

The Sabbath Recorder.

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

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IN WHOM WE TRUST.

BY ANNIE L. HOLBERTON.

Though clouds gather darkly around us,
Yet why should we fear?
When night's somber shadows surround us,
Still Jesus is near.

The world may allure hearts we cherish
To walk 'mid its snares,
But God will not leave those to perish
We hold in our prayers.

Work on with a trust that will lighten
The heaviest load,
Pray on with a faith that shall brighten
The gloomiest road.

With patience to follow our duty,
In his light to shine,
Life's thorns may bear blossoms of beauty
For heaven to twine.

DO THE SCRIPTURES AUTHORIZE A BELIEF IN A PROBATION FOR SINNERS AFTER DEATH?

BY JOS. W. MORTON.

Read at Utica, Wis., before the Quarterly Meeting of the churches of Southern Wisconsin, and requested for publication by said meeting.

That moral condition of human beings, which is appropriately called "a state of sin and misery," is a fixed fact, well attested by experience and observation. No seriously questions this fact, though there may be, and are, various ways of accounting for it. The opposite of this condition, which every sane person recognizes as most desirable, may be called a state of purity, or innocence, and perfect happiness. This last-mentioned condition every thoughtful human being admires, and, in some sense, desires; yet it is felt to be naturally beyond our reach. Moral purity does indeed lie partially within the range of human comprehension; but its attainment without divine aid is confessedly impossible.

The question—How can a sinful man become pure and holy? may be said to be the prime question of the ages; and it would be impossible to propound one more difficult to answer. We present it to our mother Nature, and her answer is: "I know of no restoration of anything that has once been destroyed. If a rock has been broken in pieces, it remains in fragments. I have never seen those fragments in any proper sense reunited. If a tree falls and rots, it never becomes solid wood again. If a body of man or beast dies and turns to dust, it is never reorganized, so far as I have noticed. If a sinner desires to be restored to the favor of God, I can give him no ground of hope; for I find nothing analogous to that in my kingdom. On the contrary, with me every thing tends to decay."

We next turn with our question to Reason and Philosophy; and their first answer, promptly given, is in perfect harmony with the Bible declaration: "The wages of sin is death." "God," says Reason, "may be able to redeem the lost sinner; but I do not understand why he should do so. The sinner had full power and opportunity to stand in the favor of God. He has chosen his position freely, and I see no reason why he should not abide by his own decision. God certainly is not obliged to lift him up out of the horrible pit into which he has voluntarily plunged himself, and from which he seems to have no real desire to escape."

We obtain another decision from Philosophy that we must not overlook; namely, that man, having already enjoyed one probation in a state of innocence, and another in a state of sin and misery, can have no righteous claim to a further probation. During his stay in the Garden of Eden, he had full opportunity to become confirmed in his holiness; and this confirmation would have fixed him and his posterity forever in the favor of God. He failed in that ordeal, and now God has given him an opportunity to recover the lost ground. If he fails again, reason decides that he has no right to expect another probation. Thus much we can with safety affirm, on the authority of reason; further than this Philosophy does not go.

The only satisfactory answer to our question comes from Revelation. God has been pleased to reveal to us his mind and will in reference to man's salvation; and even reason decides that we are bound to take this revela-

tion just as it is. And we shall find, as we study it, that, though it goes much further than reason can go, yet its statements are in all respects most reasonable.

Before entering upon the question, whether the Scriptures authorize the hope of a second probation, or not, it may be well to state just what they do assert in reference to man's salvation:

1. God loves all men, and desires their salvation. John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Ezekiel 33:11, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live, turn ye from your evil ways; for why will ye die, O house of Israel?"

2. Jesus loves all men and has died for their salvation. John 13:34, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another." Rom. 5:6, "For while we were yet weak, in due season Christ died for the ungodly." 1 Tim. 1:15, "Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

3. A sinner may, even in this life, sin away his day of grace, and pass beyond the reach of hope. 1 John 5:16, "There is a sin unto death; not concerning this do I say that he should make request." Mark 3:29, "But whosoever shall blaspheme against the Holy Spirit, hath never forgiveness; but is guilty of an eternal sin." Matt. 12:31, 32, "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come."

4. The heathen have a probation, as truly as those who hear the gospel. Rom. 2:14, 15, "For when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them." Compare the context.

Where much is given much is required, and where little is given little is required. The law by which heathen sinners shall be judged is less extensive than that under which we are placed; yet it is sufficient to make sin known and to hold them without excuse.

I propose, in this discussion, first, to examine a few passages that disprove the doctrine of a probation after death. Secondly, to explain certain passages that are sometimes quoted to prove this doctrine. Thirdly, to answer some objections.

I. I shall try to prove from the Scriptures that there will be no probation for sinners after death.

1. I first cite our Saviour's description of the last judgment, recorded in Matthew 25, verses 31-33, "But when the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left." All human beings, without exception, are to be gathered there. There will be but two classes—the righteous and the wicked, the saved and the unsaved. Verse 46, "And these (the wicked, represented by the goats,) shall go away into eternal punishment; but the righteous into eternal life." The wicked shall go into "the eternal fire, prepared for the devil and his angels." Verse 41, Surely, this is no probation; for, whether we take the view, that eternal here means without end, or the milder view, that it means all-consuming, or producing eternal and unchangeable results, it is utterly inconsistent with the idea of a further probation. If it be alleged that those wicked persons here described had already had their second probation, I reply, that the Scriptures represent that there will be, at the second coming of Christ, a generation of wicked men living on the earth. Certainly these will not have had their second proba-

tion at his appearance in the clouds of heaven.

2. I next cite the story of the rich man and Lazarus, recorded in Luke 16:19-31. We have here the rich man, or Dives, as he is commonly called, a representative of the wicked dead, and Lazarus, a representative of the righteous dead, who "sleep in Jesus." Not a hint is given that Dives was then growing better, or expected even to grow better. He does not even express a wish to be reformed, or to be released from his place of torment. And, when he requests that Lazarus may be sent to him, to cool his tongue with a drop of water, he is informed by Abraham, that "between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us." This teaches that there is no possibility of the recovery of sinners dying in impenitence; and therefore no probation after death could benefit them.

3. Daniel 12:2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Here only two classes are spoken of; and the wicked are consigned to shame and everlasting abhorrence. No probation is allowed them after their resurrection.

4. Matt. 18:8, "And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee; it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire." Mark 9:43-46, "And if thy hand cause thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out; it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell, where their worm dieth not, and the fire is not quenched." These passages are parallel and complementary of each other. The least we can understand from them is, that the destruction of the wicked shall continue as long as there shall be anything of them to consume. No probation is contemplated, or would be possible under the circumstances.

II. We now proceed to consider the passages most relied on to prove the alleged fact of a probation after death.

(To be concluded.)

DEBT, DIRT AND THE DEVIL.

"To keep debt, dirt, and the devil out of my cottage," says Spurgeon, "had been my greatest wish ever since I set up housekeeping." Surely these form a trinity of evils that should be carefully guarded against. A man who is in debt is a slave, toiling to meet the demands of another. He cannot call what he possesses his own. He had better a great deal have less, and "owe no man anything," according to the apostolic injunction, than to have large possessions for which he is responsible, but which in whole or in part belong to another. A man in debt is like a person overboard with a great rock, with which, by great exertions, he may reach the shore, but which, nevertheless, may sink him at any moment.

But whatever excuse may be made for men's going in debt, surely none can be offered for their living in dirt. Soap and water are cheap, and brushes and brooms are not very expensive. The late Rev. Dr. George Crown used to say: "There can be no religion without soap." Dirt and piety, like oil and water, will not mix. "Know ye not," says the apostle, "that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." Hence we are exhorted to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." True religion will make a man clean inside and out, in soul and in body. The "religion of dirt," both in its practical and philosophical forms, should be rejected. Cleanliness and piety go together. But it is easier to keep out of debt and dirt than it is to keep out of the clutches of the devil. He is a wily foe and assaulter by force and fraud, as a roaring lion, and as an angel of light, and we should beware of his devices. But, after all, he is a cowardly foe, and if we do not give place to him, but resist him, steadfast in faith, he will turn his tail and flee from us. Never reason with him, for he will deceive you. Never believe anything he says, for he is a liar from the beginning. Remember, then, that you cannot be too careful to guard against debt, dirt and the devil.—Methodist Recorder.

SURNAMES.

A surname, as its etymology indicates, is a name added to baptismal or given names. The names of the Israelites were beautiful and expressive; those of the Greeks displayed the national longing for fame; proaic Romans chose names which were indicative of their daily employment. The latter people were the first to adopt a settled system of surnames, but it entirely disappeared during the period of destruction which succeeded the fall of the empire. There was no need for surnames during the first centuries of the Middle Ages. Noblemen were known by their titles, and serfs had, at best, a nickname which was changed at the pleasure of their masters. The development of an intelligent middle class rendered family names a necessity. Men desired to be remembered after death in the persons of their descendents. At first they tried to preserve the root syllable of their names. A man named Osaf called his sons Osalc, Oswald, Oswin, Oscar, and Osbeorth.

Family names were first introduced into Italy in the ninth century. They began to be employed in England about the time of the Norman conquest, in A. D. 1066. Most of the British nobles brought their names from Normandy, but their retainers adopted them as their own; and the man who now bears a distinguished name is more likely to be descended from a menial to whom it was a badge of servitude than from the nobleman who made it famous.

An edict of Henry II. required the use of surnames in official documents, and more of the English names now in existence were probably invented or suggested by scribes. Many were originally Christian names, others are derived from trades or places; still others were once the rude nicknames of the people.

In Scotland and Ireland there are fewer family names than in other countries. The surnames of continental nations are especially interesting on account of the linguistic elements concerned in their production. The most ancient are those of the nobility. Some of these seem to have been adopted in a spirit of bravado, to drive terror into the hearts of the enemies.

The organization of the Hanseatic League, in 1241, is generally regarded as the epoch when surnames were extensively introduced into Germany. The great burgher class had now become strong enough to insist upon its rights. Commerce became general, and correspondence was frequent. In Cologne there were twelve eminent merchants whose only name was Herman, and it became necessary to give surnames. One of them was called Grus—which in Latin means a crane—because he was tall and thin. In those days the houses in cities were not numbered, but were distinguished by various emblems—like modern tavern signs—and from these many surnames were derived.

The Hanseatic League was a great commercial organization which included eighty-five cities. It sent agents to all parts of Germany to purchase crops and home-made merchandise. It became necessary to keep accounts with many thousands of individuals, and in order to distinguish them surnames were introduced into the country villages, though they had already become common in the cities. When a name had once been given it became important to preserve it, in order to secure what might be due to the individual or his descendants on the books of the league. Officials naturally sought to preserve their titles, and thus in almost every village there came to be a man whose name was Schulz, or magistrate, and another who was called Meyer, the steward of a nobleman's estate. Mechanics were generally surnamed from their trade, and strangers from their birthplace. No doubt many persons regarded the whole affair as excellent fun, and cheerfully accepted surnames which their descendants do not regard with favor. In most instances, however, the surname was simply formed by adding the name of the father to that of the son. At that time there were far more Christian names than are in use at present, and appeared in innumerable abbreviations and diminutives, so that we can account for the vast number of German surnames which are derived from them. The Israelites were the last to adopt hereditary surnames, many of those in Prussia having declined to do so until compelled by the government in 1812. They were naturally well satisfied with their Biblical system, but when it became necessary to accommodate themselves to modern usages they chose the beautiful names for which the Israelites are now celebrated. Every name has a meaning, and to change it is to spoil it. Foreign names are especially liable to alterations which destroy their identity. In America, German and French names have been horribly mutilated. In 1727 the proprietors of Pennsylvania requested the Germans in the province to adopt the English surnames. Many of them adopted the suggestion, but their children in many instances went back to the original orthography. All such changes are at present a sign of weakness. They seem to indicate a lack of home affection and a longing for what is strange and foreign.—J. H. Dubs, D. D.

THE IRREPRESSIBLE CONFLICT.

BY PROF. E. BENNER, SALT LAKE.

To those who live any length of time in Utah, the endless iteration and reiteration of fact and argument, statement and counter-statement, on the great question, makes life a burden.

