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Sabbath

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TERMS—49 A YEAR, IN ADVANCE.

VOL. XLII.—NO. 47.

ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 25, 1886.

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WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, Nov. 19, 1886.

The Capitol presents a busy scene of preparation for the approaching session. It is an immense work to renovate this great marble structure, inside and out, even once a year. Including the recent extension at its base, the marble terrace which surrounds the north, west and south sides of the Capitol, replacing the grassy earth work previously there, the building covers about five acres, and one will have to walk half a mile to go around it. This improvement adds much to the height of the building and gives it a much better proportion. Formerly, when seen from a distance, it looked too low for its great length and width.

Many novelties are wandering about

through the sphere of political economy

now, and bills of new character will be introduced in Congress this winter. Questions relating to the wage-winners of the world overshadow other things. Labor has caught the ear of mankind at last, and the greatest and mightiest have paused and listened respectfully to what it has to say. Among the new schemes being earnestly pressed by political economists whose aim is to relieve the sad features in the life of the toilers, is one providing that helpless old people be cared for by the state, after reaching the age of sixty-two. To raise the requisite fund for this plan, it is proposed that youth be compelled to look out for old age in the following manner. For each child born the parents are to deposit ten dollars with the government, which is to be placed to the credit of the institution at a fair rate of interest, and the deposits of those who die are to be transferred to the credit of the surviving members of the same class or year. Forty dollars is the minimum sum with which a person can sustain life for one year, but in order to give old age that assistance which would relieve it from care, it is proposed to give the sum of \$90 yearly to needy persons after they have passed their seventy-second year. At seventy-three most persons are in- | ing, and the last scripture she heard her recapable of manual labor, but from sixty-two to seventy-three many are able to earn something, and therefore the pension can be graded in those years, increasing each succeeding year until it reaches \$90, and this amount is to be continued until death. This is, of course, merely one of the many plans that are suggested in behalf of the poor man, but it is one that will appeal to his heart. To feel that absolute want will not overtake him in the evening of life would greatly relieve the hardships of manhood, and the try-

There is little doubt that Congress will have to deal with this question, or something similar, before long. Evidently nothing | by renouncing long-cherished human tradican be done at the approaching short session; I tion, and yielding implicit obedience to a but the leaders of the labor movement are credited with an intention of urging the President to call an extra session of the Fiftieth Congress, as soon as the present one adjourns, for the purpose of considering loyally, for which victory she was ever gratelegislation in the interest of the working-

with greater courage.

The Japanese Prince, who has been traveling in this country with his suite, has been sight-seeing in Washington for the past few days. He is a relative of the Mikado, and unlike most of the members of the Japanese Legation here, is a fine physical specimen of the almond-eyed race. The party, including the princess, wear the European dress, the latter appearing in it for the first time here. She does not look entirely comfortable in it, but not so with the Prince and Grand Chamberlain. They even wear our conventional evening dress with ease and grace. They are in love with Washington and say it is an ideal city. Its broad avenues and well-paved streets with the pretty gardens dotting it, make it by far the most beautiful city in the world. They would even be happy to live here, and that is high praise from them.

tain the power it has, and that there seemed to be no remedy for it, they declared that to them by a number of Mormon women; S. J. Cook. Nov. 10 879 'How many wives has the Prince?" etc.

exhibition in the National Museum. They inventory before formally receipting for them. They fill fifteen large boxes, and as soon as they are properly classified, will be placed in cases manufactured especially for their reception. Owing to the large monetary value of the collection, a double guard has been stationed at the museum at night; been rumored that an effort would be made to steal the relics.

Prof. Baird, the director of the Smithsonian Institution wants \$25,000 for an annex to the National Museum, and in his annual estimates asks Congress to appropriate that amount to begin its construction. He says if such a building were ready for occupancy to-day, its entire space would be utilized at once to advantage. A hundred tons of exhibits inherited from the Centennial Exposition have remained in the boxes in which they were shipped from Philadelphia, ten years ago.

IN MEMORIAM.

Entered into rest at King's Settlement Chenango Co., N. Y., Sabbath eve, Nov. years. None but those who witnessed her intense sufferings, from cancer, during much of the past year, can realize the blessedness of that word—rest. She was highly favored in having one of the best of homes, and every attention which a most devoted husband and his kind and faithful daughters could bestow was lavishly given to soothe her long, weary days and nights of agony. One who attended her remarked that she never witnessed such patience under sufferpeat was, "Though he slay me, yet will ! trust in him." Sister Cook's superior natural abilities made yet more effective by grace, qualified her for eminent usefulness in every circle in which she moved. Large faith in God's promises and prompt activity in his service were prominent among her distinguishing characteristics. She had been for more than thirty years a highly esteemed member of the M. E. Church, when, seven years ago, brethren Rogers and Clarke came to Norwich with the gospel tent. The ing conditions of the present could be faced | faithful preaching of the truth led to thorough searching of God's Word, by which she was divinely convinced in regard to the only true Sabbath. To make practical her belief, generally despised command of God, was found to be the most searching test of consecration ever presented; but after a severe struggle she was enabled by grace to meet it

For the encouragement of others who may be passing through a similar conflict, I will introduce a few lines from a paper which our dear sister had recently sent me as a keepsake, to which I would add that, like Pilgrim, as she stepped forward in the narrow way she found the dreaded lions chained, and the path of obedience glorious ly illuminated by the light of God's approving smile. After enumerating several things which seemed almost insurmountable obstacles, she says, "This is a sad outlook: everything gone; but the precious Jesus stays and gives me comfort without measure, so move me.' O, the comfort of his blessed Word and Spirit, and I can sing, 'Fade, fade each earthly joy, Jesus is mine. Break every tender tie, Jesus is mine.' What may be in the future I cannot tell. I know They were enthusiastic over Niagara Falls in the far future (it may not be but a little too, and thought that sight alone was worth way) it is joy and rest and peace. While all the sessiokness and inconvenience that here, where'er he leads me I will follow, number of all classes in the state. such a long trip entails. At Salt Lake City though the way may be ever so dark; just they made a short rest. Expressing their alread is light and eternal joy. I feel its Nov. 7, 1886.

surprise that such an institution should at- blessed shadows upon me now while I am writing; the kingdom of God is begun already in my heart. G, glory to our God. I such a monstrous evil would be exterminated | seal this up to be opeded five years from tofrom Japan at all hazards. The ladies of day, by me if I live, some one else if I the party were amused by the questions put am in glory. 'Sad, but always rejoicing.'

The Grant relics are soon to be placed on united in marriage to Mr. Simon Buell, a most estimable gentleman, who nobly en were bequeathed to the government by the couraged her in her Christian faith and prac-Vanderbilt estate, as you may remember, tice. Her new home being five miles from and for several days the Superintendent of our church, her attendance was unavoidably the Museum has been busy completing the less frequent, still she remained true to her

The death of sister Back is a creat afflic-tion to us as a church. But, how comforting the assurance that God and his truth still exist and will triumph. In the absence of her pastor, Rev. L. G. Rogers, the funeral services were conducted by Rev. L. C. Hayes, and all the burglar alarms set, it having of the M. E. Church. Sermon from the very appropriate words, have fought a good fight, I have finished my course, I have kept the faith," etc.

THE SITUATION IN ARKANSAS.

Dear Recorder, -The Supreme Court of Arkansas reached the appeal case of Rev. J. W. Scoles, Seventhiday Adventist, for that a person should obtain an absolutely working on Sunday, week before last. The Arkansas Gazette, October 31st (Sunday edition!!!), official organ, contains the following notice of the decision:

No. 34 (Criminal Docket). J. W. Scoles vs. State. Appeal from Washington. Opinion by Crockrill, C. J. 🦠

The appellant, a Seventh-day Adventist, was indicted, tried and convicted of Sabbath. breaking. The offense was committed after | make all the advancement they can in sethe appeal of Sec. 1886 of Mansfield's Digest | curing a better and truer knowledge of by the legislature of 1885. His defense was | Christ's person and work. They are to 12, 1886, Mrs. S. J. Cook Buell, aged 59 that in accordance with the religious tenets guard against receiving any false views of we did all which the light, which we then of his sect, he observed Saturday as a day of | Christ and his gospel; and if by some means rest, instead of Sunday. But the supreme court holds that to be an unsound defense. Affirmed.

> The editor of this paper, fully enfranchis ed by law to disregard what it requires of other citizens of the state, that is, to run its business on Sundays for gains and accommodation of its Sunday readers, and for its dealers how sell it on Sundays, makes the following note of the decision:

> The supreme court of Arkansas has decid ed that a Second Adventist cannot lawfully ignore the Sabbath because he observes Saturday as his Sabbath.

> To-day I passed through the streets o Texarkana, and saw saloons, grocery stores, confectionery stands, drug stores, express offices, barber shops, livery stables, and hotel carriges and omnibuses, and hotel runners and meat markets all doing business, either in defiance of law or under its exemptions, under the assumed prerogative to define what is a Sabbath-day and what is Sabbath keeping, and to discriminate between persons who shall and those who may not keep it.

However, the greater the evil the greater the effort, upon the part of those who deprecate it, to put it down. We are taking steps to ask the legislature to redress our grievances at its next session, in January. I shall doubtless have to devote much of my time in that direction until the matter comes up. We have memorialized the Baptist state convention, in session this week to aid us in demands of him. A person may not obtain you say it to no one else, you say to yourself: our efforts for redress. I do not know what steps they will take, but we will put them on record, at least, as to their principles. I cannot believe they will be indifferent. Eld. Mason, pastor of the Christian (Campbellite) Church at this place has promised to get the matter through if possible in their commands, just as he has given them in gard to some of you is true, you were worse. state convention, to meet early in January next. The following I have clipped from the Texarkana Independent of Nov. 6th, edited by one of the most prominent journalists law of this liberty requires that all of its the lads. Many a Christian parent after of the state, E. A. Warren:

Rev. J. F. Shaw is issuing and sending to various portions of the state printed memothat I am able to say, 'None of these things | asking for legislation that will secure to the Seventh day Baptists protection in the exer-

> I believe this to be his true sentiment and that it will find response from a large Respectfully, J. F. Shaw.

THE LAW OF CHRISTIAN LIBERTY.

There is a certain class of people who have very loose notions about liberty. They have an idea that it is a sort of "go-as-you-please" privilege, and "free for all," without an special conditions or restrictions. And suc All second opinion is not confined to secular About one year from that time she was affairs and political matters, but it extends into the domain of religious concerns and theological questions. Not a few dare to take strange and unwarranted liberties with the Word of God, and tamper with it as though it were a book of the commonest sort. Now the liberty which is the product of Christ's truth is a liberty that is under the government of divine law, and that law is fixed and unalterable. Ohrist has not renote some of the characteristics of the law of Christian liberty. 1. It requires its subjects to obtain a correct knowledge of Christ. Christ says: "Ye shall know the truth, and the truth shall make you free." Such a knowledge must be something more than a mere acquaintance with the history of Christ. It must be an experimental knowledge of him. And this means that there must be a reception of the life and spirit and love of Christ into the soul, so that Christ shall be formed in the heart and become an abiding presence there. But this cannot be largel realized unless a correct knowledge of Christ be obtained. And yet this does not imply correct knowledge of everything concerning Christ's character and word. But one's knowledge of him must be so correct, that he shall rightly apprehend those vital truths which relate to Christ's sacrifice for sin, and appropriate them to his own soul.

And then all true subjects of this liberty are required by the law which governs it to continually seek a more correct knowledge of Christ. They are under obligation to they have imbibed any false conceptions of Christ, they are bound by this law of liberty to reject those conceptions just as soon as they are aware of entertaining them. The subjects of this freedom are under just as great obligation to reject error as they are to accept the truth. And the law of this liberty never allows any of its subjects to doubt the truth of Christ, it matters not how severe or distasteful that truth may be.

The whole truth of Christ, in all of its re lations and bearings and conclusions, is to be received, without question or cavil. This is the law of true Christian liberty. It demands a correct knowledge of Christ, so far as its subjects are able to obtain it; and this implies a contention against all forms of error, and an acceptance of the whole truth of Christ, even the entire Book of God. Anything short of this is a violation of the law of Christian liberty. 2. It also requires an implicit obedience

to Christ in all things. It is possible for one to have a knowledge of Christ and yet not be obedient to him in all things. More than this, a person may have both a correct gregationalist. and an experimental knowledge of Christ, and still he may not obey him in all things. Nay, he may actually and repeatedly disobey him. But if he does so he violates the law of his liberty, for that law gives him no permission to disobey Christ. On the contrary he rebukes and chastises him for his disobedience. But supposing that he is ignorant he does this, he will learn what Christ's commands are, and thus what the law of liberty at first a knowledge of all that Christ commands; but as fast as he is able to obtain such knowledge, he is bound by the law of his liberty to obey those commands. He has no liberty to disobey a single command. Every subject of this freedom is under the strongest obligation to obey all of Christ's they be easy or hard, pleasant or unpleasant, subjects shall obey Christ in all things.

tian toleration. While this law demands child, has left him a vagabond, but by the that its subjects shall keep themselves rivers of heaven and under the arches of rials to be presented to the next legislature within the bounds of truth, and nothing but eternal salvation has, after awhile, celebrated the truth, both in living it and proclaiming the return of that prodigal, and held high it; and though it demands that they shall cise of their religious views. We trust his defend the truth of Christ, and oppose those appeals may be granted, because in this who would pervert it, yet it also requires mage. country every man should be permitted to that its subjects should be tolerant toward worship God according to the dictates of his | those who honestly and conscientiously differ with them. The spirit and exercise of intolerance is a vicious and spiteful foe of minutes of your time to a consideration of the law of true Christian liberty, and it has your destiny? Days to your ledger; hours wrought a great deal of ugly mischief in the to your amusements; years to your commerworld. It is a persecuting spirit, and has cial engagements; would it not be wise to done much to enalaye its victims wherever it reserve some moments for your soul's out-has had a favorable opportunity. We see look beyond the grave?—Spectors.

the spirit of intolerance in its incipient stage in the conduct of John, who said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." Christ promptly rebuked such a spirit and gave John to anderstand that he should exercise a spirit of Christian toleration towards those who were laboring in his name for the good of men. So long as this world stands, Christian men and wemen will differ with each other with regard to some theological points and methods of performing certain kinds of Christian, and philanthropic perfect but if they be governed by the perfect law of liberty, they will be tolerant towards each other, and will bid one another God speed in whatever work they may be engaged which has rised and unalterable. Christ has not revised any of his statutes. He has not regarded his government, nor has he given notice that he ever will do so. Let us here note some of the characteristics of the law the truth of hrist, is hadly affectioned toward all with love our Lord, and longs to see others made free indeed.—Christian Secre-

ONE'S BEST IS ENOUGH.

Sometimes the lesson is hard to be learned that all which God asks of any one is to do one's very best. We look back upon a given experience, whether it have been happy or sorrowful, and, although we are conscious of having made our utmost endeavors, we seem to see how what we felt obliged to leave undone might have been done, or how what we did do might have been done more skillfully and usefully. There is no pain keener than that which conscientious persons often feel because of the revelations which the present thus occasionally makes concerning the past, and the bitterest element of it is the fact that these better things really might have been accomplished.

But there is no need of remorse, or even of regret. Whether it actually were possible, or not, to act and succeed as it now appears to have been, makes no difference. If duty, and if what we did was done honestly in the best way open to us, then we did all which we could have done, and may rest in peace. God's best and our best usually are two quite different things, and it is only the latter for doing which he holds us responsible. To allow ourselves to become morbid and miserable for not having attained an impossible ideal of conduct, is a sin.

Nevertheless, two facts must be accepted unquestioningly. We may not be happy, or even content, unless we truly have done our very best. Nothing other or less than this, as a sensitive and enlightened conscience decides, can be accepted as a substitute. Nobody must delude himself into playing the hypocrite. Furthermore, our best must grow better continually. We must welcome and use the new light, the fresh knowledge. which comes to us, raising our standard steadily, and using every success, whether complete or partial, as a stepping-stone to something better. Doing our best in this manner is doing enough, for it is doing all in our power, all that God requires.—Con-

YOUR CHILDREN.

Ah! the welfare of your children has become a study with some of you-what to teach them, what example to set before them, how to curb that impetuosity, how to of some of the things which Christ has com- fire that sluggishness, how to control that manded; what then? Does his ignorance evil proclivity, how to meet the duties you excuse him? No. Why not? Because he owe to your little ones. "Is it well with the is under obligation to obtain a correct child?" Sometimes you get discouraged. knowledge of Christ and his word; and if Just at the time when you think you have extirpated the last evil proclivity, the old habit breaks out in a new place, and though "I wonder if anybody else has such trouble. with their children as I have!" O, Christian brother, every Christian man has a right to take a hopeful view of his children. Evil in childhood is not the precursor of coming ruin. When you were their age you were no better, and if common report in retheir spirit, and in their form. Whether Ah! my friends, God's blessing hovers over the heads of the righteous, and though their little or great, it matters not-this does not children may go wrong, and their behavior enter into the question. The great and high may be ruinous, the God of Jacob will bless long years of praying, and watching, and 3. It is characterized by a spirit of Chris. struggling, and desparing in regard to a jubilee in celestial palaces because that, after all. it was well with the child. - Thi

FRIEND, have you ever dedicated ten

Missions.

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

The Corresponding Secretary having temporarily 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.

FOREIGN MISSIONS.

We sometimes feel almost discouraged in our endeavors to promote the cause of missions among and by our people. But the promises of God respecting the glorious triumph of his cause and kingdom are great and assuring. The power of the Lord is almighty; it is he that evermore reigneth. The more abiding state of every Christian's mind ought, therefore, to be one of growing hopefulness.

We may not, however, wisely, close our eves to any existing dangers or troubles; but, with open eyes, brave hearts, and spirits strong and kind, conquer or endure.

Among the most important subjects that now demand from Seventh-day Baptists very earnest, constant and prayerful attention, are local church work for the perfecting of saints and the conversion of sinners; denominational schools and education; publication enterprises; the specific work of spreading Sabbath truth; and missions, home and foreign. That these things do not receive from us the required attention imperils our peace and progress.

