but still the ground is by copious rains. So may the showers of

not perceptibly frozen. The first ballot cast by a woman for state and United States officers, in the state of New York, so far as your correspondent knows, was cast at the polls in this village, Tuesday, November 2d. The lady appeared, offered her ballot and was promptly challenged. But she affiirmed that she had papers with her to prove her right to exercise the franchise, and demanded that her vote be sworn in. The judges decided that it was not their province to try the case, but that if any citizen came to the polls and offered to swear in a vote they could but receive it, and let the case go to the proper authorities for trial, if trial must be made.

The Ministerial Conference of the Western Association is in session here this week, but at too late a date to furnish anything be yond the bare announcement, for this week's budget. E. R.

#### ADAMS CENTRE.

Just before our departure for the Anniversaries at Milton, the ladies of the Adams Church very greatly, and certainly very pleasantly surprised us, by the presentation of a purse of money for the expenses of Mrs. Prentice on the proposed journey. Thus we started out from home with our hearts full of pleasant and grateful emotions, awakened by this generous manifestation of interest and regard. After an absence of several weeks, during which we greatly enjoyed visiting dear friends at Edgerton, Albion and Utica, as well as at Milton and Milton Junction, we return home to a reconstructed parsonage and are surprised to see our table spread with a beautiful China tea-set, which

The German east African society has acquired a large amount of territory in North Zanzabar, comprising part of Dunafaued, at the mouth of the Wabbeshi and Juba river water-way to the Galeas highlands. It is officially announced that the San Domingo revolution is ended, and that peace has been completely restored in the Northwest region. The principal leaders in the revolt have sought refuge in Hayti. The exports from Spain during October increased nearly \$5,000,000, as compared

with the same month of 1885. One-half of ed to England since the new treaty went into effect.

M. Pasteur has informed the academy of sciences that he has treated during the past year 2,490 persons who had been bitten by animals, and out of this number only ten had died. Seventeen hundred and twentysix of the patients were French.

Mr. Gladstone has made the following reply to a letter from a prominent Liberal who proposed the presentation to him of a na tional testimonial: "I do not desire, and should regret, the presentation of any national testimonial, even if the desire sprang from a feeling widely spread, which feeling I do not think exists."

MABRIED.

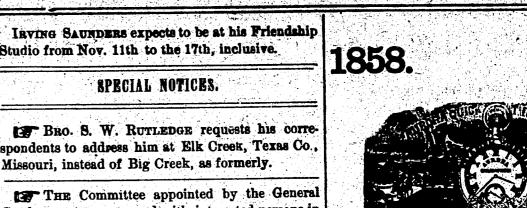
In Providence, R. I., at the home of the bride. October 28, 1886. hy Rev. H. C. Westwood, as sisted by Rev. C. L. Goodell, Mr. ROBERT L. STAN-TON, of Westerly, and Miss BELLE C. FLINT, of Providence. At the home of the bride's father, Frank Rams

dell, New Auburn Minn. Nov. 8, 1886, by Rev. A G. Crofoot, Mr. NORMAN E. GIBBS and Miss JEN NIE E. RAMSDELL, both of New Auburn.



In Alfred, N. Y., Nov. 1, 1886, of nervous pros tration DAVID-M. PLACE, in the 78th year of his age. He was a member, years ago, of the Second Alfred Church, but we cannot say whether he was at the time of his death. When he became con scious that he was near the close of life, he reviewed his relations with God and man. and wherein he felt that he had been in an error, he sought to cor rect it, wishing to be at peace with all; and then he anxiously waited for the change to come. He has left a wife, one son, two brothers. and one sister, besides a large circle of other relatives. J. K. Entered into rest, in the city of Utica, N. Y. mother of Eld. J. E. N. Backus, in the 76th year of her age. Though she retained her membership in the M. E. Church, she had been for about five years a consistent and earnest observer of the Lord's holy Sabbath. She received much aid in her study of truth from Eld. T. B. Brown's Review of Gilfillan, also from the RECORDEB and Outlook

At DeRuyter, N. Y., Nov. 2, 1886, AMELIA daughter of Elias and Sarah Irish, and wife of Eld Halsey Stillman. She was born in North Stonington, Conn., Jan. 17, 1815. In her infancy her par and there, in 1831, she was married to Halsey Still man, to whom she was a devoted companion for more than fifty five years. Soon after their mar riage both made a profession of religion, were bap tized by Eld. Stillman Coon, and joined the Lincklaen Church. After a few years they moved to Watson, where they united with that church, and then returned to Otselic, where her husband was called to the ministry, and preached several years. On their removal to Farina, Ill., she became one of the constituent members of that church, and, on their return to New York, again joined the Linck dren, all of whom lived to grow up, and eight of these were with their mother during her sickness. Last Sabbath afternoon, when she was in great dis tress of body, her husband repeated the words aft erwards used as the text for her funeral, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and she sweetly added as her last words, "Yes, Jesus will give me rest." L. R. 8. Mrs. LOIS ANN WILLIAMS, widow of Harrison Williams, died at the home of her son Clarence E Williams, in Verona, N. Y., Oct. 26, 1886 aged 72 years. She was the daughter of David Pratt, de ceased, and was born in the town of Verona, where her entire life was spent. About forty years ago she publicly professed faith in Christ and was baptized. It is the testimony of her neighbors that she lived an exemplary Christian life; and as she neared the close of the earth-life, her faith in Christ and the precious promises of the gospel was unshaken She was very much devoted to her family. Four children survive her, three sons and a daughter, all of whom were permitted to be with her at the time of her departure, although two of the sons reside in the West. Though they see the suffering form no more they can think of their mother among the glad company whose tears God has wiped away.



price?

Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as fol WHY O. U. Whitford, Westerly, R. I.

Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts. Alfred Centre, N. Y. E. M. Dunn, Milton, W18. Preston F. Randolph, Salem, W. Va.

lows:

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Associa tion such person or persons would most naturally belong, they will greatly aid the committee, and the

cause of truth. The names of all persons who would wish to correspond in the Swedish language, should be sent to L. A. Platts, Alfred Centre, N. Y. O. U. WHITFORD, Chairman.

THE next Quarterly Meeting of the Seventh

day Baptist Churches of Rhode Island and Connecticut will be held with the Greenmanville Church, Commencing Sabbath morning, Nov. 20, 1886. PROGRAMME

#### Sabbath.

10.80 A. M. Preaching by E. Darrow. 80 P. M. Sabbath school services conducted by the Superintendent of the Greenmanville Sabbath-

7 P. M. Preaching by L. F. Randolph.

Sunday.

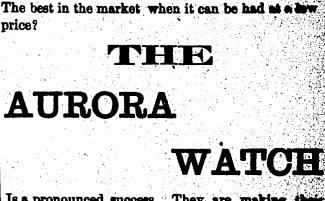
10 30 A. M. Preaching by Joshua Clarke. 2 P. M. Discussion of the following questions: O. D. Sherman. What is Church Growth?" What are the Elements of Church Growth?" H. Suliman. By what Methods can Church Growth be bes I. L. Cottrell. Promoted? 7 P. M. Preaching by O. U. Whitford.

All are cordially invited to come. THE COMMITTEE.

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1818. A. E. MAIN.

Sisco, Fla.

PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sab bath and Sunday, by Dr. Lewis, or numbers of the Aurora watch No. 40 097, bought of J. C. Burdlet. Seventh day Baptist Quarterly, and other Tract So- | four months without a minute's variation from N. ciety publications, will find them on sale at the store Y. time.



NOT

1836

Is a pronounced success. They are making their own reputation by their perfect accuracy in tim keeping. You will find the various grades in stock at

If you are in want of a watch

BUY

# J. C. BURDICK'S

Jewelry Store,

ALFRED, N. Y.

Having secured the agency for these watches for Alfred, and buying direct from the company, enables me to sell as low as the lowest. watch warranted to give perfect satisfaction. Will give you a few of the many

# TESTIMONIALS.

This is to certify that I have carried 7 jeweled Aurora watch No. 12,456, bought of J. C. Burdick, eight months with only two minute's variation from standard time.

Jefferson McIntosh, Almond, N. T.

This is to certify that I have carried 11-jeweled S. Converse, Grocer,

Condensed Mews. Domestic. The decrease in the public debt during Sept. 25. 1886, Mrs. CAROLINE HARVEY BACKUS October was about \$13,000 000. The Pennsylvania Railroad has declared a

C. W. THRELKELD.

semi-annual dividend of two and a half per

grace fall on our thirsty souls.

Illinois.

STONE FORT.

The meetings in our church at Stone

Fort still continue with increasing interest.

Last night there was the largest congrega-

tion we have yet had. There never were so

many people packed in that house before,

was the decision of all. Several came for-

ward for prayers, and large numbers ex-

pressed a desire to be religious. We cannot

succeed as we might do if we had room to

seat the crowds that attend when the weath-

er is fair. We have had a long, hard pull,

some hard influences to contend against, as

the surroundings just here are peculiar. The

large crowds are indicative of good, if we

are but faithful. Some have professed

faith in Christ. I have preached seventeen

nights in succession, and have had only four

nights' rest from the pulpit in five weeks.

We hope for good results. Pray for us.

The value of the property disposed of by the will of the late Mrs. A. T. Stewart, is estimated at \$20,000.000.

The annual report of the general agent for the Peabody Education Fund shows that has been procured in our absence by our dear \$62,365 have been distributed during the past ents moved to Truxton, now Cuyler Hill, N. Y. vear.

be action of the First Hoj kinton Church, in Bro. Alfred B. Burdick to membership in urch, and recommend that they also restore his eldership in the church.

a business meeting of the Seventh-day et Church, held upon the evening after abbath, Oct. 23, 1886, it was voted to e the vote of the council and adopt the mendation.