But it will not be let alone. It will not down. It cannot be disposed of except by settlement. And it cannot be settled till one generation, at least, has passed away. Time alone cannot cure evils. But time and hard work can cure them. For one quarter of a generation I have observed at close range the movement of things among the Saints. During that time the people have increased, perhaps 25,000, and have established flourishing colonies in Colorado, New Mexico, Arizona, Nevada, Idaho and Wyoming. We are told, as a definite proposition, that it is the purpose of the Saints to make use of this population for political ends. They always vote with one ticket. No scratching and no pasting have ever been known at a Mormon election. The solid vote of the Mormons drove them out of Illinois. The people would not tolerate, in Illinois, the servitude of a part, which had already begun to be employed to make slaves of the rest. And so the Mormons were driven out, and Joseph Smith, their prophet, was killed. The murder was wicked; but it was, if possible, more stupid than wicked. It was a blunder worse than a crime; for by it the Mormon Church has been vastly increased, and thousands through their sympathy for "the persecuted," have been led into a step which now they regret with the bitterness of despair.

Up to the recent vigorous action of the Government under the Edmunds law, the polygamists of Utah, who are the ablest men of the Mormon Church, went on in their practices, snapped their fingers at the judges, and said, "What are you going to do about it?" This was their uniformly bold and defiant attitude. Brigham Young declared he would cram polygamy down the throats of the American people. He did for a time, but Governor Murray checked the process when he refused to endorse Cannon's claim to a seat in the lower House. Judge Twiss, of the Territorial Supreme Bench sustained Murray's action, and thus delivered the most powerful blow the institution has yet received, and from which it cannot recover. From that time the prosecutions have gone on, and the friends of law and order have been hopeful—hopeful that the mild insistence of law would bring the people to reflection and obedience. But so far, it is fair to say, their hopes have not been realized. The leaders of the church are in hiding, and the rank and file, on being convicted, plead guilty, refuse to obey the law in the future, receive sentence, enter the Black Maria, and are driven to their brief martyrdom.

Resistance, at the present, is not attempted nor even advocated, except by some unusually violent fanatics. On the other hand, the brethren flee to the mountains whenever a stranger appears. The most innocent drummer, by alighting from a casual train, has often thus set a whole township in motion. All Utah, therefore, instead of being on the aggressive, as formerly, is on the defensive. As long as this continues, there is essential gain.

The course of church control has had a tendency to alienate some thoughtful minds among them. No man, perhaps, has done more to build up the temporal interests of the Mormon Church than John Sharp, formerly bishop of the 20th Ward, Salt Lake. On being convicted of the current offense, he promised obedience to the law, like an upright man and good citizen. For this he was rudely thrust from his bishopric, abused by the meanest of the Mormons, and ostracized in all ways. The iron rule of the church is further seen in this: that a wealthy man recently, on being convicted, said he did not dare to promise obedience to the law, because it would ruin him. He could afford to give a hundred thousand dollars, but he dared not give that promise.

The relentless cruelty of the church towards its own people is seen especially in the fact that, while the Premier Canon breaks his bonds, runs away from the officers, and retires to some luxurious hiding-place, the common people are expected both to pay his bonds (\$45,000), and, for their own offenses, go to prison. These hard features of a discriminating cruelty on the face of the Mormon Church have a tendency to alienate some thoughtful minds.

The schools of our own denomination all through the territory, and especially in Salt Lake City, are active, and conversions among students are numerous and constant. These schools need enlargement. Salt Lake Academy needs endowment. Scholarships need to be founded for worthy students who are fitting themselves in the higher departments to be Christian teachers. Let our Christian men and women take a personal thought and plan in this enlargement, and a wide fringe will be stripped from the Mormon robe to make a better garment of.—Congregationalist.

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

LITTLE ROCK, Ark.

My Dear Brother,—The last copy of the Outlook was forwarded from Anniston, Ala., to this place, where my charge now is. Whilst writing to mention my change of address, I must speak a word of praise for your zeal on behalf of the keeping holy the Sabbath-day. I differ from you as to the day of the week that we should observe. I deeply regret that your manifest sincerity and earnestness should be half wasted on that dead issue; but I honor you for your hoisting of the "storm signal," in view of the shameful desecration of the Lord's-day, which threatens the very foundations of social order, and the welfare of the church of God. Faithfully yours.

We are thankful for all honest expressions like the foregoing. If our work be the pressing of the "dead issue," as the correspondent implies, we are quite satisfied to continue it, since we are attaining some very "live" results. Our work is at once praised and condemned, loved and feared. It is by no means simply ours. The theme is a living one. All God's people are involved in the settling of it. Truth does not die. It may be discarded until men think it dead, but it has an unpleasant way of awakening to bear testimony against those who seek to slay it. If our correspondent, in his Christian earnestness, can find a better basis for resting hope and faith on, than God's Law and Christ's examples, we wait for it.

The readers of the RECORDER will be interested in the following, which touches a phase of the Sunday question, that has been lately treated in its columns.—Ed. Outlook.

CALIFORNIA, Oct. 18, 1886.

Dear Editor Outlook:—I have frequently received a copy of your very valuable paper, the Outlook, and always read it with an unusual interest, and as often intended to become a subscriber, and I shall now do so at once. Please find inclosed 25 cents in stamps, for which send me the little jewel—the Outlook.

I am the pastor of the Baptist Church at this place, and shall hope to send you other subscribers soon.

Now, would it be asking too much of you to request you to give me, by private letter, information as to where I can find a full account of the object, organization, officers and platform of principles, etc., of the organization known as the National Reform Party in America? Or will you give it in the next Outlook, together with any other information which may throw light on that subject? My reason mainly for asking for the above information is, that it is claimed here, by some, that the Prohibition movement is only an auxiliary or primary movement in the interest of the National Reform Party, and I begin to fear that if it was not so intended the Prohibitionists will soon run into that channel. If so, we may expect soon to see the general legal enforcement of Sunday. I have just read in the Weekly Census, of Los Angeles, Cal., the statement that intemperance has stolen, or robbed us of our Sabbath, or weekly rest-day. Now, it occurs to me that these very complainers have turned their backs on God's Sabbath and rest-day and made one of their own; and having denounced God's Sabbath, and failing to show any divine sanction for their Sunday, the people refuse to accept it as a divine institution; have turned Sunday into a general holiday, thus having by their special pleading as against God's holy Sabbath, and failing to establish Sunday as of divine appointment. They now sit down and weep over their lost rest day, and charge that loss to whisky. Do they now mean to destroy this robber whisky, and establish Sunday by law at the one single stroke?

Pardon my trespassing on your very valuable time. Hoping to hear from you soon and receive much light, I am your brother for Bible truth.

A MEMORIAL TO THE BAPTISTS OF ARKANSAS.

Assembled in State Convention at Forest City, Ark., on the 5th Day of November, 1886, and Days Following.

The Seventh-day Baptists of the state of Arkansas desire to make the following communication and request:

Dear Brethren,—Recognizing the fact that the great brotherhood of Baptists throughout the world, in every age since the founding of the Nazarene Church, at Jerusalem, which was fed and trained by our Lord Jesus and his apostles in person, have been the unvarying friends and advocates of religious or soul liberty—that to them this great American nation owes its glory in this respect, and has become the asylum of the persecuted of all religious sects, and knowing that it is a great source of joy to all Baptists that they have never persecuted, as a denomination, any individual for differing in religious sentiments, but have always stood ready to aid the oppressed in this respect and, whereas under the mercies of God, you as a body of Baptists, known by the name of

Missionary Baptists, have been blessed, and greatly increased in numbers and influence in this state, and wield an influence over general society and over legislation second to no denomination of Christians in the state; and as such are particularly responsible as guardians of those liberties, civil and religious, for which our ancestors fought and bled in the founding of this great nation, and which they were so largely instrumental in securing in the Constitution of the United States, and which paved the way for the spread of the gospel truth and secured to Baptists such unprecedented prosperity, we do make this most solemn appeal.

We, the Seventh-day Baptists of the state of Arkansas, since the sitting of the last Legislature, have become, by its action, proscribed in our liberties, and are denied the right to worship God according to the dictates of our consciences.

While we differ from you in our views of the Sabbath of the Bible, save this subject we are of the same belief with yourselves, and have no reason, except for the Sabbath, to exist as a denomination separate from the great body of Missionary Baptists. Upon the baptismal subject you have had the benefit of the labors of our brethren, Francis Bampfield and the four Stenets of England in the 17th century. In planting the Baptist cause in America, you were joined by our Seventh-day Baptists ancestors in the formation of the first Seventh-day Baptist Church, at Newport, R. I., in the year 1671, and was the seventh Baptist Church ever planted upon American soil. While liberty in free America has opened to you a vast field of usefulness where you have been free—perfectly free—to prosecute your work of gospel, spreading, we have never existed, even in free America, but by legislative acts of tolerance, as is well shown on those statute books giving us a limited exemption from Sunday laws, and in many states denied even this limited exemption, as is now the case in our own state of Arkansas. Our views of the Bible compel us in conscience to observe the seventh day of the week as the Sabbath of the Lord God, and equally do our consciences forbid our observance of any other day of the week as a Sabbath-day, because in our view subversive of the authority of God. Yet the state, in direct violation of the Constitution of the state and of the Constitution of the United States, has assumed to define what day of the week is the Sabbath, and by peremptory laws compels every citizen to acknowledge the infallibility of its decisions; or differing from its decrees to be subject to prosecutions, fines and imprisonment. Such a union of church and state exists to-day, despite all your efforts and the efforts of our Baptist ancestry to forever divorce church from state.

While we are satisfied that the action of the last Legislature had no design to interfere with our liberty of conscience in the observance of the Seventh-day Sabbath, but was aimed to bridle the liquor traffic and save the state to some extent from the whisky curse, yet it has effected comparatively nothing in that direction, but has been used by the malevolent spirit of religious persecution to vex our people and punish conscientious men for a free exercise of their own religious opinions, and for doing what they esteem to be their duty to God.

We have no wish to disturb the peace of society, or wantonly overturn the existing order of things, but we are actuated solely by a sense of duty to maintain the integrity of God's law, and preserve unimpaired our religious privileges, and for this we appeal to you, brothers in Christ and friends of soul liberty, to assist us in the defense of the justice of our demands, by a fair representation of our heaven-born and Constitutional rights. We disclaim all right of human government to exercise over, or fetter in the least, the religious rights of any being. Might is not right, neither does the accident of being a majority give any claim to trample on the rights of the minority. It is a usurpation of authority to oppress the minority, or set at naught their indefeasible rights. In civil matters we respect the authorities that be, but in religious service, resist being forced to keep the commandments of men. We recognize the laws of the land in all secular matters, and the laws of God, and of God alone, in religious faith and practice.

We do most sincerely ask you, as representing and holding our most sacred and cherished doctrine of all Bible Baptists—soul liberty—to take such steps to aid us in a memorial to the next Legislature, for a redress of grievances, as may give us equal rights with all other citizens of the state. We ask this of you because we believe that as advocates and guardians of religious liberty, you will help to the possession and enjoyment of equal religious privileges, even those who differ in opinion from yourselves; and because, as a denomination, you will be honorably represented and honorably heard in our Legislature, and are honor bound to stand for the defense of our beloved principles—religious liberty.

And, dear brethren, if such encroachments upon the religious consciences of men are suffered to go on with respect to us, would it not be well to consider Mordecai's words to Esther: "Think not with thyself that thou shalt escape in the king's house (or legislatures of the land) more than all the Jews (or Seventh-day Baptists). For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise from another place. Who knoweth whether thou art come to the kingdom (or great influence in government) for such a time as this?" Esther 4:13, 14. In behalf of the Seventh-day Baptist churches

at Texarkana, Miller county, Ark., and DeWitt, Arkansas county, Ark. This November 3, 1886, and signed: J. F. Shaw, C. G. Beard, B. F. Granberry, E. F. Cummings, T. F. DeVore, J. N. Box, members of the Texarkana Seventh-day Baptist Church. A. S. Davis, J. L. Hull, S. H. Monroe, G. W. McCarty, members of the DeWitt Seventh-day Baptist Church.

THE SABBATH QUESTION.

The following article found its way into the Providence (R. I.) Evening Journal, of a recent date. We do not know who the author is, but its appearance in that paper placed it before a large number of readers, some of whom, it may be hoped, have received some new light on the subject by its perusal.

