# Recorder. Sabbath

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### "THE SEVENTH-DAY IS THE SARBATH OF THE LORD THY GOD."

# TERMS-\$\$ A TEAR, IN ADVANCE.

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## ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 2, 1886.

# tion just as it is. And we shall find, as we tion at his appearance in the clouds of

The Sabbath Recorder. Entered as second-class mail matter at the post all respects most reasonable. office at Alfred Centre, N. Y.

## 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 hear blossoms of beauty For heaven to twine.

### **DO THE SCRIPTURES AUTHORIZE A BELIEF** IN A PBOBATION FOB SINNEBS AFTEB **DBATH**!

#### BY JOS. W. MORTON.

Recay 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 one 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

study it, that, though it goes much further heaven. than reason can go, yet its statements are in Before entering upon the question,

a second probation, or not, it may be well 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, 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 acceptation, 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 whoseever 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

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 whether the Scriptures authorize the hope of | is commonly called, a representative of the wicked dead, and Lazarus, a representative state just what they do assert in reference to 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 of torment. And, when he requests that Lazarus may be sentito him, to cool his tongue with a drop of water, he is informed

> by Abraham, that "between us and you 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 Oscar, and Osbeorth. 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 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 mained or halt, rather than having two hands or two feet to be cast into the eternal fire." Mark 9: 43-46, "And if thy ple. hand cause thee to stumble. cut it off: it is good for thee to enter into life mained, 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

A surname, as its etymology indicates, is 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; prostic Romans chose names which were indicative of their daily employment. The latter people statement, on the great question, makes life 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 be reformed, or to be released from his place for surnames during the first centuries of the Middle Ages. Noblemen were known generation, at least, has passed away. Time 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 there is a great gulf fixed, that they which a necessity. Men desired to be remembered after death in the persons of their descend ants. At first they tried to preserve the haps 25,000, and have established flourishing root syllable of their names. A man named Oslaf called his sons Oslac, Oswald, Oswin, Nevada, Idaho and Wyoming. We are told,

SUBNAMES.

Italy in the ninth century. They began to | lation for political ends. They always vote be employed in England about the time of with one ticket. No scratching and no the Norman conquest, in A. D. 1066. Most pasting have ever been known at a Mormon of the British nobles brought their names election. The solid vote of the Mormons awake. some to everlasting life, and some to from Normandy, but their retainers adopted drove them out of Illinois. The people them as their own; and the man who now would not tolerate, in Illinois, the servitude bears a distinguished name is more likely to of a part, which had already begun to be be descended from a menial to whom it was employed to make slaves of the rest. And a badge of servitude than from the noble- so the Mormons were driven out, and Joseph man who made it famous.

were once the rude nicknames of the peo- they regret with the bitterness of despair.