	A. B. BURDICK, 2 Church	그는 아직 그 같은 것을 같았다.
1	BACT SOCIETY.	
Mrs. G.	ipte in October, 1886. J. Crandall, North Lou	. \$ 5 8
I. Kogers	lin, Wis Jams Centre, N. Y New Market, N. J ek, W. Va	
<b>71e</b> ld, N.	. J., Nov. 1, 1896.	<b>8030 00</b>
eat chan said to	bads are prodosed in ge of policy which t have been brought s Li Hung-chang.	his indi-
Jo	me Mews.	
	New York. ALFRED. worth, of the First	
the ch ed to be	ath with some of t urch within the bo known as Olarence He also assisted, a	and Par-

as in the dedication of a new union ng-house in that vicinity. In his ab-Bro. O. S. Mills, a member of the gical class in the University president, a very axcellent, practical sermot. and accepted by the building commitschool was held in it during the welt. It is a neat two-story, briefs , with ample accommodations for bools. It stands just below the Kandemorial Hall, on the same side of Ool-Street and is a worthy companies. milding, though not so large at sale in a edifice The convention a the the formand have been live

people. A couch has also been added to the furniture of the pastor's study, while a nice large photograph album lies on the parlor table, one of these recent generous rememberances. Our hearts are deeply touched by these expressions of regard and sympathy, ing as they do after the society had expended so much in enlarging and improving the parsonage. May all these things be blessed to the advancement of God's cause and the glory A. B. P. of his name.

#### OTSELIC.

There were some features of the Quarterly Meeting held at Otselic, last Sabbath and First-day, deserving special notice.

the entire session the attendance was large from the vicinity, from Lincklaen and Cuyler Hill. Bro. L. C. Rogers was called to Alfred Centre on account of the sickness of his daughter, and Bro. F. O. Burdick, of Scott, failed to be present, but the pastor, Sister Randolph, promptly took the places of both, and preached earnest and able sermons.

and fervent. They had just purchased new organ and reorganized the choir, and the congregation joined most heartily in the singing. When we entered the church Sabbath morning they were singing that beautiful song we used to sing with so much fervor in West Virgina:

"Then palms of victory, crowns of glory, Palms of victory, I shall wear."

Bro. H. C. Coon, of DeRuyter, led the praise meetings at the opening of each service, and these were so inspiring that they seemed to blend our hearts in confession and thanksgiving.

3. The preaching led directly to Christ and him crucified and the conferences that followed moved and melted the hearts of backsliders and encouraged and built up God's people.

And thus the whole session, in song and prayer, in preaching and confession, was a time of spiritual refreshing.

L. R. SWINNEY.

# Rhode Island.

country just now of a somewhat serious typhoid type, caused by the great amount of drift matter left upon the surface of the country by the floods of last winter. Our village has been spared most of the evils of St. Petersberg.

The Sub-way Commission in New York has notified all the companies that that their wires must be placed under ground within sixty days.

The celebration in commemoration of the founding of Harvard college begun at noon, and they are the more surprising to us, com- Nov. 5th, the day's exercises being confined to the meeting of the Harvard schools.

A large audience listened in Cooper In- | laen Church. God blessed them with eleven chil stitute hall recently to a lecture by Mrs. Lucy F. Parsons, wife of anarchist Parsons. Leander Thompson presided and read a resolution which was adopted. The resolution condemned judge, jury and police who figured in the Chicago trial as violaters of the constitution of the United States.

The Central Labor Union Campaign Committee met in New York lately and consid-1. Though a rain storm continued during | ered the question of forming a permanent political organization. A call will be issued soon to all districts for delegates to a convention which will be held at an early date, and at which it is proposed to form a new party that shall take an active part in the campaign of 1888.

Superintendent Griesback of the mounted police at Edmonton, N. W. T., has captured Lone Man," who is supposed to have been implicated in the massacre at Frog Lake last year. "Lone Man," relying upon the lapse 2. The songs and praises were spiritual of time since the rebellion, came into the post with a complaint about stolen horses. He was immediately imprisoned.

A fierce forest fire 1s reported in Holland township, Illinois. An area of five miles long and three miles wide has already been desolated. The entire farming population shall and became one of the constituent members of fought the flames twenty-four hours, but all the Ritchie Church, and so continued till death. In efforts seemed futile. Many barns, fences and April, 1873, she was married to Luther F. Ran fields of corn have been destroyed. The loss life, exhibiting the Christian grases, and growing in of property is estimated at many thousands of the beauty of the Christian life. Her father and dollars.

#### Foreign.

Twenty-seven persons who were implicated in the recent revolt in Spain have been sentenced to various terms of imprisonment at hard labor.

A commission of jurists has completed a civil code for Germany. It is the work of heaven bright and most comforting. several years, and forms, with existing criminal and commercial codes, a uniform system of legal procedure.

A state of siege has been proclaimed at Philippopolis for the purpose of suppressing the brigands who are infesting the environs of the city, and who are incited by Russian agents to deeds of violence.

A remarkable storm cloud has burst over the lake district of England. The storm was the heaviest ever known in that locali-There is considerable sickness about the ty. The damage to property was very large and many cattle were lost.

M. Greceoff to endeavor to improve the relations between Bulgaria and Russia, through

A. B. P. Mrs. JENNIE V. RANDOLPH, daughter of Wm. F.

and Sarah Ehret, and wife of Luther F. Randolph, was born at White Oak; Ritchie Co., Va., Oct. 2, 1861, and died at New Milton, W. Va., Sept. 4, 1886. When quite young she made a profession of religion, and was baptized with her brother Marsister passed away with consumption, and she was expecting for years to go the same way. Many will remember how, at the Association at Middle Island last May, she stoud with pale face leaning on her husband, and said it was the last time she expected to be present; and entreated all to meet her in heaven. The closing weeks of her life were spent in great bodily distress, but her chief anxiely seemed to be that all might live in harmony and love. Her death was peaceful, and her hope of

L. B. S. At Ashaway, R. I., Oct. 28, 1886, Mrs. POPHIA

WELLS, in the 89th year of age. Her husband, George P. Wells, di d about forty-four year ago. She leaves three daughters Mary Coon, of Utica Wis., Nancy Darrow, of Montville, Conn., and Emeline, wife of Christophe C. Lewis. of Asha way; also a brother and several sisters. Most of the time, for the past thirty five years, she has made her home with Mrs. Lewis. Sister Wells, with thirty others, was baptized and united with the First Seventh day Baptist Church of Hopkinton. Nov. 21, 1812. Only one of all that number is still living. For the past three ears Mrs. Wells's name has stood at the head of our church membership list. She will be remembered for her cheerfulness her trust and her consistent Christian life. For a few years past her memory has been failing with The Porte has acceded to the request of her advancing age; but she retained better than anything else, the knowledge of her Redeemer, and when other things were lost in forge fulness she remembered and knew where to find the Lord. the intervention of the Ottoman embassy at | have remembered thy name, O Lord, in the night." I. L. C. Pss. 119: 55.

of Robert Williams, in the care of F. C. Dunn.

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 Sab bath, at 2 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spend ing the Sabbath in Hornellsville are especially in. vited to attend. All strangers will be most cordially welcomed.

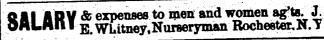
CHICAGO MISSION .-- Mission Bible-school a the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially nvited to attend.

FOR SALE OR RENT.-In the village of Alfred Centre, N. Y., a planing mill, well equipped with good machinery for the manufacture of sash, doors, blinds, moldings, etc. A very desirable loca tion for a job shop. No other shop of the kind in the village. Address,

J. G. BURDICK, Alfred Centre, N. Y.

# \$100 A WEEK.

Ladies or gentlemen desiring pleasant, profitable employ-ment, write at once. We want you to handle an article of domestic use that recommends itself to every one at sight. Staple as flour. Sells like hot cakes. Profits sight. Staple as nour. Selis like not cakes. Fronts 300 per cent. Families wishing to practice economy should, for their own benefit, write for particulars. Used every day the year round in every household. Price within reach of all. Circulars free. Agents receive SAMPLE FREE. Ad-dress DOMESTIC M'F'G CO., Marion, Ohio.



WANTED.—A Sabbath-keeping painter, a man of good address and wide awake, a first-class sign writer, to take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thorough-iy established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity. Address C. E. GREGG, Marion, Linn Co., Iowa.

THE SECOND COMING OF CHRIST AT HAND.-We live in those days wherein the Lord will gather His Is-rael out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. iz. 4; Isa. zi. 11, 18; Rev. vii. 4; Rom. viil, 29; Rev. ziv. 1; 1 Thess. v. 20, 21, 23; 1 Ocr zv. 52, 53; Phi. iii. 21; Mark ziii. 90; Math. zziv. 14; Rom viii. 11, 22, 23; Rev. ziv. 1, 4, 5; John zv. 16, 17, 26. Further information can be obtained in two different books at 1 Se. each. Mention this paper. Address: J. WIELE, 143 N. Sixth St., Brooklyn, N. Y.



#### Hornellsville, N. Y.

This is to certify that I have carried 15 jeweled urora watch No. 28,908, bought of J. C. Bardick, three months without a minute's variation. It's a dandy. I consider it a perfect watch.

O. E. Langworthy, Hornellsville, N. Y. Fireman N. Y., L. E. & W. R. R.

Mr. J. C. Burdick,-The 11-jeweled Anrew watch, No. 34,600, bought of you, is O. E. The variation for over one month was less than one minute. Cannot give the exact number of seconds in fact, it was so slight as to be imperceptible.

Geo. E. Burdick, University Medical Dep., 410 E. 26 St., New York City.

This is to certify that I have carried 15 jeweled Aurora watch No. 51,287, bought of J. C. Burdick, six months. Am pleased to say it is a close-running watch and gives perfect satisfaction.