Who shall say which must receive the greatest amount of attention, because the most important of all? One may prefer this to that; but who may insist that the lily is more beautiful than the rose, or the elm more magnificent than the maple, or the spring more lovely than the autumn? One's personal interest may be greater in this than in that; but who shall judge that any particular part of the Lord's whole work must be advanced to the neglect of some other part? It is not the purpose of this article to express any such judgment; but to direct attention to one source of real danger to our interests as a whole—namely, indifference and opposition to foreign missions, especially missions to the heathen.

It is not easy to fully comprehend the privileges and power of our churches, in their work of building up believers in Christian knowledge and life, and of leading the lost to the Saviour, and in their close and vital relations with multiform society. The work that our schools can do for truth and righteousness never needed or deserved a more hearty and generous support than to-day. The power of the press to multiply the capacities of the pen for reaching the minds and hearts of men is almost marvelous. The necessity of a Sabbath to the Christian religion and church is not likely to be overestimated. How necessary the true Sabbath is, that the world may have any Sabbath at to proclaim the glad tidings of salvation, we need to awaken to a higher sense of the magnitude of the world's evangelization.

the duty of Christians to see that the heathen hear of Christ the Saviour, and these impressions have remained unchanged, excepting that they have grown deeper and stronger. This duty seem so self-evident, so manifestly essential to any complete, Scriptural conception of Christian obligation, that we marvel at the appearance of opposition to foreign missions, excepting on the part of unbelievers in the religion of Christ.

We say to observers of the first day, Do not theorize about one day's being as good as another, if some one is kept, or say that you can do more good in the world by keeping Sunday; but, To the law and the testimony. To writer as to the use and necessity of foreign mission work, we say, Do not theorize in regard to the probability that converts from heathenism will prove steadfast, or the larger field and opportunities at home, or the greater amount of good that might be accomplished in our own land with the money

of missionary tours, on which missionaries herald the great salvation.

If we wish to look at the subject from such a point of view, attention may be called to the fact that the "average cost" of converts is considerably less in heathen than in Christian lands.

the historical fact, that when a denomination has divided on the question of missions, as in the case of Baptists, by far the greater prosperity has followed the missionary branch—not the anti-mission part. And this is as the Lord hath said. Were our denomination to divide on this question of foreign missions—an event we do not expect to ever see—and the anti-mission branch carry with them our schools, publishing house, and Sabbath reform enterprises, we should, withwork; while, without the missionary spirit, these things must lead a withered and with-Scriptures and history.

missions, has gone increased activity in the home work was never so great and inspiring | thanks. before. Or, should the foreign work be counted an effect rather than the cause, then its claims stand scarcely less strongly vindicated. For, surely, the offspring of such noble parentage, cannot but itself possess great nobility.

Brethren, these, of all days, are not the days for us to be speaking disparagingly of any department of our heaven-appointed work. Nor can we safely neglect to seek that holiness of heart and life, without which we can neither see, nor know, nor hear the Lord, as his providence, with trumpet calls, bids us Seventh-day Baptists walk in the way of more self-sacrificing service, but the way to victory and the crown.

The grand work of pastors and churches, teachers and editors, homes, schools and printing presses, the home missionary, and those devoted to Sabbath-reform efforts, needs the blessings promised to the foreign mission spirit and work; and foreign missions need the help and inspiration of all the rest.

Work, for the night is coming, when man works no more.

FROM S. W. RUTLEDGE.

BIG CREEK, Texas Co., Mo., Oct. 6, 1886. I think I have something more encouragabout sixteen miles, I arrived in the neighborhood of brethren A. J. Barton and J. all, is a problem these years are solving, and | W. McKee, where we found the brethren | ing your prayers. in the solution of which we are called to | waiting and anxious for a church organizatake a prominent and important part. And, tion. So, after the necessary preparations, that men may see that we do not merit the | we proceeded, on the afternoon of the first | first of next month and build a dwelling charge of strengthening infidel hostility to Sabbath in this month, to organize a Sevenththe Sunday, but that we intend that no part | day Baptist Church, composed of five conof the world shall perish through our neglect stituent members -Bro. Barton and his services I will work at my trade of carpenwife and mother from the Missionary Bap- ter. tists, and Bro. McKee and his wife from the Freewill Baptists. They subscribed to the Our earliest religious impressions were of Expose of Faith as set forth by the Seventhday Baptists, and take the Bible as their lawbook. We recognized their baptism, Bro. es. There is a considerable number in sym-McKee was an ordained deacon and preacher; Bro. Barton was an ordained preacher-But neither of them were willing to work as Seventh day Baptist ministers by authority the other side, the ministers of that section of their former credentials, so we reordained them and requested them to take the oversight of the church jointly, which they is Waldensia.

ilies, besides some other individuals, in agement. I only preached two discourses their neighborhood; but sickness, we under- at the college one and one-half miles south stand, kept some of them from the meet- of Carsicana. Then the First-day Baptists you, brethren, who do not agree with the ing. I think I am safe in saying that at commenced a protracted meeting at their least five more will become members at our church; and, as the feeling of some of the next visit, which will be a little over three church members, and especially the minis-

weeks from the present. From the above-named point I went to distance of five miles, where I intended to Cabool, a distance of about thirty miles. preach; but the Baptists were unwilling for Cabool, you remember, is a railroad town of me to do so, and I returned home. I will about 1,000 inhabitants, where we have been now sent to China; but, To the law and the laboring some, and distributing Sabbath | for me to hold a week's meetings in his neightestimony. It is only in the belief that we tracts. The seed sown is beginning to gerwrite according to that Word, that we claim | minate and spring up. At Cabool we found | house in Purdy when I go back again. May to have the truth on our side. Of the two two who have decided for the Lord's Sabfollowing statements we fear no successful bath. We have also found one Sabbath- prejudices and listen to the truth.

joined in the Scriptures any more explicitly | Roubidaux Creek, in this county, and about than the duty of preaching the gospel to the six or seven miles north of this family are heathen. Second. There are in the Bible no several others who have recently embraced clearer examples of Sabbath-keeping than of the Sabbath. 1 think the prospects good obedience to this other of our Lord's com- for a strong church to be built up there in mands. The Acts of the Apostles is a record | the near future. I have recently conversed with Eld. John Crabtree, of Houston, who went from one heathen people to another, to is a Missionary Baptist, and a strong man, with a fair education. He is ready to investigate, and says he knows there is something wrong about Sunday. If he could be helped to some strong work against the Sunday, and for the Sabbath, I believe he would yield. Eld. J. A. Lane, of Houston, is beginning to to sally forth and investigate the strange We must continue to repeat, we suppose, preach Seventh-day Baptist doctrine. Eld. Lane undertook to fight the Seventh-day doctrine here about two years ago, and we thanked him for it; and now he says he knows why we did it—that we surely knew that he would convince himself of his error.

But to return. I have sympathy for Elders Barton and McKee and their little church they are very poor in this world's goods; but, I believe, rich in the faith, worthy, and also. well respected. They are surrounded with opposition so very bitter that we need not out hesitation, remain with the missionary hesitate to call it hatred, coming principally branch. For, out from the missionary spirit from that people commonly called Campwould naturally and necessarily spring | bellites. They are resolute and are aiming schools, publishing interests, and reform to build a house in which to worship. Who will help them? They did not ask me to make this appeal; but I feel it a duty to do ering existence. Such is the witness of the | so, knowing as I do that they really need help. Let as many as will, forward to A. J. Does it count for nothing that, from the Barton or to J. W. McKee, at Summerville, first, along with increased activity in foreign | Texas Co., Mo., or to me at Big Creek, Texas Co., Mo., stating the purpose. Al work of the home land? We were never | that is sent will be applied strictly to the doing so much foreign work as now; and our | purpose. Package of tracts received with

CORRESPONDENCE.

SUMMERVILLE, Texas Co., Mo., Oct. 28, 1886.

Once more, I, your unworthy brother, take pleasure in informing you that the work is going on. We have organized our Church at Waldensia, with five members, though the outlook is good for a rapid growth. I am soon to go into Douglas county to hold 'a meeting. I am going to work as I have been doing, on my own expense. God calls me to work for him, and I intend to do all I | cerned the tobacco trade must go. can. Remember me in your prayers.

A happy little band is the Waldensia Church, marching along. We wish all that can help us to build will now lend the helping hand. A. J. BARTON, Moderator. REV. J. W. McKEE, Church Clerk.

FROM W. K. JOHNSON.

ROBERTSON MILLS, Mo., Oct. 22, 1886. Yours of the 14th at hand, to notify me that the Board wants me to labor as general missionary in the present Conference year, at the salary of \$25 per month. I feel that it is my duty to make the sacrifice necessary to comply, on account of the necessities of ing to write you than ever before. Leaving | the Board and the need of missionary work my home on last Sixth-day, and traveling on this field. So, God being my helper, I accept the call and the salary above stated, and will do the best I can in the work, ask-

I have sold my farm and bought a residence lot in Billings, and will move there the house. I am not going into any business. The time that the Board does not want my

I made a visit to Carsicana. Barry Co.. Mo., as I stated before, and found Bro. Redwin in good health and still contending for the Sabbath and practicing what he preachpathy with him, who believe the seventh day is the only Sabbath, but they seem in want of courage. They do not practice. While, on of the country, and some of the laity, are rather hostile to the question, even to the extent that some are in favor of withdrawagreed to do. The name of the little church | ing from him without giving him a hearing. He needs the prayers and correspondence of There are two other Sabbath-keeping fam- you ministers at a distance, by way of encourtry, was against me, I left for Purdy, a wait for Bro. Redwin to make arrangements borhood. I think I can get the use of a God speedily cause his people to see their

denial: First. Sabbath-observance is not en- keeping family on the head waters of the Address me at Billings from this time.

CHANG KUM SING. (Missionary to China.)

Like many others of his race, Kum Sing -for so we called him—came to America to seek his fortune.

After many varied experiences in the Western states, and in the "Cuban Isle"in which latter place he gained some knowledge of the Spanish language, and learned a trade—he at last made his way to the great metropolis of the Western world. Just as an American, finding himself in Canton, might start out to "see the sights," so Kum Sing took occasion, one memorable evening, manners and outlandish customs of the red-haired barbarians."

Was it chance, or something else, that led him to direct his steps towards the lower and "non-churched" portion of our city? The lighted windows of a mission attract-

ed his eye, an earnest voice fell sweetly on his ear. He entered.

A noble woman, whose heart was set on fire from above, was telling the "old, old story, of Jesus and his love." But it was a new story to Kum Sing, and he had ears to hear it. The speaker told how man had sinned; how "God so loved the world;" how Christ had died for all mankind; and, though Kum Sing had not the "gift of and talk with them, face to face, and heart tongues" to fully comprehend each word, yet to heart. An effort was made to dissuade the message reached him. He felt his sin, him from his purpose. It was urged, among he felt his need; and that night he left the other objections, that it might be dangerous mission much concerned about his soul. He came again, and yet again. He sought, he manners, dress, and a religion held in horror

And now came his first great fight with Satan. By trade he was a cigar-maker, and ike all his fellow-craftsmen he had acquired a liking for the "weed." He became convinced, however, that the smoking habit rendered his body an unfit temple for the indwelling of the Holy Spirit. He struggled with his besetting sin-as he considered it -and gained the victory. But another and greater battle was yet to be fought. "If it be wrong," he reasoned, "to smoke cigars, it is also wrong to make them. I must give up my trade."

Only those who have renounced a calling for conscience sake can fully realize what such a sacrifice involves, especially when the calling in question is sanctioned by custom, and frequently engaged in by men held in high repute. It mattered little to Kum Sing, however, what others thought or how they might act under similar circumstances He would not make for others what he would not use for himself, and as far as he was con-

And now without money, without a trade, a stranger in a strange land, Kum Sing was forced to earn his way as best he could. His compatriots were by no means anxious to receive him with open arms, for he had ab jured the faith of his fathers, adopted the American style of dress, and to cap the climax cut off his cue—an act regarded by his countrymen as highly unpatriotic and impious. On the other hand but few of the

"Melicans" whom he met could appreciate the sacrifice he made, or sympathize with him in its consequences.

But by degrees Kum Sing made friends. To meet him was to like him, to know was to love him-so honest, earnest, kind and true his nature was.

Meantime his interest in the Chinese Sunday-schools increased to such a degree that he longed for a more perfect knowledge of the sacred Word, that he might the better win his own people to the Master whom he loved and served.

Hearing of the "Bible Worker's College," presided over by Rev. G. W. Samson, D. D., where men of half a dozen different races were being fitted for various fields of Christian usefullness, he obtained permission to be present at the hour daily devoted to the study of the Word itself. Punctual to the minute, and never missing a day, Kum Sing might be seen in his accustomed place, with ture with Scripture, version with version, and turning with remarkable facility to the passages quoted and commented upon. And their leisure moments.

Dr. Samson is a model instructor. He is not content to appear in the character of a pedantic pedagogue, but he becomes personally interested in the welfare of each one of

Learning how Kum Sing was situated, he the Fifty-third street People's Church, of which the doctor was then pastor, and in whose capacious edifice the college was lo-

Though the compensation was not commensurate with the work involved—for the church was poor,-Kum Sing, nevertheless. were pleased with him. And although remarkably competent and faithful in his various duties as sexton he not only managed building at various times during the day and night would often overhear him in his room reading aloud—the oriental fashion—sometimes in English, and sometimes in his native tongue, the Book he loved so well.

Finally, in order that he might have more time for study and for missionary work among his people, he decided to divide his wages, little as they were, with an assistant. And then Ah Gee appeared upon the scene, thenceforth Kum Sing's companion in his

duties at the church, his study of the Word and in all good works.

It was a pleasant sight to see the two onlestial friends together in their leisure hours. Ah Gee reading aloud in a rich, clear voice, and Kum Sing listening with earnest face, while his busy hands formed artificial flow. ers which he fashioned into crosses, letters. hearts, and other fancy shapes.

But although Kum Sing was possessed of considerable artistic skill, it added little, if anything, to his income, for his generous nature and his grateful heart prompted him to be continually making presents. In the homes of his friends may be seen many highly cherished specimens of his handi-

Meanwhile the good work went on. Ab Gee was baptized, and united with the church. Many other Chinamen had been induced to attend the Sunday-school from time to time, and these were organized by one of Dr. Samson's students into what aft. erwards became a large and flourishing branch of the Sabbath school work.

And now Kum Sing began to yearn for another and larger field of labor. His heart longed for the conversion of his relatives and friends—the loved ones he had left behind in the land of his birth. He had writ. ten them the good news; but with letters he could not reach them. He must see them for him to return to his native land with asked, he knocked, the door was opened by his people. But Kum Sing knew no fear unto him; and Chang Kum Sing was saved. | when duty called. It was then suggested that he delay his visit for a season in order that he might study and more fully prepare himself for work.

"No, no," he said, and big tears ran down his honest face, "I want tellee my people bout Jesus-I no wantee wait no longer. S'pose I die. Then I no can tellee them."

Seeing that he was determined to go, the Sabbath-school took up the matter; and, with the assistance of the Trinty Baptist Church. the funds were raised; and bidding an affectionate farewell to all his friends, he started on his homeward journey via San Francisco.

A few weeks later came the news of a shipwreck in the Pacific Ocean, and among the list of the lost, was the beloved name of Kum Sing.

For many weeks his friends anxiously awaited further particulars. At last a letter came. It was from Chang Kum Sing-our Kum Sing. He had safely landed in his native city of Canton; and had already begun his labor, under the auspices of the mission established there.

And now, from time to time, his American friends receive letters from him-imperfect in their English, but perfect in their Christian spirit—detailing his experiences, his hopes, his struggles, his success. Occasionally a package arrives containing curious presents, to be distributed as tokens of gratitude among the friends who knew him, and tried to help him, when he was here

Some men are honest, earnest, true; but most unkind in manner; others there are of sweetness, suavity, and—that is all; and some again are both true and tender, firm and loving, just and gentle-one feels the better for having known them. Such an one was Chang Kum Sing, as we recall him God's love for him had so lit up his heart with love for all mankind that his face fairly shone with brightness, and his very presence was a benediction. - The Friend.

PROM 8. D. DAVIS.

BEREA, W. Va., Oct. 11, 1886.

It is with great pleasure that I write you of the precious work of grace near Conings, W. Va. On the 9th of September, as I was on my way to the Seventh day Baptist Church on Cove Creek, near Conings, I found the people gathering for a dance to be on his Chinese Bible in one hand, the King | the same evening on which we were to begin James version in the other, comparing Scrip- a series of meetings at the above-named church. With a heavy heart I proceeded to the place of meeting, to learn that our thus he studied in the class. At other times church members on whom we depended his fellow students gladly helped him in largely for active service were necessarily away from home on business. Only one person met with me the first evening. The next day, September 10th, there were twelve of us met for worship, six ladies' and six gentlemen and we had a good meeting. Our meetings continued to increase in interest until our obtained for him the position of sexton of congregations were estimated at four hundred persons, who gave good attention to the preaching of the word; and about fifteen were brought to Christ. On the 19th of September, amid the joys and convictions of as deep an interest as I about ever witnessed, we were compelled to adjourn that I might was delighted with his place, and the church fill my engagements in reference to going to Milton to attend our Aniversaries. On the 7th of October, on my way to this place, 1 to be punctually in attendance during the stopped to close up the work left near Conclass hour, but the students entering the ings unfinished. I preached at the Seventhday Baptist meeting house at 3 P. M., and baptized three willing candidates, and in the evening preached again and received to the membership of the Bear Fork Church five members, three of whom had been previously baptized. Thus the weakest of all our West Virginia Churches has been revived and strengthened. To God be all the glory,

Sabballi Be

ix days shalt thou labor, and d seventh day is the Sabbath of

AN ENCOURAGING L

The following is a letter, addre son, former editor of the Boom Dear Brother in Christ,

seemed as if your paper, E of which I have received a n for distribution, would convi in this place that Saturday bath, commanded by God and that Jesus had not con or change the law of God. I of the elders were so deep minds that they again fell former security, not the who ever, but only a few.

For my own part I can say convinced that the day on ed, he has also set apart to t

But what shall he do who age? I have several times Sabbath afternoon, in order at least for awhile, from the fies around me, and have commune with God on the r It took me a long time to

ing and importance of that o which comes from the hea however, that I now have s and I am seeking to obtain understanding thereof. Ar standing in this increases. the will of Goa become more and I receive more and more form to his will. I confess t I reared for myself a false refu the first day of as much, and sequence, than the seventh d God said, "Let there be ligh journeyings of the Israelites victory was gained in the Jesus from the dead, and th important and glorious even on this day. Yet God nev first day of the week shoul All the pillars I had reared day temple were torn down paper, and I saw myself as a bath-desecrator before God. the Lord that I can believe i his mercy as sufficient.