In Stootland and Ireland there are fewer Government under the Edmunds law, the family names than in other countries. The polygamists of Utah, who are the ablest men surnames of continental nations are especial- of the Mormon Church, went on in their ly interesting on account of the linguistic practices, snapped their fingers at the judges, elements concerned in their production. and said, "What are you going to do about The most ancient are those of the nobility. it?" This was their uniformly bold and de-Some of these seem to have been adopted in fant attitude. Brigham Young declared a spirit of brando, to drive terror into the he would cram polygamy down the throats hearts of the memies. He did for a time. hearts of the memies. The organization of the Hanseatic League, but Governor Murray checked the process it out; it is good for thee to enter into the in 1241, is generally regarded as the epoch when he refused to indorse Cannon's claim kingdom of God with the eye, rather than when surnames were extensively introduced to a seat in the lower House. Judge Twing into Germany. The great burgher class had of the Territorial Suprome Bench sustained now become strong enough to insist upon its Murray's action, and thus delivered the most rights. Commerce became general, and corpowerful blow the institution has yet requenched." These passages are parallel and respondence was frequent. In Cologne there ceived, and from which it cannot recover. were twelve eminent merchants whose only From that time the prosecutions have gone name was Herman, and it became necessary to give surnames. One of them was called been hopeful-hopeful that the mild insist-Grus-which in Latin means a crane-be cause he was tall and thin. In those days tion and obedience. But so far, it is fair to the houses in cities were not numbered, bu: say, their hopes have not been realized. The were distinguished by various emblems- leaders of the church are in hiding, and the like modern tavern signs-and from these rank and file, on being convicted. plead many surnames were derived. The Hanseatic League was a great com- receive sentence, enter the Black Maria, and mercial organization which included eighty- | are driven to their brief martyrdom. five cities. It sent agents to all parts of Resistance, at the present, is not attempted Germany to purchase crops and home-made | nor even advocated, except by some unusumerchandise. It became necessary to keep ally violent fanatics. On the other hand, "To keep debt, dirk and the devil out of accounts with many thousands of individuals, the brethren flee to the mountains whenever my cottage," says Spurgeon, "had been my and in order to distinguish them surnames a stranger appears. The most innocent greatest wish ever since I set up housekeep. were introduced into the country villages, drummer, by alighting from a casual train, ing." Surely these form a trinity of evils though they had already become common in has often thus set a whole township in mothat should be carefully guarded against. the cities. When a name had once been tion. All Utah, therefore, instead of being to explain certain passages that are sometimes A man who is in debt is a slave, toiling to given it became important to preserve it, on the aggressive, as formerly, is on the demeet the demands of another. He cannot in order to secure what might be due to the fensive. As long as this continues, there is call what he possesses his own. He had bet individual or his descendants on the books essential gain. ter a great deal have less, and "owe no man of the league. Officials naturally sought to anything," according to the apostolic injunc- preserve their titles, and thus in almost he is responsible, but which in whole or in | name was Schulz, or magistrate, and another | more to build up the temporal interests of part belong to another. A man in debt is who was called Meyer, the steward of a no. the Mormon Church than John Sharp, forlike a person overboard with a great rock, bleman's estate. Mechanics were generally merly bishop of the 20th Ward, Salt Lake. with which, by great exertions, he may reach surnamed from their trade, and strangers On being convicted of the current offense, sons regarded the whole affair as excellent upright man and good citizen. For this he But whatever excuse may be made for fun, and cheerfully accepted surnames was rudely thrust from his bishopric, abused men's going in debt, surely none can be of- which their descendants do not regard with by the meanest of the Mormons, and ostrafered for their living in dirt. Soap and favor. In most instances, however, the sur- cized in all ways. The iron rule of the water are cheap, and brushes and brooms name was simply formed by adding the church is further seen in this: that a wealthy are not very expensive. The late Rev. Dr. name of the father to that of the son. At man recently, on being convicted, said he did George Crown used to say: "There can be that time there were far more Christian not dare to promise obedience to the law, no religion without soap." Dirt and piety, names than are in use at present, and ap- because it would ruin him. He could afford like oil and water, will not mix. "Know peared in innumerable abbreviations and to give a hundred thousand dollars, but he ye not," says the apostle, "that ye are the diminutives, so that we can account for the dared not give that promise. vast number of German surnames which are dwelleth in you? If and man defile the derived from them. The Israelites were the temple of God, him and God destroy." last to adopt hereditary surnames, many of last to adopt hereditary surnames, many of fact that, while the Premier Canon breaks Hence we are exhorted to "cleanse ourselves those in Prussia having declined to do so unfrom all filthiness of the flesh and spirit, til compelled by the government in 1812. perfecting holiness in the fear of God." True religion will make a man clean inside and out, in soul and in body. The "relig-sary to accommodate themselves to modern sary to accommodate themselves to modern or the bonds (\$45,000), and, for their own offenses, sary to accommodate themselves to modern or priminating complex on the face of the Morion of dirt," both in its practical and phil- usages they chose the beautiful names for osophical forms, should be rejected. Clean- which the Israelites are now celebrated. liness and piety go together. But it is easi- Every name has a meaning, and to change some thoughtful minds. er to keep out of debt and dirt than it is to it is to spoil it. Foreign names are aspecialkeep out of the clutches of the devil. He is ly liable to alterations which destroy their through the territory, and especially in Salt a wily foe and assault us by force and fraud, identity. In America, German and French Lake City, are active, and conversions among as a roaring lion, and is an angel of light, names have been horribly mutilated. In students are numerous and constant. These 1727 the proprietors of Pennsylvania request- | schools need enlargement. Salt Lake Acadafter all, he is a cowardly foe, and if we do ed the Germans in the province to adopt the emy needs endowment. Scholarships need not give place to him, but resist him, stead- English surnames. Many of them adopted to be founded for worthy students who are wicked persons here described had already fast in faith, he willturn his tail and flee the suggestion, but their children in many fitting themselves in the higher departments The only satisfactory answer to our ques-ion comes from Ravelation. God has been Scriptures represent that there will be, at

WHOLE NO. 2181.

## THE IBBEPBESSIBLE 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 countera 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 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 Sainta. Daring that time the people have increased, percolonies in Colorado, New Mexico, Arizona. as a definite proposition, that it is the pur-Family names were first introduced into pose of the Saints to make use of this popu-Smith, their prophet, was killed. The mur-An edict of Henry II. required the use of der was wicked; but it was, if possible, more surnames in official documents, and more of stupid than wicked. It was a blunder worse the English names now in existence were than a crime; for by it the Mormon Church probably invented or suggested by scriveners. has been vastly increased, and thousands, Many were orginally Christian names, others | through their sympathy for "the persecutare derived from trades or places; still others | ed," have been led into a step which now

Up to the recent vigorous action of the on, and the friends of law and order have ence of law would bring the people to reflecguilty, refuse to obey the law in the future, The course of church control has had a tendency to alienate some thoughtful minds among them. No man, perhaps, has done The relentless cruelty of the church towards its own people is seen especially in the his bonds, runs away from the officers, and retires to some luxurious hiding-place, the common people are expected both to pay his criminating cruelty on the face of the Mormon Church have a tendency to slienate The schools of our own denomination all