A. H. Spencer, Hornellsville, M. T. Engineer N. Y., L. E. & W. R. R.

This is to certify that I have carried 15-jeweled Aurora watch No. 248,000, bought of J. C. Burdick Eix weeks with only 30 seconds' variation. I think t runs the closest, and is the best watch for the money, in the market.

W. Wilcox, Dunkirk, N. Y. Conductor N. Y., L. E. & W. R. R.

This is to certify that I have carried 15 jeweled Aurora watch No. 23 976, bought of J. C. Burdick, one month with only five seconds' variation from N Y. time. Claud Vincent, Telegraph Operator, Alfred, N. Y.

This is to certify that I have now carried 15-jew eled Aurora watch No. 54 795, bought of J. C. Burdich, seven weeks with only ten seconds' variation from N. Y. telegraph time.

W. R. Burdark, P. M.,

Alfred, N. T.

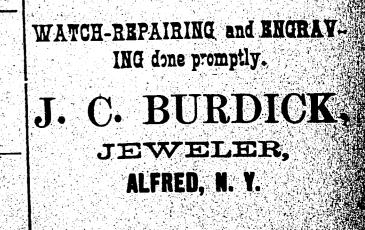
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### THE SABBATH RECORDER, NOVEMBER 11, 1886.

# Hiscellany.

#### THE DEPARTING SWALLOWS.

BY MARY E. ATKINSON.

Not yet, dear swallows, do not gather yet! A little longer stay; For at your flight the glory of the year Will fade and pass away.

With what delight we hailed your sudden coming, A few bright months ago! A happy crowd on rapid wings disporting In evening's golden glow-

White breasts that caught the gleam of vanished sunshine,

And flashed it back to earth-Dark wings that sped like arrows through the Cries of exulting mirth.

For ye were heralds of the glorious summer, In regal pomp she came; And Flora lit for her a million torches Of many-colored flame.

But now a breath comes sighing through the garden The roses drop their leaves; The poppy falls apart, and freckled lily; The scarlet salvia grieves.

For life is waning, waning. Cruel winter Behind the keen blue sky Stands waiting. And the swallows know an gather

And form their troops to fly.

Good bye, dear swallows, little summer friends! Cold falls the autumn rain. Follow the sunshine! but, some happy day, Come back, come back again! -Standard.

#### NED THE NEWSBOY.

It was a bitter cold morning in February when little Ned Chester rapped at the basement door of a fine mansion and left the morning paper.

"Come in, come in," said kind Martha "you poor, frozen child, and warm yourself. You'll perish before you get your papers all served."

"Can't stop but a second, said Ned briskly, as he rubbed his hands over the warm range, "everybody will be in a hurry for their news this morning."

"Well, drink that coffee before you start out, and take these doughnuts in your pocket if you won't stop to eat them by the fire,' and she pulled up the woolen comforter more snugly about his ears and tucked it down under his coat collar. With a merry laugh and many thanks the boy bounded off again, and continued his round.

"Poor little fellow," thought Martha, "what a hard lot this is compared with Alfred's, upstairs! That boy has everything walk to school this snowy morning. His about her."

growing up, and he has not yet been obliged to "apply" for a situation. Sometimes he has several to choose from that have come to him unsought; there is no scarcity of boys, either, in the town where he lives.

Alfred is home from college "rusticating" at present. A polite way of saying that he has been sent home. They do not seem to appreciate a "gentleman's son" any better than they did in the primary school.

Surely Ned was not the boy to pity, even in the early newspaper days, when he dashed about through the snow to do up his work before school-time. Hardships sometimes hurt a growing boy when they are excessive, but not otherwise, while pampering almost surely spoils him. -J. E. McC., in Occident.

THE TRUE STORY OF MOTHER GOOSE.

BY MARY C. CUTLER.

Ernest and May and Ethel had been studying diligently for an hour or more around the evening lamp. After their lessons for school were learned, Ernest and May betook themselves to their favorite enployment of finding answers to the "Search Questions" in their Young Folks' Journal. They had enjoyed this work of late more than ever, because their Aunt Elinore had been with them. She had lived in Boston ever since they could remember, and knew so many literary people that she could tell them much more about authors and their works than they could find in books. She would tell them nothing, however, which they ought to discover for themselves; and little Miss Ethel sometimes became weary while they explored compendiums and cyclopædias; for she was not quite old enough yet to take part in these studies. "Pseudonyms" was the topic this evening; and, after listening for a while to the various discoveries and announcements of her brother and sister, Ethel pushed back the slate on which she had been practicing original designs," and asked :

"Auntie, what was Mother Goose's real name?"

" Mother Goose wasn't anybody," broke in Ernest, somewhat impatiently, "I didn't ask you," Ethel was just reply-

ing, when Aunt Elinore said pleasantly. "And what is your authority for that

statement, my boy?"

Ernest did not know. He only knew for a long time he and his little sister had held quite contrary opinions in regard to the merits of Mother Goose; and the more Ernest derided that venerable dame, the more warmly attached to her Ethel became.

"Mother Goose was a real person," said Aunt Elinore; "and when you are through heart can wish, and will not even have to with your books I will tell you what I know

daughter Elizabeth married a printer, Thomas Fleet, of Pudding Lane; and when their got all about him. eldest child was born, Mother Goose's love for babyhood rose up strong within her, and while she rocked the little one, or carried happy chance had come to him this time. him about in her arms, in happy unconsciousness of the immortality which awaited of the churches. At one place he was reher. Not even the shrewd and enterprising | ceived at the depot by a member of the comnest, and little dreamed that booksellers for | had shame-facedly thrust into his hand. He many succeeding generations would be found that churches paying a good salary enriched by her.

"What Mother Goose said when she found | with their supply. herself in print, we do not know. Doubtless she kept on the even tenor of her way, min- | was in the same condition at this time. He istering to the little ones down to her old had had some trouble in his church, and been age, and thus drawing nearer to the kingdom | unfairly used. He had made extraordinary of heaven. At the age of ninety two, her efforts to get a church, buttonholing promisoul took its flight; and in heavenly mansions, without doubt, the children know and love he waited. her still."-S. S. Times.

#### THE FORM WITHOUT THE POWER.

It is a notable and lamentable fact that the great mass of mankind, including thousands of church-members, do not understand apostolic preaching and teaching. Many settled, and doing withal an excellent work. church members, as well as many preachers, He had push, finesse, executive ability, and are only good, moral men, who have never plenty of pluck. He was a great, broadcaught the inspiration of Christ, and who have never experienced apostolic zeal. They have a vague sense of belonging to "some church;" but they have no intimacy with God, and no direct co-partnership with Christ. They simply move along in mechanical or ecclesiustical ruts. They have never undergone real self denial for the sake of Christ, nor sacrificed any of their worldly pleasures for the reproduction of pure Chris tianity, for the reason that they have never made it the study of their lives, and apparently care little for a knowledge of apostolic teaching and practice.

We have a sort of moral Christianity, with no Christ in it, which is not the Christianity of the New Testament. Many of the churches are only moral associations, which are composed of good, moral men and women. They seem perfectly ignorant of the elements of the gospel; they have a supreme disregard for the ordinances of Christ; they are not Christians, but remain moral men and women; they really have never tasted of the good word of the Lord, nor of the power of the world to come; they have never been translated from a moral sphere into the spiritual sphere of apostles and prophets. Though members of "some church," they are nevertheless Christless and prayerless. They may be good to their neighbors, and for decency's sake, contribute to the conversion of the heathen; but their lives and their powers of mind and body are not absorbed in the work of God. The restoration of undefiled Christianity is not the supreme object of their lives. We must look in another direction for that class of persons. Many persons " belong to church " who do not belong to God. They do not walk with God. With them there is no assimilation of the bread of life. They are not spiritually united with Christ. As moralists they walk in the ways of the world. They are not really the enemies of Godthey do not intend to be; but they are not really in sympathy with the work of Christ and his apostles. They have "a form of godliness, but deny the power thereof." They have a remote idea that "orothodoxy ' means salvation. They think "everybody ought to belong to some church." But as to a knowledge of the plan or salvation, and as to the unity of the Bible, and as to the misthe apostles, they are lamentably ignorant. popular expediencies. They have found the morality of the gospel, but they have not seized and appropriated its spirituality. Morality has reference only to the reciprocal duties of men among men, but men can only be linked to God by spiritual ties. Many moral persons belong to some "church" who have never been begotten of God-who have never been born of water and of the Spirit. -Christian Leader.

out into the world for themselves. Her But a prominent member had a candidate candidate any more, they will come to hear he wished the people to hear, and they foryou after this." And so it was. A prominent gentleman

Now, John Barton had good health was a of a church in a distant city was in the anfine scholar, and had the manners of a gen- dience. He had been looking for a minister. she could not be satisfied until she was in- tleman. He had had a good salary, and expect- He had expected to hear the pastor of the stalled as its nurse, and began again her sing. ed as much again. He had come to the church. He was satisfied. A committee met ing. 'Upstairs and down stairs, and in my church when they were tired of "candidat- the Rev. John Barton the following week. lady's chamber,' she hummed her ditties from | ing." The deacon's wife had declared that | having telegraphed him not to accept any morning till night. This son-in-law of hers | "she would not entertain another preacher." | call until he heard from them. He accepted began to listen. Then he began to take She ruled the deacon, and he ruled the their proposition, and became the honored notes of the rhymes which fell from her lips | church, and so Barton was called. No such | head of a large and wealthy church. Is there not a suggestion here? Our min-He was quite out of sorts with the fickleness isters need a better elocution, a more com-

The Rev. John Barton had a friend who

nent men and using every influence, but still

"Barton," he said, "I am going to a city

church"-he had left a city charge-" there

is no use in being bluffed. I am going to

get an introduction to Rev. Dr. -----; through

him I will come in correspondence with Dr.