As inquiries have recently been made through your columns for information relative to Sabbath-observance, you may deem the following of sufficient interest to publish:

As to the Seventh-day Sabbath, there seems to be a very general agreement in both Protestant and Catholic Churches, as to the following propositions, viz.: That the first seventh-day was God's rest day, and by him sanctified, set apart for a holy use. Gen. 2: 1-3.

That this rest day was an existing institution requiring observance before the Sabbath commandment was spoken at Sinai. Ex. 16: 4, 27, 29.

That the Sabbath commandment was spoken by the mouth of God at Sinai, also written there on stone by the finger of God. Deut. 4: 12, 13 and 5: 22.

That the ceremonial or yearly Sabbaths were commanded through Moses and by him, with a book. Lev. 23: 28, 29; Deut. 31: 24; see Col. 2: 16.

That the frequent mention of the Sabbath-day in Scripture records, from Sinai to the crucifixion, prove that it was a prominent and sacred institution to that time, certainly. Neh. 13: 16, Isa. 58: 13, 14, Jer. 17: 27, Luke 23: 55-56.

At the present time, however, there are opposing theories as to which is sacred since the resurrection, the seventh or the first day of the week.

The view of the Catholic Church may be briefly presented in their own words.

In a Catholic work, "Abridgment of Christian Doctrine," is the following:

"Q.—How prove you that the church hath power to command feasts and holy days?"

"A.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church."

From the "Doctrinal Catechism:—"

"Q.—Have you any other way of proving that the church has power to institute festivals or precepts?"

"A.—Had she not such power she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, a change for which there is no Scriptural authority."

As to the proximate time of this change, the following quotations from Protestant Sunday-keepers give considerable light:

Christian at Work: "We must go to later than apostolic times for the establishment of Sunday-observance."

Chambers' Encyclopedia: "By none of the fathers before the fourth century is it (Sunday) identified with the Sabbath, nor is the duty of observing it grounded either on the fourth commandment or on the precepts of Jesus, or his apostles."

Lyman Abbott, editor Christian Union: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh is absolutely without any foundation in the New Testament."

The Watchman (Baptist): "The Scriptures nowhere call the first day of the week the Sabbath. There is no Scriptural obligation."

The P. E. Church, in Catechism, of the change, says: ". . . Done by authority of the church."

M. E. Theological Compendium: "No command . . . for keeping holy first day of the week."

Albert Barnes: "No precept for it (observance of Sunday) in New Testament."

Neander, church historian: "The festival of Sunday . . . was, always only a human ordinance."

Dr. Scott says: "The change . . . appears to have been gradually and silently introduced."

Chambers' Encyclopedia: "It was not till 538 that abstinence from agricultural labor on Sunday was recommended rather than enjoined."

Dr. Heylyn: "Take . . . the fathers and the moderns and we shall find no Lord's day instituted by any apostolic mandate. . . . No Sabbath set on foot by them on the first day of the week."

Christian at Work: "And on this basis (the gradual concurrence of the early Christian Church) and on no other does the Christian Sabbath rightly rest."

The matter of consistency relative to Sunday-observance, whether it lies with Catholics or Protestants, is thus commented upon in a work entitled "The Shortest Way to End Disputes Between Religion"—an approved work in the Baptist Church: "But Sunday is not the Sabbath-day.

Sunday is the first day of the week; the Sabbath-day was the seventh day of the week. Almighty God did not give a commandment that men should keep holy one day in seven; but he named his own day and said distinctly, 'Thou shalt keep holy the seventh day;' and he assigned a reason for choosing this day rather than any other—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest. He says: 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it.'

"You are a Protestant and you profess to go by the Bible, and the Bible only; and yet . . . you go against the plain letter of the Bible and put another day in the place of the day commanded. The command to keep holy the seventh day is one of the ten commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth command is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made. . . .

"The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on, backward, from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country, left this particular portion of Catholic faith and practice untouched.

"But, had it happened otherwise—had some one or other of the 'Reformers' taken it into his head to denounce the observance of Sunday as a popish corruption and superstition, and to insist upon it that Saturday was the day which God had appointed to be kept holy, and that he had never authorized the observance of any other—all Protestants would have been obliged, in obedience to their professed principle of following the Bible, and the Bible only, either to acknowledge this teaching as true, and to return to the observance of the ancient Sabbath, or else to deny that there is any Sabbath at all. In outward act we do the same as yourselves in this matter; we, too, no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend as you do to derive our authority for so doing from a book, but we derive it from a living teacher, and that teacher is the church."

And to sum up the situation and behold the clashing of sects, we are led to ask, "What is Truth?" If the Catholics are right in Sunday-observance, the Bible is obsolete as regards any day. If the Bible is right all who observe Sunday are wrong, for Sunday-keeping is prohibited. "Six days shalt thou labor, but the seventh day is the rest day of the Lord, thy God; in it thou shalt not do any work." Ex. 20: 8, 9, 10. It is safe to obey God.

THE SABBATH.

Having annulled the Sabbath as maintained by Luther, Germany may deplore the loss of Luther's faith and the spiritual fruits of the Reformation; but until it reinstates the Sabbath and observes it according to its sacred character and design, there can be no well grounded hope that either can be restored. And if America allows the Sabbath to be undermined, and the Continental holiday substituted for it, she will reap the same consequences. Piety will gradually die out in her churches, and the nation, devoted to the pleasures of sense, will be demoralized and ruined.—South-Western Presbyterian.

Education.

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

EDUCATION IN THE REPUBLIC.

There is much wholesome reading in Andrew Carnegie's "Triumphant Democracy," and many of the statistics which he has so carefully gathered will doubtless surprise that class of people who are in the habit of underrating whatever is American and giving excessive praise to everything foreign. We quote a telling paragraph on the expenditure for education here and abroad, contrasted with the expense of great standing armies:

Throughout the history of the republic great liberality has been displayed in the grants for educational purposes. The people who cannot be induced to make the salaries of officials half as large as those of the officials of the petty powers of Europe nevertheless urge their representatives to vote millions upon millions for educational purposes. The ratio of money spent on the army to that spent on education is in startling contrast to that of Europe. America is the only country which spends more upon education than on war or preparation for war. Great Britain does not spend one-fourth as much, France not one-eleventh, or Russia one thirty-third as much on education as on the army. Here are the figures, which the patient democracies of Europe will do well to ponder: How long yet will men, insti-

gated by royal and aristocratic jealousies, spend their wealth and best energies upon means for slaughtering each other!

ANNUAL EXPENDITURES ON

Table with columns for Country, Armaments, and Education. Includes data for United Kingdom, France, Germany, Russia, Austria, Italy, Spain, Other European States, and United States.

Thus for every pound spent by Great Britain for the education of her people, more than four pounds are squandered upon the army and navy. The republic reverses this practice and spends nearly two pounds upon education for every one spent for war. Truly has Longfellow written:

"Were half the power that fills the world with terror, Were half the wealth bestowed on camps and courts, Given to redeem the human mind from error, There were no need of arsenals nor forts.

The warrior's name would be a name abhorred! And every nation that should lift again Its hand against a brother, on its forehead, Would wear to fore-forever the curse of Cain."

CLIPPINGS.

Oxford University, England, is the largest educational institution in the world. It is composed of twenty-one colleges.

California is to publish her own school books. She thinks that those published by private enterprise are too expensive.

The Japanese government has ordered that English shall be taught in the public schools as fast as qualified teachers can be secured.

Dr. Haygood in the Independent, says there are 1,067,054 colored women in the South, twenty years of age and upward, unable to read.

The expenditure for common schools throughout the United States in 1884 was \$103,948,528, and the value of school property was \$240,634,416.

In the college proper, I repeat, for it is the birthday of the college that we are celebrating, it is the college that we love and of which we are proud, let it continue to give such a training as will fit the rich to be trusted with riches, and the poor to withstand the temptations of poverty. . . . Let it be our hope to make a gentleman of every youth who is put under our charge; not a conventional gentleman, but a man of culture, a man of intellectual resource, a man of public spirit, a man of refinement, with that good taste which is the conscience of the mind, and that conscience which is the good taste of the soul.

The University of Durham, England, has just introduced a new and promising scheme for extending its advantages to those who cannot go to Durham. The same lectures are to be given at other points as are delivered in the university. Students are required to pass a preliminary examination before being admitted to these courses of lectures, and after the final examination may obtain degrees in arts or theology by one year's residence at Durham. For the greater convenience of the class of students to be reached, the lectures are to be given in the evening, a course having already been started at Sunderland, on the North Sea.

There were opened in New York city on Monday evening, Oct. 4th, twenty-nine night schools. These are provided for children and young men and women who have to work in the daytime. They are conducted at public expense. These schools are exclusive of the schools at Cooper Union or those founded by charity or in the interests of religion. Similar advantages are afforded in Brooklyn by fourteen places of public instruction. It is gratifying to learn that these schools are well attended.

The Southern Presbyterians of Kentucky have raised \$100,000 to endow Central University. They have done the work in sixty days. Of this sum, Mr. W. H. M. Brayer gives \$39,000 to endow the chair of Christian Evidence; Mr. Orville Ford, of Eminence, Ky., gives \$20,000 towards the endowment of the chair of English Language and Literature; one lady, Mrs. Mary B. Kinoad, gives \$10,000; and two gentlemen, \$10,000 each. So the sum was made up.

The change at Harvard University, whereby attendance at morning prayers becomes voluntary instead of compulsory, has been watched with keen interest, not unmixed with grave doubt as to the wisdom of such an innovation. After more than a month's trial of the new plan, however, the diminution in the number of students attending seems less than was feared, and their presence has a certain new potency from being a free-will expression. Under the old plan, the average did not exceed 600, and there is a prospect now of its reaching not less than 400, which is beyond the hope of the most sanguine. An organ voluntary, the responsive reading of a psalm, a choir voluntary, a selection of Scripture and prayer by the minister (closing with a joint recital of the Lord's Prayer), the singing of a hymn, the benediction, and an Amen from the choir, make up the parts of a rarely impressive service. It lasts about fifteen minutes, beginning at a quarter of nine, and visitors are frequently present. The university receives \$10,000 from the estate of the late Samuel Johnson of Chicago, for a gate-way at the main entrance of the college yard.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 2, 1886.

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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"O favors every year made new!
O gifts of rain and sunshine sent,
The bounty overturns our due,
The fullness shames our discontent."

THE EXTENT of the Chautauqua Literary and Scientific Circle may be inferred from the fact that circles are now reported from Russia, Scotland, Australia, Japan and India, as well as in the United States—the home of the movement—in Canada and England. It is said that the class of 1890 already numbers over 4,000 members. It is impossible to estimate the blessing which this organization is to the multitudes who have not the time, means or opportunity to take a regular course of study in college.

AN EXCHANGE is responsible for the story that, in the city of London, twins were born, one of which died before the baptismal rites could be performed, and the other, just after those ceremonies were concluded. The parents wished to have the children buried in one coffin, but were told that it was not admissible. They were, consequently, buried separately, the one having received baptism with Christian ceremonies at the grave, and the other without such ceremonies. And yet Baptists are sometimes accused of making too much of baptism; and Seventh-day Baptists are sometimes accused of bigotry when they insist that in all matters of faith and practice it is better to obey God, than not to obey him.

A MEETING was recently held in New York to give some endorsement to the Henry George movement. When a resolution was introduced which had something to say about the "fatherhood of God," some of the German members objected on the ground that many of the German members were atheists and could not endorse any such sentiment. The Irishmen present immediately set up the cry, "If you do not believe in God you are no good." The controversy soon waxed warm, but the Germans succeeded in getting the measure laid on the table without bringing it to vote. Thus these incipient counsels of anarchy are shown to be in the hands of men who, on the one hand, are open atheists, and who, on the other hand, are religionists of such a bigoted and superstitious sort that it is difficult to choose between them. The remedy for the giant evil of anarchy is not in legislation upon religious topics, but in a vigorous preaching and faithful living of the gospel of Christ. Let us labor to prove that the gospel is the power of God unto salvation to every one that believeth, and then many more will believe. What our country to-day needs, more than anything else, is a pure, all-pervading Christian sentiment in the presence of which neither infidelity nor bigotry can live; and this must be had, if had at all, by the pure, true light of the church of God, and not by civil law.