I long to see a church of who shall believe and obey G in truth; for they who do no him a liar.

It is not you nor your worl praise; but I will praise the given you light in regard to h given you grace, wisdom and lighten your fellowmen in express commandments, which been buried beneath the rub inventions. May the Lord g hold out in this good work, a blessing rest upon you.

SUNDAY LAWS OF SCO

BY REV. A. H. LEWIS

The following is a complete day laws enacted in Scotland and 1672 A. D. They cover transition from the cultus of that of Protestantism. Pop abolished in Scotland in 1560 terianism was established in amination of the Acts of the that the Sunday laws were but It shows also that the civil prompted by the religious that the laws embodied the leaders in the church, althou little regarded by the people tain utterances of the Ass reader may compare them wi The text of the earlier laws ernized, without departing original arrangement of the original contains many word mtelligible to the reader of t

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FROM 8. D. DAVIS. BEREA, W. Va., Oct. 11, 1866. with great pleasure that I write you precious work of grace near Conings, On the 9th of September. as I was y way to the Seventh day Baptist ch on Cove Creek, near Conings, I found cople gathering for a dance to be on ame evening on which we were to begin cs of meetings at the above-named h. With a heavy heart I proceeded to place of meeting, to learn that our ch members on whom we depended for active service were necessarily from home on business. Only one n met with me the first evening. The day, September 10th, there were twelve met for worship, six ladies' and six genn and we had a good meeting. Our meetcontinued to increase in interest until bur regations were estimated at four hanpersons, who gave good attention to the thing of the word; and about fifteen brought to Christ. On the 19th of ember, amid the joys and convictions of ep an interest as I about ever withered, ere compelled to adjourn that I might y engagements in reference to going to n to attend our Aniversaries. On the of October, on my way to this place, I ed to close up the work left near Conunfinished. I preached at the Seventh-Septist meeting-house at 3 P. M., and sed three willing candidates, and in the ing preached again and received to the bership of the Bear Fork Churck five bers, three of whom had been previously sed. Thus the weakest of all our West inia Churches has been revived the thused. To God be all the party.

Sabbath Beform.

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

AN ENCOURAGING LETTER.

The following is a letter, addressed to Bro. Pear son, former editor of the Evangelii Harold.]

Dear Brother in Christ,—For a time it seemed as if your paper, Evangelii Harold, of which I have received a number of copies for distribution, would convince the brethren in this place that Saturday is the right Sabbath, commanded by God to be kept holy, or change the law of God. But the old views of the elders were so deeply fixed in their minds that they again fell asleep in their former security, not the whole church, however, but only a few.

For my own part I can say that I am fully convinced that the day on which God rested. he has also set apart to be a Sabbath for

But what shall he do who is called in bondage? I have several times quit working on Sabbath afternoon, in order to free myself, at least for awhile, from the business activities around me, and have some time to commune with God on the right Sabbath.

It took me a long time to learn the meaning and importance of that obedience to God which comes from the heart. I believe, however, that I now have some idea of it, and I am seeking to obtain a more perfect understanding thereof. And as my understanding in this increases, my ideas about the will of Goa become more and more clear, and I receive more and more strength to conform to his will. I confess that, for a time, I reared for myself a false refuge. I regarded the first day of as much, and even more consequence, than the seventh day. I thought God said, "Let there be light." I saw the journeyings of the Israelites. I saw what a victory was gained in the resurrection of drink, or wilfull remaining from their parish | pan, mill or kiln, on the said day, to be paid Jesus from the dead, and that many other important and glorious events had occurred on this day. Yet God never said that the first day of the week should be kept holy. All the pillars I had reared under the Sunday temple were torn down by your little paper, and I saw myself as a sinner and Sabbath-desecrator before God. But I praise day, of every person twenty shillings, to be and instructions concerning the justices of erdeen, 1853. the Lord that I can believe in and accept of applied to the help and relief of the poor of peace; and if the party offending be not able his mercy as sufficient.

I long to see a church of believers here who shall believe and obey God in deed and in truth; for they who do not do this make or conviction, after lawful trial, he or she ond, 1661 A. D., Chapter 18. him a liar.

praise; but I will praise the Lord, who has given you light in regard to his will, and also given you grace, wisdom and means to enexpress commandments, which have so long been buried beneath the rubbish of human inventions. May the Lord give you grace to hold out in this good work, and may his rich blessing rest upon you.

JOHN LONN.

SUNDAY LAWS OF SCOTLAND.

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

The following is a complete list of the Sunday laws enacted in Scotland, between 1424 and 1672 A. D. They cover the period of transition from the cultus of Romanism to that of Protestantism. Popery was legally abolished in Scotland in 1560, and Presbyterianism was established in 1690. An examination of the Acts of the Kirk shows that the Sunday laws were but little regarded. It shows also that the civil legislation was prompted by the religious sentiment, and that the laws embodied the theories of the leaders in the church, although they were little regarded by the people! We add certain utterances of the Assembly that the reader may compare them with the civil laws. The text of the earlier laws has been modernized, without departing wholly from the original arrangement of the sentences. The original contains many words which are unintelligible to the reader of to-day.

"Item. That all men train themselves to be archers, from they be twelve years of age. and that in each ten pounds' worth of land, there be made bow marks, and specially near to parish churches, wherein upon holy days, men may come, and at the least shoot thrice | Presbytery." about, and have usage of archery, and whosoever use not the said archery, the lord of the land shall raise of him a wedder (a sheep); and if the lord raise not the said pain, the King's sheriff or his ministers shall raise it to the King."

First Parliament of King James the First,

"Item. Because of keeping of holy days and divine service. which are greatly broken, annual rents, in-casting and out-casting of present Parliament, alters and changes their commentary, and a history of the develop- sidewalk is provided. Not extensive, but proved in quality.

tenants, which causes great dissention, and causes ofttimes great gatherings and discord upon solemn days of Whit-Sunday and Martin mas; for the eschewing of the which, it s thought expedient in this present Parliament, that the said collecting of customs and annual rents, in-casting and out-casting of tenants, be deferred to the third day after Whit-Sunday and Martin-mas, without prejudice of any persons, and in likewise there be no fairs holden on holy days, but on the morning after."

Fifth Parliament of King James the Third, 1469 A. D., Chapter 35.

"Item. It is enacted and ordained that there be no markets nor fairs holden upon holy days, nor yet within churches, nor church yards, upon holy days, nor other and that Jesus had not come to make void | days, upon the pain of forfeiture of the

> Sixth Parliament of King James the Fourth, 1503 A. D., Chapter 83.

"Item. For inasmuch as it is enacted and

ordained, by a good and godly Act, made in the days of King James the Fourth, our Sovereign Lord's grandfather, of worthy memory, that there be no markets nor fairs holden upon holy days, nor yet within churches or church-yards upon holy days or other days, under pain of forfeiting of the goods; which Act our Sovereign Lord and his three estates ratify and approves and ordains the same to have effect and execution in time coming. And seeing that the Sabbath-day is now commonly violated and broken, as well within burghs as in the country, to the great dishonor of God, by holding and keeping of the said markets and fairs, on Sabbath days, using of hand labor, and working thereon, as on the remaining days of the week, and by gaming and playing, passing to taverns and ale-houses, and the wilfull remaining from their parish church. in time of sermon or prayers on the Sabbath; Therefore, his Majesty and his three estates, in this present Parliament enact and ordain, that there be no markets nor fairs holden upon the Sabbath-day, nor yet within churches or church-yards, that day or any other day, under the pain of forfeiture of the goods, to the use of the poor within the parish. And likewise, that no hand-laboring, nor working be used on the Sabbath-day, nor no gaming and playing, passing to taverns and ale-houses, or selling of meat or church in the times of sermon or prayers on | by the Heritors and possessors thereof; and the Sabbath-day, be used, under the pains the sum of ten pounds for each shearer and following: that is to say, of every person, fisher of salmon, on the said day, the one-half for the hand-laboing and working, commonly | thereof to be paid by the hirers and conducused by the poorest sort, ten shillings, and for ers, and the other half by the persons hired gaming, playing, passing to taverns and ale-houses, selling of meat and drink, and wil-tother profanation of the said day; and which full remaining from their parish church in fines and penalties are to be uplifted and the parish. And in case of the refusal, or to pay the penalties aforesaid, then to be inability of any person offending in the prem- exemplarily punished in his body, according ises, to pay the said pains respectively, pres- | to the merit of his fault." ently and promptly, upon their apprehension shall be put and holden in the stocks, or other It is not you nor your work that I wish to engine devised for public punishment, for execution hereof, the King's Majesty's com- force. mission of Justice shall be granted to some person in every parish, best fitted and able lighten your fellowmen in regard to God's to perform the same, at the request of the

Sixth Parliament of King James the Sixth,

1579, A. D., Chapter 70. "Our Sovereign Lord and estates of this present Parliament decree and declare that it shall be allowed to all towns and parishes in the country, where markets of before were kept and holden upon the Sabbath-day (being now prohibited by the Law of God, and the laws of this Realm, so to continue), to elect and choose any other day in the week, for holding the said markets, within the said towns, and at country churches, where they are accustomed to have markets of before (not being the market day of the next burgh) and there to buy and sell food, and such other commodities as were used upon the Sabbath day, without stop or impediment; always without prejudice of the right and liberty of his Highness' free boroughs. And that letters be directed thereupon, if need be, | withstanding. in form as aforesaid."

Twelfth Parliament of King James the Sixth, 1592 A. D., Chapter 122.

"Our Sovereign Lord, with the advice of the estates of this present Parliament, ratifies and approves the Acts made concerning the discharging of fairs and markets, holden on the Sabbath days; and because the same Acts, in many respects, are in no way observed in the country; Therefore, his Majesty, with advice aforesaid, expressly commands and charges all Sheriffs, Stewards, Bailies, Provosts, and Bailies of boroughs, and all others whom it shall please every particular Presbytery to nominate, within acts against these different forms of wrongtheir own bounds, to that effect; to discharge, remove and put away all fairs and markets, holden on Sabbath-days, as they will answer to his Majesty; and in case they be found negligent, ordains upon a simple charge of ten days to be direct, to charge in a word, a general revival of all civil laws them thereto, at the instance of the said

Thirteenth Parliament of James the Sixth, 1593 A. D., Chapter 159.

"Our Sovereign Lord, understanding that by an act and ordinance made concerning fare, being the head burgh of the Shire, which was Sunday, is taken from them; and his Highness not willing that they in anyway should be prejudiced hereby: Therefore, his

said market-day, from Sunday to Friday, and | ment of the Sabbatic ideas of the Scotch | selected, reading gives culture. Gather wills the same Friday weekly to be their market day to them, in all times hereafter; and the same to stand with the like privileges and freedom as the Sunday did before."

Thirteenth Parliament of James the Sixth, 1593 A. D., Chapter 192.

"Item. Our Sovereign Lord and estates of this present Parliament ratify and approve the Acts made by his Highness of before, concerning the discharging of hold ing of markets upon the Sabbath-day, with this addition: That whosoever profanes the Sabbath day by selling, or presenting, or offering to be sold upon the said day, any goods or gear, or whatsoever merchandise by themselves or any other in their name, and being three several times lawfully convicted thereof either before the provost and bailies within the burgh, where the profunction shall happen to be committed, or before certain commissioners, and justices in every Presbytery, to be appointed by the King's Majesty, with advice of his privy council, their whole goods and gear shall be forfeited to his Majesty's use, and their persons punished at the will of his Majesty, with advice of his secret

Fourteenth Parliament of James the Sixth, 1594 A. D., Chapter 198.

"The King's Majesty, considering how much it concerns the honour of God that the Sabbath-day be duly observed, and all abuses thereof restrained, and that notwithstanding of several Acts of Parliament, made in that behalf, particularly the third Act of the Sixth Parliament of the King James the Sixth, of blessed memory, the said day hath been much profaned by salmon-fishing, running of salt-pans, mills and kilns, hiring of harvest and seed time, but also every Sab all former Acts of Parliament, made for obrunning of salt-pans, mills and kilns, all hiring of shearers, carrying of loads, keeping of markets, or using any sorts of merchandise on the said day, and all other profanation thereof whatsoever, under the pains and penalties following, viz: The sum of twenty pounds Scots for the running of each salt-

The First Parliament of Charles the Sec-

In 1870 the Dundee High Court decided the space of twenty-four hours. And for that the foregoing law of 1661 was still in

> "Our Sovereign Lord considering that there is much occasion given for prafanation of the Lord's day in the royal burghs, by keeping their weekly markets on Monday and Saturday, and that the same may be as conviently kept on other days of the week, doth therefore, with advice and consent of his estates in Parliament, inhibit and discharge all the royal burghs from keeping Sabbath has memories so gentle and so sweet any market in time coming, upon Monday or Saturday, under the pain of one hundred marks, to be paid by each of the Royal and musical. One has in it the noonday dents being present. Burghs for every contravention respective; glare, the other the soft light falling through and allows them to change and keep their markets on other days of the week as they and bustle of a Parisian holiday; Sabbath have done formerly, since the year one thousand six hundred and forty-four, and that they make timely intimation of the change | words remain the favorite designation of the to the next adjacent burghs. It being al- day most dear to American hearts.—Chicago ways declared that this Act is not to be ex- Post. tended against fleshers in royal burghs, who may keep market of fleshes in their respective burghs upon these days, this Act not-

The Third Session of the First Parliament of Charles the Second, 1663 A. D., Chap-

At the second session of the Second Parliament of Charles the Second, on the 11th of September, 1672, a general law was passed against "all violations of the law of God, and the laws of this kingdom." This law included "drunkenness, uncleanness, profanation of the Lord's-day, mocking or the reproaching of religion and the exercises theredoing. It gives additional power to the offiagainst the violators of the ten commandments. He who is curious to analyze the number educated; but culture is for all. laws just given will be able to note the progress from the early Romish ideas of Sunday,

been more highly respected in Scotland than with greater formality and superstition. In common with the rest of Europe, this tendency is constantly declining, and the Scotch fretful, overbearing, and dictatorial young Acts of the Assembly of Kirk, referred to at the opening of this chapter.

"According to the direction of the Kirk for the restraining of merchants, and profanation of the Sabbath day, within Edinburg, by running of their mills, receiving of loads and those who bring them, selling of flour and produce, and such other violation of direction from the Council, let it be declared that the mind of the Council is, notwithstanding whatsoever difficulties, to do what may lie in their power for removing thereof, that all the rest of the Burghs shall take no slander by them."

The General Assembly, in 1602 A. D., put | soul, coming into sympathy with him—this forth the following:

"The Assembly, considering that the convocations of the people, especially on the is the final fruit on the tree for which all Sabbath-day, are very rare in many places, the rest are given. This the highest cultespecially by detraction of labor, not only in shearers, and using of merchandise on that bath, by fishing, both of white fish and of day and other ways. Therefore, our Sover- salmon fishing, and by the running of mills, eign Lord, with advice and consent of his the Assembly puts an end to, and prohibits, estates of Parliament, ratifies and approves all such labor of fishing, white fish as well as salmon, and the running of mills of all sorts, servation of the Sabbath-day, and against upon the Sabbath-day, under pain of incurthe breakers thereof; and by these presents | ring the censure of the Kirk, and it ordains inhibits and discharges all salmon-fishing, the commissioners of this present Assembly much the more need of intellectual strength. to signify the same to his Majesty, and to desire that a pecuniary penalty may be en- must depend on brain rather than brawn, joined upon those who disregard this pres-

> Acts and Proceedings of the Kirk of Scotland, Vol. 2, pp. 776, 777 and 996, quarto. Edinburg, 1840.

Scotch legislation did not stop with Sun day. In 1693 and 1695 Parliament passed severe laws enforcing the observance of legal fast days. The penalties attached were She is more fertile in resources. There are greater than those for violation of Sunday. The laws are still in force.

(See Laws and Regulations of the Church time of sermon or prayers on the Sabbath- disposed of, in manner contained in the Act of Scotland, from 1560 to 1850, p. 336. Ab-

> The formal union of Scotland and England took place in 1707, and there is no demand for tracing the Sunday legislation of laboratory, when a retort containing sulthe two countries separately further than is done in this chapter.

SABBATH—SUNDAY.

Somebody inveighs against the use of the word "Sabbath in a newspaper, and pertly declares that it is not journalistic-"Sunday" is the word. And for what reason? Sunday comes to us from a dead mythology, which was once the world's curse; Sabbath from a live religion which is now the world's chief blessing. Sunday has associations so cruel that they might make angels weep; that they can make men rejoice. One in its very sound is hard and cold; the other is soft cathedral windows. Sunday recalls the noise brings ever with it suggestions of quiet and rest. "The Sabbath-day! Long may these

Education.

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

CULTURED CIRLS.

sermons to girls, given recently to his own congregation in Lowell, he points out as follows what elements enter into true culti- 242 freshmen; total, 1,471—comprising 644 vation of character:

It is sometimes thought if a young woman of." It orders the execution of all previous has graduated at a college and traveled in Europe, she must be cultured; but some such young women are the most uncultured of persons. One need not be rich, or educers of the church for the punishment of the cated, or traveled, in order to be cultured; referring to his early study of Latin, "The offenders; makes provision for imposing, col- but only be sure that all sides of her being lecting and distributing of heavy fines; it is, grow in harmony. Then, though she is limited in capacity, she shall be beautiful. pecially of an ancient, language." And this Culture does not mean music or French, but is one reason why a good number of us are womanhood. Very few can be rich, a small | not in the iconoclastic mood to say that the

Be determined to know something, even a little of the best history, the best poetry. as a holiday, wherein religious services and facts in science, and the best thoughts of requested that no young man come, or be observance of the Sabbath-day, within this sports were combined by law, to the excessive the best minds—ten minutes each day, five sent, to Rutgers College, who does not have realm, the market-day of the burgh of For- Puritan idea, wherein Sunday was rigidly or six books a year, not mere stories. The the definite wish and the manly purpose to best in style and sentiment is as cheap as make the most of his time and his opportuobserved after the strictest Jewish interprethe poorest. There is no excuse for reading nities for improvement." If that regulatation of the fourth commandment. Covertrash, when the standard works on all sub- tion were made and observed in all colleges ing, as they do, a period of about two hunjects are as cheap as the poorest; no more and academies, the students would be doubtand namely, in the collection of customs and Highness, with advice of the estates of this dred and fifty years, these laws are at once a than for walking in the mud when a clean less diminished in quantity, but greatly im-

people. In modern times the Sunday has little standard library of your own; you will respect yourself, and others will respect you for it. Keep a scrap-book, fill it in England, and the moral influence of the with the best things. Nothing reveals church in its favor has been stronger; but young woman's line of thought more than the observance of the day has been attended her scrap-book. Read and think; read a little and think much; read when at leisure, think when at work.