A----. There are some good churches vacant

This friend, true to his word, was well

in P----. I shall not give it up."

called him.

him.

manding address, a winning style. Let those who wait seek for this, and instead of son-in law realized what he was doing when mittee, escorted to the hotel, and on Sunday becoming discouraged, preach from the pulpit he printed those rhymes and bound them in- showed himself to the eager public. Monday God gives them, if it be but at the head of to a book. He thought only of the golden | morning he went alone to the station, often | their own family, and in the neighborhood eggs which Mother Goose was laying for his with a meager pittance which the treasurer where they live, as a patient, consistent Christian. No theological student can afford to neglect pulpit elocation. Upon this rock were accustomed to drive a sharp bargain scores of ministers have struck, and well-

nigh wrecked.—N. Y. Observer.

# BELIGION AND ABT.

"Religion and Art," says a writer in the New Englander, "have a common root in the constitution of the soul." Religion lifts man from the material to the spiritual; art, also, lifts man from the material to the spiritual. In religion the idea of God predominates, and in art the idea of man. Thus religion is, and always will be, higher than art, yet art is higher than the natural man. for it represents the spiritual man, or man in his ideal conceptions. Thus arc holds a middle ground between nature and religion, and serves as a "go-between" or handmaid to religion.

shouldered, loud-voiced man, who was able According to this writer, the "relation of to step up to a church and say, "Stand and art to religion is seen principally in three asdeliver." The church was well served that pects: in the advancement and education of human life, in morality, and in worship." In But all this did not help our friend Bar-ton. It rather intensified his uneasiness. the advancement and education of human life. art is allied to religion chiefly because, express-He was about ready to give up. He saw ing man's better self, it gets him out of his old many men in the ministry, his classmates self into new and progressive thoughts and and others, who were not half as well educastates. Of Luther it is said that he "was ted as himself, successful and prosperous. broad-minded enough to appreciate the val-But fate seemed to have nothing for him. ue of art in religious instruction, and he de-He was disgusted with the dishonest and coclared that no teacher was fit to teach who quettish habit of the churches. It destroyed did not understand and love music. His a man's self-respect. It stultified his Chrissympathies went out also to other arts of extian manhood. It tempted him to unchrispression-to painting and poetry."

tian measures. He felt that a crisis had come. While art may become debased and be di-He must give up the ministry or take a new vorced from morality, even as religion may, course. He was losing caste among the yet true art inculcates morality. In spiritministers, and his friends began to pity ualizing nature art reaches beneath the gross exterior of sense and approaches unto the

A business friend, keen, far-seeing, wise true, the beautiful, the good-yes, unto the in affairs, who happened to be speaking of very God of nature. To turn man from the his prospects, remarked one day, "If you purely sensual is to elevate him in morals. ministers would only learn how to preach, it These sentences are practical: "There is would save you much anxiety." The remark nothing more urgently needed in America nettled him at the time, but it set him to than to erect a spiritual kingdom, in opposithinking. Did he know how to speak; was tion to the oppressive kingdom of materialhis elocution all that it might be? For this ism that overrides everything. Our intense was evidently what his friend meant. That pursuit of wealth generates a selfish and gloomy spirit. The conflicts between capihe was a friend he felt assured. He would not intentionally wound him but for his good. tal and labor, the bitterness and hatred that He thought the matter over, carefully, prayare engendered, spring from this unsatisfied erfully, and he came to the conclusion that state of mind, and whatever has an influence his friend was right. He had never learned to build up the spiritual side of the nature, to speak with power. And one may be as to make men more happy, loving, contented awaking the sense of pleasure in beautiful learned as Augustine if he has not acquired a pleasing and clear style and a commanding objects that God has made, would tend to utterance, he is ill-prepared to preach the calm this agitation, and to do away with this suspicious and sullen temper among the gospel. people." And so art is suggested as an alle-John Barton went to the city and began viator, if not the remedy, of social troubles again. He began to take lessons of a man and low morals. In worship art performs a who made a specialty of pulpit elocution, the twofold service. It affords a definite point delivery of sermons. He became acquainted about which aspiration and adoration may with the professor's pastor, united with his center, as Kingler says, "The origin of art church, and was a model layman, engaging lies in the need of men to fasten their in lay work, and learning many things in thoughts to a firm place and give them exleading souls to Christ. The mission chappression." It also facilitates sincerity, callel had his labors, the professor coming to ing forth by easy gradation the spiritual hear him preach, when he occasionally occufrom the material, until the chasm between pied the pulpit, and criticising his manner, man and God is bridged, and the material voice, and style in the following week. He has entered, not in form, but in essence, inlearned much of the human heart, in its to the spiritual. Surely true art is nigh struggles with sin, in his mission work. No unto the Great Spirit, the Father of Spirits. sion of Christ and the great commission of seminary could have given this discipline. He forgot all about salary, the want of ap--Morning Star. They run in moral ruts, and never rise above preciation on the part of churches. He lived a laborious life. He did good, honest, scholarly work in his study. His native spirit was touched. He would conquer this mat-A BELIGIOUS TEST. ter, or leave the ministry. A well known English solicitor of charities He became skillful in bringing the gospel called at the castle of a noble man, more to men as a layman. It gave him a new in- | noted for withholding than for giving. The sight into the business of life. He became time was late evening, and it was very desirnot a scholar, but a man. He preached the able that he, the solicitor, be entertained at gospel from the pulpit God gave him-a Sab- the castle for the night. But to his surbath-school class in a mission school. He prise, the solicitor was courteously informed increased the volume of his voice and lowered | that the castle was full; with the exception the pitch. The vocal culture which he re- of a haunted chamber. Not wishing to offer ceived gave energy, fire, and smoothness to that to his guest, he was compelled to dehis tones. It was a post-graduate course of cline entertaining him for the night, and his own devising. He learned some new presumed that in this way he had effectually things to say. He learned, how to say old disposed of the solicitor's mission. But he things, so that they became new. It was a was mistaken in this. The solicitor very year of hard, industrious, steady progress. promptly assured him that he would cheerby many years, he did not feel particularly He learned how to read the Scriptures and fully accept the hospitality of the haunted encouraged by his position. By providential the hymns, so that the people would not re- chamber for the night, and was accordingly joice when he was through. He put soul in- assigned to it. Of course he slept comfortto the despised preliminary services. It may ably and had no vision. be this is an exceptional case. It is not every But at breakfast the next morning, being nary, after seven years of faithful labor, and one who has the means to do all this. But questioned by his host as to the experiences was waiting to be called into the vineyard of all may do something at it, and it is the of the night, the solicitor cleverly humored the ghostly whim by assuring his host and The Rev. John Barton was called unex. fellow guests that he had indeed seen a pectedly to preach for his pastor. He took vision, had, without doubt, been visited by one of the sermons he had preached before. a veritable ghost. As he lay upon his back But he had become a new creature, and he in bed meditating upon his work, he was spoke with power. That electric atmosphere | startled by the accustomed apparition. But that always attends eloquence was present, not in the least disconcerted, the solicitor and the audience were held spell-bound. calmly extended his collection-book toward Barton's business friend happened to be in the spectre, who, or which, instantly vanman hired him. Some of these churches | the city, and was in the audience. He was ished. hours, which he diligently improved. He father Goose died, and she was left to care He had received intimations that he might be "Barton," he said, coming up to congrat- and noisiest piety vanishes on the presentaan intimate friend. And thus, or similarly, much of the boldest was a boy who was "wanted" as he was for her flock alone until they were able to go' called, and went away quite encouraged. ulats him after the service, "you need not tion of the collection-book. -Dr. Hall.

Moynlar S KINETIC THEORIES atte possible phenomena of the

visible movements of mat speculations which seem t ment sgainst spiritual lif have been eagerly accepted and form the basis of many the day. Light, heat an said to be only "modes of particles of matter, exhibit phenomena. Likewise, thought itself is a molecu matter, and subject to the tingencies. M. G. A. Hirr sented to the Academy of & a work entitled "Modern Dynamism of the Future," stitutes another theory tha force, which, he thinks, casily, and much more ratio sal phenomena of the phy presents arguments which render henceforth indefen theory of gases, and whi nature that he believes 1 will wonder how this Kine ever have been accepted for Mr. Hirn is a well known p ful experimenter, and hi entitled to much weight.

THE DESTRUCTIVE FUN ent extensive use of timber the roughest approximate ble of the annual loss by amount of loss can be indic items. The cost of replaci the railways of the United exceeded \$30,000,000; re buildings and road crossin repairs of wooden and wood **\$6**,250,000 (estimated); re cars, \$22,500,000 (estimate senger cars, \$7,500,000 (e renewal of telegraph pole 160,000 miles of line const The loss to the agricultural greater. The tenth censu of fencing in 1879 at \$77,7 of which was for repairs. by fungi on the 9,000,000 their accompanying buildin 520,055 worth of agricul which appear in the census on the 6,654,997 tons of wharves above water, form The lumber interests are through the quantities of destroyed in store. The these facts makes it evide lar annual loss from this se ed at many million dollars. Monthly.

8

mother will be sure to have the horse and sleigh ordered out to take him. His pocketbook is always well supplied with money, while poor Ned has to be up by five o'clock and plunge out in the snow to get his papers, then take them around before break, fast time, all for seven cents a morning. It is an uneven world," she sighed, as she stepped about her morning duties.

It seemed still more like an uneven world when school time came and the widow's ener getic little newsboy, with clothes neatly brushed and hands and finger nails of the whi test, took his seat in class beside the banker's son and distanced him ten to one in recitations. The same energy he showed in the morning he took with him all through the day. The pampered boy lazily droned through his lessons, neither knowing them nor caring because he failed. Life had all been made so easy for him, he felt no need of exerting himself. Ned felt that school days would be short with him, so he must improve them all to the utmost. Alfred looked ahead with a vague feeling that the grammar school and college course his father had mapped out for him would somehow put knowledge into his head. He never realized that even a million aire's son must be, in effect, "self made," if he ever wished to take a respectable stand among educated people.