SOME time ago, Bro. Oursler, of Oursler, Kan., wrote, in these columns, of the prospect of a thriving little railroad town springing up near him. A post-office has been established at that point, and other evidences of the fulfillment of Bro. Oursler's expectations have been given. He is quite anxious that our Sabbath-keeping brethren should continue to hold, what they now have, the controlling influence in the place, and so build up a strong Seventh-day Baptist community. There will be found in our advertising columns a notice of a valuable farm for sale in that community. This farm is owned, as we understand, by a First-day man, who, for business reasons, is anxious to sell it. He advertises it in the RECORDER for a limited time, promising not to advertise it elsewhere until he has given it a fair trial with us, thus affording our people the first opportunity to secure it. If any of our brethren are desirous of procuring a good home in Kansas, and in a community which now bids fair to become a good Sabbath-keeping community, they will,

we think, do well to write to Bro. Oursler, or to the advertiser for further particulars without delay. It may be that some good brother can thus find himself a good home, save himself and family from the temptations which they must encounter who go entirely away from Sabbath-keeping influences, and at the same time help in building up a good strong society. We do not always give that consideration to religious privileges and duties which their importance demands, when planning for the temporal comfort and welfare of ourselves and families. Who will answer this advertisement?

THE month of November has chronicled the death of three great Americans: Prof. A. A. Hodge, of Princeton, N. J., Ex-President Chester A. Arthur, of New York, and Charles Francis Adams, of Boston. Prof. Hodge was the son of Dr. Charles Hodge, of Princeton, whose name is inseparably connected with the history of the general and theological educational movements of that historic town and of the Presbyterian Church. The son gained some distinction as a student, later as a clergyman in Virginia and other of the border Southern states, and finally as the worthy successor of his father in the chair of systematic theology in the Princeton Theological Seminary. Ex-President Arthur's public career is too familiar to need rehearsing. He, too, was the son of a clergyman, and was prominent in the politics of New York state, before he came to national fame. Elected to the Vice Presidency on the Republican ticket, with the lamented Garfield, in 1880, he came to the Presidency on the death of his chief, in October, 1881, filling out the remainder of the term in an able and acceptable manner, and surrendering the reins of government to President Cleveland, March 4, 1885. Charles Francis Adams was the son of Ex-President John Quincy Adams, and the grandson of John Adams, the first President after Washington. He was born in 1807, and two years later his father was appointed Minister to Russia, and took his family with him. There, at a very tender age, he became familiar with the Russian, French, German and English languages. Returning to this country he entered Harvard College, from which he was graduated at eighteen years of age. At the age of twenty-three, he was elected to the Massachusetts Legislature, where he served a number of terms, first in the House of Representatives and then in the Senate. He was an ardent anti-slavery Whig, and was one of the leading actors in the organization of the Republican party. He was in the United States Senate at the election of President Lincoln, with whose administration he was in profound sympathy, and by whom he was appointed Minister to England. He was a worthy compeer of Sumner and Wilson, and ten of that school of statesmen and philanthropists. He gave much of the time of his maturer years to literary pursuits. His health had been failing for ten years, and he sank quietly to rest, November 21st. It is not often that death claims such an illustrious trio in a single month. Truly, death is no respecter of persons. The great and good answer to his summons no less than the untitled and the unsung. "Be ye also ready, for in such a time as ye think not the Son of man cometh."

Communications.

FROM CONFERENCE HOME.

On the 8th of November, after attending Conference, and visiting many relatives and friends in Wisconsin, we went to Chicago, where we called upon Bro. Bonayne, as previously arranged. He lives on the West Side, at 104 Milton avenue. He is now connected with Ivey's Shorthand College as one of its professors. We had a very pleasant visit with the Elder and his excellent wife, but unluckily for us it rained nearly all the while we were in Chicago. This prevented our getting around to see the sights; however we visited the panorama of the battle of Missionary Ridge, or Lookout Mountain. To us there was something very wonderful and mysterious about it. Everything looked natural as a great battle field. We could look off for miles, it appeared, and yet it was all inside of a small inclosure. We could see Lookout Mountain, where Hooker stood away up in the clouds. It looked a mile or two away, and there too we could see General Grant and three other Generals standing side by side, watching the conflict, and giving orders, while the two armies were so badly mixed that you could only tell one from the other by their dress and flags. Thousands of dead men were scattered in all

directions, and there, too, we could see the wounded and lying, and all seemed strangely real. Men and horses all appear full size. It was truly a wonderful work.

At evening we took the train for Alfred, where good ministers go (before they die). I do not blame them, but there is one thing to be said about the many ministers there, they are not idle as some seem to think, but, on the contrary, if we have any workers among our ministers, some of them can be found in Alfred Centre. We spent the Sabbath here. It was a stormy day, at least the snow was deep, so that only few, comparatively, were at church; nevertheless we listened to an excellent sermon from the pastor. It was communion season, and we enjoyed it very much. The services were conducted by Drs. Williams and Maxson, by request of the pastor.

We were shown through the new graded school building by Rev. L. E. Livermore, the Sun-maker of Alfred, and we found light and order in every department. We also visited the Stein Heim, or something else, in company with the author of its mysterious design. I doubt whether there is anything in heaven or on earth like it; and if it has any likeness it could be found only in some of the seventy-five departments of the Egyptian place of punishment. It was with great pleasure that we listened to the explanations given by our honored Professor, respecting the many curious and wonderful things to be found in this remarkable structure. We cannot speak of all the points of interest that one observes, though his visit be brief in Alfred; suffice it to say, it is a good place in which to be.

I left Alfred, Tuesday morning, for Thompson, and arrived safe and well at evening.

Sabbath day, Nov. 20th, after a long absence, it was my happy privilege to meet with the little band of Christians gathered in the little cozy church at Clifford. There were some twenty at meeting. This was a good turnout, as there are only twenty-eight members of the church, and some of them live many miles away. We had a good Sabbath-school, fourteen pupils in two classes. By request of the Superintendent, I conducted the services. I was much pleased with the ready answers to the questions. Surely, this church is not dead yet, though is not all that it might be. After sermon, based upon the 7th verse of the Sabbath-school lesson, we had a testimony meeting, in which a goodly number took part. It was a very precious season. I hope to be with our people here for a few Sabbaths, if Providence permits.

A. W. COON.

UNION DALE, Pa., Nov. 21, 1886.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Nov. 26, 1886.

Thanksgiving day in Washington was quiet, as it usually is. The only public demonstration contemplated was a parade by the Fire Department, but that was spoiled by the torrents of rain. There were family reunions and dinners that represented the highest culinary skill of each household; religious services at the churches; closed Government departments and liberated clerks, while at orphan asylums and public institutions the inmates enjoyed additions to their ordinary bill of fare, through the generosity of the charitable.

The city has a somber appearance now on account of the Arthur mourning. Flags fly at half-mast from hundreds of staffs, and public buildings are heavily draped in black. It is quite an item of expense to the Government to put up official mourning. It took twenty men three days to drape the Patent Office alone. Each of its big pillars—and there are forty-eight in all—required forty yards of bunting. All together about 6,000 yards were used for the Interior Department, at a cost not far from \$1,500. When this department was draped for Gen. Grant the cost was nearly \$1,700. But a great deal of new material was purchased at that time, some of which was utilized for Vice-President Hendricks, and some of which is now being used for the third time. Of course the expense of draping the Interior Department is greater than that of any other, because it includes the Patent Office, Indian Office, Pension Bureau, Bureau of Education, the Geological Survey, and others which are all separate buildings. The cost of draping other departments is about \$150 or \$175 each. The Superintendent of the Post Office Department, for instance, is disposed to economize. He buys the bunting and employs his own men and carpenters to do the work, looking after it himself. The bunting used costs thirty cents a yard. It remains up for thirty days

and then it is taken down and such of it as is not tattered and faded by the wind and rain is packed away for the next occasions of public sorrow.

The President has completed portions of his message to Congress, and has read them to the Cabinet. The message will be shorter this year than last, which is a kind of reform that will be approved by everybody. The President's friends as well as his alleged enemies are kept busy denying what the newspapers accuse them of saying and thinking and planning and attempting. His old law partner, Mr. Bissell, who has just been here, denies ever having sought to influence the President in making appointments. He says Mr. Cleveland, whom he knew as Sheriff, Mayor, and Governor, always discharged the duties of these offices without much advice or assistance, and he believes he will be equally successful in his present trust. He also denies having advised the President to sell his country place as quickly as possible because of the gossip about the syndicate formed over his property to advance real estate in that direction. And Senator Edmunds, the President's so-called bitter foe, denies some things. He denies that he is preparing an attack to be made this winter upon the President's Civil Service policy, and he says the attempt to criticize Mr. Cleveland in connection with the purchase of his country home is unfair. The extensive improvements contemplated in the direction of "Oak View," have become a public necessity and the subject came up in Congress long before the President had ever seen the place.

One of Senator Edmunds' constituents is indignant at the allegation that the Senator intends to become a candidate for the Presidency in 1888. He says Mr. Edmunds has a loftier ambition, namely: to represent Vermont in the United States Senate; and that the Green Mountain state will allow him that privilege as long as he lives. "Why," asked he, "should a great statesman want a small position, like that of dispensing petty offices, to which the Presidency has degenerated?" This reminds me of what Mr. Joseph Howard, Jr., says about journalism and politics. He thinks Mr. Cummings, the New York journalist recently elected to Congress, is taking a step in the wrong direction by forsaking an honorable position in that sphere in order to go to Congress. Mr. Cummings explains his reasons for coming to Congress by saying that he simply wants to get behind the scenes in politics in order to make himself more competent and useful in journalism. He has no intention of giving up his newspaper work. The experience will be of great advantage to Mr. Cummings, but it is not certain that his constituents will approve his motive.

Home News.

New York.

ALFRED.

Union Thanksgiving services were held in the First church. Muddy roads, and a driving snow storm prevented many of the Second church people from attending. However, the pastor, Eld. James Summerbell, and wife, and a few others, succeeded in overcoming the difficulties of the occasion, and joined in the service.

The church was lightly trimmed with evergreens, while the flower-stands were dressed with dishes of different kinds of fruits, which gave them a very pretty and suggestive appearance.

The praise service, which consisted of responsive Scripture readings and appropriate music by the choir and the congregation, was a very interesting one. Too much can hardly be said in commendation of the part performed by the choir under the leadership of Mr. O. E. Burdick, and Mrs. G. W. Rosebush, organist.

The sermon was preached by Rev. L. A. Platts, of the SABBATH RECORDER, from Psa. 92: 1, "It is a good thing to give thanks," etc. After some general remarks about the nature of thanksgiving and the place given it in the Scriptures, attention was called to various things in the life of the nation, the community, and of the individual for which it is good to give thanks; and all these were grouped under that greatest and best gift of God to man, his Son, and his blessed gospel.

At the close of the service, a thanksgiving offering was made in the shape of a collection, which, it was announced, would be applied to the reduction of the debt on *Our Sabbath Visitor*. These two societies have already given nearly one-quarter of the \$600 which was needed to redeem the pledge of the General Conference to this paper.

In the evening after Thanksgiving, the Ladies' Evangelical Society held their usual, annual, public session, which was an unusually good one.

After the devotional exercises, consisting of responsive Scripture readings, singing and prayer, some very interesting recitations, songs, etc., were presented by the little people, which they had prepared under the training of Mary L. Green, teacher in the graded school.

Following these exercises, an address was given by the Rev. Dr. Niles, pastor of the Presbyterian Church in Hornellsville, on the subject of "Foreign Missions." It was a very able address. It would be difficult to see how any one, having listened to it, could ever be indifferent to foreign missions. Objections were answered and facts were stated which showed that, for the amount of work actually done, and for the amount of money actually expended, there is no form of Christian work which brings larger or more satisfactory returns than foreign missions. In the course of the address, the Doctor stated that there are in all China only fourteen medical missionaries, and all of these are Americans save one, who is an English lady. One of the fourteen is a Seventh-day Baptist.

Our third snow fall came to us on Thanksgiving day and the day following, to the depth of from six to eight inches. This gives us at least two feet of snow in the month of November, and still not enough is now on the ground to make sleighing.