A thoughtless, selfish, snappish, cross,

Sunday of other days is already among the woman may take the prize at school, may things of the past. The following are the excel in music and travel round the world, but the more she know, the less culture she has. The commonest country girl with good health, and open brain, and a warm, unself-At a session of the Assembly, held Aug. ish, patient, self-controlled disposition, is 12, 1590 A. D., the following record was an hundred fold more cultured than the boarding-school graduate who is fractions with her mother, cross with her sisters, or knows too much to associate with working girls. Disposition is culture. Health is the soil, intelligence the branches, and disposition the leaves, buds and blossoms, the robe of living beauty, fragrance and sweetness said day; the Bailies of said Burgh having life; for without heart culture the finest with which a young woman is to clothe her mental culture is like a tree with nothing but cold, leafless limbs.

The cultured young woman is spiritual. Loving what God loves, hating what God hates, reading his thoughts over after him. in nature, in his Word, and in your own makes of life a living art, and lifts the passions, the thoughts, the affections and the will with greatness, pureness and joy. Such ure, without which no woman can have her greatest beauty, or power, or joy. Christ gives this.—Congregationalist.

LIBERAL EDUCATION FOR WOMEN. - With a view to self-support, if we look no further. woman needs the higher education more than man. She is physically weaker; so He can earn his living by brute force; she mind rather than muscle, delicacy rather than drudgery, the finger rather than the fist, the pen rather than the spade, the tongue rather than the arm, the pencil rather than the sledge hammer. A highly educated woman is almost always capable of gaining a substantial livelihood. She knows better how to take care of her health. She knows better how to take care of her property. many fields of useful labor open to her from which her less educated sister is shut out.

Francis R. Brooks, of Chicago, formerly a student at Harvard College, has commenced suit against the institution to recover \$50,-000 damages. Brooks was engaged in performing an experiment in the chemical phuric acid which he was using exploded and he was terribly burned. One of his evelids was burned off and his face was otherwise mutilated and torn, the disfigurement being permanent. It is claimed by the plaintiff that the experiment was being performed under the direction of a professor, and that he supposed he was working in safety, and that through the carelessness of the prefessor in charge of the acid the acoident occurred.

CLIPPINGS.

Amity College, at College Springs, Iowa, Rev. Dr. T. J. Kennedy, President, is prospering finely this year, over a hundred stu-

The United Presbyterian Theological Seminary at Alleghany City has thirty-five students in attendance, and that at Xenia, Ohio, thirty-three.

Mr. Moody's Northfield Girls' Seminary is to have two new buildings. Mr. David M. Weston, of Boston, the President of the Board of Trustees, has offered to build a \$20,000 brick and stone dormitory to accomodate thirty or forty pupils, and Mr. James Talcott, of New York, will erect a much needed library building, where the now scattered libraries can be consolidated.

Harvard College has 282 freshmen, and a total of 1,072, including 93 special students. Tabor College, Iowa, has 11 freshmen, and 66 in all college classes. Atlanta Universi-In one of Rev. Smith Baker's admirable ty has 25 in college course, 32 in preparatory course, 48 in normal course, and 170 in grammar school, being a total of 275. The registration of the University of Michigan is in literary department, 304 in law, 371 in medicine, 62 in pharmacy, 90 in dentistry.

> Dr. J. R. Kendrick, in his recent contribution to the Forum, "How I was Educacated," states a truth to which others may be ready to bear testimony when he says. conquest of one's own language most surely lies through the conquest of a foreign, esdead languages must go.

> The annual catalogue of Rutgers College (New Brunswick, N. J.) has this italicized

The Sabbath Becorden.

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

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"WELL to suffer is divine; Pass the watchword down the line, Pass the counterrign: " Endure!" Not to him who rashly dares, But to him who nobly bears, Is the victor's garland sure."

BROTHER A. J. BARTON, of Summerville, Texas county, Missouri, writes concerning the new Seventh-day Baptist Church not far from there, "We are to have meetings on the Sabbath before the first Sunday in each month, and we expect to organize a Sabbath. school as soon as we can." Brother Barton also asks that Sabbath-keepers in other localities remember, in their prayers, the little Waldensia Church.

SPEAKING of small gifts in benevolent contributions, the Congregationalist cites the following as an illustration of the advantage of such gifts: "Not long since, two Swedish churches gave forty dollars towards paying for a house of worship for a Swedish missionary church in Minnesota. The contributions were from two thousand persons. Only six coins in the collection boxes equaled twenty-five cents in value, and over 1,500 pieces were pennies. An American congregation, appealed to for the same object, gave \$110; but it all came from eighteen persons."

Ex-President Chester A. Arthur died at his residence, in Lexington Avenue, in New York City, last Thursday, Nov. 18th. He had been ailing for some time, but was thought | fearfully small, and yet the chronicler of the to be improving, when a stroke of cerebral above statistics concludes that, after all of general remark that so few of our presidents long survive the term of their official life. Whether there is any necessary connection between the close of such a career of public service and a speedy close of all earthly labor is a question it might be well for somebody to investigate. If we remember correctly, ex-President Hayes is the only man living who has completed a full term of presidential service.

WE have just received from Mrs. F. A. Warner. East Saginaw, Mich., some beautiful specimens of "Wampum" or Indian money. Mrs. Warner says: "Not long ago, I received from Washington Territory a nice box of this real Indian money. The lady sending it says that years ago her husband was an Indian trader; and, while among the Alaskan Indians, collected this queer currency, and now, having no use for it, she sends it to me. It is a rare sea shell an inch or more in length, about twice the diameter of a large knitting needle, tapering, slightly curved and hollow. The value of each piece was about four cents. I have more of this wampum than I need for my own collection, and would gladly send a specimen to any reader of the RECORDER who will send stamps for return postage, so long as the supply holds out." The specimens sent to us are very beautiful, for which the generous sender has our most sincere shanke.

It has been well said that three things bepurity, by bringing desolation and woe to the home: and the third strikes a blow at national purity, by destroying all respect for authority. The principle common to all these forms of evil is selfishness. The infidel denies the existence of God because he does not want to acknowledge allegiance to the expense of his home; the anarchist strikes | and wield an influence for the good of hu- | would be a surprise and a joy to all.

at the state or nation because he does not ove its restraints, and because he would rather enjoy the fruits of other men's toil than perform honest toil himself. A man need have no malice toward others to make him either an infidel, a drunkard, or an anarchist; let his heart become supremely same in both cases; but in the spirit and selfish, and the germ of all evil is securely planted. How base a thing is selfishness! What wonder that he whose name is love said. "If any man will come after me, let him deny himself, and take up his cross and follow me." Does not this give the key to the fact that so few are really anxious to fol-

A Brahmin once wrote to a missionary, "If you people were only as good as your Book, you would conquer India for Christ in five years." There is a lesson in the sentence which we sadly need to learn. It is that if we will make our lives conform to the teachings of the Word, the Word will vindicate itself, and our influence for Christ will be many times stronger than it is. We are sometimes anxious lest the critics shall destroy the confidence of people in the Bible. Let us rather be anxious lest our own selfish, uncontrolled passions and lusts shall make it hard for people to believe that the gospel is the power of God unto salvation to every one that believeth. If all professing Christian people would adopt the Brahmin's philosophy, and sincerely and conscientiously strive to make their lives as good as their Bible, what a conquering power would at tend the preaching of the Word!

On a recent Sunday in London, careful, estimates of the numbers who were in at tendance upon the services at all the evangelical churches in that city, were made, the result showing that just about one-tenth of its teeming population were thus engaged in the public worship of God. Where were the other nine-tenths? It is quite probable that also of every duty required of us as Christhe Christian population of the city was not all included in the congragations of that day; but, deducting the necessary absences from all causes, the proportion of actual Christians to the indifferent and positively unchristian elements is apoplexy terminated his life. It is a matter | London is not such a very wicked city. We do not claim, of course, that attending public worship is the sum of godliness, but we have observed that the number of sincere. is generally less, rather than greater than the number of actual attendants upon public worship; and we confess that one in ten is not a very hopeful outlook for a so-called Christian cities be any better? Is there not in these figures something to stimulate the zeal and earnest labor of God's faithful ones? Truly the harvest is great, but the laborers are few.

WHY WE BACKSLIDE.

The ideal Christian life is one in which there is an even, steady movement along the line of spiritual attainments. Why is this ideal so little realized in the actual Christian experience? Without attempting to answer this question exhaustively, we desire to mention a few things which go to make the dif ference between the ideal and the real.

1. The necessary attention given to world ly matters is liable to become a hindrance to spiritual growth. It is, perhaps, not necessarily so; but, we say, it is liable to become so. Our Saviour recognized this dangerous tendency when, in the parable of the sower, he described one class of hearers as those in whom the cares of this world spring up and choke the word and make it unfruitful. It is a law of our being that our minds and, to some extent, our hearts shall be set upon that with which our hands are busy; otherwise our work is not well done. It is also a long together, infidelity, intemperance and law of our being that two entirely different anarchy. The first strikes at the foundation | objects cannot occupy mind and heart at the principle of all purity of heart, the belief in same time, as it is a law of matter that no the existence of a personal God who cares two bodies can occupy the same space at the for the happiness and well-being of men; same time. What then? Shall we betake the second strikes at the center of all social ourselves to the convent, or to hermit life, put us upon the plane of worldly motives, in order to avoid worldly contact and worldly contamination? Rather let us take the advice of Paul and do whatsoever we do to the glory of God. In other words, we should do everything as Christian men. "Honesty is the best policy," is the motto of selfish and worldly men. "To deal hon- of intense conviction, of resolute purpose, him, and this, again, because he loves to estly is the only true way to deal" is putting and of steady, constant endeavor. There set we cross the Missouri River again. We publications could, in any way, make it apgratify his own lusts; the drunkard strikes the action upon a much higher plane. To are, doubtless, other elements in this prob- are more than two-thirds of the way across pear that we, as a denomination, send out at the home, not so much because he hates build fine houses, to improve farms, to amass lem, but if these two points were thus care- Montana, and eleven hundred and fifty miles missionaries to fight that question. That the home, as because he loves the debauch- fortunes is the ambition of the worldly and fully guarded in each Christian heart, there ery and sensual pleasure which his revelry selfish man. To provide comforts for those would come such a revolution in the Chris- Dakota, nearly seven hundred miles back. subject among our people, we know; that

man society and for the glory of God, is the aim of the Christian man. The motives of the two classes of men are directly opposed to each other. The business pursuits, many of the methods of conducting them, and the material results reached, may be much the motive there may be all the difference between selfishness and pride, on the one hand, and on the other, of a large, generous desire to bless mankind and serve God. The danger to us, as Christians, arising from our necessary relations to business callings and pursuits, is that we may descend to this low plane of selfishness in motive; and when we do this, there is, of course, a lapse from the purity of our faith—we have backslidden. The remedy is to keep God in our thoughts; to enter no business into which we cannot take him; to employ no methods upon which we cannot consistently ask his blessing, and, above all, to engage in no business in which we are not moved by the highest motives and the purest spirit. In a word, if we are not to be overwhelmed by the spirit of worldliness, we must do all our business as Christians.

2. We are sure to suffer in our Christian

experience when we depend largely upon our

emotional natures. The emotional part has an essential place in all genuine Christian experiences, but it is not the principal place. We ought to be Christians whether we feel like it or not, because it is right to be Christians. Generally we shall find our emotional side sufficiently aroused as the result of such right action. But, whether we do or not, we ought to be Christians because it is right, because Christ has a right to our hearts, because he demands a recognition of this his right, and because in no other way can we attain to that dignity of personal character which it is both our duty and our privilege to attain. That which is true in the matter of becoming a Christian is true tians. From first to last the Christian's ser vice is a reasonable service. All its requirements are to be thought about, decided upon, and complied with, with the same calm deliberation which is used in settling other important matters. Now, no farmer would turn his team into the pasture while all his neighbors were plowing, simply because he would prefer to read his newspaper or lounge about the corner grecery store; nor would a business man close his office and neglect his customers or patrons because active Christian people in a given community he happened to feel disgusted with business men and methods. It is a matter of business. and business men must act on business principles, and act regularly and constantly, whether they happen to feel like it or not. city. Would the showing in our own large Otherwise the world moves on while they fall behind. If they can always bring a genuine enthusiasm to this work it will be all the better: but the only way to get this is to make the business a matter of constant study; the more thought and calm. deliberate purpose they put it into it, if it is a legitimate business, the more enthusiasm will they be likely to have for it. Now, what we want as Christians is a calm, thoughtful, deliberate purpose in respect to all our religious life. We ought, in the first place, to decide the question of becoming a Christian upon reasonable grounds; and in the next place all our acts as Christians should be decided on the same grounds and at the same high tribunal of right. If we give these questions the thought which their importance demands, we shall not be lacking in enthusiasm. If we put the right spirit and motive into our Christian conduct, we shall not often want for feeling in sufficient quality and amount. But if, on the other hand, we do nothing until we feel like it, in the meantime giving no thought to the matter, we shall very likely never become Christians at all, or if we do, we are likely to spend most of our time in lamenting our coldness and shortcoming-in a backslidden

Here, then, are two fruitful sources of the condition forcibly described as backslidden: spirit and methods; and second, the disposition of Christian people to put their religious experiences into the realm of the emotional. the some, and consists in making all our religious life a matter for profound thought,

Communications.

WESTWARD FROM MILTON.

To the Editor of the SABBATH RECORDER.

We boarded the train at 1 P. M., Monday, and went by way of Janesville, to Afton, where we came to the main line of the Chicago & North-Western Railroad. Here we pass the time as best we can until 6 P. M., when the St. Paul Express breaks the monotony and we are soon on our way, and as night settles over we sleep as much as we can with the puffing, shrieking engine, the clanging of the wheels against the steel rails, and the hurrying passengers getting on and off the train. Then we are hurried through the dense forests, swamps, green fields, and thriving villages of Wisconsin

Soon after light, Tuesday morning, w enter St. Paul; here we must remain until 4 P. M. At the appointed time we board the Pacific Express and soon cross the Mississippi. The falls look beautiful in the light of the setting sun. Minneapolis, which we are just entering, also shows to good ad vantage. As we go on our way just out of the city the river is bridged with saw logs, which cover many acres and are piled upon each other.

Darkness soon settles down and we are carried on through Minnesota, across the Red River of the North, at Fargo, into Dakota nearly fifty miles before the sun lifts the curtain of night and shows us the broad prairies of this great territory. We are in a strange land! Where are the green trees and grass? We have left them behind. The landscape, which stretches away as far as the eye can reach, is covered with grass, it is true, but it looks as if it had been bleached out-it is white. Yet we occasionaly see large herds of cattle and horses feeding on this apparently worthless grass; and they are fat and can run and throw up their heels like those in the green pastures of the East Settlers are far apart. There are no fences and the cabins make but specks on this broad sea of land. Yet the villages seem to be thrifty, growing towns, that is, if saloons make thrift; they are always prominent. We were told that the country back from the railroad is better and more thickly set

The train stops at noon in the growing city of Bismark, capital of the territory, with about eight thousand inhabitants. The citizens, donated thirty thousand dollars to the territory for a capitol building, which is of cream-colored brick (made in the place) and occupies a conspicious position and presents a neat appearance. We soon cross the Missouri River, where we lose another hour. There are some clumps of cottonwood, and the land is more broken. Otherwise there is not much change. We frequently see funnel shaped wigwams, and dark faces peering at us. We are almost across the territory and more than six hundred miles from St. Paul when night draws her curtain over this strange panorama.

As we go further west there is quite change in the costumes of the local passengers Broad-brimmed hats with leather bands, frequently a heavy leather belt about the waist, and with canvas coats on. These are either cow-boys, or affect to be such. Most all of the male passengers have their bottles along, and frequently test their contents. There is not so much change in the ladies' attire. There is less effort to be up with the latest fashions, evidently.

We have been going up the Yellow Stone River valley most of the night and the light of Thursday morning finds us at Custer City, and the cars are surrounded by soldiers and Indians, Crows, I think, and remnants of the tribe that killed Custer and his men. Soon we pass on up the valley, here we see irrigation carried on quite extensively; evidently, with good results.

Large herds of horses and cattle are feeding at intervals. Water fowl of most every description are plenty. This valley is almost a canyon; the banks are steep, but not very high. I should say the valley would average by the Secretary, Rev. W. W. Ames. In re-First, our necessary contact with the pur- a mile and a half or two miles wide-it gard to the whole matter, we have only this suits of the world has a constant tendency to | may have been four miles, distances are so to say, at-present: The article above redeceiving. There is almost no timber, some | ferred to came to this office without solicitacottonwood.

in white. On our left is a hilly country, The remedy in both cases is substantially that looks barren. We stop at Livingston | might do good to publish it; but we did not

as if they had all they could do. Near sun- secret societies; nor do we now see how such from St. Paul. We crossed it at Bismark, in there is honest difference of opinion on the affords him, and this he will have, even at | whom God has placed in our care, to create | tian Church in the matter of backsliding as | What a river! We stop at Helena for sup- | there may be men on both sides with heated per. This is the capital of Montana, quite imaginations, and with little charity for

a business place, I should judge from appearances. All Thursday night we are in Montana. It has taken thirty-six hours to cross this territory, about seven hundred and fifty miles.