Everybody, from the highest to the low est, who knew little Ned, the paper boy, gave him a good word; and you know who it was that said such a "name is rather to be chosen than great riches." Alfred's haughty air and general selfishness told against him wherever he went. He often told his indulgent mother that the boys at school were most disagreeable, disobliging fellows. They never would do as he said. So she persuaded his father to send him to another and a smaller school, where he would be treated more like a gentleman's son.

Alfred's money was spent freely, as he knew little of its value. It seemed to him to come from an exhaustless spring. He would have laughed long and loud at the idea of taking around newspapers in the early morning before school for seven cents a day But Ned was laying the foundation for a fut ure fortune, while Alfred was steadily undermining his. It was not so hard as it seemed for Ned, because it was for love's sake he worked so early and late. He could help his mother by his two dollars every month to buy the food for their frugal table, and it gave him more pleasure to bring home his heavy basket of potatoes, and cabbage, and sack of meal, than it did Alfred to spend twice the cost for the week's confectionery. Newspaper Ned, as the boys sometimes called him on the play-ground, to distinguish him from another Ned. was by far the hap-

when Ned reached his twelfth year there pily around her.

A little later Ethel sat at auntie's feet intently listening; and even Ernest was interested while Aunt Elinore told this story of Mother Goose :

"More than two hundred years ago, a baby girl was born in Charlestown, Massachusetts, whose name was Elizabeth Foster. She lived very much like other girls of her time until she was twenty-seven years old. That was in 1692. That year the neighbors began to talk about Elizabeth. Some said she was going to make a goose of herself, and some said she was going to ' make out well.' Those who said the last, meant that she was going to have a well to-do husband and a good home; and the other neighbors meant that she was to marry a man whose name was Goose-Isaac Goose. And both sets of neighbors happened to be right this time. She went to be mistress of a house on Washington Street in Boston, and her garden included what is now Temple Place. She went also to be step-mother to ten children; and to this number in a few years she added six more. So you see she knew how to sympathize with the old woman who lived in a shoe.'

"But though she had so many children, I fancy she knew what to do when her cares pressed heavily upon her; for it is recorded in the annals of the Old South Church that, in 1698—just at the time when the little goslings were coming so fast into her home nest-Mother Goose was received into the membership of that church. What a pity there were no primary Sunday-school classes in those days; she would have been such a good teacher, with her rare tact and understanding of child nature ! She was content, however; and, without doubt, her family were also. You may be sure she never scolded. If the little Isaac had a sudden fit of laziness, he would be aroused by the call to Little Boy Blue. When any greedy or overdainty traits appeared among the goslings, they would find themselves caricatured in Little Jack Horner, or in Jack Spratt and his wife. The good humor which helped to cure the bumps and bruises of the little ones is seen in the story of Jack and Gill; and the wisdom of Mother Goose's homeopathy appears in the successful treatment of the man who 'jumped into a bramble-bush, and scratched out both his eyes.' Her sympathy with the trials of school children in those days of bad teaching methods, is shown in 'Multiplication is vexation;' and her readiness to help them has helped many a grown up person to remember that

#### "'Thirty days hath September, April, June, and November.

"But Mother Goose never dreamed that own home nest. This was her way of meetnier boy. It is a sure thing that the more | ing the trials and annoyances of her daily one tries to please one's self, the less he is life; and she looked for no greater reward than to see her little flock growing up hap-

was a better opening for him out of school "Eighteen years after her marriage, the had heard him preach, one of them twice.

#### THE BEV. JOHN BABTON'S CASE.

The Rev. John Barton had the title of W C. attached to his name, which means, to many a discouraged soul, without charge. As he had not reached the dead line of fifty circumstances, one of those changes which seem inevitable, he had left the church where he had been installed when he left the semithe Lord. He had been waiting some time. | crying need of the ministry to-day. It was getting to be rather trying.

He had no family. It was well that no wife or children were called to suffer the anxher songs and lullables would go beyond her | iety. and disappointment of these months. Of course, he candidated. His ministerial friends had kindly suggested his readiness to accept a charge to some half a dozen vacant churches. But here he waited because no

ARTESIAN WELLS IN D the President of the Denve one of the owners of lande Denver, on the highlands, River, immediately oppo section of the city, conceiv underlaid. at considerable able coals, began boring th of about 300 feet a stream denly projected, with gre bottom to a height thirty the surface, completely d and compelling a suspens first it was thought to be as it continued day after perceptible decrease of for as the theory of its project artesian sources, so to sp and more apparent, h of a large brewery near by the matter for himself. ently the same deposit wa depth of 300 feet, and th cession of like enterprises successful. Many wells ar varying in depth from 250 700 feet, the deepest bein county of Arapahoe, near house, which is 910 feet d ducing about 3,000,000 g hours. The water is ver Exchange.

INSANITY AND CRIME tween insanity and crime and effect. Esquirol has of insanity and suicides the French Revolution. that the excitements of 1 the more or less indirec cases of insanity. This the same morbid elemen nounced criminality in to the front by the con frequently, too, both ten in the same individuals. ple, had attacks of mani a pession for continually a sloping forehead, was prominent jaw and high baggard eye, all of which with the insane type of lusion of ambition change secution, and homicida Lombroso cites case after same story. He include list, and agrees with the elienist that his trial we was." The real place for much-needed institution



# my more, they will come to here

t was. A prominent gentleman in a distant city was in the le had been looking for a minister rpected to hear the pastor of the le was satisfied. A committee met John Barton the following week. egraphed him not to accept any he heard from them. He accepted mition, and became the honored arge and wealthy church.

not a suggestion here? Our mina better elocution, a more comddress, a winning style. Let wait seek for this, and instead of iscouraged, preach from the pulpit them, if it be but at the head of family, and in the neighborhood y live, as a patient, consistent No theological student can afford pulpit elocution. Upon this rock ninisters have struck, and welled.-N. Y. Observer.

**BELIGION AND ABT.** 

on and Art," says a writer in the ander, "have a common root in ution of the soul." Religion lift. the material to the spiritual; art. man from the material to the In religion the idea of God preand in art the idea of man. Thus and always will be, higher than is higher than the natural man. resents the spiritual man, or man conceptions. Thus art holds und between nature and religion. as a "go-between" or handmaid to

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rt may become debased and be dim morality, even as religion may, t inculcates morality. In spiritature art reaches beneath the gross sense and approaches unto the seautiful, the good-yes, unto the of nature. To turn man from the sual is to elevate him in morals.

### THE SABBATH RECORDER, NOVEMBER 11, 1886.

Hoyular Science.

KINETIC THEORIES attempt to explain all nossible phenomena of the universe by invisible movements of matter. Like most speculations which seem to afford an argument against spiritual life, these theories have been eagerly accepted by "scientists," and form the basis of many of the treatises of the day. Light, heat and electricity are said to be only "modes of motion" of the particles of matter, exhibiting their peculiar phenomena. Likewise, it is argued that thought itself is a molecular movement in matter, and subject to the same laws or contingencies. M. G. A. Hirn has recently presented to the Academy of Sciences, of Paris, a work entitled "Modern Kinetics and the Dynamism of the Future," in which he substitutes another theory than that of Kinetic force, which, he thinks, explains quite as easily, and much more rationally, the universal phenomena of the physical world. He presents arguments which, as he maintains, render henceforth indefensible the Kinetic theory of gases, and which are of such a nature that he believes future physicists will wonder how this Kinetic theory could ever have been accepted for a single moment. Mr. Hirn is a well known physicist and careful experimenter, and his conclusions are entitled to much weight.

THE DESTRUCTIVE FUNGI.-In the present extensive use of timber and lumber, only the roughest approximate estimate is possible of the annual loss by fungi; and the amount of loss can be indicated in only a few feel that she has betrayed her trust, and items. The cost of replacing decayed ties by when she looks in mamma's face, she feels the railways of the United States, for 1885, exceeded \$30,000,000; repairs of station her mind) that she, too, has been betrayed. buildings and road crossings, \$19,500,000; She knows that mamma has shed no tears, repairs of wooden and wood parts of bridges, \$6,250,000 (estimated); repairs of freight cars, \$22,500,000 (estimated); repairs of passenger cars, \$7,500,000 (estimated). The renewal of telegraph poles and fixtures on 160,000 miles of line constitute a large item. The loss to the agricultural interests is much greater. The tenth census reports the cost of fencing in 1879 at \$77,763,473, the most of which was for repairs. The loss caused by fungi on the 9,000,000 dwellings, with their accompanying buildings, and the \$406,-

#### OUR DUTIES.

God's angels drop, like grains of Gold, Our duties midst life's shining sands; And from them, one by one, we mold Our own bright crowns with patient hands. From dust and dross we gather them: We toil and stoop for love's sweet sake, To find each worthy act a gem In glory's kingly diadem, Which we may daily richer make.

-Selected.

#### HOW NOT TO TRAIN A CHILD.

"What is auntie telling baby?" "Auntie tellin' baby sec'ets. Baby mustn't tell.'

" Oh ! baby will tell mamma!" "No, baby mustn't tell. Auntie says ba-

ov mustn't tell." "What! Baby won't tell mamma? Mam-

ma give baby some sugar" (coaxingly).

But baby shakes her curly head and refuses the dearly loved bribe, though evidently very much disturbed in her mind between the rival attractions of sugar and loyalty to auntie.

"Won't you tell mamma? Poor mamma will cry.'