E. R.

HORNELLSVILLE.

On Sabbath, Nov. 27th, the Thanksgiving service, used at Alfred on Thanksgiving day, was repeated, including the sermon, but with some modifications in the musical part of the praise service. It was very much enjoyed by all, including a number of persons who do not usually meet with us.

The death of Mrs. Maxson, widow of Dr. Luke Maxson, will be deeply felt by many of this church, for, though not a member with us, she had some strong sympathies for our cause and work, and was much beloved by all.

Rev. E. E. Davidson, an evangelist, has been conducting a series of union revival services in the Methodist Church for the past six or eight weeks, closing his labors on Thanksgiving evening. Over one hundred hopeful conversions are reported as the fruit of these labors. Mr. Davidson presented the truth in a plain, simple manner, making his appeals to the reason of men, seeking to move their consciences rather than their feelings, on which account there is good reason to hope that the fruits will be lasting.

A.

INDEPENDENCE.

The friends of Devillo and Alice Livermore gave them a very happy surprise on the evening of November 24th, it being the fifth anniversary of their marriage. And it was a real surprise to them, too, for we found them in their every-day apparel, the bridegroom grooming his horses and the bride about her work. It was called a wooden wedding, and a very nice extension table was presented to them, for which their friends received their hearty thanks, not so much for the gift as for the love which prompted it. This is a very happy couple, because they "have made the Lord their God." The evening was very pleasantly enjoyed. May God bless them.

J. K.

LINCOLN.

It has been said that the small churches have to make the greatest sacrifices to maintain the preaching of the gospel and build up the interests of Zion. They may not pay as large a salary, nor contribute as much to the Missionary and Tract Societies, but in proportion to their numbers and means they have to do far more than the large churches in order to keep a pastor and sustain the church expenses. The very necessity that is upon them calls out their benevolence and develops their gifts and graces till it becomes both a joy and a blessing to give to the Lord. How true this has been in the Lincklaen Church during the pastorate of Miss Randolph. In less than a year they have done three things worthy of imitation in most of our smaller churches, and worthy, we think, of mention in the SABBATH RECORDER.

1. They have repaired their house of worship and made it both comfortable and beautiful. And this they have done with less than forty resident members, and many of them of limited means; but they gave and kept giving freely and joyfully, because they had a mind to the work.

2. Scarcely had they finished their church repairs when they decided to get an organ, and make the singing and music take a prominent place in the worship of God. And

they bought and paid for a fine organ, and the encouragement of their p church fairs and oyster supper simple, old-fashioned way of large sums till it was all paid was still more commendable within themselves.

3. Appreciating the arduous pastor was doing among them and cordially increased the arrangements so that expenses in going to and from Otsego these things have been going more than doubled their contributions and Missionary Societies.

Would that every one of our might follow the example, an ful a pastor as the Lincklaen

GREENWAY.

Sunday, November 21, 1 that will long be remembered. A large audience, for this p to listen to our farewell sermon 13: 11. At the close of the person, without an exception, shake while many expressions you on your new field." "you," "Remember us in y indicated that we had not offense" in our labors on th

We frankly told them th be loyal to our convictions an God as we viewed it and attention to many doctrines day friends did not view w therefore we urged the claim set forth plainly the sins of All this in connection with gospel of Christ. They hav and one-half years given us and the results we leav "Whether or not" we can Ernst that our First-day fri spoken unkindly of us, th this occasion give evidence tachment and the valuable p and more than all the fra leave pleasant feelings. W Seventh-day Baptist minist respect by the faithful p vitions than he does in before First-day people. Is he will please God more Sabbath and other neglected the wish expressed that th the Verona Church might when he arrived on the field

Our goods are nearly all p moving. We leave the V prayers for the newly choos the outpouring of the Holy churches. May the faith faithful, the backsliders Father's house, and sinners into the fold of our Lord Je

Florida.

SISCO.

Beginning three weeks meetings for Bible study each noon, at the house of Mr. There are two classes, one fo for children.

The prospects for build Sabbath-keeping communi good.

Idaho.

TANEY.

The Taney Church is gro out. There have been fou fall, and there are two o unite soon. What is her g some of the Eastern church in Nebraska, Iowa and Min come all who come to this

We earnestly hope that practical consecration an among the membership th growth from within, not own families, but our ne families, that there may heart add purpose to "se dom of God and his right

Brethren, we feel a grea ing upon us as representa Sabbath, and also of our nomination, of which rant. May what they lead them to glorify our Pray for us.

A pleasant evening w brethren soon after we new home. They brang only their supper, but of the good thing that we had heard be

Evening after Thanksgiving, the Synodical Society held their annual public session, which was an unusual one.

Appreciating the arduous work their pastor was doing among them, they promptly and cordially increased the salary, and made arrangements so that expenses could be saved in going to and from Otselec.

Would that every one of our small churches might follow the example, and have as faithful a pastor as the Lincklaen Church.

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It is stated in London that Austria, England and Germany have proposed that before a successor to Prince Alexander of the Bulgarian throne be elected, the union between Bulgaria and Eastern Roumelia be adjusted on a permanent basis.

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they bought and paid for a good organ by the encouragement of their pastor, not with church fairs and oyster suppers, but in the simple, old-fashioned way of giving small and large sums till it was all paid for.

3. Appreciating the arduous work their pastor was doing among them, they promptly and cordially increased the salary, and made arrangements so that expenses could be saved in going to and from Otselec.

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Condensed News.

Domestic.

The Arkansas cotton crop amounts to 750,000 bales, and is the largest ever raised.

The iron pier at Rockaway Beach which cost \$100,000, has been sold under foreclosure for \$10,000.

The court of appeals of Missouri has rendered a decision holding that contracts made over a telephone wire are holding.

Thomas Jenkins, formerly bishop of the Fourth ward, Salt Lake, was recently arraigned charged with unlawful cohabitation.

The loss on vessels and cargoes caused by the late gale on the lakes amounts to \$639,000.

A terrific storm passed over Gloucester county, New Jersey, November 25th.

Articles of incorporation of a new electric light and motor company have been filed at Albany, at the office of the Secretary of State.

The object of the company, which is called the Clark Electric Company, is to manufacture and operate electrical apparatus and machinery.

The original incorporators are James H. Seyman and Charles H. Applegate, of New York city, and Ernest P. Clark, of Owego, N. Y.

Foreign.

General Roberts has demanded 4,000 additional Indian and native troops to reinforce the British army of occupation in Burma.

The government of Queensland has offered to establish and pay the expense of a government in the island of New Guinea, if the Queen will approve of it.

The municipal council of Paris is considering M. Labodie's scheme to convert the river Seine into a canal in order to make that city a sea port.

The British residents at Aden, in behalf of the Bombay government, have annexed the important island of Socotra, in the Indian Ocean, and hoisted the British flag thereon.

The municipal council of Paris has adopted a resolution in favor of the erection of a monument to commemorate the French revolution on the site of the former Tuileries palace.

An agitation has been started in Sofia for the purpose of securing the nomination of Prince Emanuel Vagarides, nephew of Aleke Pasha, to the Bulgarian throne.

Russia, fearing a Chinese attack in the event of a European outbreak, has ordered the Russian officials on the Chinese frontier to use the greatest care to abstain from any action likely to irritate China.

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is, that they are a notably conscientious people, and this matter of Sabbath-observance touches the conscience and involves self denial as no other Scriptural doctrine does.

It is upon the principle that whatever individual or body of Christians embodies in its life and practice the greatest amount of Biblical truth can best afford to be broad and tolerant in its spirit.

The mistake of Mr. Orrock is in intimating that by giving countenance to "Seventh-day keeping" one is countenancing a bad cause.

E. M. DUNN, Pastor of the S. D. B. Church, Milton, Wis.

THE ASTOR LIBRARY.

John Jacob Astor, whose remarkable career has shaped the destiny of Lafayette Place, died in 1848. His will contained a codicil in these words: "Desiring to render a public benefit to the city of New York, and to contribute to the advancement of useful knowledge and the general good of society, I do by this codicil appoint \$400,000 out of my residuary estate to the establishment of a public library in the city of New York."

The instrument then gave specific directions as to how the money should be applied, and appointed by name eleven trustees, including, in addition to the gentlemen before named, the mayor of the city, the son of the donor (William B. Astor), and the grandson (Charles Astor Bristed).

In 1855 the trustees were presented with the adjoining lot, eighty feet front, by Mr. William B. Astor, who proceeded to erect a second edifice at his own cost, similar in most respects to the existing structure built by his father.

The magnificent gift of \$50,000 for the purchase of books soon followed; and by will, in 1875, a bequest of \$249,000 bore testimony to the interest with which the son of the original founder regarded the institution.

In 1879, his son, John Jacob Astor, grandson of the first John Jacob Astor, contributed to the enduring monument by presenting three lots, in all 75 feet front, to the trustees, and building thereon the third section of the great library, in uniformity with its two predecessors.

The outlay of the grandson, exclusive of the land, was some \$50,000. Thus this great benefice, bringing within reach of the American people a rare and diversified collection of standard works, literary and scientific treasures, a blessing to the present and all future generations, has cost the Astor family considerably more than \$1,000,000.

MARRIED.

At the home of Jerome N. Potter, in Alfred, N. Y., Nov. 23, 1886, by Rev. W. C. Thurston, ALVIN C. BAKER and LEONA M. POTTER.

At the residence of E. R. Crandall, in Little Genesee, N. Y., on the evening of Nov. 25, 1886, by Rev. Geo. W. Burdick, Mr. ALFRED J. BOND, of Smithport, Pa., and Miss CHRISTINA HARPER, of Clermont, Pa.

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DIED.

In Alford Centre, N. Y., Nov. 5, 1886, of complicated heart disease, JOHN G. FULLER, aged 65 years. Symptoms of the disease of which he died had for a long time threatened, and at times harassed the deceased.

In Horrellville, N. Y., Nov. 23, 1886, quite suddenly of pneumonia, Mrs. CORNELIA HARTSDORN MAXSON, relict of the late Doctor Luke G. Maxson.

In Allentown, N. Y., Nov. 18, 1886, PHEBE A., wife of William N. Slawson, in the 56th year of her age. About two years ago she was afflicted with paralysis, from which she never recovered.

Mrs. DIANA SEAMAN HUBBARD, adopted daughter of Perry Burdick, Sr., and widow of Des. Clark Hubbard, M. D., died at DeRuyter, N. Y., Nov. 18, 1886, aged 74 years, 10 months and 30 days.

on moving to Scott, became a member of that church, and so continued till a few years ago, when she moved to DeRuyter and joined here.

ALFRED E. BONHAM, son of Ephraim and Mary Bonham, died of diphtheritic croup, at Shiloh, N. J., Nov. 12, 1886, aged 8 years and 1 month.

Mrs. TAMSON S. BOWEN, wife of Chas. B. Bowen, died of typhoid fever, at her home near Shiloh, N. J., Nov. 18, 1886, aged 47 years.

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Its hopes and joys its weariness and sorrow, its sleepless nights, its days of smiles and tears, will be a long, sweet life, unmarked by years.

One bright unending morrow." T. L. G. At Calliope, Iowa, Nov. 13, 1886, of lung fever, CHARLES WAYNE, youngest child of Elijah and Mary Estes, aged 1 year, 5 months and 8 days.

IRVING SAUNDERS expects to be at his Friendship Studio from Dec. 8th to the 14th, inclusive. Get your Holiday Pictures now.

MR. W. D. HOWELLS has written for The Youth's Companion three charming articles, recording his early life in Ohio.

A REGULAR meeting of the Board of Managers of the Seventh day Baptist Missionary Society will be held in the vestry of the Pawcatuck Seventh-day Baptist Church, Westbury, R. I., Wednesday, Dec. 8, 1886, at 9 o'clock A. M.

NEW YORK CITY.—Sabbath services will be held at the residence of Stephen Babcock, 344 West 83d St., on the first three Sabbaths in December, commencing at 10.30 o'clock in the morning.

THERE will be a Sabbath-school Institute at Nile, N. Y., commencing Tuesday evening, Dec. 7th and closing Thursday evening.

THE Committee appointed by the General Conference to correspond with interested persons in reference to our work as Sabbath reformers, is as follows: O. U. Whitford, Westbury, R. I.