Friday morning we breakfast at Heron. the first station in Idaho territory, the land of promise. Here we lose a third hour from New York. Now if we could go direct to Moscow it would not be over a hundred miles, but we must go three hundred and thirty miles to get there. We are fourteen hundred and twenty-nine miles from St. Paul. Here is the first good timber we have seen. The Coeur d'Alene Mountains are at our left, and here are the richest mines of the territory, which are called by the name of the mountains. Soon we pass Lake Pend d' Oreille. It excels, in beauty and variety of scenery, anything I ever saw of its kind. Geese and ducks without number were float. ing on its surface. All day we pass through a country with prairie and timber alternating, with some improved land; but there is much to be improved yet. The tens of thousand's who have come to this Western country are but a handful to those who may yet come. At seven P. M., we reach Palouse Junc.

tion, worn and weary, a brakeman takes up two of our bundles and tells us to hurry up. there is only one small lodging house and: there are ten or twelve to stop off here. We did hurry and got the choice room, but it was ten by twelve and we found before morning that we were not the only occupants of the bed. They told us at night that there were a hundred Indians camping back on the hill; but we did not care for Indians that night. When we saw how near they were (less than a hundred yards) in the morning, we were most frightened to think how close we had been to them. We had hoped to spend the Sabbath here, but our night's experience was enough; so we concluded to go on our way. We were all day going one hundred and sixteen miles, and it was warm and Moscow is in the midst of a beautiful and

rich country. It was refreshing to us, after week's travel through an almost desert land, aparently, to find a resting place. Sunday morning we find friends within two miles of Moscow. We are glad and thankful that our journey is ended.

O. D. WILLIAMS.

SECRET SOCIETIES.

o the Editor of the SABBATH RECORDER:

May I make a suggestion in reference to secret societies? It is that the Seventh-day Baptist do not commit themselves to crusade against these societies. There is an honest difference of opinion in our churches in reference to these societies. There are cranks on both sides. Calm and sensible men do not wish to march with cranks on either side. They do not wish to employ the forces of their people in a battle with windmills, a la Don Quixote. The men who paint to us the glories of secret societies as outshining the church of Christ, and destined to take its place, are men unbalanced in judgment and untrained in knowledge of history and of men's spiritual needs. They do not take with them the mass of their own society members.

On the other hand, the men who claim that your neighbors, whom you know to be quiet, upright, law-abiding citizens, are banded together to destroy country, society, humanity, are no less heated in brain. While no one would care to interfere with the individual rights of members of the donomination, on this or other questions of debate, we ought not to have it appear that we, as a denomination, send out missionaries to fight that question. I make this suggestion purely in the interest of union and harmony, not to provoke discussion.

Yours,

W. F. PLACE.

We presume that the foregoing was written on account of the publication, in our issue of Nov. 11th, of the article on the Christian Association of Wisconsin, written tion, and as it seemed to be a candid state-The snow mountains are on our right, dressed | ment of some of the main features of the meeting, by its secretary, we thought it suppose that such publication would com-We have two engines now and they puff | mit the denomination to a crusade against

those of differing views, is that all such questions shou at all, with candor and cal cordially believe. So far, w ably, have any controversy spondent. On the main q now no argument to mal good reasons to believe th cieties have had, and do have fluence upon the religious li es in which members of the members of the secret order we do most earnestly depres so many of our brethren co nize with such orders.

THE TRACT SOC

The Executive Board of Sabbath Tract Society met ly session with the Seve church, in Plainfield, N. J President Chas. Potter.

Present: Chas. Potter, Jr., Geo. H. Babcock, A. H. L. worth, H. V. Dunham, J M. Titsworth and D. E. Ti Prayer was offered by A.

The following visiting vited to participate in the the meeting: Samuel Grei Asher Babcock, H. H. Ba Pope. A. H. Lewis, from the C

Bailey's book, reported p sented a letter from Eld subject.

The Committee on Hebra progress. At this juncture has worked largely with Bro some very interesting state Brother Lucky's work, and proposed paper.

A. H. Lewis reported t Denominational Hand-boo

The Corresponding Sec correspondence with C. D. ing the Light of Home, su Woman's Board be request themselves the enlarging o list, and that they should I charge of the Household I

A letter was read from ley, Corresponding Secre Board, respecting the su Potter, and expressing a part of the Board, to unde proposed.

The following resolut

Resolved, That we request the send to our office the names of Light of Home, and that we wil of that paper in proportion as Resolved, That we hereby r Board to furnish matter for th ment of the Light of Home.

From L. A. Platts, sugs tance of placing in the pu properly drawn form of be

Voted, that the suggesti be adopted, and that he be the same in the RECORDER

From E. P. Saunders, Conference minutes, condi typing and electrotyping lishing House, and office Also concerning subscription and Light of Home and rec ments on Helping Hand.

From J. B. Clarke, co plans for his work.

The Treasurer present Eld. Velthuysen concerni Sunday Laws in Holland. The Treasurer reported

of \$500, as authorized at present financial condition follows:

Cash, balance on hand Nov. 1 Bills due in November.....

The President and Tre ized to make a loan of sum as may be necessary

This should show to ev denomination the import funds with which the So urgent calls upon it.

Dome .

ASHAW

We have been favor late, causing the water the little streams that b dry; and they have fille esting in motion the w ine bat for a time by

place, I should judge the All Thursday hight wa intana. It has taken thirty are cross this territory, about seem

nd fifty miles. morning we breakfast at Heron ation in Idaho territory, the land e. Here we lose a third hour York. Now if we could go direct it would not be over a hundred we must go three hundred and es to get there. We are fourteen and twenty-nine miles from St. ere is the first good timber we have e Coeur d' Alene Mountains are at nd here are the richest mines of the which are called by the name of tains. Soon we pass Lake Pend d' It excels, in beauty and variety of anything I ever saw of its kind. ducks without number were floatsurface. All day we pass through with prairie and timber alternating. improved land; but there is much roved yet. The tens of thousand's come to this Western country are dful to those who may yet come. n P. M., we reach Palouse Junen and weary, a brakeman takes up r bundles and tells us to hurry up. nly one small lodging house and ten or twelve to stop off here. We and got the choice room, but it y twelve and we found before mornwe were not the only occupants of They told us at night that there: indred Indians camping back on the we did not care for Indians that

sy. We were all day going one hunsixteen miles, and it was warm and visin the midst of a beautiful and itry. It was refreshing to us. after travel through an almost desert rently, to find a resting place. Sunning we find friends within two Moscow. We are glad and thank-

When we saw how near they were

a hundred yards) in the morning.

most frightened to think how close

cen to them. We had hoped to

Sabbath here, but our night's ex-

was enough; so we concluded to go:

our journey is ended. O. D. WILLIAMS.

SECRET SOCIETIES.

OF of the SABBATH RECORDER: make a suggestion in reference to ocieties? It is that the Seventh day do not commit themselves to crusade these societies. There is an honest e of opinion in our churches in ref these societies. There are cranks sides. Calm and sensible men do to march with cranks on either side. not wish to employ the forces of their a battle with windmills, a la Don The men who paint to us the glories societies as outshining the church of and destined to take its place, are palanced in judgment and untrained ledge of history and of men's spirit-La They do not take with them the their own society members.

e other hand, the men who claim r neighbors, whom you know to be upright, law-abiding citizens, are together to destroy country, society, y, are no less heated in brain. While vould care to interfere with the inrights of members of the donomion this or other questions of debate, t not to have it appear that we, as a ation, send out missionaries to fight stion. I make this suggestion pureinterest of union and harmony, not ke discussion.

Yours,

W. F. PLACE. resume that the foregoing was writecount of the publication, in our Nov. 11th, of the article on the a Association of Wisconsin, written ecretary, Rev. W. W. Ames. In rethe whole matter, we have only this at present: The article above recame to this office without solicitadas it seemed to be a candid statesome of the main features of the by its secretary, we thought it good to publish it; but we did not that such publication would come denomination to a crusade against eseties; nor do we now see how such ions could, in any way, make it aptwe, as a denomination, send out wies to fight that question. That honest difference of opinion on the among our people, we know that be men on both sides with history time and with liftle charte

at all, with candor and calmness, we most cordially believe. So far, we shall not, probably, have any controversy with our correspondent. On the main question we have now no argument to make; but we have good reasons to believe that the secret societies have had, and do have, a damaging in- new house is receiving a coat of mortar. fluence upon the religious life of our churches in which members of those churches are members of the secret orders; and, therefore, we do most earnestly deprecate the fact that 30 many of our brethren continue to frater-

THE TRACT SOCIETY.

nize with such orders.

The Executive Board of the American Sabbath Tract Society met in regular monthly session with the Seventh-day Baptist church, in Plainfield, N. J., Nov. 14, 1886.

President Chas. Potter, Jr., in the chair. Present: Chas. Potter, Jr., J. F. Hubbard, Geo. H. Babcock, A. H. Lewis, R. M. Titsworth, H. V. Dunham, J. A. Hubbard, J. M. Titsworth and D. E. Titsworth.

Prayer was offered by A. H. Lewis.

The following visiting brethren were in vited to participate in the deliberations of the meeting: Samuel Greiss, of New York Asher Babcock, H. H. Baker, and E. R

A. H. Lewis, from the Committee on Eld Bailey's book, reported progress, and pre sented a letter from Elder Bailey on the subject.

The Committee on Hebrew paper reported progress. At this juncture, Mr. Griess, who has worked largely with Brother Lucky, gave some very interesting statements concerning Brother Lucky's work, and his plans for the proposed paper.

A. H. Lewis reported that the work on Denominational Hand-book was well i hand.

The Corresponding Secretary presented correspondence with C. D. Potter, concerning the Light of Home, suggesting that the Woman's Board be requested to take upon themselves the enlarging of the subscription list, and that they should be engaged to take charge of the Household Department of the

A letter was read from Miss Mary F. Bai-, ley, Corresponding Secretary of Woman's Board, respecting the suggestions of Dr. Potter, and expressing a willingness, on the part of the Board, to undertake the work as proposed.

The following resolutions were then adopted:

Resolved, That we request the Woman's Board to send to our office the names of subscribers for the Light of Home, and that we will increase the edition of that paper in proportion as such names shall be

Resolved, That we hereby request the Woman's Board to furnish matter for the Household Department of the Light of Home.

From L. A. Platts, suggesting the importance of placing in the published Minutes a properly drawn form of bequest

Voted, that the suggestion of Bro. Platts be adopted, and that he be requested to print the same in the RECORDER.

From E. P. Saunders, Agent, relating to Conference minutes, condition of the stereotyping and electrotyping outfit of the Publishing House, and office matters generally. Also concerning subscriptions for RECORDER, and Light of Home and receipts and disbursements on Helping Hand.

From J. B. Clarke, concerning general plans for his work.

The Treasurer presented a letter from Eld. Velthuysen concerning the revision of Sunday Laws in Holland.

The Treasurer reported having made a loan of \$500, as authorized at last meeting. The present financial condition he stated to be as

Cash, balance on hand Nov. 14th......\$125 35 Bills due in November..... 883 46

The President and Treasurer were authorized to make a loan of \$1,000, or of such sum as may be necessary to meet demands.

This should show to every member of the denomination the importance of furnishing funds with which the Society may meet the urgent calls upon it.

RECORDING SECRETARY.

Home Mews.

Rhode Island. ASHAWAY.

We have been favored by rain storms of late, causing the water to run in the beds of the little streams that have for months been dry; and they have filled the larger streams, setting in motion the water-wheels and business that for a time have been waiting for

There has been an unusual amount of sick- exist in large quantities.

those of differing views, is more than likely; ness here this fall, which we hope will abate that all such questions should be treated, if as the streams and wells fill up, if not before

> A new building has been erected on the site of the old grist-mill. a new flume has been built, and a water-wheel is being set. We shall soon hear the noise of grinding there if the rains continue to come. L. A. Briggs' The mills in this vicinity are all busily engaged; at Bethel mill the weaving capacity has been increased by putting in five more broad looms of the Knowles pattern. The Line & Twine Company have fitted the second story of their cotton mill for their twine machines, and have just had it piped to make it more comfortable in cold weather.

The Ladies' Sewing Society continue to have suppers at their rooms, once in two weeks, and have a half-hour or more devoted to literary exercises, consisting of readings, recitations and music. It is a pleasant place to spend an evening, all seem to enjoy such gatherings.

Wisconsin.

MILTON.

The life of Milton since Conference has been that of such towns: a little circle of trifling matters—band concerts, oysters suppers, lectures, mock lawsuits, political speeches, etc., etc. The work of the school has gone on pleasantly with a total enrollment of 152. Many of the young men have engaged schools for the winter, but their places will be taken by new comers. It may interest some to know that the newly elected State Superintendent of schools is a Milton graduate; and that the President of one of the normal schools and several professors in them, are Milton graduates. Milton seems to have quite a firm hold upon the educational work of the state.

A special interest in this community was bolt from the Republican nominee for Assembly, J. C. Bartholf.

Wisconsin, at the late election, voted in favor of woman suffrage on school questions throughout the state. This may be the first step in a line of march to higher ground in suffrage in general.

The weather remains beautiful beyond description. Nearly the middle of November finds us with beautiful golden days, more like October than November.

Nebraska.

NORTH LOUP.

Thinking an item of "Home News" from here would not be out of place, I write a few lines. There has been a growing religious interest all summer in this community, and especially among the young. Previous to the Yearly Meeting, several of the young men had expressed an anxious desire to seek Christ, and under the earnest and effective preaching of that occasion their interest increased and their determination bacame more firm to become true Christians. The membership of the church also became more wakeful and earnest in the performance of Christian duty, which made the meetings more effective. When the Yearly Meeting was about to close, it was decided to continue the meetings for a few evenings, and follow up the good work. This was accordingly done, and one of the results was that on November 6th we had the pleasure of baptizing nine young men and one young woman into the fellowship of the church. We feel confident that others will follow before long in this service of Christ. Pray that the blessing of God may rest upon us all.

Condensed Mews.

Domestic.

The legislature of Vermont passed a bill providing that all hotels or restaurants using oleomargarine shall put up large signs notifying the public of that fact.

It is reported in labor circles that Henry George is going to Ireland in a short time to speak in behalf of home rule and discuss the

General Sheridan and Senator Don Cameron arrived at Winchester, Va., November 17th. They came down the valley on horse back and were on their way to Washington.

The Reserved Mutual Life Insurance Company, of Grand Rapids, Michigan, has collapsed. Gross mismanagement and bad risks are given as causes, there being no funds to pay ten losses amounting to \$23,-

A company of soldiers has been ordered to

The distinguished artist Michael Munkac zy arrived at New York on the steamer La Champagne. He was welcomed by a delegation of Hungarians.

The visible supply of grain in the United States and Canada is: Wheat, 58,105,000, increase 546,000; corn, 13,106,000, increase 358,000; oats, 5,646.000, increase 41,000; rye 443,000, decrease 22,000; barley. 2,567,-000, increase 112,000.

Two hundred feet of the river bank at Plaquemine, Miss., including levees and several buildings have caved in. This is the fifth cave-in in this vicinity. It is believed the whole business front of the town will eventually slide into the river. The Tribune says the plans for the reor-

ganization of the Lake Erie & Western rail way have been unsuccessful, and the stockholders will be asked probably to pay an ad from being sold in separate divisions.

The Gem Iron Furnace, in Page county, on the Shenandoah Valley railroad, has chilled, and it will require three months to remove its contents. Between 500 and 600 hands will be thrown out of employment by the ac-

Severe wind rain and snow storms prevailed along the lake belt last week. Buffalo suffered several losses along the water front. The storm swept as far east as Troy and Albany. In the West-Minnesota, Dakota, and Colorado—trains were blockaded with snow, and for several days all connections were badly broken up.

The annual meeting of the stock-holders of the Baltimore and Onio railroad was held at Baltimore recently. The receipts of the main stem for the past year were \$9,846, 613; and the expenses, \$4,026.365. The earnings of all branches were \$18,422,537; expenses, \$12,035,742. The increase in the earnings of the B. &. O. Telegraph Company for the fiscal year ended Sept. 30th, was 172 per cent compared with 1884, and 41 per cent compared with 1885.

in Perry county, Kentucky, between the French and Everso le factions has broken out afresh. Almost every citizen of the county aroused by a determined but unsuccessful has taken sides with one or the other of these mountain merchant princes as they are called. Both factions seem to have come to the conclusion that there can be no settlement except by extermination. Both factions are armed and the first shot will bring about a general war. The feud between French and Eversole dates back several years. They are rivals in business and control the entire trade of several mountain counties. The report that both were killed some time ago was not true.

The river Po has everflowed its banks at Rovigo, flooding an immense area of land,

The Duke of Rutland has remitted to the tenants on his estates in Desbyshire fifteen per cent of their rents.

issue a loan for 72,000,000 marks to balance the next German imperial budget. A youth committed suicide at Vienna,

It is believed that it will be necessary to

lately, by jumping from the spire of the St. Augustine Court church, a height of 115 General Kaulbars and all the Russian consuls were to leave Bulgaria on Friday last.

Everybody expects that Russia will occupy

the country. Advices from Mozambique say there have been frequent skirmishes, of late, between native insurgents and the Portugese forces

All the tenants on the extensive estates of Mr. Wilson, in Listowel, county Kerry, Ireland, have had their rents voluntarily reduced by him forty per cent below the judi-

A Michigan Central train on the Canada Southern division, having on board some of the directors and officials, ran from St. Clair unction to Windsor dock, 107 miles, in ninety-five minutes, one day last week.

The Liberty and Property Defense Leagues of London proposes to extend its working, and with this object will organize large meetings and circulate pamphlets among workingmen urging them to assist in combatting

The German imperial war budget for 1887-1888 maintains the army on an effective nor mal peace footing of 427,274 men. A credit of 7,000,000 marks is asked in the first account for fortifications on the frontier, which are required to meet new methods of attack.

A London special says it is understood that the British government has decided to dismiss Sir Robert Hamilton, the chief permanent official at Dublin castle. His crime is having understood and sympathetically supported the aspirations of the Irish people.

supplying the German navy with a newly invented petroleum engine for torpedo boats. The engine is set in motion by electro-magnetism, and is more powerful than a steam engine of the same size. It is not liable to

The Dublin Nation gives the details of the operations, which it says will be carried out in the event of a Russian war. If Russia the Italians will questy the Alps.

Russia has designated Prince Nicholas, of Mingrelia, as her candidate for the Bulgarian throne. The other powers have unanimously approved of him as the successor to Prince Alexander, and have invited Russia to now propose a satisfactory solution of her conflict with the Bulgarian regency.

A QUEER LIBRARY.