Then the more than foolish mother puts her handkerchief to her face, and, with forced sobs and pretending tears, works on her baby's feelings. The child hesitates, the little lip quivers, the little bosom heaves; then what the bribe could not do the pretended grief accomplishes. "Don't k'y mamma; I tell 'ou." And says Babyhood, the little one in a moment more has had stamped on her impressionable brain a lesson of bribery from her mother, to be false to her given word. Auntie laughs lightly,

and shakes her finger, saying, "O, baby baby! auntie won't trust you very soon again.' And the child looks from auntie to mamma, from mamma to auntie, with a vague feeling of discomfort and wonder. She can but (though, of course, she does not form it in and that all her sobs have been pretended. But, then, her mother and aunt laugh, so it must be funny, and she perforce laughs too. -Baptist Weeklu.



The following from the Syracuse Daily Journal will be read with interest by many of our readers:

520,055 worth of agricultural implements read a paper, with the above title, before the of our sun; and the distance of  $\alpha$  Centauri which appear in the census reports, and that Central New York Microscopical Club on was given as twenty billions of mile away, on the 6,654,997 tons of marine, and on the evening of October 25, 1886, embracing through which light passes in about three why sunday is wharves above water, form other large items. a consideration of the sun, eight primary and one quarter years. The spectra of the ter, M. D., 4 pp. The lumber interests are also great losers | and the many secondary planets, comets and | fixed stars were given, and the varieties of through the quantities of timber that are meteors, that revolve around it, as well as of the four types or divisions explained. It destroyed in store. The mere mention of the fixed stars and nebulæ, and also the collaterals, embraced under the general term "heavens." After referring to the many eminent astronomers, foreign and American, not forgetting Syracusans, crediting them with having improved photography, and the barometer; constructed a telescope; accounted more sastisfactorily for the condensation of invisible aerial moisture into clouds, and vout of every name and age. clouds into rain; the influence of the sun, Denver, on the highlands, just across Platte | moon and sun spots on our equinoctial and River, immediately opposite the business weekly storms, cold waves, cyclones, etc., section of the city, conceiving his lands to be and for having elaborated the Nebular Hyunderlaid, at considerable depth, with valu- pothesis of Laplace, Repulsion, etc., he alable coals, began boring them. At a depth luded to the great variety of opinions among far as known. of about 300 feet a stream of water was sud- | men of eminence everywhere, and expressed denly projected, with great force, from the a purpose to compare them impartially, and bottom to a height thirty or forty feet above to heed the most rational conclusions that Commencing with the sun, as the center first it was thought to be but temporary; but of the solar system, giving its composition, the reader ventured the opinion that far beas it continued day after day, without any so far as learned by the spectroscope, he yond all this, none but the Creator can know perceptible decrease of force or volume, and then gave the opinions of the various astronthe countless millions of suns to other worlds, as the theory of its projection from the true omers, as to its structure, light, heat and the number and magnitude of which is such artesian sources, so to speak, became more electricity; expressing a defference for the that all of which we do know may be only and more apparent, Mr. Zang, owner opinions of Sir William Herschel, as to the as a "drop in the bucket," or as the "grain of a large brewery near by, concluded to test outer solar clouds being the repository of of sand upon the seashore." when compared light and heat, and the inner clouds reflec. | to them. justifying the exclamation of the ently the same deposit was encountered at a | tors of so much as might not be needed on | Psalmist, recorded in the Hebrew Scriptures depth of 300 feet, and then followed a suc- the sun, to help light and heat up the solar (Psalm 8: 3, 4), so familiar to all. cession of like enterprises, all of which were system. And further, he attempted to show In relation to the possibility that some of the planets may be inhabited, it was shown that the view accords with that of our own varying in depth from 250 to something over | Prof. Loomis, who has suggested that light, that Mars might be, and that if the theory 700 feet, the deepest being that sunk by the heat and electricity may be the result of the of Professor Loomis in relation to light, violations of a rare etner that fills all heat and electricity, and of Sir William Her-space "-the electricity being evolved, as schel as to the structure of the sun, light well as heat (which may be electric, the and heat corresponding with it, may be cor-reader thought), when the vibrations of reatt then for each to the sun for each to the sun and heat corresponding with it, may be correader thought), when the vibrations of rect; then for aught we know, not only Mars, ether encounters the atmospheres of our but even the sun and fixed stars may be inearth, the sun and all other planets. Thus, habited by human or other intelligences, as it was claimed, that all the heat supposed by | bofore hinted. And, in conclusion, the reader, while ad-Sir William Herschel to exist in the outer solar clouds may be accounted for as well as mitting with Prof. Proctor, author of and effect. Esquirol has shown an increase all the latent heat, light and electricity of "Other Worlds than Ours," how little we of insanity and suicides at each outbreak of the sun, our earth, and all the planets and know with certainty of the heavens, yet he the French Revolution. Lumier declares fixed stars, and without any necessary ex- thought that the harmony prevailing so far that the excitements of 1870 and 1871 were penditure involved in other suppositions as as we do know, implies that it is universal. the more or less indirect causes of 17,000 to the source of light, heat and electircity, And he expressed the censoling thought that cases of insanity. This simply means that and rendering it possible for the sun to be a the intelligences from all inhabited worlds the same morbid elements, tending to pro- globe like our earth and other planets of the that remain in harmony with the divine na nounced criminality in another, is brought solar system, as Sir William believed, and ture, or, having fallen, attain to it, may yet to the front by the common cause. Very hence possibly the habitation, as well as the having crossed the river, and satisfied the G. VELTHUYSEN, frequently, too, both tendencies can be seen fixed stars, of countless millions of human inquistorial angels stationed, according to the good Magian, on the "bridge," to take a "strict account of all our actions here," ple, had attacks of maniacal exaltation, and The reader then gave a general descripmay then, as expressed in the poetical Sana passion for continually scribbling. He had | tion of the primary planets, Mercury, Venus, a sloping forehead, was prognathous, had a | Earth, Mars, Jupiter, Saturn, Uranus and skrit, prominent jaw and high cheek bones, and a Neptune, and their satellites, in the order haggard eye, all of which correspond closely named, as well as of the 259 minor planets with the insane type of face. Later his de- or asteroids, the orbits of which are between not only study and learn correctly the heavens. as understood by us, but also the "heaven of heavens," or "residence of Je-The Nebular Hypothesis of Laplace, as Lombroso cites case after case, all telling the elaborated by Prof. Winchell, was favored as hovah" (Webster) in the transcendently clear same story. He includes Guiteau in this best accounting for our solar system and all light of immortality. list, and agrees with the opinion of an Italian other systems of worlds throughout the uni-

degrees to a solid state, of which the sun is the residuum: the minor ones consisting perhaps of pieces, flying off as the immense chasm caused by the detachment of Jupiter was closing and hence their positions in the heavens, between the orbits of Mars and Jupiter, perhaps.

The satellites were believed to have been detached from the primary planets while assuming shape and cooling. Fewer being found, as the planets, approaching the sun, are reached, being accounted for by the greater cooling of the parent and general mass, the sun itself being supposed so far cooled as to be like our earth, in accordance with the belief of Sir William Herschel, before refered to.

The velocity of the earth's surface, at the equator was given at 507 yards per second; and of the earth in its orbit, nineteen miles a second; and the precession of the equinoxes, it was thought, would make a complete revolution in about 25,886 years.

The influence of the proximity of the sun, in winter, on the temperature, in our latitude, was explained, and, also the difference between the time from the autumnal to the vernal, as compared with that from the vernal to the autumnal equinoxes. Also, the possible influence of Jupiter with its satellites, at perihelion and aphelion, inproducing and clearing off the sun-spots, as well as in producing the aurora, cyclones, etc.

The rings of Saturn were supposed to consist of a multitude of satellites, intermixed with vapor, traveling around the planet.

Comets were regarded as "boss meteors," and these as well as comets supposed to consist of particles of disintegrated worlds, which, while approaching, are traveling in systems around the sun, falling stars being SUNDAY: IS IT GOD'S SABBATH OB MAN'S! A letter addresse to Chicago Ministers. By Rev. E. Ronayne. 18 pp. seen by us, when our earth passes through a meteor system.

The observations of Professors Swift, Vary, Langly, Young and Frisby, of the great comet of 1882, were referred to as confirmatory, as well as the discoveries of Professors Barnard, Fabery and Mr. Brooks, indicating the late discoveries of comets, the latest of which was by Professor Barnard, October 5, 1886. and another by Mr. Brooks, October 7, 1886. The average velocity of meteors was given as thirty miles a second, though some move much faster. The fixed stars were regarded as suns to worlds innumerable; formed, probably, with their planets like our solar system, their immense size and distance being described;  $\alpha$  Centauri being three times the size of our sun, and Sirius (Dog star), in the constellation Canis Major, hav-Dr. E. R. Maxson, of Syracuse, N. Y., ing a volume, as computed, 2,700 times that

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of Sunday, and especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the ergymen of America

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entences are practical: "There is nore urgently needed in America et a spiritual kingdom, in opposioppressive kingdom of materialverrides everything. Our intense wealth generates a selfish and irit. The conflicts between capibor, the bitterness and hatred that dered, spring from this unsatisfied ind, and whatever has an influence p the spiritual side of the nature. en more happy, loving, contented, ne sense of pleasure in beautiful at God has made, would tend to agitation, and to do away with this and sullen temper among the And so art is suggested as an allenot the remedy, of social troubles orals. In worship art performs rvice. It affords a definite point ch aspiration and adoration may Kingler says, "The origin of art e need of men to fasten their o a firm place and give them ex-It also facilitates sincerity, callby easy gradation the spiritual nsterial, until the chasm between God is bridged, and the material d, not in form, but in essence, inritual. Surely true art is nigh reat Spirit, the Father of Spirits. g Star.