It will be seen that this committee is made up of one member for each of the five Associations.

THE names of all persons who would wish to correspond in the Swedish language should be sent to L. A. Platts, Alfred Centre, N. Y.

THE subscriber will give fifty cents for a copy of the Conference Minutes for 1813.

PERSONS in Milton, Wis., and vicinity, who may wish to procure copies of the new book, Sabbath 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 Society, or both, will be furnished, free of charge, on application to the SABBATH REFORMER, Alfred Centre, N. Y.

THE Horrellville Seventh day Baptist Church holds regular services at the Hall of the McDougall Protective Association, on Broad St., every Sabbath, at 3 o'clock P. M.

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 3 o'clock. Preaching at 8 o'clock.

SITUATION WANTED in a Seventh day community, by a man twenty-six years of age, as tin-smith or clerk in hardware store.

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.

FOR SALE. A fine stock farm of 160 acres in a Seventh day Baptist settlement, in Marion county, Kansas.

HARPER'S MAGAZINE. ILLUSTRATED. HARPER'S MAGAZINE during 1887 will contain a novel of intense political, social, and romantic interest, entitled "Marka"—a story of Russian life.

HARPER'S PERIODICALS. Per Year: HARPER'S MAGAZINE.....\$4 00 HARPER'S WEEKLY..... 4 00 HARPER'S YOUNG PEOPLE..... 3 00 HARPER'S FRANKLIN SQUARE LIBRARY..... 10 00 HARPER'S HANDY SERIES, One Year (52 Numbers)..... 15 00

ON TIME FOR THE HOLIDAYS. AT J. C. BURDICK'S Jewelry Store, ALFRED, N. Y.

YOU WILL FIND A LARGER STOCK OF GOODS THAN WE HAVE EVER BEFORE SHOWN.

WATCHES, CLOCKS, JEWELRY, SILVERWARE, LADIES-GOLD Watches and Chains, SPECTACLES, ALBUMS, TOYS, PERFUMERY, ETC., ETC.

LATEST DESIGNS AND LOWEST PRICES. THE AURORA WATCH A SPECIALTY.

Watches sold on monthly installments when desired, and sent to any part of the country, with privilege of returning if not satisfactory.

GIVE US A CALL. Price of Watches or any other goods sent on application to J. C. BURDICK, Jeweler and Registrar.

Miscellany.

PATIENCE.

BY MRS. M. B. H. HAZEN.

Dear heart, and does thy sail impatient wait Upon the silent sea, With not a breath of wind that, soon or late, May waft thee safely to the harbor gate, Where thou wouldst gladly be?

Be patient, heart, and wait thy time to go; Be sure the hour will come When either on the tidal ebb or flow, Or when the winds may soft or fiercely blow, Thy God will guide thee home.

The easier far to reef thy fresh'ning sail Upon the stormy sea, To hold within thy hand the rudder frail, And bravely face the coming of the gale, Than safe and idle be.

Thy God, be sure, has set some task for thee, All idle though thou art, Some task whose outward form thou mayst not see, Some work of hidden meaning, though to thee It seem an idle part.

So heart, dear heart, be patient still, and wait Upon the silent sea, In God's own time the wind, or soon or late, Will waft thee safely to the harbor gate, Where thou shalt happy be.

—Baptist Weekly.

Unkindly acts, indulged in day by day, Leave deeper pains than love can drive away, Forgive them, Lord we pray.

And cruel words, that with a venom's sting, Turn love to hate and bitter sorrowing, Forgive with pitying

Thoughts, all unguessed by dearest, truest friend, That to the soul sin's darkest license lend, From these, O Lord, defend!

THE DIVER AT THE WRECK.

The rain was tapping on the roof of the garret where Dick had taken paper and pencil to see if among the attic-treasures he could not find an old book out of which he could copy pictures. While wandering from one dusty corner to another, suddenly he stopped. There on a nail hung his father's diving suit, the sign of his father's calling. A brave diver, too, was John Johnson. There, on the long, heavy nail, was the "helmet" made of tinned copper.

"That," said Dick, "makes me think of mother's boiler turned upside down and clapped on father's head."

Another piece, from its location, was called the "breast-plate," and then there was the body of the suit with its stout legs, designed to be water-proof, rubber entering into its make.

Dick found a book, looked at it awhile, and then went down stairs. As he was descending these, he heard voices and stopped to listen. His father and his grandmother were talking down in the kitchen where the tea-kettle hummed musically on the stove, and the yellow and white cysanthemums bloomed in the windows. Dick's mother was dead, and grandmother Johnson kept house for the family.

"Come, mother, why do you mope over that book?" Dick heard his father say. "It has been a good friend to me, John, all these many years," said grandmother Johnson.

"She is reading her Bible," thought Dick. "Guess father don't read his much."

This guess was a very accurate one. "O mother!" continued Dick's father, "you needn't rate the Book so high."

"God is our Father, John. We ought to read his Word."

"Oh, there! My arm, this right arm, is my friend. I never saw any place yet where I couldn't help myself."

The conversation here ceased. Grandmother Johnson knew it was of no use to continue it.

"I will say a prayer for him," she thought. "God can reach him."

Dick now retraced his steps to find something in the garret that had suddenly occurred to him—an old history with pictures—and as he went, he repeated that thought which his grandmother had expressed, "God, our Friend." It so impressed him that he was impelled to write it down. He found a piece of paper on the garret floor, and taking a pencil from his pocket wrote down these words:

"GOD, OUR FRIEND."

"There, that looks well!" said Dick, holding up the paper. "And it is true, too, every word of it. Yes, 'God, Our Friend.'"

To make sure of a firm support for his paper while he wrote, Dick laid it on the helmet of father's diving suit. Then he rolled the paper up, and while twirling pencil and paper between his fingers, both pencil and paper slipped and fell. The pencil rolled on the floor. The paper fell inside the helmet. Dick picked up the pencil, but concluded to let the paper go. He found his history and quietly went down stairs and located himself in a rocking-chair beside the kitchen stove.

The next day Dick's father said, "Well, mother, here is a diving-job for me to-day. Business promises to be lively for a week or so."

"What is it?" "Why, that wreck off Storm Point—a brig sunk, you know, last month—they have concluded to overhaul, and our wrecking company has the job. So I shall be busy."

He went up stairs toward the garret, humming a lively, old sailor song. Reaching the garret, he took down from its nail his diving suit. Then he bore the apparatus out doors, and carried it to his brown dory

moored at the edge of the river that ran before his home, "There is the steamer *Driver*, belonging to our wrecking company, lying off in the stream," thought the diver. He was about to push off and run to the *Driver* when he hesitated, and then called, "Dick! Dick!"

"What is it?" replied Dick, from the back door of the diver's home. "You want anything, father?"

"Do you want to go with me?" "Oh, yes! Wait a minute till I tell grandmother."

The diver and his boy were speedily rowing for the steamer which received them, and began to splash in the direction of Storm Point.

"There are the masts of the brig sticking up out of the water!" cried Dick, as the steamer neared the point.

"I see them. I hope there will be a good haul under them," replied the diver.

The steamer halted at the point, and Dick's father began to put on his diving-suit. When he adjusted his helmet he noticed a white, little object in the inside but it seemed to be out of the way, lying on a ridge of the helmet, and he paid no further attention to it. Down into the water he went. With him went two pieces of apparatus. One was the hose that supplied him with air. The other was the life and signal line, which was fastened to the diver's waist. Whenever he wished to be hauled to the surface, he could pull on his signal line. On the steamer was a force-pump, by which fresh air was sent through the hose to the diver.

The air entered the back of the helmet, and was carried to the front; but what of the air that had been breathed, and would poison one unless it could be discharged? This escaped from the helmet by a tube, with a valve so arranged that it would let the impure air out, but the water could not enter.

Thus equipped, Dick's father went down into the water, and the sea closed over him. He was as much out of sight as the hull of the sunken brig. Descending to the vessel's deck, he walked about its surface, then stepped down into the cabin. At last he crawled over the vessel's rail, and dropped on the bottom of the sea, traveling about the hull of the brig and inspecting its timbers.

"She is a good deal broken up," declared the diver, looking at the brig through the windows in his helmet, "but some things about her are worth saving."

While he was talking about the brig, the force-pump on the steamer's deck was busily sending air down to him, and a sailor held the life-line in his hand, ready at a signal from the diver to draw him to the surface.

Suddenly Dick's father said, "What is that bothering me in my helmet?"

He raised his head as if to shake out of the way his obstacle, when coming to him through the green, dusky water—he saw—what was it? It was some big fish, but what, he could not say, whether whale, shark, or something else. He pulled vigorously on his line, and it was answered by the watchman at once. Up the diver went, reached the surface and was then hauled upon the steamer's deck.

"What did you come for?" asked the boss of the diving-gang to his helmeted knight from the sea. "Anything the matter, John?"

"Yes! something big was after me. I didn't ask him for his name or where he was cruising from."

"Well, we will wait awhile and see if that pirate won't be off."

The diver was anxious to know what it was within the helmet that had disturbed him, and, inducing him to raise his head, enabled him to see the ugly enemy that might have made him serious trouble.

"Oh, it's a slip of paper!" he said hunting it up. Seeing letters on it he resolved to keep it and look at it when he was at home. After awhile he resumed his inspection of the brig. There was nothing to occasion alarm. The little fishes played through the shadowy water; the star fish slept on the white sand; and around the rocks matted with sea-weed frisked the young cod, and a jelly-fish floated lazily up toward the world of light that pressed upon the world of waters.

When John Johnson took off his diving-dress at the close of his work, he and Dick rowed home again in their dory. The father carried his suit up to the garret and hung it on the well-known nail. Then he took the little roll of paper to the window, opened it and began to read "God—Our—Friend."

He dropped it as if it were a fire. Then he picked it up and thoughtfully went down stairs. Had not God been his friend that day? He sat in the quiet kitchen a long time seriously thinking. Then when grandmother was out of the room he stole over to her once despised Bible, opened it, looked at its pictures, read here and there, and stole back again.

"What are you doing?" asked his mother, seeing his bowed head.

"Thinking, mother."

She went out of the room, returned, saw again that bowed, silent figure.

"Why, John, ain't you well?" "Thinking, mother."

When people began to think seriously of that which God can do and actually accomplishes for them, then action on their part is not far away.

The fourth evening of her son's seriousness, the old mother who had been worrying lest he might be sick, chanced to pass the open door of his chamber. Looking within, she saw by the light of the candle, that the diver was kneeling, his face lifted heavenward. The mother who had prayed for him, crept softly down, saying in her heart: "Thank God! John is not sick. He is well now. Thank God!" —The Advance.

THE TRUE BO-PEEP.

About the year 1760, a gentleman, in passing through a part of England famous for its fine sheep, stopped one night at an inn where there was placed upon the supper-table a roast of fine fat mutton. The talk of the landlord turned from the mutton to the sheep and the great sheep-owners of the country; and he amused his guests with an account of a great quarrel between two neighboring gentlemen, each of whom had brought a suit against the other, one for the maiming of his sheep, and the other for what he called unlawful seizure of a part of his flock. The affair, said the landlord, was widely known, and had excited considerable interest, and had been made the subject of many jests, songs and riddles; the point being as to how a certain flock of sheep could have lost their tails and gotten them back again on the same day? The story of the affair, as related by the landlord, was as follows:

Each of the gentlemen in question was the owner of hundreds of sheep, which fed in large flocks on the unenclosed downs or commons. They were all of a breed remarkable for their short legs and broad, fat, heavy tails, on which the wool grew so long and thick that they literally dragged on the ground. They were divided into various large flocks, each of which was under the charge of a particular shepherd, who appointed others, chiefly boys and girls, to lead them about in smaller companies and watch lest they should get mixed up with those of their neighbors. The shepherds of the two sheep owners were very jealous of each other, and there was between them a good deal of quarreling, and even at time fighting, concerning pasture boundaries and the ownership of lost sheep.