Of a queer collection of books on botany, in Warsenstein. Germany, the London News says: "At first sight the volumes appear like rough blocks of wood, but on closer examination it is found that each is a complete history of the particular tree which it represents. At the back of the book the bark has been removed from a space large enough to admit the scientific and the common name of the tree as a title. One ditional assessment to prevent the property | side is formed entirely from the split wood of the tree, showing its grain and natural fractgain. "Absent from the body, present with the ture; the other shows the wood when worked smooth and varnished. One end shows the grain as left by the saw, and the other the finely polished wood. On opening the book one finds the fruit, seeds, leaves and other products of the tree, the moss which usually grows upon its trunk, and the insects which feed upon the various parts of the tree. To all this is added a well printed description of the habits, usual location and manner of growth of the tree."—Golden Days.

MARRIED.

In McHenry Valley, town of Almond, N. Y. Nov. 17, 1886, by Rev. W. C. Titsworth, HARRISON P. WYCOFF and CORA BELLE, daughter of the late

At the home of the bride's parents, in Salem, W. Va., Oct. 2, 1886, by Eld. S. D. Davis, Mr. Perry C. WILLIAMS and Miss Rosa B. RANDOLPH, both of Harrison county, W. Va.

In the town of Alfred, N. Y., Nov. 11, 1886, of pinal fever, Inving Wardner Hood, only son of A Courier Journal special says: The war | George O., and Ruby Witter Hood. in the 14th year of his age. The deceased had passed through a severe course of typ loid fever in the spring, from the effects of wnich he had not entirely recovered when attacked by the disease which terminated his earthly existence. He has been a great sufferer but has borne his suffering with Christian fortitude, an ticipating the result which has come with joyous expectation of the heavenly home. Irving was a manly boy, loved by all who knew him, and he had always been a praying child. The funeral services were attended on Sabbath day at the Hartsville church. and in the absence of the pastor, were conducted by Eld. J. Summerbell. 2 Samuel 12:23. "I shal go to him, but he shall not return to me."

In the town of Norwich, Chenango Co., N. Y. Nov. 12, 1886, Mrs. S. J. Cook Buell, wife of Mr Simon Buell, in the sixtieth year of herage. In her

church and society connections, the deceased was nuch beloved and respected. Her spiritual attainmenis were of a high order, and her talents superior. She moved in the higher walks of Christian life and experience. In church charities, and other benevolent enterprises, she was a prominent Christian to the member of the committee in whose Associaworker, gifted in prayer, and of pleasing address. Her acceptance of the Bible Sabbath, and the consequent change of her church relations did not lose her the esteem and affection of her former associates. Her death is deeply and widely felt. After a long and painful illness, as she drew near the end of life her views of the scene before her were rapturous. She said to the dear ones standing by, "The door is open just a little and when it is wide open I shall go in, I see such beautiful sights! I cannot tell it, and you cannot see it till you come down to death."
The bereaved husband and his children, who cared for the deceased so tenderly, as well as other cherished friends, will have in this death the comfortable hope that the departed has found a peaceful repose and a happy hereafter. Sister Buell leaves by a former marriage, a son and daughter, the son being now paster of the Methodist Episcopal Church of Morris, Otsego county. Her funeral was largely attended on the 14th inst., and

ter of our order being at hand. LAURA MAXSON BABCOCK, wife of Dr. Z. R. Babcock, was born Oct. 21, 1815, and died at Lorraine, N. Y.. Nov. 9, 1886 She had been a faithful Chris tian during many years of her life, and for nearly thirty years a member of the Adams Church. She was held in high esteem by all her neighbors. Her husband with whom she had lived happily for fortyfour years, and a son are left to mourn. During many months of suffering, she calmly, cheerfully, and in abiding faith in Christ waited the time of her departure. She was ready and often anxious to depart and be with Christ.

the religious services conducted by Bro. L. C. Hayes of the Methodist Episcopal Church, no minis-

Mrs. MARIA TYLER died at Hounsfield, N. Y. Nov. 13, 1886, aged 78 years and 10 months. Her maiden name was Moor, and she was born in Brookfield. N. Y. Her first husband was Clark Crandall who died some thirty years ago. In 1862 she was married to Mr. Tyler, who survives her. Two children, a son and a daughter, also survive her. She was a woman of intelligence and Christian character. She loved the Saviour and his cause. Her faith did not falter during her last brief illness, but she said, "The end must come some time, and if it is to be now it is well." She was a member of the Hounsfield Seventh-day Baptist Church, the books of which still contain a few names of living members.

At Adams Centre, N. Y., Nov. 18, 1886, Mrs. Lucy Babcock, widow of Nelson Babcock, aged 73 years and 7 months. Her maiden name was Lee. ver twenty two years ago her husband died of in juries received from being thrown from his bugg by a frightened horse. She was a quiet thoughtful Christian, who loved the Word of God and the services of his house. During the last year of her life she read through the entire Bible. For Fiftysix years she has been a faithful and consistent mem-An Austrian electrician, named Marinus, is ber of the Adams Church. Though in feeble health for many years, her mind remained clear to the last, and her faith in God unshaken. Two sons and two daughters survive her.

In Hopkinton, R. I., Nov. 9, 1886, Miss Sarah Lewis, in the seventy-third year of her age. Sister Lewis has for many years been an exemplary member of the Second Hopkinton Church, a part of which time she was an efficient teacher in the Sabbath school. The memory of her by the Church and Sabbath school is blessed. For a number of years past she was so disabled bodily as to be con-A company of soldiers has been ordered to Caldwell, Kan., from Fort Reno, to keep prospectors out of the Indian Territory. The prospectors out of the Indian Territory. The greatest excitement prevails. Thousands of claims have been staked out in the territory below Caldwell where silver is believed to the form of the past of the fine of the house. She was so disabled bodily as to be confined to the house. She was kindly cared for by her niece, Mrs. Mattie J. L. Greene, at whose home she died. Her pastor spoke at the funeral from the words, "I would not have you to be ignorant containing them appropriate and comforting them appropriate and com

At Ashaway, R. I., Nov. 14, 1886, of typhoid fever, HENRY W., son of Ethan C. and Marth Crandall, aged 19 years 4 months and 19 days Funeral services were held in the church, which was beautifully decorated, about the altar, with flowers potted plants and vines. A large number of friends and neighbors expressed their sympathy by their presence. Many of Henry's associates were touched by the early and sudden death of their companion.

In Hope Valley, R. I., Nov. 10, 1886, after a short illness of heart disease, Mrs. Joanna W. Crandall, wife of Benjamin W. Crandall, aged 84 years and 2 months. The deceased was the daughter of Benjamin and Hannah Weeden. She was born in South Kingston, R. I., Feb. 10, 1802, and was one of a family of eight children, three sons and five daughters, all of whom, save one, Mrs. Wm. Corey, residing at Centerville R. I., have passed the chilling tide. She was married to Bro. Crandall, Nov. 21, 1823, in Hopkinton, R. I., his native place, where, after walking happily together for about sixty-inrecyears, she leaves him to make the balance of life's pilgrimage alone. Although she had never made public profession of religion, she had believed and trusted in Christ as her Saviour from early womanhood, and leaves her numerous kindred and friends the blessed assurance, that to her to die was infinite

NOTICE.—Two 1886 GOLD MEDALS.—Mesers hason and Hamlin again have the distinguished honor of having been awarded the highest gold medals over all exhibitors—American and European -both at Liverpool and at Edinburg, the two most important exhibitions of the year 1886. Since the first great Paris exhibition, of 1867, the Mason & Hamlin Organs have invariably received the highest honors at all great world's exhibitions.

The new mode of piano construction, introduced y Mason & Hamlin in 1882, is no longer an experiment but an assured success, tested and proved many of the best judges having pronounced it "the greatest improvement in planos of the century.

SPECIAL NOTICES.

THERE will be a Sabbath-school Institute at Nile, N. Y., commencing Tuesday evening, Dec. 7th and closing Thursday evening. We have the promise of addresses and papers from Sabbath school workers, upon a variety of subjects, such as will guarantee a profitable session. Pastors and superintendents, come and bring your teachers, and let us consider together the work that is upon us. and the questions vital to its success. We expect every church in the Association will be represented

by its pastor and its Sabbath-school teachers. H. C. COON, President Sabbath School Board.

THE Committee appointed by the General-Conference to correspond with interested persons in reference to the Sabbath question, and with refer ence to our work as Sabbath reformers, is as fol-

O. U. Whitford, Westerly, R. I.

Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y.

E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

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 in will send the names and address of such person or persons, either to the chairman of the committee, or tion such person or persons would most naturally belong, they will greatly aid the committee, and the

The names of all persons who would wish to cor respond in the Swedish language, should be sent to

L. A. Platts, Alfred Centre, N. Y. O. U. WHITFORD, Chairman.

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

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 Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store 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 Bociety, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Con-

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

CHICAGO MISSION.—Mission Bible-school 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.

SITUATION WANTED in a Seventh day community, by a man twenty-six years of age, as tin smith or clerk in hardware store. Can give best of references in regard to character, ability, etc. Address, L. Box 85. Richburg, N. Y.

FOR SALE.

A farm five miles from Salem, on Greenbrier, Doddridge Co., W. Va., containing sixty acres of land, with brick house and other farm buildings attached.

L. F. RANDOLPH, Hopkinton, R. L.

FOR SALE.

number of a to be conditioned for by her settlement, in Marion county, Kansas. All fenced 100 settlement, in Marion county, Kansas, all fe

COMPORTING THOUGHTS.

BY MISS SALLIE MORRISON.

" Commit thy way to the Lord," Came the whisper joyously sweet, In a season of troubled care, Kneeling low at the Master's feet. Paint-hearted and sad I had been, Discouraged because of the way; And this was the message of peace, The dear Lord sent that day.

"Commit thy way to the Lord,"
O, could I the glad word receive? My God all my need would supply;
Why then should I murmur or grieve? The Master with bountiful grace, Would bear both my burden and me That I for sweet service of love, Light-hearted and joyous might be. -Christian Statesman.

WASHING DISHES.

and out of the vines that clambered about | ly, walked away. the cool, shady porch. "Thank goodness, Him is back at last! I wonder a week of washing dishes, and hope I shall never have has been: to do it again."

Margaret turned a startled face in the | Carey, in the Interior. direction of the voice. Gentle, even loving, were the tones, but she had imagined herself alone. The speaker was a small, sweetfaced elderly woman, neatly attired in a gray gown, large white apron and dainty white cap. She stood by a table on which, beside the towels and pan of steaming suds, was a seemingly endless supply of unwashed cups and platters, while, arranged on the shelves of a china closet near by, were other dishes which had been washed and put away.

here?" thought Margaret. "Who are you? Where did you come

The little woman looked earnestly into

Margaret's eyes, and seemed to be considering, but made no spoken answer. "Well," sail, Margaret, after a rather

trying pause, "what is it?" "Cleanse first that which is within the

cup and the platter, and the outside of them may be clean also." "That is in the Bible," thought Mar-

garet, but she only said, with an expression of puzzled inquiry:

"I will show you my dear. I put this dish into the water, and pay but little attention to its outside. With this cloth and scap I thoroughly rub and wash the inside of the dish, and when that is clean, the whole is clean, every whit. There, in that closet, are the dishes you have been washing during the past week; and here, on this table, are those you will wash this week."

"This week? I am not going to wash one. Eliza is back."

and every week of your life." Margaret groaded, then glancing at

the china close, cried: "There is some mistake. I never did those, I know. Why, naistake. I never did those, I know. Why, some of these cups have not been touched.

It is disgraceful to put them away in that you are an infidel."

"You are an infidel." eondition.

on the outside only. Here is one which would be very pretty with its dainty decoration of sweet briar, if it were not so covered with dirt. Yet its outside was carefully washed. You do not remember?

"A new pupil entered your school last fall. A loving, sensitive, timid child, whose great brown, pleading eyes and gentle speech made her the pet of many of the older girls in school; but to none was she quite so dear almost frightened you at times.

"Mary Parsons, also, was friendly with little Louise, and sometimes Louise would earry Mary flowers or grapes, when she had none for you. That was rather hard. Then came Mary's birthday party, to which Louise was the only one of the younger girls invited. Did the little girl's unfeigned delight give pleasure to you, her 'best friend?' You from me!' Last Monday you asked Louise the love of God." to spend the day with you, and you made her have a 'glorious time.' To please her platter."

Margaret, "tell me of some of them." that day. But when you saw your mother's cruel God. For if he were love he would school. Miss McLaren says that sometimes, to sin?"

not one of your young companions to accom- manner toward his Son.' pany you to the concert, but that quiet little the enjoyment it would afford her.

"We cleanse first that which is within the the sea, and the flowers, and the sunlight, cup and platter, when we are like the poet's and the voice of birds is very beautiful; but

' Forgot his own soul for others. Himself to his neighbor lending; He saw the Lord in his suffering brothers, And not in the clouds decending.'

"Perhaps, my dear, I shall come back in a few months and show you your china

Margaret is still expecting her return. Her friends have noted her growing undish-washing did not bring on a nervous selfishness, but when they have spoken of this fever or some other dreadful thing. I detest to her, her odd reply (it seems odd to them)

"Useless wishing, my dear. You cannot | work one can do." But she does not tell of | which was almost a shudder, she calmly avoid it. You must wash dishes all your the little woman's visit, for, as she says, said: "Oh! I never allow myself to think of "Who would believe it?"—Frances M.

SUS OUR LORD."

Several summers since I was preaching in a little school-house on the south shore of Massachusetts, where I was spending a part of my vacation. At the close of one service, held on a week night, at which there were "How did she bring all these things (a large portion of whom were summer about one hundred and fifty persons present guests residing in the neighborhood), a lady came up and spoke to me, and in a very patronizing manner told me that she had "quite enjoyed" my discourse. To which I replied expressing thanks that she had been pleased, and then in turn asked her a question which is common with me under these circumstan-

"And are you a Christian, madam?" "I believe in God," was her reply. "Yes; but are you a Christian?" I again

"Well, I suppose not in your sense." "Never mind my sense," I replied.

"Are you a Christian in any sense?" "Well, I have no doubt that Jesus Christ was a very good man, and that he lived and died perhaps as you have said; but then I do not believe that he was the Son of God." "Then you do not believe the record

which God has given of him in the Bible?" "No, I do not believe the Bible is a divinely inspired book. I cannot believe that the accounts of the birth and resurrection of Jesus Christ are true. I believe them to be mere delusions, born of the enthusiasm of Eliza is back. Nevertheless, you must the early disciples of Christ, and probably go on washing dishes this week, and next, invented or written about the second century; and the historical records, so called in the Old Testament, are too absurd and improbable to be taken any serious thought of

"Oh! no, I am not an infidel; for I be-"Those, Margy, are the ones you washed lieve in God with all my heart and soul." Indeed," I replied. "And in what God do vou believe?"

"Why, in the God of Nature; in the God of Love. "And is the God of Nature the God of

"Why, certainly," with much surprise in

"But, madam, pardon me, how and where did you find out that the God of Naas to you; and she returned your kindness ture is the God of Love? Who informed with a love and confidence whose intensity | you of that truth? In what ancient religious book or modern philosophical treatise did you come across this discovery? I ask you this question not out of captiousness, but very sincerely; for you must know that the question of the disposition of the God of the universe toward his creatures has been a matter of speculative controversy since men began to make inquiry into the being and at- said: "I'm afraid you'll laugh at me, if I win & Co. make first-class engines. Thou- the fact that variety is a great essential. tributes of God. So far as I know, the Bipretended to be pleased, but in your heart, ble alone, among all books, has clearly taught you said, 'I will get ahead of Mary Parsons us this sublime truth, and Jesus Christ is yet. It is mean for her to take Louise away the complete revelation and embodiment of

need to consult books, either religious or us digest our roast beef." you gave up your favorite ramble on the philosophical, to teach me that God is love. beach, for a stupid game of checkers; you Nature is my teacher. I am an artist, don't my red apple, and wanted to eat my green played croquet instead of tennis, which you you know; and I spend my summers by the one too. Just then I remembered something if it is not managed just right." much preferred; and rode in the carriage sea and in the woods sketching; and all Nainstead of on horseback. When, at parting, ture speaks to me of the love of God. The mu thought that one big apple was enough. My did not the many little acts of self-denial the moonlight on the water, the beautiful fo- minute just as if it said to me, "Thank you, live and engineer. He put on the steam of uity. bring their usual reward? My dear, you had liage of the trees and the lovely green grass little master;" but I know I said it myself." | pride until he threw himself from the track. cleansed only the outside of the cup and the that carpets the earth, the beauty and the fragrance of the flowers, the twinkling of the has been teaching you about eating?" "But some of the dishes are clean," said stars in the clear heavens above, the glinting Yes. Here is one with bright, gold branches of the trees, the singing bends. How they shine! Its story is not of the birds and—oh! everything in Nature long, but pleasant. How your poor head reminds me that God is love. I think it is

Mother feels as bad as I do. She is all as the Jews murdered Jesus Christ, and esworn out from doing Eliza's work.' Then pecially would be never have deliberately stomach mouned and complained; but when their orbits and cannot wander. But what you persuaded her to go to the cool sitting- given him up to such a death, and refused to room to rest while you cooked the dinner. answer him when he called out, My God, There was no thought of self in that, my God, why hast thou forsaken me?' No Neither was there yesterday when you asked, | God of love would ever have acted in that

And so she went on in a kind of poetical Miss Smithers, who is so fond of music, but | rhapsody over Nature and in a polite tirade too poor to afford many concerts or operas. against the story of the cross. I let her talk A very pleasant companion you found her, on until she stopped, almost out of breath, though you had asked her to go simply for and then replied to her somewhat as follows:

"My dear madam, all that you say about

last month, just over there in sight of land there was a noble ship dashed to pieces on had been away from home two years on a whaling voyage were sent to the bottom of the ocean, almost in sight and hearing of soul on top, and you'll belong to the grandtheir wives and children. Tell me, what est style of man that walks the earth.—Ex. does the frightful and merciless fury of the The little woman waved her hand over ocean, when lashed by storm and tempest, the table; the pan of soap suds became a teach you? If the flowers tell of the love of willow basket. All the other articles God, what do the poisonous weeds and ivy "This is comfort!" sighed Margaret, as assumed tiny proportions, and were neatly teach you? If the song of birds teaches you she lay in the hammock, languidly watching packed in the basket, which the stranger that God is love, what does the hiss of the the airy movements of a butterfly flitting in | took upon her arm, and, nodding pleasant- | rattlesnake teach you? If the sunshine glinting through the trees and falling in lines of silvery light upon the green carpeted earth teach that God is love, what does the blasting lightning and the desolating tornado teach you?'