### A BELIGIOUS TEST.

mown English solicitor of charities the castle of a noble man, more withholding than for giving. The ate evening, and it was very desirhe, the solicitor, be entertained at for the night. But to his sursolicitor was courteously informed astle was full; with the exception ed chamber. Not wishing to offer guest, he was compelled to dertaining him for the night, and that in this way he had effectually t the solicitor's mission. But he ten in this. The solicitor very assured him that he would cheerpt the hospitality of the haunted or the night, and was accordingly ont. Of course he slept comfortad no vision.

preskfast the next morning, being by his host as to the experiences the solicitor cleverly humored by whim by assuring his host and that he had indeed seen a d without doubt, been visited by ghost. As he lay upon his back the accustomed apparition. But least disconcerted, the solicitor tanded his collection-book toward who, or which, instantly van-

s or similarly, much of the boldest M picty vanishes on the presente-solution=book: Dr. Holls these facts makes it evident that the regular annual loss from this source must be rated at many million dollars. -- Popular Science Monthly.

ABTESIAN WELLS IN DENVER .--- In 1883, the President of the Denver Water Company, one of the owners of landed-estate in North the surface, completely drenching his men | may be legitimately drawn. and compelling a suspension of work. At the matter for himself. In due time, apparsuccessful. Many wells are now in operation, county of Arapahoe, near its splendid courthouse, which is 910 feet deep, the whole producing about 3,000,000 gallons per day of 24 hours. The water is very pure and fine.-Exchange.

INSANITY AND CRIME. --- The relation between insanity and crime is one both of cause in the same individuals. Marat, for exam | or other intelligences. lusion of ambition changed into one of per- those of Mars and Jupiter. secution, and homicidal monomania. Dr. alienist that his trial was simply "scandal- | verse. ous." The real place for such beings is in a The primary planets were regarded as United Presbyterians, began its second year

much-needed institution, an asylum for in- having been thrown off from the great mass, under the present management with fifty condensed from a gaseous to a liquid, and by | students.

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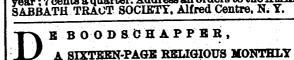
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# The Sabbath School.

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

#### INTERNATIONAL LESSONS, 1886.

FOURTH QUARTER.

Oct. 2. Jerus Betrayed. John 18: 1-14. Oct. 9. Jesus before Pilate. John 18: 28-40. Out. 16. Jesus Del vered to be Crucified. John 19: 1-16 Oct. 28. Jesus Cracified. John 19: 17-30. Oct. 30. Jesus Risen. John 20: 1-18. Nov. 6. Thomas Convinced John 20: 19-81. Nov. 18. Peter Restored. John 21: 4-19. Nov. 20. Walking in the Light. 1 John 1:5-10;2:1-Nov. 27. John's Vision of Christ. Rev. 1: 4-18. Bes. 4. Worshiping God and the Lamb. Rev. 5: 1-14. Dec. 11. The Saints in Heaven. Rev. 7: 9-17. Dec. 18. The Great Invitation. Rev. 22: 8-21. Dec. M. Review.

LESSON VIII.-WALKING IN THE LIGHT.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, Nov. 20th.

SCRIPTURE LESSON.-1 John 1: 5-10; 2: 1-6.

5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no

derkness at all. G. If we say that we have fellowship with him, and walk The derkness, we lie, and do not the truth: T. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8. If we say that we have no sin, we deceive ourselves and the truth is not in us. 9. If we confess our sins, he is faithful and just to forgive

**10.** our sins, and to cleanse us from all unrighteousness. **10.** If we say that we have not sinned, we make him a iar, and his word is not in us.

1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2. And he is the propitation for our sins: and not for ours

**enty**, but also for *the sins of* the whole world. **3.** And hereby we do know that we know him, if we keep

bis commandments.
4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
5. But whose keepeth his word, in him verily is the love of God perfected : hereby know we that we are in him.

4. He that saith he abideth in him, ought himself also so to walk, even as he walked.

TIME. - Thirty-eight years after last lesson. PLACE,-Ephesus. John's home in his later life.

#### OUTLINE.

I. The message, God is light. v. 5. II. True fellowship, walk in the light. v. 6, 7. III. Self-deception and confession of sin. v. 8-10. IV. Reconciliation and redemption. v. 1, 2. V. Obedience, evidence of light. v. 3-6.

#### INTRODUCTION.

This Epistle of John is the last message to the

mind to be walking with God, and at the same time cherishing or tolerating in his heart any compla cency with ungodliness. True loyalty to God makes it impossible.

V. 7. But if we walk in the light, as he is in the light, we have fellowship one with another. Here is brought out a test as to whether we are walking in the light. Our walk in the light embraces, there fore, the holiness of our inner and outer life, a holiness which, in its consequences, secures communion among the brethren, and exhibits its essential strength in the formation and preservation of fellowship; hence, every professed disciple has the evidence within himself as to whether he is walking in the light, and is in fellowship with his brethren, as Chris walked in the light, being in perfect fellowship with the Father. To have and to keep this fellowship is not a light matter, for it depends entirely upon the fellowship with God, and is inseparably connected with a pure life and with holy aspirations. This thought will suggest the question in every serious

mind, how we are to come into this light and have this fellowship one with another. The writer ar swers by saying that The blood of Jesus Christ, his Son, cleanseth us from all sin. This matter of fel lowship, growing out of being in the light, is an ex perience of steady growth, a consequence of walking in the light. This cleansing is perfected in the fellowship, not outside. This cleansing process is not simply the act of conversion or regeneration, but it is progressive, constantly tending toward a full real ization not only of the divine light in the soul but of the divine fellowship.

V. 8. If we say that we have no sin, we deceive our selves, and the truth is not in us. Some one might say from the previous remark that whoever walks in the light, that is in the counsels of God, is absolutely free from sin. Such a conclusion does not follow, but on the other hand, walking in the light is constantly dispelling the darkness, and thus bringing us into more intimate communion with God, and into

closer fellowship with the brethren. But for one to say that he has already reached the point of absolute sinlessness, is to deceive himself and to assert what is not true.

V. 9. If we confess our sins, he is faithful and just **GOLDEN TEXT.**—If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Sen cleanseth us from all sin. 1 John 1: 7. upon one's apprehension of \$in and his confession of it. One who does not apprehend sin in his own heart, does not confess it, nor is he cleansed from it. All this should be a proof to him that he is not walking in the light; he is faithful and righteous for the purpose of forgiving. It is his law and will to forgive.-De Wette. The sins which nave been confessed he remits.

> V. 10. If we say that we have not sinned, we make him a liar, etc. That is, we not only lie for our selves as above, but we make God a liar, for he has declared that all men have sinned, and hence, has provided a cleansing from all sin. Thus closes this paragraph of searching words concerning man's relations to the holy and righteous God. God is abso

#### Books and Magazines.

THE Brooklyn Maggazine for November is an interesting number. Biographical literature seems to be its special feature. The public interest in the Irish que tion, and Mr. Gladstone's championship of it will always make readers for whatever is said of that great statesman. The Magazine gives a lively sketch of his life and public labors. The article on Mr. Beecher will also find many readers. Editorially, the Magazine is well conducted. 7 Murray St., New York. \$2 per year.

THE Dorcas, a magazine of woman's handiwork for November, consists mostly, and appropriately, of a large number of patterns designs and instruc tions for making knitted goods for ladies' and children's wear. The designs are pretty, the instruc tions are simple, and the articles will certainly be useful. Dorcas Pub. Co, No. 10 West 14th St., New York. \$1 per year.

THOSE who appreciate thorough Bible study are finding in The Old Testament Student some very valuable aid. The number for November will be eagerly read and preserved by such persons. The paper by Prof. Denio on "The Kingdom of God in the Old Testament," commenced in October, is completed in this issue. A notable contribution is made by Dr. Francis Brown, of Union Theological Seminary, who gives a resume of "Commentaries on Exodus," and adds a few pages of Exodus bitling raphy, which, altogether, will prove of the utmost value to the Bible student. With this number is introduced a new department, which promises to be attractive, called "Old Testament Notes and Notices." The Student certainly deserves all the increase in circulation which the publishers say is coming to it, and more. Any of our readers may have a copy free. Chicago: The Old. Testament Student. \$1 a year. Address-Morgan Park.

#### LETTERS.

A. E. Main, P. M., Moberly, Mo., W. K John-son, Lois Babcock, R. G. Wilder, H. L. Hastings, Lord & Thomas, Geo. M. Powell. O. U. Whitford 2, A. B. Prentice, Chas. & Paris Green, John Beach, Mrs. M. F. Wilkinson, Mrs. E. B. Bivins, Geo. P. Kenyon, S. W. Rutledge, F. O. Burdick, E. D. Richmond. Farmer, Little & Co., A. H. Lewis, J A. Green, U. M. McGuire 3. A. Branch, C. J. Sin Geo. H. Babcock 2, W. Coon, Mrs. Nathan Rog Nellie M. Brown, J. C. I L. Cottrell.