One day a young country girl, who had about forty sheep in her charge, sat down under a shady hawthorn bush to watch her flock, and there unfortunately fell asleep. Some of the animals, finding themselves unchecked, strayed off a distance and trespassed upon the territory of the rival flocks, where the shepherds cruelly cut off their tails and then drove them back to their own pastures. The girl meanwhile had awakened, and, in sore dismay, searched for her missing charge, which she at length, to her great joy, espied coming towards her—but, alas, as she soon discovered, without tails! Thereupon her lover, a young shepherd, went in great wrath with some of his companions and had a fierce battle with the perpetrators of the outrage, whom they compelled to keep the maimed animals and give up instead an equal number of their own flock. Hence the lawsuits and the bitter enmity between the neighboring families, owners of the sheep.

When I first came across this account, in an old book, "A Jaunt Through England," I was immediately struck with the similarity of incident to the well known ballad of "Bo-Peep." Indeed I can hardly doubt that this must have been the origin of the pretty little pastoral with which every child in the land is familiar, and the explanation of that puzzling riddle as to how Bo-Peep's flock lost their tails and found them again. The ballad was first popularly known about the time that the book in question was written—nearly 100 years ago—and was then not a nursery rhyme used to amuse children, but a fashionable song sung by ladies to the music of a spinet. It has since been altered somewhat, but was originally, as we find it in an old collection of "Songs and Ballads."

NO ROOM FOR MOTHER.

"Going north, madam?" "No, ma'am."

"Going south, then?" "I don't know, ma'am."

"Why, there are only two ways to go." "I didn't know. I was never on the cars. I'm waiting for the train to go to John."

"John? There is no town called John. Where is it?" "Oh! John's my son. He is out in Kansas on a claim."

"I am going right to Kansas myself. You intend to visit?" "No, ma'am."

She said it with a sigh so heart-burdened the stranger was touched. "John sick?" "No."

The evasive tone, the look of pain in the furrowed face were noticed by the stylish lady, as the gray head bowed upon the toiled hand. She wanted to hear her story; to help her.

"Excuse me—John in trouble?" "No, no—I'm in trouble. Trouble my old heart never thought to see."

"The train does not come for some time. Here, rest your head upon my cloak."

"You are kind. If my own were so I shouldn't be in trouble to-night."

"What is your trouble? May be I can help you."

"It's hard to tell it to strangers, but my old heart is too full to keep it back. When I was left a widow with the three children, I thought it was more than I could bear; but it wasn't bad as this."

The stranger waited till she recovered her voice to go on.

"I had only the cottage and my willing hands. I toiled early and late all the years till John could help me. Then we kept the girls at school, John and me. They were married not long ago. Married rich as the world goes. John sold the cottage, sent me to the city to live with them, and he went west to begin for himself. He said we had provided for the girls, and they would provide for me now."

Her voice choked with emotion. The stranger waited in silence. "I went to them in the city. I went to Mary's first. She lived in a great house, with servants to wait on her; a house many times larger than the little cottage—but I soon found there wasn't room enough for me."

The tears stood in the lines on her cheeks. The ticket agent came out softly, stirred the fire and went back. After a pause, she continued!

"I went to Martha's—went with a pain in my heart I never felt before. I was willing to do anything so as not to be a burden. But that wasn't it. I found they were ashamed of my bent old body and my withered face—ashamed of my rough, wrinkled hands—made so toiling for them."

The tears came thick and fast now. The stranger's hand rested caressingly on the gray head.

"At last they told me I must live at a boarding house and they'd keep me there. I couldn't say anything back. My heart was too full from pain. I wrote to John what they were going to do. He wrote right back, a long, kind letter for me to come right to him. I always had a home while he had a roof, he said. To come right there and stay as long as I lived. That his mother should never go out to strangers. So I'm going to John. He's got only his rough hands and his great, warm heart—but there's room for his old mother—God bless him."

The stranger brushed a tear from her fair cheek and awaited the conclusion.

"Some day when I am gone where I'll never trouble them again, Mary and Martha will think of it all. Some day when the hands that toiled for them are folded and still; when the eyes that watched over them through many a weary night are closed forever; when the little old body, bent with the burdens it bore for them, is put away where it can never shame them."

The agent drew his hand quickly before his eyes, and went out as if to look for the train. The stranger's jeweled fingers stroked the gray locks, while the tears of sorrow and the tears of sympathy fell together. The weary heart was unburdened. Soothed by a touch of sympathy, the troubled soul yielded to the longing for rest, and she fell asleep.—Sel.

TWO BLIND MEN.

There was a friend of mine preaching on Glasgow Green a few years ago, when some one from the crowd called out, "May I speak?" After getting permission, he pushed his way through the crowd, until he was standing on the platform beside my friend.

"Friends," he exclaimed, "I do not believe what this man has been talking about. I do not believe in a hell, I do not believe in a judgment, I do not believe in a God, for I never saw any of them."

He continued talking in this way for a while, when another voice was heard from the crowd, "May I speak?" The infidel sat down and the next man began:

"Friends, you say there is a river running not far from this place, the river Clyde. There is no such thing, it is not true. You tell me that there are grass and trees growing around where I now stand; there is no such thing, that is also untrue. You tell me that there are a great many people standing here. Again, I say, that it is not true; there is no person standing here save myself. I suppose you wonder what I am talking about; but, friends, I was born blind. I have never seen one of you, and while I talk it only shows that I am blind, or I would not say such things. "And you," he said, turning to the infidel, "the more you talk the more it exposes your own ignorance, because you are spiritually blind, and cannot see."

Dear friends, try the life that Christ lived. There you will find life and love and everlasting joy.—R. B. Stewart.

A JAPANESE STORY.

Once upon a time there was a crab who lived in a hole on the shady side of a hill. One day he found a bit of rice-cake. A monkey who was just finishing a persimmon met the crab, and offered to exchange its seed for the rice. The simple minded crab accepted the proposal, and the exchange was made. The monkey ate the rice-cake, but the crab backed off home, and planted the seed in his garden.

A fine tree grew up, and the crab was delighted to think of the nice fruit he was to have. He built a nice new house, and used to sit on the balcony and watch the persimmons. One day the monkey came along, and, being very hungry, he exclaimed:

"What a fine tree you have here! Could you give me one of those nice persimmons? I will not trouble you to pick it; I will go up for it myself."

"Certainly," said the crab. "Will you please throw down some to me? We will enjoy them together."

Up went the monkey, but he had no idea of throwing fruit down to the crab. He first filled his pockets; then he ate all the ripest persimmons as fast as he could, and threw the seeds at the crab.

"Ha, ha!" laughed the crab, pretending to enjoy the fun, so as to outwit the monkey. "What a good shot you are! Do you suppose you could come down from that tree head-foremost?"

"Yes, indeed!" said the monkey; "of course I can;" and immediately turned around, and started down the tree. Of course all the persimmons dropped out of his pockets. The crab seized the ripe fruit, and ran off to his hole. The monkey, wait-

ing till he crawled out, gave him a sound thrashing and went home.

Just at that time a rice-mortar was traveling by with his several apprentices—a wasp, an egg, and a seaweed. After hearing the crab's story they agreed to assist him.

Marching to the monkey's house, and finding him out, they laid a plot to dispose of him when he came home. The egg laid in the ashes on the earth, the wasp in the closet, the sea-weed near the door, and the mortar over the lintel. When the monkey came home he lighted a fire to steep the tea, when the egg burst, and so spattered his face that he ran hollowing away to the well for water to cool his face. Then the wasp flew out and stung him. In trying to drive off the wasp he slipped on the sea-weed, and then the rice-mortar, falling on him, crushed him to death. The wasp and the mortar and the sea-weed lived happily together ever afterward. This is a sample of what happens to greedy and ungrateful people.—S. W. Presbyterian.

THE PULPIT AND PUBLIC OPINION.

The minister of the gospel is in a sense a public servant, and is supported by the voluntary contributions of the people. It is only necessary to consider this simple statement a little to see that this relation of the minister to the people is the source of a very subtle and very powerful temptation to make the pulpit a mere echo of current opinion.

If the people are not pleased they will not pay, and although the preacher may not be conscious of any lack of independence, and, as a rule, is not conscious of it, it nevertheless is a very difficult thing for him to escape the logic of the fact that his support depends upon the favor of the public. Nor is this all the case, nor the worst of it. A man who differs much in his opinions from the people about him, and especially if he is vehement in his advocacy of his opinions, is stigmatized as peculiar. He must conform to the ideas and customs of his contemporaries, or fall under the odium of having an unbalanced mind. Elijah would be called a crank, and John the Baptist a lunatic, if they should appear now and denounce popular vices as they did in their own times. It is so in every age. The true prophet is never a universal favorite, and the temptation to unfaithfulness is, therefore, very great.

And yet no worse woe can befall the human race than a false prophet; a man who comes to his fellows under the authority of a divine sanction, but instead of proclaiming the whole truth of God, becomes a panderer to public opinion, and a coward under the menace of popular disfavor; a man who consents to error, and is dumb in the presence of wrong, because he fears that an independent utterance of God's truth will cost him something in public favor, and possibly in money. A sneaking pulpit is an offense in the sight of God, and a curse to mankind. The Word of the Lord has infinite authority, and it is the vocation of the minister of Jesus Christ to declare the whole counsel of God, and thus bring public opinion into conformity with divine revelation. And there never was more demand for this admonition than now.—Western Christian Advocate.

PHYSICIANS, THEOLOGICALS, AND THEIR CRITICS.

In his last contribution to the Brooklyn Eagle, after commenting on the officious attentions of those he calls "the volunteer aids on the medical staff," Robert J. Burdette goes on in this style: Isn't it a little singular that people who are not physicians never seem to think that a doctor takes any thought concerning his patient? "Here," says the friend, or quite as likely the stranger, to the patient, "I'll tell you what will cure you right up; bring you square round and put you on your feet in five days."

Then he mentions a remedy, so called, that has stared at the world with unblushing impudence from dead wall-fence, rock and lurid almanac cover ever since brass was invented. Well-meaning and quite intelligent people make these suggestions, and are greatly surprised if the sufferer intimates that his learned physician knows something of the nature of the disease, and the best remedies. These good people think that the physician is so engrossed in his profession that he hasn't time to keep up with the wonderful medical discoveries of the day. But what, then, is his profession?

So there is always a class of laymen who know more theology than the ministers. "Away with those musty, antiquated ideas of the seminaries and colleges! Give us progressive thought, and advanced ideas!" But, somehow when you review the matter calmly, you are inclined to connect theological seminaries with thought and ideas. It seems reasonable to suppose such things grow there quite as well and as healthily as they are apt to in the soil of the tannery, the counting room, the law office, the bakery, the lumber yard, the coal yard, and other places wherein the layman spends his days. Professional knowledge, even in the ministry, isn't to be despised. "I love flowers and religion," says Rev. Sam Jones, "but I despise botany and theology." Yes, and some of these days, in his love for flowers, he will pluck a beautiful bouquet of the brilliant leaves of poison ivy, and then there will be the mischief to pay. A thorough knowledge of botany does not destroy our love for flowers, and it makes us love more wisely. Some of the beautiful scarlet berries are poison, and some of them are good to eat. The botanist never eats the poison one himself, and he warns his friends who love these things ignorantly against touching them.—Baptist Weekly.

REINDEER HAIR has been found to cork for life-preservers. A Norwegian engineer, experiment, that the skin of a

ing 3½ pounds, rolled up with wards, will support for ten weight as an ordinary cork li constructed life-belts of reindeer hair, which not person in the water equal to keep him warm meantime.

reindeer hair are much warm of wool, and will keep a persing for some time even with little as 18 ounces. They are than oilskin, for ordinary we

PHOTOGRAPHIC PROGRESS. Ity of photographing in the shown by Abney, an English He has succeeded in preparin are sensitive to the rays lying end of the spectrum—the da and with such plates used. w lens it should be possible to] ies having a high tempera that temperature may be fa cessary to render them self lu

WHALES do not spout water vapor or breath. When a w "spout hole," as the whalers above water. The enormous whale's breath, expelled and different temperature of the white, bush-like vapor to ren for a moment—like the steam motive. The only time a w uid, is when he has been u by a lance, and then he spou The sound of a whale's spon roar of a locomotive blowing

ECONOMY OF HEAT.—The ville, of Havre, recently bu by Messrs. Alex. Stephen & house, is a steel-screw steame and is fitted with triple expa 210 N. H. P. The principa the design of the boilers. I these—Kemp's patent com low temperature—tubes are t the water, before it enters t ature boiler, is heated by th fires, which would otherwis her trials, the feed-water, w engine, and in ordinary ca boilers at about 120°, was 360° Fah. The temperaturi gases on leaving the tubes boiler was shown by pyrome 630° Fah. This was reduc showing how much of the h ly is wasted is absorbed in t entific American.