She looked almost dazed for a moment, "Washing dishes is the most beautiful and then, with a shrug of her shoulders such awful things. My religion is to look on the bright side and not on the dark side of life. My religion makes me hopeful and glad; yours makes you gloomy and sad.' "THE LOVE OF GOD WHICH IS IN CHRIST JE- And with this she bade me good night, and left the little school-house, shutting her eyes to storm and rattlesnakes, and thinking blissfully only of the glinting sunshine and the song of birds.

Now, as a matter of fact, this good lady had plagiarized the doctrine of the Bible which teaches us that God is love in Jesus Christ, and then had thrown the Bible overboard, rejected Jesus Christ, and tacked the truth she had filched from God's Book onto her system of unbelief, and supposed that she had gleaned this truth from Nature. This is the religion of sentimentalism which so many are deluding their souls with. A has no force or power separated from Jesus Christ, is their "stock in trade."

God is love and God is a heavenly Father; but these truths are not discovered out of or apart from Jesus Christ; nor can we come into the blessing of them except through him who is at once the revealer and embodiment of them. The love of God is in Christ ought to eat them when they are ripe. If Jesus our Lord, and is found nowhere else. We shall never weary proclaiming the blessed truth that God is love, and that "he that dwelleth in love dwelleth in God and God in him"; but we can only proclaim it or even know it in Christ. All saving truth is "in him." "In him we have redemption, through his blood the forgiveness of sins, according to devil. Let me ask you another question, the riches of his grace, wherein he hath abounded toward us in all wisdom and prudence." "In him is life;" "in him "God is well pleased with us; "in him" we are seated together in the heavenly places; and without or apart from him we neither know God nor have any part in his eternal saving love. This is a truth so important that it cannot be urged too intensely, or too frequently.— The Independent.

KEEP THE SOUL ON TOP.

Little Bertie Blynn had just finished his dinner. He was in the cosy library, keeping still for a few minutes after eating, acis. Bertie was sitting in his own rocking-

"Thank you, little master." Dropping "I thought we were alone, Bertie. Who

was here just now?"

"Nobody, papa, only you and I." little master?" The child did not answer at first, but laughed a sly laugh. Soon he

mayn't I?"

"But I mean you'll make fun of me." "No. I won't make fun of you; but per-

"I'll tell you about it, papa. I had eaten I'd learned in school about eating, and I

she likes very much, it seems almost as if her that way. They are kept by attraction in she denies herself, and doesn't eat too much, is their obedience worth? It is like that of it seems as if it was thankful and glad." a clock that you wind up, and it has to run

tell you about this matter?"

keeping the soul on top. That wasn't just | instead of good; they could disobey instead the words, but it's what it meant."

up before his face. When in a minute, it fall. That possibility was inseparable from dropped down, there wasn't any laugh on his | their freedom. Do you wonder that God face as he said:

body under?"

the rocks, and more than fifty sailors who the same. If I keep my body under, of the kiss and the words. Suppose a machine course my soul is on top.'

I SHALL AWAKE.

I shall awake! however dread The shadows of the coming night, Uprising from my dreamless bed, I shall again behold the light!

I shall awake! not of the earth, Whose ways with erring feet I've trod: But fashioned by a glorious birth Into the image of my God!

I shall awake! no more to crave With constant longing still denied; The good I covet I shall have; In Christ I shall be satisfied.

-Zion's Herald.

GOD AND SATAN.

I have a neighbor who tries to puzzle everybody with this question, "If God is good and loves us, and wants us to be happy, as Christians assert, why did he make a devil to tempt us to sin?"

This man came to me the other day, and I promptly met his question with another, "Did God make a devil?"

"Of course he did," was the reply, "for God made everything. To suppose that the devil made himself is absurd, and to claim that he is uncreated and existed from eternity would give us two rival gods. If there half truth stolen from the Bible, but which is one God omniscient, omnipresent and almighty, as you folks say, there is a devil who goes about like a roaring lion. God must have made him."

"Well, let us see. Here is an apple that is rotten to the core. Does God make rotten

"No, he makes ripe apples, and we we keep them until they rot, that is our fault. But what have rotten apples got to "Yes." do with the devil?"

"Perhaps more than you think. We may call the devil a rotten angel. God made him holy and good. But being a free agent, he sinned and fell, and so made himself a Does God make whisky?"

"No, I suppose not. He makes grain and men turn it into whisky."

"Yes, the wheat, rye and corn that are created for food are rotted, spoiled for all useful purposes, and then distilled into poi-This man does, and then calls whisky 'a good creature of God.' But is it so?"

"No, but God knew when he made the grain grow that it could be turned into whisky. Why did he put into it the elements for making poison?"

"We will come to that by-and-by. You were on the train the other day when the locomotive exploded, I believe?"

"Yes."

"Well, when you stood viewing the cording to his mother's rule. She got it wreck, and the boiler all torn to pieces, the from the family doctor, and a good rule it | fragments of the engine all thrown about. did you read the letters on that piece of chair before the pleasant grate fire. He had brass that used to be on the side of the loin his hand two fine apples—a rich red and comotive, 'Baldwin Works, Philadelphia!' a green. His father sat at a window read- It was lying in a conspicuous place among ing a newspaper. Presently he heard the the broken wheels and levers.' "Yes, I remember seeing it."

"Did you say when you saw it: Now I know who made this wreck; it was that locomotive company in Philadelphia. They had no business to send out a locomotive that could be blown up. They got up the machine "Didn't you say just now, "Thank you, and they are responsible for all the conse-

"Do you think that I am a fool? Bald-

"Bertie, what is it that Miss McLaren | And now he dashes to and fro, an archangel ruin, a guilty, wretched being,—though still

"That's as good preaching as the minis- and mark the time for you. It is a machine ter's, Bertie. What more did Miss McLaren | and must do what it was made to. God had machines enough, he wanted free agents; and "She taught us a verse one day about when he made free agents, they chose evil of obeying. However innocent and upright At this, papa's paper went suddenly right at their creation, it was possible for them to wanted men and angels as well as stars? "Weren't these the words-"I keep my You have a child; when Kitty comes to you with her kiss and says, 'Papa, I love you,' "O, yes! that was it; but it means just you are happy. But why? It is because of was made to look just like your child; that "Of course it is, my boy. Keep your you could wind it up so that it would kiss you and say, 'I love you,' would that satisfy you? In some respects the machine would be better than the child. It would always kiss you when you wanted it to, while the child is sometimes willful and perverse. But you would rather have the child with its possibilities of disobedience than the machine, though it is sure to obey. You want love that is free and not compulsory; and that is what God wants. He made Satan as he made Gabriel, but Satan used his freedom to rebel against his Maker. For this rebellion he only is responsible, as the engineer, and not the locomotive-builder was responsible for the wreck last week. So the answer to your question is, God made an angel free, holy, happy, and he made himself a devil."-Obadiah Oldschool, in Interior.

A TOUCHING INCIDENT.

A very touching incident occurred at Gouverneur Hospital, New York city, last week. Little Annie Ashpurvis was sent by her parents, who live at No. 36 Hester street. to the cellar for some firewood. The child. who was but six years old, took a lighted lamp in her hand, and while descending the stairs, her foot slipped and she fell, breaking the lamp, and the flames of the burning fluid soon enveloped her entire body. As soon as the surgeon was called, the little sufferer was wrapped in what is known as a "Strike's prepared sheet," and driven in an ambulance to the hospital. The child was put on a sofa cot, and the surgeon did all he could to alleviate her suffering, but it was impossible to save her life. Under the influence of a narcotic, she soon fell asleep. Thus she lay slowly breathing for some hours. Her face was so swollen she could not open her eyes. About half past two in the morning, she showed signs of returning conscious-The watchful nurse asked her would she take a drink. She distinctly answered,

In a moment the house surgeon, Aspel was beside her cot. He felt the pulse, but shook his head and turned to go away. As he did so the little creature moved her body. She turned half around. The dim light of the candle shone on the blackened face. The swollen lips pursed out, and in a clear. sweet voice the dying child began to sing the hymn, "Nearer, my God, to Thee." The doctor and nurse stood transfixed. The other patients in the silent, darkened ward leaned on their elbows, and drank in the sweet melody. The first verse completed, she gradually sank back on her pillow. Her strength began to fail, and, with it, her voice, and only the humming like distant music of the air of the hymn could be heard. How sweet, yet weird, that humming sounded. The candle lent its meager light, the big clock in the corner told out its seconds as the sweet little soul passed out to its maker. The humming ceased. All was over. The doctor turned away; his handkerchief sought his eyes. The nurse gazed into the flame of the candle. She seemed to read the little one's death there. She heaved a sigh, and no doubt offered a prayer. The remains were buried on Friday from the hospital. The coffin was strewn with flowers, offerings of her little school-mates, with whom the dead child had been a great favorite.—The Evan-

A GOOD EDITOR.

He reads closely, culls carefully, omits and amends, discards and digests, never ignoring tell you papa." sands from their shops are running on the There are sentences to recast, words to soft"Well, you have just laughed; and why railroads of the world. They are perfectly en, redundancies to prune, errors to correct, safe when properly used. But the Baldwins, | headings to be made, credits to be given, seaor anybody else, can't make an engine that sons to be cosidered, affinities to be pracan't be abused. The engineer in this case served, consistences to be respected. He "Oh!" was her prompt reply, "I do not haps I'll have fun with you. That will help let the water get too low in his boiler. It knows whether the matter is fresh or stale, was his fault and not the fault of the maker. whether it is appropriate, and whether he The very fact that an engine is a machine of has used it before; he remembers that he is such tremendous power makes it dangerous catering for many tastes; he makes raids in every direction; he lays the whole newspaper "Well, don't you see that God's relation field under contribution; he persistently to Satan is like that of the Baldwins to an "boils down," which with him, is not a proshe said, 'Margaret, you are the dearest sic of the sea as it laps the shingles on the stomach will be glad if I don't give it the exploded engine. The only difference is that cess of rewriting, but a happy faculty of exgirl I know!' were you really happy? Why beach, the sighing of the evening zephyrs, green one to grind. It seemed to me for a in the case of the devil he was both locomo- punging without destroying sense or contin-

His genius is exhibited in the departments, the items of which are similar and cohesive -in the suggestive heads and subhead, in "She told us to be careful and not give so mighty that he is called the prince of the sparkle that is visible, in the sense of of the sunbeams through the leaves and our stomachs too much food to grind. If the power of the air.' And as misery loves gratification which the reader derives. No we do, she says, it will make bad blood, that company he tempted other angels, and now paper can be exclusively original; it would will run into our brains and make them dull tempts men to share in his sin and sorrow. die of ponderosity. Life is too short, and and stupid, so that we can't get our lessons That is the way it came to pass that there is hence an embargo must be laid upon the did sche last Tuesday. The very thought a horrid doctrine which you ministers preach | well, and perhaps give us headaches too. If a devil in the universe, and that he is the genius of its rivals. A bright clipped article of food was disagreeable. You thought you that the love of God is revealed and maniwe give our stomachs just enough work to tempter of the human race."

would stay in your own room and read the fested in the awful story of the crucifixion of do, they will give us pure, lively blood, that "But couldn't God have made men and article. The most successful paper is the mew magazine. You were not fit for work Jesus Christ. I cannot believe in such a will make us feel bright and cheerful in angels so that they would not have been able paper that is intelligently and consistently edited in all its departments, whether by pen fixed face a new determination came, never have allowed his Son to be murdered when she eats too much of something that Of course he could. He made the stars or soissors.—Philadelphia Call.

Hoyular Ş

ARTIFICIAL RUBIES are 1 correspond with the natura ical composition, density, f line form and refractive pov del, of the French Institu found a means of detectin minute air bubbles which oc the natural gem these are a with flat sides parallel to th age, while those in the arti pear-like form, with curved

MIXTURE FOR CLEANING -Equal parts of strong ether and alcohol form a v compound. Pass a piece o under the grease spot, n first with water to render it with the mixture, and rub In a moment it is dissolved absorbed by the sponge and

ALLOY OF ALUMINUM AN alloy of aluminum and tin h by M. Bourbouze, by melt parts of the former metal the latter. This alloy is w inum, and has a density greater than that of the pu it is not too heavy to repla instruments requiring great parts. It is less affected than is aluminum, and al worked. Another of its m be soldered as easily as be special preparation.

An intelligent physician good rule always to ride n and when coming down to Like going up hill, walking work, and sometimes risk people with weak lungs, tory organs, or heart dise down stairs hurts nobody, eise; going down on a brid good thing—it shakes up without incurring the da over-exertion. This shaki one's internal mechanism, ates, especially the liver, the blood circulation."

THE DISCOVERY that hear

of nerve points in the skin. cold are received by anoth followed by an interesting two Italian physiologists, v seem to indicate that th result from the exciting nerve-fibers in the tongue. application of ice removed all tastes—sweet, sour, Cocaine destroyed—tempor sensibility for bitter only. ces, such as caffeine and r the power of discriminat different degrees of bitter. ic acid had a peculiar effe tilled water and even quini at the tip of the tongue, a of the quinine was elsewhe

PROGRESS OF LOCOMOT

The Baldwin Locomotive

completed and shipped eng

000. The first locomoti works was turned out in and it took 20 years—until —to build 500 engines. T gines were built in eight ye being finished in February 6 years saw the third 500 500 leaving the shop in fourth 500 were built in tober 30, 1869; the fifth, 5 the sixth and seventh 500. engine number 3,500 leav 1873. Business then slack ing required to build the years the following 500, 300 leaving December 17, 1 improved, 500 engines months, and 1,000 more in 500 more engines were fini number 6,500 leaving Dec marking a half century fo next 8 months saw 500 mo the close of 1884, number out. Work again slacken were required for the f tives, number 8,000 havi tablishment. It is notew the whole number, and th iest and most elaborate been built, were turned 10 years, the first 4,000 r build.—Philadelphia Led

FIREPROOFING WOOD. dering wood incombust known, is described as parts, by weight, of sul potach, 22 of alum, and ide in lukewarm water i gradually add 11 parts, cont sulphuric acid. pared is placed upon a spparatus of suitable size being placed at least an Liquid is then poured and the wood allowed t covered for three hours, The mode of application a minima obstacle to the

They are kept by attraction is and cannot wander. But what lience worth? It is like that of you wind up, and it has to run he time for you. It is a machine o what it was made to. God had

nough, he wanted free agents; and ade free agents, they chose evil good; they could disobey instead However innocent and upright ation, it was possible for them to possibility was inseparable from om. Do you wonder that God n and angels as well as stars? child; when Kitty comes to you sa and says, 'Papa, I love you.' py. But why? It is because of the words. Suppose a machine to look just like your child; that wind it up so that it would kim f I love you, would that satis-in some respects the machine etter than the child. It would you when you wanted it to, while sometimes willful and perverse. ould rather have the child with ties of disobedience than the magh it is sure to obey. You want free and not compulsory; and t God wants. He made Satan Gabriel, but Satan used his freel against his Maker. For this only is responsible, as the enginthe locomotive-builder was rethe wreck last week. So the your question is, God made an holy, happy, and he made him-"-Obadiah Oldschool, in Inte-

TOUCHING INCIDENT.

touching incident occurred at Hospital, New York city, last le Annie Ashpurvis was sent by who live at No. 36 Hester street. for some firewood. The child. it six years old, took a lighted hand, and while descending the oot slipped and she fell, breaking and the flames of the burning enveloped her entire body. As surgeon was called, the little wrapped in what is known as a repared sheet," and driven in an to the hospital. The child was is cot, and the surgeon did all he eviate her suffering but it was o save her life. Under the influarcotic, she soon fell asleep. Thus wly breathing for some hours. so swollen she could not open About half past two in the mornwed signs of returning consciouswatchiui nurse asked her would irink. She distinctly answered.

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A COOD EDITOR.

closely, culls carefully, omits and scards and digests, never ignoring nat variety is a great essential. ancies to prune, errors to correct. be made, credits to be given, seacondered, affinities to be pre-sistences to be respected. He other the matter is fresh or stale, is appropriate, and whether he before; he remembers that he is many tastes; he makes raids in tion; he lays the whole newspaper contribution; he persistently "," which with him, is not a pro-riting, but a happy faculty of ex-

is exhibited in the departments. which are similar and cohesive Executive heads and subhead, in that is visible, in the sense of which the reader derives. No be exclusively original, it would derosity. Life is too short, and deshargo must be laid upon the rivals. A bright clipped article better than a stupid contributed by most successful paper is the sincollinguity and consequently like departments, that he paper is the paper in the like by partments of t

thout destroying sense or contin-

Hoyular Science.

ARTIFICIAL RUBIES are now made which correspond with the natural ruby in chemical composition, density, fusibility, crystalline form and refractive power. Prof. Freidel, of the French Institute has, however, found a means of detecting them by the minute air bubbles which occur in both. In the natural gem these are almost invariably with flat sides parallel to the planes of cleavage, while those in the artificial ruby have a pear-like form, with curved surfaces. B.

MIXTURE FOR CLEANING GREASE SPOTS. -Equal parts of strong ammonia water, under the grease spot, moisten a sponge, first with water to render it "greedy," then with the mixture, and rub with it the spot. In a moment it is dissolved, saponified and absorbed by the sponge and blotter.

ALLOY OF ALUMINUM AND TIN. -A useful allov of aluminum and tin has been obtained instruments requiring great lightness of their parts. It is less affected by reagents, etc., than is aluminum, and also is more easily worked. Another of its merits is that it can be soldered as easily as brass without any special preparation.

good rule always to ride up in an elevator, tact, and the wee birds safely hatched; for, and when coming down to take the stairs. | though the cows had munched the grass close Like going up hill, walking up stairs is hard down to the ground all round the nest, not work, and sometimes risky, especially for a hoof had touched the little inmates. So, people with weak lungs, defective respira- there they were, three cunning mites, with tory organs, or heart disease. But going stubby bodies and big, downy heads, cowerdown stairs hurts nobody, but is good exer- ing close together in instinctive fear of the eise; going down on a brisk run is really a human presence which overshadowed them. good thing-it shakes up the anatomy, | The cows grazed quietly by, and overhead without incurring the danger of physical | the pretty mother trilled forth her delicious over-exertion. This shaking up is good for | carol in the morning sunshine, pouring out one's internal mechanism, which it acceler- her heart's gratitude and gladness in libaates, especially the liver, the kidneys, and there, till the little birds the blood circulation." the blood circulation."