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WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese	A LFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies.	THE SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GEORGE GREENMAN, President, Mystic Bridge, Ct.
etc., for the week ending Nov. 6, 1886, reporte for the RECORDER, by David W. Lewis & Co., Pro- duce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished	Winter Term opens Dec. 15, 1886. REV. J. ALLEN, D. D., LL.D., PH. D., PRESIDENT.	O. U. WHITFORD, Recording Secretary, Westerly, R. I A. E. MAIN, Corresponding Secretary, Ashaway, R.I. ALBERT L. CHESTER, Treasurer, Westerly, R. I.
when desired. BUTTER.—Receipts for the week, 26,314 packages; exports 883 packages. We quote:	THE ALFRED SUN, Published at Alfred Cen- tre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year.	Chicago, Ill. ORDWAY & CO., MEROHANT TAILORS.
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"white	M. BOURDON COTTRELL, DENTIST. FRIENDSHIP AND ALFRED CENTRE, N. Y. At Friendship, 1st-7th, and 15th-22d of each month.	Milton, Wis. W. CLARKE, DEALER IN BOOKS, Stationery, Jewelry, Musical Instruments, FANCY AND HOLDAY GOODS. Milton, Wis.
Ecgs.—Receipts for the week were 16,679 bbls. Strictly fresh-laid eggs are scarce and wanted at full prices. Fine marks of limed eggs are selling well.	SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE SYRUP a Specialty.	W. P. CLARKE, REGISTERED PHARMACIST, Post-Office Building, Milton, Wis
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quality property. DAVID W. LEWIS & CO. NEW YORK.	THE SEVENTH-DAY BAPTIST QUARTER- LY. A Repository of Biography, History, Liter- ature, and Doctrine. \$2 per year. Alfred Centre, N.Y.	The Sabbath Becorder, PUBLISHED WEEKLY
Church Bells. We have received a copy of the Catalogue of the Cincinnati Bell Foundry Co., of Cincinnati, Ohio,	E. P. LARKIN, President, Alfred Centre, N. Y.	BY THE AMERICAN, SABBATH TRACT SOCIETY, — AT — ALFRED CENTRË, ALLEGANY CO., N. Y.
containing descriptions and prices of Church, School and Fire Alarm Bells, and over 1,500 Testi monials from purchasers in the United States and	D. E. MAXSON, Corresponding Secretary, Alfred Centre, N. Y. L. E. LIVERMORE, Recording Secretary, Alfred Cen- tre, N. Y.	Papers to foreign countries will be charged 50 cents ad-
Canada. These testimonials are from every state and territory, and a large proportion of them from ministers, and speak in the highest terms of the		ditional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.
bells. The prices are comparatively low, and with- in reach of even feeble communities. Churches needing bells—and none should be without—will do well to write, for the Catalogue, which is offered	H. C. COON. President Alfred Centre N.Y.	Transient advertisements will be inserted for 75 cents as inch for the first insertion; subsequent insertions in suc- cession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates.
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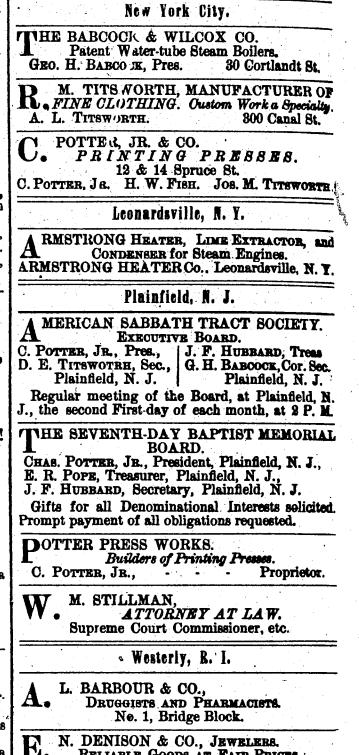
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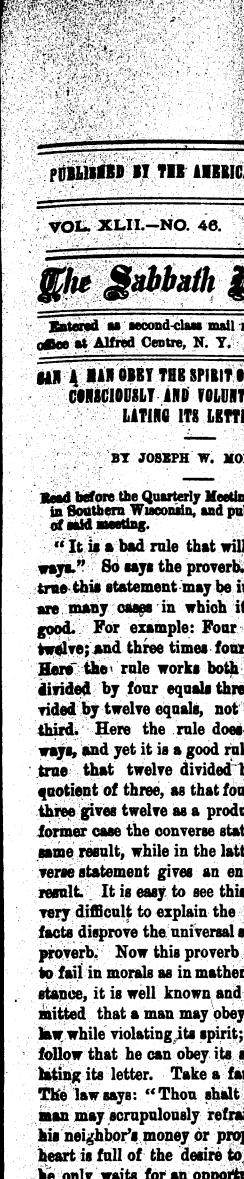
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8

church of the last of the apostles. John was "the beloved disciple," because he looked most deeply into the Saviour's heart and comprehended more fully his inner teachings. In extreme old age he wrote his Gospel and this Epistle, hence, they embrace the mature fruitage of his Christian life study. In this Epistle we have what Luther loved to call "The little Bible." It presents to us John's ideal of a real Christian. The writer announces his message as coming from the One who was from the beginning. He declares that he himself had seen and heard and touched the Being of whom he writes: hence, what he communicates he knows by personal experience. He affirms that the great central prin ciple of the gospel is that God is light; and hence the sons of God should walk in the light. "Walk ing in the light," then, is the theme of the Epistle.

#### **EXPLANATORY** NOTES.

V. 5. And this is the message which we have heard from him. In John's introduction he has intimated that there are imperative conditions essential in order to fellowship with the Father and with his Son, Je sus Christ, and it is the announcement of the fundamental condition that he is about to make. Having thus prepared their minds he introduces the message in the above emphatic form of expression, affirming that he had heard it from him. Heard from him embraces all his knowledge of Christ, both by hearing his words, observing his manners of life and communing with him in spiritual life. God is light. and in him is no darkne's at all. This is the substance, the real heart of the announcement. Notice it is not a light as if there were other lights, but it simply affirms that the being of God is light. This sentence is parallel to the sentence, "God is love," with the same fundamental thought, although in the one instance the expression is figurative, and in the other literal. Light unites in itself purity and cleanness and beauty and glory as no other object does. It is the condition of all material life and growth and joy. Hence, this word, in its figurative use, is descriptive of God's fullness in all those attributes that distinguish him above every other being in the universe. The character is in absolute con trast with all moral darkness, untruthfulness, deceit. There is no darkness in him whatsoever. This is a neg ative form of reaffirming the positive statement. Having laid down this proposition the writer proceeds to make the argument and reach the conclusion as to what manner of life the children of God must live.

V. 6. If we say that we have fellowship with him. and walk in darkness, we lie, and do not the truth. 'Say" here signifies saying to ourselves, or thinking. A person may sometimes think that he has fellow ship with God and yet be walking in darkness. The fact of his walking in darkness is a positive refutation of his supposition that he is in fellowship with God, for God is light and in him is no darkness. Walking in the darkness is indulgence in sin, compromising with wrong, consenting to evil, silent, unprotesting acquiescence with that which is false in the clear light of God's Word, and in the clear light | the final conclusion. One who has taken the name of the best interests of humanity. It is not seldom that men are found walking in moral darkness, and at the same time flattering themselves, or being flat tered by the devil that they are walking in the light. his desires, his affection into harmony with the But this question may be easily settled by searching words and spirit of Christ. In this way, and in this clerk in hardware store. for their personal fellowship and spiritual commun- way alone, is it possible to come into the very spirit- in regard to character, ability, etc. d Tt in 1

lute light. Man comes to light by walking in it; is purged from sin and darkness by confessing his sins and accepting the purging blood of Christ, by faith, as the way to light and life. This cleansing from sin and walking in the light may be known to him self, by his sincere fellowship with the brethren. V. 1. These things write I unto you, that yesin not. The writer here gives the object of his writing these things: it is to show that walking in the light is the preservative of our fellowship with God, and the means of deriving the benefits of the blood of Christ, And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. Having stated his object in writing, he now proceeds to administer comfort to those who are conscious of sin, by announcing that Jesus Christ, the righteous one, is his advocate with the Father. • Of course, to be an advocate, effectively, he must be accepted and trusted by the sinner as his advocate. This accepting and trusting the righteous advocate is the constant char-

acteristic of the Christian, and by this experience he may know that he is walking in the light.

V. 2. And he is the propitiation of our sins. "As he is the light of the world, the truth, the life, the way in himself, and not only has, shows, or brings it, so he is himself the propitiation; it is really existing in his person." He suffers himself for our redemption. And not for ours only, but also for the sins of the whole world. The apostle's design was manifestly to show the universality of the propitiation in the most emphatic manner. This renders any and every limitation inadmissible. The work of Christ extends to all the sins of his people, and also extends here to the sin of the whole world.

V. 3. And hereby we do know that we know him, if Strictly fresh-laid eggs a we keep his commandments. As if some men might be uncertain whether they knew God, the apostle here states a distinct evidence for each Christian in his own judgment. No Christian is supposed to be acquainted with Christ and yet unacquainted with his commandments; in fact, his knowledge of Christ s his knowledge of his commandments. Now his disposition to keep those commandments measures his disposition to know Christ in the way of personal and spiritual communion with him. If he finds himself unwilling to follow Christ in all his commandments as exemplified in all his words and examples, then the Christian may know that he is not a true disciple, and that the real love of Christ is not in his heart.

V. 5. But whose keepeth his word, in him verily is the love of God perfected: hereby know we that we love in him. This matter of keeping his word is not sim ply an external compliance with it, but it is a cherishing of his word in the heart and in the love of it, and doing it cheerfully, because it is the word of One whom we love. When we find this method and motive for keeping his word then we may know that we are in fellowship with him, and that he is in fellowship with us,

V. 6. He that saith he abideth in him, ought him self also so to walk, even as he walked. We here reach of Christ and professes to abide in him, really means to abide in him, ought to be ever striving to walk as Christ walked; ever seeking to conform his life.

#### WHOLESALE P

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Take another example: "Thou shalt not take the na thy God in vain." Now a m fectly correct in the use of in his heart he curses God day. Such a man obeys th law, but violates its spirit. mingles the most profane a eaths and imprecations with conversation. "But," say merely violating the letter mean no real harm. In m tremely reverent towards G and ordinances. I observe t law very scrupulously inde sane person believe his state

That there are some cases may observe the spirit of a la ing its letter, is I think tr great practical importance t when these cases may occu we can so classify them as t actual practice.

1. When the Legislature press the intended meaning the law. The only real me jects opligation to obey is the making power, when that ca Now human legislatures a Sail in making known their have been many human 1 were so incorrectly worde obedience to them would h known design of those w For instance, the omission the word not, or the impro the word only, might make law yery different from wh In all such cases, it would was known to have been th lature. without regard to ing of the words. The ab be human laws. But even the the second in the le inter into another in and the state of the