RAILROADING IN MEXICO of railroading in this hot o Wooden ties have but a sho in the dry season, and rotti rajny months; bridge timbe wear out rapidly. Freight painted frequently to prev cracking, and even the sub cars shv rel under this exp stitutes a large item of roots are burned on the Ce cut along its route is used o ic; and the Vera Cruz Com engines coal blocks that ar Wales as ballast. The dec time necessitate a serious o tral road, for wooden sleep each. It is evident that ir cessity in Mexico, and they into use. The climate ten rails and iron bridges—pro escape the torrents of the r engineers command better they do in the United Stat indowment brings them he staffs of the roads are also the section hands, who are small wages. The natura dency on all the roads is t when the right men can b policy helps to protect the side corporations doing Springfield (Mass.) Repub

A GLASS MOUNTAIN.—tific papers which will ap dix of one of the forthoo Geological Survey, is one Iddings, upon Obsidian C Park. This cliff is an e long by from one hundre hundred feet high, the Prof. Iddings says, is a artificially manufacture structure not only make to the visitor, but fur investigator phenomena cliff presents a partial flow of obsidian, which cient slope from the pla is impossible to determi thickness of this flow a dense glass which now fion is from seventy five thick, while the porous par portion has suffered and glacial action. A the cliff is the developi areas which form its are of shining b the talus slope and

The Sabbath School.

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

INTERNATIONAL LESSONS, 1886.

- 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 Crucified. John 19: 17-30. Oct. 30. Jesus Risen. John 20: 1-18. Nov. 6. Thomas Convicted. 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: 1-14. Dec. 11. The Saints in Heaven. Rev. 7: 9-17. Dec. 18. The Great Invitation. Rev. 22: 8-21. Dec. 25. Review.

LESSON XI.—THE SAINTS IN HEAVEN.

BY REV. T. R. WILLIAMS, D. D. For Sabbath-day, Dec. 11th.

SCRIPTURE LESSON.—Rev. 7: 9-17.

1. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. 2. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 3. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. 4. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence come they? 5. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 6. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. 7. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 8. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.

GOLDEN TEXT.—Therefore are they before the throne of God, and serve him day and night in his temple.—Rev. 7: 15.

TIME.—A. D. 95 or 96. PLACE.—Patmos, a barren island of the Aegean Sea. Author, St. John, the son of Zebedee.

- OUTLINE. I. The company of the Redeemed. v. 9. II. The chorus of saints and angels. v. 10-12. III. How the saints came to heaven. v. 13, 14. IV. The blessedness of the saints. v. 15-17.

INTRODUCTION In our last lesson we have brought before us a scene in heaven in which was represented the wonderful Book in the open hand of God. This book was written on the inside and on the backside, indicating the fullness of its contents. It had seven seals which no one was able to open except the Lamb of God. Six of the seven seals were opened, showing the tribulations and conflicts, through which and out of which the church was to be developed. These seals indicate the successive periods of the church in its world history. In chapter VII there is brought before us the church in victory and triumph over all the struggles of earth life. We reach here in the seventh seal, the eternal quiet of the people of God in his presence.

EXPLANATORY NOTES.

V. 9. After this I beheld, and, lo, a great multitude, which no man could number. In the previous lesson this number was 144,000 persons representing 12,000 from each of the twelve tribes of Israel. This definite number is not so much to limit the number in human enumeration as to express the idea that God knows every one that is sealed as being personally, peculiarly and forever his own. This statement also affirms that some were chosen from each of the tribes. Now, lest this definite number should be considered as limiting the number that might be redeemed, John is permitted to behold a great multitude, which no man could number. This represents the number to be saved as an immense host, including all that will come. We may properly infer from this passage and many others that the vast majority of the human race will ultimately be saved. Perhaps few, comparatively, out of the first ages of the human race; but as the true religion extends wider and wider through the population of the earth, the proportion of the redeemed will be greater until, at last, all the kingdoms of the earth will be brought into the kingdom of Christ. In the successive ages of that triumphant kingdom the numbers of the redeemed will greatly transcend those that are lost. Blood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. This represents their attitude as true worshippers of God; clothed with white robes is representative of their beauty and holiness obtained through the blood of Christ. Palms in their hands signifies their triumph in all the struggles with the adversaries of righteousness and truth. Palm branches are taken as emblems of victory and freedom.

V. 10. And cried with a loud voice, saying, Salvation to our God... and unto the Lamb. Here is brought out the theme of joy that filled their souls. Though they have struggled long and hard for the victory, yet now, when it is obtained, they ascribe it all to God and the Lamb. The infinite power and glory of that salvation now breaks in upon their understanding, and hence, their souls go out in expressions of highest praise to God and the Lamb. V. 11. And all the angels stood round about the throne, and worshipped God. The angels are not described as redeemed, for they had never fallen; but they were intensely interested in the salvation of sinners and, hence, are here represented as sitting in the grand chorus of heaven in the song of redemption.

V. 12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen. Here is the seven fold ascription of praise or doxology, expressive of completeness and fullness in which their whole being was engaged. V. 13. What are these which are arrayed in white robes? and whence came they? This represents the elder as asking John the question which he knew John was asking in his astonished soul, though he had not asked the question in words. It seems, also, to have been asked by the elder that he might unfold the glorious fact to John's astonished mind. V. 14. And I said unto him, Sir, thou knowest. As much as to say, I do not know, thou art the one to answer this hard question. These are they which came out of great tribulation. Not out of some special tribulation separate from all others, but all the trials of a probationary life, with its conflicts and triumphs. And have washed their robes, and made them white in the blood of the Lamb. These words describe how this great throng came before the throne. They have been purified by the cleansing power of Christ, and from him a new life has been inspired, and their old life of transgression has been purged away, so that this figure of white robes is descriptive of purified and redeemed life, through the Lamb of God. V. 15. Therefore are they before the throne of God. This statement commences with a word of conclusion "therefore," signifying that this position of the redeemed is all to be attributed to their acceptance of Christ, and upon faith in him being made pure by his atoning blood. It is only through this divine agency and their acceptance of it that they are now before the throne of God, and serve him day and night in his temple. Their whole life now is that of worship. They use all their powers expressive of their love and reverence, and he that sitteth on the throne shall dwell among them, or as in the Rev. Ver., Shall spread his tabernacle over them. It is difficult to express the full meaning of the words, "God dwelling among them." It, no doubt, includes all his divine ministry to his redeemed children.

V. 16. They shall hunger no more, neither thirst any more. The disciples of Christ in this world have much to overcome in the conditions of probationary life in the way of hunger, thirst and fatigues. But in this higher life all these conditions will be removed. Neither shall the sun light on them, nor any heat. This represents still other conditions of earth life which press upon their strength. The figure refers to the burning heat of the Eastern sun, which at times was so intense as to dry up the fountains, and to prostrate in weakness both men and beasts. But here is an assurance that none of these prostrating powers shall ever reach the children of God around his throne. V. 17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water. They are not only to be delivered as described in the previous words, but they are to be nourished and strengthened by the Lamb of God, and he is represented also as leading them to the unending sources of life and strength. It is probably just to conceive of an endless growth in the spirit life and strength, and wisdom, and love of the children of God in heaven. And God shall wipe away all tears from their eyes. Whatever of sorrow, pain and distress, has attended the children of God in probationary life when once they are gathered home to God and the Lamb forever, the triumphant joy of soul in the contemplation of the salvation of God, in and through his Son, will engage the utmost capacity of their minds, and drive away all occasion for grief and sorrow. What a glorious picture is here drawn out of the eternal realities that are made possible for every struggling child of sin and sorrow if he will only commit his trusting heart to the Lamb of God, who taketh away the sins of the world.

LETTERS.

John Beach, R. C. Rogers & Co., D. S. Allen, B. G. Stillman, E. F. Chumplin, C. DeVos, J. J. Heyener, Mrs. M. E. Slade, P. M. Green, C. G. Beard, J. B. Clarke, H. D. Clarke, A. S. Titworth, Mrs. G. L. Green, F. O. Peterson, Mrs. C. W. Grant, C. E. Crandall, U. S. G. Powell, W. H. Ernst, H. Clay Bascom, Miss A. F. Barber, A. F. Olson, C. L. Harvey, J. B. Whitford, Stephen Babcock, Henry W. Wessel, A. Swedberg, F. G. Jarl, Geo. H. Babcock, A. H. Lewis.

RECEIPTS.

Table with columns for Name, Amount, and Date. Includes entries for Susie M. Burdick, N. H. Langworthy, Mrs. G. L. Green, etc.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Nov. 27, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York.

BUTTER.—Receipts for the week, 28,533 packages; exports 810 packages. Receipts for two or three weeks back have been heavy, and this week the demand has fallen off except for strictly fancy, fresh, grain-fed, Western makes, or its equivalent from Eastern creameries, which in rare instances produce a like product.

CHEESE.—Receipts for the week, 35,835 boxes; exports, 9,745 pkgs. The market has ruled quiet, but prices remain firm, and at the close some sales are reported at a trifle more price.

EGGS.—Receipts for the week were 19,673 bbls. The market has been dull all the week and stocks have accumulated, and prices are about 1c. lower than last week.

Books and Magazines. The December number of Harper's Magazine is a special holiday issue. The serials are omitted to give place to special Christmas stories.

D. LOTHROP & Co. are entitled to the lasting gratitude of all the little people for the bright, sparkling little magazines for their special edification. The December number of Our Little Men and Women, with its six full page illustrations of its little stories beautifully illustrated, and its fine print, is before us.

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DO THE SCRIPTURES AUTHORIZE A PROBATION AFTER DEATH?

REV. BY JOS. W. MOSELEY.

Many read at Utica, Wis., before meeting of the churches of 1 Bourne and requested for publication by...

II. We now proceed to consider the passages most relied on to prove the fact of a probation after death.

1. 1 Peter 3: 18-20, "Because he suffered for sins once, the righteous, that he might bring us to God, not being put to death in the flesh, but quickened in the spirit; in which he preached unto the spirits which aforetime were disobedient."

long suffering of God waited for Noah, while the ark was a-preparing, that is, eight souls were saved in water." Chap. 4: 6, "For upon the gospel preached even to them they might be judged according to the flesh, but live according to the spirit."

In reference to these passages premise two things: 1. They are among the most obscure passages of the Testament scriptures. The interpreters are divided in their opinions.

2. Neither of them represent the dead as repenting, or as living. No such thing as probation; so that the obscure meaning may be, can hardly have any subject in hand.

My readers will perhaps express my own opinion as to what is really meant in these passages of opinion with many misgivings passages as of unusual difficulty.

Jesus was "put to death in the flesh," that is, his physical constitution at his incarnation constituted the pattern of the first Adam; any other man dies. He was redeemed humanity, especially part. The entire and perfect was accomplished in his resurrection days after his death; but it was change that his human spirit when it was "breathed out" body on the cross. This went down immediately into all the spirits of the dead who were the righteous in "Abraham's bosom," "in prison," that of Hades where Dives is represented "in torments." Luke 16: 26, disembodied spirit of the Scythian remained "three days and three nights" that time as his appointed work. While two things; one of which is mentioned as his work, while the other is mentioned as his work, while the other is mentioned as his work.

1. He "preached," or made known to the wicked spirits "in prison," that "he acted the part of a sinner" towards them; pronounced to them, that the gospel which had been made known in various ways and at sundry times, and prophesied, and which they had not heeded or treated with contempt, was completed in his death on the cross. Why is he represented as carrying out especially to the spirits of the dead? Simply because the wicked and hardened sinners, who had rejected the preaching of Noah, one hundred and twenty years before, were properly regarded as representing the whole world, who have rejected the gospel in all ages of the world.

reason to believe, however, that they were confined to the same general proclamation as that of Noah, who had a special mission to the world.

The scriptures themselves, "It is the will of the Father that all men should be saved, and that they should come to the knowledge of the truth."

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