THE DISCOVERY that heat influences one set of nerve points in the skin, while sensations of as she sat upon the eggs? Who guarded the cold are received by another set, has been nestlings in their hourly danger when the followed by an interesting investigation by slight protection of her tender body was retwo Italian physiologists, whose experiments seem to indicate that the various tastes result from the exciting of distinct sets of nerve-fibers in the tongue. The prolonged application of ice removed the sensibility for all tastes—sweet, sour, salt and bitter. Cocaine destroyed—temporarily, of course sensibility for bitter only. Other substances, such as caffeine and morphia, reduced the power of discriminating between the different degrees of bitter. Dilute sulphuric acid had a peculiar effect, causing distilled water and even quinine to taste sweet at the tip of the tongue, although the bitter of the quinine was elsewhere tasted as usual.

PROGRESS OF LOCOMOTIVE BUILDING.— The Baldwin Locomotive Works recently completed and shipped engine numbered 8,-The first locomotive built at these works was turned out in December, 1832, and it took 20 years—until November 1852 to build 500 engines. The second 500 engines were built in eight years, number 1,000 being finished in February, 1860. The next 6 years saw the third 500 built, number 1,-500 leaving the shop in July, 1866. The fourth 500 were built in 3 years, by October 30, 1869; the fifth, 500 in 2 years; and the sixth and seventh 500, each in one year, engine number 3,500 leaving November 20, 1873. Business then slackened, 3 years being required to build the next 500, and two years the following 500, engine number 4,-500 leaving December 17, 1878. Then trade improved, 500 engines being built in 15 months, and 1,000 more in 22 months, while 500 more engines were finished in 10 months, number 6,500 leaving December 6, 1882, and marking a half century for the works. The next 8 months saw 500 more built, and before the close of 1884, number 7,500 was turned out. Work again slackened, and 19 months were required for the final 500 locomotives, number 8,000 having just left the establishment. It is noteworthy that one-half the whole number, and these by far the heaviest and most elaborate engines that have been built, were turned out within the last 10 years, the first 4,000 requiring 44 years to build.—Philadelphia Ledger.

FIREPROOFING WOOD .- A mode of rendering wood incombustible, not generally known, is described as follows: Soak 27.5 parts, by weight, of sulphate of zinc, 11 of potash, 22 of alum, and 11 of manganic oxide in lukewarm water in an iron boiler, and gradually add 11 parts, by weight, of 60 per cent sulphuric acid. The wood to be prepared is placed upon an iron grating in an apparatus of suitable size, the separate pieces being placed at least an inch apart. The liquid is then poured into the apparatus and the wood allowed to remain completely covered for three hours, and is then air dried. The mode of application described is, we fear, a serious obstacle to the general use of this process for timber employed in building, especially as the rough timber, before being

beams, and all joinery exposed to fire, could

THE SKYLARK'S SONG.

We were making a tour of the garden and pastures, admiring the beauty of the young year's fresh life, marking the sweet, impatient growth of leaves, still rumpled and creased from their recent unfoldings, and rejoicing in the whispered promise of golden days to come, which trembled on every sented breath of the perfumed air. Down in the Dale field we came across a skylark's nest, built in the long grass—a lovely little êther and alcohol form a valuable cleaning soft lined cup of cosiness, with three pretty compound. Pass a piece of blotting paper brown eggs in it The sweet songstress had flown at the approach of human footsteps, and thus revealed the secret place of her wee home to inquisitive, but kindly eyes. We looked with profound admiration on her happy work, and then quietly retraced our steps, having loving sympathy for the poor little fluttering heart, which might, perchance, fear the despoiling of its treasures. by M. Bourbouze, by melting together 100 A day or two afterwards the visit was re- three volumes, as follows: parts of the former metal with 10 parts of peated, but imagine our consternation when, the latter. This alloy is whiter than alum- on opening the gate of the field, we saw the inum, and has a density of 2.85, a little cows had been let into that pasture! How greater than that of the pure metal, so that would the great, clumsy, sweet breathed it is not too heavy to replace aluminum in creatures treat the little home in the grass? Would it not be crushed and trampled by their unheeding feet? We had placed an upright stick near the nest to show its position, and very doubtfully we made our way across the field, fearing to find ruin and desolation where we had left peace and pros-

When we reached the spot, our surprise An intelligent physician says: "It is a | and delight were great to find the home inevery day pastured, yet never a hurt came to the wee nest in the grass!

Who watched over the mother in her peril moved? I cannot tell—the matter is too deep for me; but the lark knew all about it. and it may be that could our ears have been opened to understand the language of her hymn of praise, as she rose higher and higher in the calm, blue sky, we might have caught, here and there amid the joyous notes, some such words as these:

> Not oné, Not one of them. Is forgotten In the sight of God.

Not one Not one of them, Shall fall to the ground Without your Father.

Fear ye not therefore. Are not ye Of much more value Than they.

Did she not do well thus to sing and trust? Oh, sighing and doubting reader, cast away your fears and follow her fair example; you shall not only leave your earthly cares with your heavenly Father, but you shall get nearer to God's throne than you have ever been before!—Mrs. C. H. Spurgeon.

EXCAVATIONS IN PERSIA.

Attention has lately been paid to excavations in Persia that reveal the King's Palace at Susa, a complete account of which has recently been given in the London Times. Great interest attaches to the subject. Read. ers of the books of Nehemiah and Esther, and of Dan. 8: 2, have realized, in some degree, the vast splendor of the palace in Shushan, or Susa. The explorations were commenced by Mr. Kennett Loftus, but were

treated in this manner. If joists, ceiling interrupted by the fanaticism that guards what is held to be the tomb of the prophet be treated, after being fixed, with some Daniel. Recently they have been resumed chemical solution of proved resistance to the by M. Dieulafoy, and fully corroborate the action of flame, we believe many architects | Scripture account. Remarkable to say, there Esther 1: "The hangings of white, green, and blue, fastened with cords of fine linen and purple to silver rings and pillars of marble;" and the "pavement of red, white, yellow, and black marble." There are remains also of porticos, courts, palace of wives, and of all the Oriental grandeur which the history of the Old Testament describes. —Messiāh's Herald.

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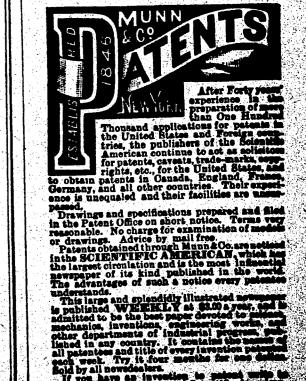
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FOURTH QUARTER.

Oct. 2. Jesus Betrayed. John 18: 1-14. Oct. 9. Jesus before Pilate. John 18: 28-40.

Oct. 16. Jesus Delivered to be Crucified. John 19: 1-16. Oct. 23. Jesus Cracified. John 19: 17-30.

Uet. 30. Jesus Risen. John 20: 1-18. Nov. 6. Thomas Convinced John 20: 19-31.

Nov. 13. Peter Restored. John 21: 4-19. Nov. 20. Walking in the Light. 1 John 1:5-10; 2: 1-6.

Nov. 27. John's Vision of Christ. Rev. 1: 4-18. Dec. 4. Worshiping God and the Lamb. Rev. 5

Dec. 11. The Saints in Heaven. Rev. 7: 9-17. Dec. 18. The Great Invitation. Rev. 22: 8-21. Dec. 25. Review.

LESSON X .- WORSHIPING GOD AND THE LAMB.

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

For Sabbath-day, Dec. 4th.

SCRIPTURE LESSON.—Rev. 5: 1-14.

1. And I saw in the right hand of him that sat on the with seven seals.

2. And I saw a strong angel proclaiming with a loud voice,
who is worthy to open the book, and to loose the seals

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. 5. And one of the elders saith unto me, Weep not: be-hold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals

thereof.

And I beheld, and, lo, in the m dst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as k had been slain, having seven thorns and seven eyes, which are the seven Spirits of God sent forth into all the

7. And he came and took the book out of the right hand of him that sat upon the throne.

8. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitte th upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth for ever and ever.

GOLDEN TEXT.—Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Rev. 5: 13.

TIME.—A. D. 95 or 96.

Sea. Author. St. John, the son of Zebedee.

OUTLINE.

I. Vision of the book with seven seals. v. 1-4. II. The one to be worshiped. v. 5-7. III. The worshipers. v. 8-14.

INTRODUCTION

The Revelator now having introduced the church | holiness and pcace among the children of men. to us and having her on the field of actual history gives a representation of the victorious progress that about the throne. He here describes the more remote awaits her in the conflict immediately to follow .-- | manifestations of loyalty to the Lamb of God. The Schoff. The scene in this chapter is the same as in influence of this divine revelation in the hands of chapter 4. It represents the door of heaven as open the Son of God does not stop with the church which and a voice calling the Revelator to come, and he in | immediately surrounds him, but pervades every the spirit goes and looks within. What is revealed to realm in the intelligent world in all human activities him there he sets forth in this and the following whether it be in human governments, social life, or chapters. He saw a throne surrounded by a rain any other sphere. And the numb r of them was ten tiow, the sign of promise, and upon the throne a thousand times ten thousand. This represents the Being of infinite glory. In the hand of him who number of worshipers as simply countless or unsat on this central throne, John saw a sealed roll numbered. lying, as if held out as a gift. But in all the universe there was not one mighty enough to take the power, and riches, and wisdom. These words are roll from that open hand nor even to gaze upon its used to ascribe the highest worthiness to the Son of blinding glory. The apoetle wept, for it seemed God. There is nothing of value physical or moral that the promised revelation was, after all, not to in the universe of which the Lamb of God is not be realized. But a voice from one of the elders supremely worthy. consoled him, and in a moment more John saw | V. 18-14. And every creature which is in heaven standing by the throne the form of one whom he and on the earth . . . heard I saying, Blessing knew as the Lamb of God. He took the sealed and honor. This is the third chorus, joining with book from the almighty Hand, and then burst forth | the redeemed and the angels and represents the unithe song of praise to Christ for his redeeming death. | versal triumph of the power and wisdom and re-This song was sounded by the cherubim, caught up | deeming love of the Lamb of God. by the elders, echoed by the angelic host, and re echoed by all the voices of creation, "Worthy is the Lamb that died."

EXPLANATORY NOTES.

V. 1. And I saw in the right hand of him that sat on the throne a book. "On the right hand" is the original expression. This book thus lying on the open right hand of God implies that on his part there was no withholding of his future purposes as contained in this book.—Alford. Written within and on the back side. The book as here represented was in the form of a roll, or parchment, written on both sides. Commonly, parchments were written only on one side, but this on both sides. This fact implies the fullness of the roll or the completeness of the contents, an idea which is implied also by the number seven of the seals. Sealed with seven seals. A perchaent roll containing a complete document was often furnished with seals, each one of which would determine the extent of a definite part of the document. When the first seal was broken the parchment could be unrolled sufficiently to unveil the first part, and when the second seal was broken it could be unrolled to unveil the second part, and so on until the entire parchment was unrolled. John saled with seven seals.

Y. 2. And I saw a strong angel proclaiming with a tous soice, Who is worthy to open the book, and to the seals thereof? This angel represents one of Vox Angelorum collection. This is an inspiring making an inquiry of vast importance; and he made the inquiry so as to be heard through or Sabbath services. These selections cannot but prove a most welcome help to the service of song in alum or phosphate powders. Sold only in cons.

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V. 8. And no man in heaven, nor in earth, neither under the earth, was able to open the book. This is an emphatic expression of the fact that no finite being was able to make this revelation, or to unfold the purpose and the mercies of the Infinite God. Neither to look thereon. That is, none could open, still less read, the roll. The revelation contained here was so transcendently above finite, sinful minds that it could not be understood or even looked upon until opened and explained by one higher and diviner than man.

V. 4. And I wept much because no man was found worthy. It seemed to the Revelator that the promise was about to be withheld because no one was found worthy to receive it.

V. 5. Weep not. This represents one of the elders who knew by experience the power and worth of the Saviour, seeking to assure John that there was One able to open the book and to loose the seven seals. His description of the One as the Lion of the tribe of Juda, the root of David, plainly refers to the Son of God, the world's Redeemer.

V. 6. And I beheld, and lo, in the midst of the throne . . . stood a lamb, as it had been slain. Occupying the most conspicuous position in the midst of those who surround the throne, stood this Mighty One who is able to take the book and to open the seals, in fact, this Lamb, slain, had already broken the seals. He is represented by this imagery as one of great power and majesty. Having seven horns and seven eyes, which are the seven Spirits of God. Horns are symbols of power. The number seven signifies that which is full, or perfect, hence 'seven horns" implies that he was endowed with in finite power. "Seven eyes" refers to his perfect in telligence and insight. These two symbols, horns and eyes, represent the Holy Spirit in his power and in his work, whom Jesus had promised to his disci-

V. 7. And he came and took the book. The book was represented as in the open hand of God, and here the Son of God is represented as taking the book from that open hand in order to break the seals and to unroll it before the gazing world.

V. 8. The four beasts and four and twenty elders fell down before the Lamb. The four beasts is a com prehensive figure probably used to represent all living beings in a general sense; the four and twenty elders is a figure more specific, representing those especially in fellowship with the Lamb of God, the highest intelligencies. All these are represented as having harps and golden vials full of odors, which are the prayers of saints. These figures represent these exalted beings and elders as eminently qualified to wershiplthe Lamb; and thus endowed, they fell down before him.

V. 9. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof. This song had never been sung before because no man had ever before conceived of the glory and power of the Son of God. For thou wast slain, and hast redeemed us to God by thy blood out of every kindred. This represents the worshipers of God as PLACE.—Patmos, a barren island of the Ægean | having distinct conceptions of the grounds of worship. They know Christ to be divine, invested with all the attributes of Deity, to be Deity himself.

V. 10. And hast made us unto our God kings and priests: and we shall reign on the earth. These worshipers are conscious of being elevated by virtue of their communion with Christ, into a kingship and even into a sovereignty on the earth and among men. The true worshipers of God are the dispen sers of righteous laws and hence the promoters of

V. 11. And I heard the voice of many angels round

V. 12. Worthy is the Lamb that was slain to receive

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WE have received from the publisher, Ign. Fischer, the Knights of Labor Grand March, for Piano or Organ. It is a pleasing little piece, not very diffiis this vision saw this book in the open hand of God | cult and may be recommended as a good selection for young musicans. Price 40 cents.

From the same publishers we have received the sacred solo, "I will praise my Creator," from the devotional selection suitable alike for thanksgiving

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Nov. 20, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week 31,333 packages; exports 850 packages. The general tone of the but ter market was weaker, and prices on everything except finest fresh make Western creamery was lower. There were sales of some fancy entire dairies, firkins and tubs, at 24@25c., and selections of fall make at 26@27c., and good sound useful Chenango and Cortland entire dairies were plentiful and freely offered at 21@22c., without finding buyers. Poor state butter, sour, cheesy or off flavored, is hardly salable at any price. We quote:

do co common to fair......16 @20 N. Y. state creamery firkins............21 @23 Western creamery, summer make.......15 @20 Butter, poor to common..... 10 @15

CHEESE.—Receipts for the week, 45,879 boxes; exports, 13.173 boxes. There has been but little done in finest cheese this week, receivers preferring to put their receipts in store rather than make any concession in prices. Sales of filest Septembers were at 12½c., and best Octobers sold at about ½c. less. There was good export inquiry, however, for all grades below fine. Good full creams sold at 101@12c., night skims at 10@11c., and more closely skimmed sold at 5@9c. We quote:

Factory, colored full-cream, finest. 121@121 white......121@121 good to fine......11 @12 night milk skims......10 @14

Eggs.—Receipts for the week were 28,302 bbls. There have been liberal receipts of fresh eggs from all quarters a large proportion long held stale goods. and our market is slow and prices easier Strictly fresh-laid eggs sell quick at 26@27c., while state stock goes slow at irregular and much lower prices. We quote:

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YOL. XLII.—NO. 48.

The Sabbath I

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

BY ANNIE L. HOLBET

Though clouds gather darkly

Yet why should we fear?
When night's somber shadow Still Jesus is near. The world may allure hearts

To walk 'mid its snares.

But God will not leave those We hold in our prayers. Work on with a trust that wi The heaviest load, Pray on with a faith that shall

The gloomiest road. With patience to follow our In his light to shine. Life's thorns may hear blosso For heaven to twine.

DO THE SCRIPTURES AUTHOR IN A PROBATION FOR SINA DBATH!

BY JOS. W. MOR!

Beay read at Utica, Wis., before Meeting of the churches of Sou and requested for publication by That moral condition of

which is appropriately calle sin and misery," is a fixed fa by experience and observe seriously questions this fact may be, and are, various way for it. The opposite of which every sane person rec desirable, may be called a or innocence, and perfect h last-mentioned condition ex human being admires, and, desires; yet it is felt to be a our reach. Moral purity partially within the range prehension; but its attainm vine aid is confessedly impos

The question-How car become pure and holy? be the prime question of t would be impossible to pro difficult to answer. We promother Nature, and her aus of no restoration of any thir been destroyed. If a rock in pieces, it remains in frag never seen those fragment sense reunited. If a tree never becomes solid wood a of man or beast dies and tu never reorganized, so far as If a sinner desires to be reste of God, I can give him no! for I find nothing analogou kingdom. On the contrary

We next turn with our qu and Philosophy; and the promptly given, is in perfec the Bible declaration: "The death." "God." says Reaso to redeem the lost sinner; b derstand why he should do had full power and opportu the favor of God. He has tion freely, and I see no reas not abide by his own decision is not obliged to lift him up rible pit into which he plunged himself, and from to have no real desire to esc

thing tends to decay."

We obtain another decisi phy that we must not o that man, having already bation in a state of innoce in a state of sin and mis righteous claim to a furthe ing his stay in the Garden full opportunity to become holiness: and this confirm fixed him and his poster favor of God. He failed now God has given him recover the lost ground: reason decides that he had another probation. Thus estety effirm, on the an Anther than this Philosof The only satisfactory si

How comps from Bavelati The sound to us file