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Sabbath Becorder, PUBLISHED WEEKLY 37 788 SCAN BABBATH TRACT SOCIETY - 11 ---CENTRE, ALLEGANY CO., N. T. THEM OF SUBSCRIPTION countries will be charged

at of postage and antil arrearages ar nts will be the They have they are hoped in

partially within the range of human comprehension; but its attainment without di-

vine aid is confessedly impossible. The question-How can a sinful man 15, "For when Gentiles which have no law become pure and holy? may be said to do by nature the things of the law, these, be the prime question of the ages; and it having no law, are a law unto themselves; would be impossible to propound one more in that they show the work of the law written difficult to answer. We present it to our in their hearts, their conscience bearing mother Nature, and her answer is: "I know of no restoration of any thing that has once with another accusing or else excusing consume. No probation is contemplated, or been destroyed. If a rock has been broken | them." Compare the context.

in pieces, it remains in fragments. I have never seen those fragments in any proper and where little is given little is required. sense reunited. If a tree falls and rots, it The law by which heathen sinners shall be never becomes solid wood again. If a body judged is less extensive than that under of man or beast dies and turns to dust, it is which we are placed; yet it is sufficient to never reorganized, so far as I have noticed. | make sin known and to hold them without If a sinner desires to be restored to the favor i excuse.

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 | quoted to prove this doctrine. Thirdly, to promptly given, is in perfect harmony with death." "God," says Reason, "may be able after death. to redeem the lost sinner; but I do not unthe favor of God. He has chosen his posi- | Man shall come in his glory, and all tion freely, and I see no reason why he should | the angels with him, then shall he sit on the not abide by his own decision. God certainly | throne of his glory; and before him shall be is not obliged to lift him up out of the hor- gathered all the nations; and he shall seprible pit into which he has voluntarily | arate them one from another, as the shepherd plunged himself, and from which he seems separateth the sheep from the goats; and he to have no real desire to escape.

We obtain snother decision from Philoso. | the goats on the left." All human beings, phy that we must not overlook; namely, without exception, are to be gathered there. that man, having already enjoyed one pro- | There will be but two classes-the righteous bation in a state of innocence, and another and the wicked, the saved and the unsaved. in a state of sin and misery, can have no Verse 46, "And these (the wicked, reprerighteous claim to a further probation. During his stay in the Garden of Eden, he had eternal punishment; but the righteous into full opportunity to become confirmed in his eternal life." The wicked shall go into holiness; and this confirmation would have "the eternal fire, prepared for the devil and fixed him and his posterity forever in the his angels." Verse 41, Surely, this is no favor of God. He failed in that ordeal, and probation; for, whether we take the view, now God has given him an opportunity to that eternal here means without end, or the recover the lost ground. If he fails again, milder view, that it means all-consuming, or reason decides that he has no right to expect | producing eternal and unchangeable results, another probation. Thus much we can with it is utterly inconsistent with the idea of a safety affirm, on the authority of reason; further probation. If it be alleged that those further than this Philosophy does not go.

tion comes from Revelation. God has been scriptures represent that there will be, at pleased to reveal to us his mind and will in reference to man's salvation; and even reason wicked men living on the earth. Certainly

that which is to come." 4. The heathen have a probation, as truly

as those who hear the gespel. Rom. 2:14,

Where much is given much is required,

I propose, in this discussion, First, to examine a few passages that disprove the doctrine of a probation after death. Secondly,

and Philosophy; and their first answer, answer some objections. I. I shall try to prove from the Scriptures the Bible declaration: "The wages of sin is that there will be no probation for sinners | tion, than to have large possessions for which | every village there came to be a man whose 1. I first cite our Saviour's description derstand why he should do so. The sinner of the last judgment, recorded in Matthew had full power and opportunity to stand in 25, verses 31-33, "But when the Son of the shore, but which, heverthless, may sink from their birthplace. No doubt many per- he promised obedience to the law, like an

shall set the sheep on his right hand, and

sented by the goats,) shall go away into

decides that we are bound to take this revela- | these will not have had their second proba- | devil.-Methodist Recorder.

having two eyes to be cast into hell, where their worm dieth not, and the fire is not complementary of each other. The least we can understand from them is, that the destruction of the wicked shall continue as witness therewith, and their thoughts one long as there shall be anything of them to 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, DIBT AND THE DEVIL.

him at any moment.

temple of God, and that the Spirit of God and we should beware of his devices. But,

**D**, **D**.



## **M**issions.

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

a 👌

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

WHEN Carey set out to preach the gospel in India, ninety years ago, men high in church and state ridiculed the undertaking. By the wonders God has wrought in these ninety years, how foolish he has made the wisdom of this world!

IF opportunity means responsibility, then so great responsibility never rested upon Seventh-day Baptists as now: for our opportunities were never so many and great We need not pray for open doors; they are wide open. I It is ours to enter with useful service.

Even starlight is welcome in the night; and the souls of men have welcomed, the starlight of truth, as it has shone in the best of heathen religions. It cannot but be that many will welcome the glad sunlight from the gospel of God's dear Son, the sun of righteousness.

\* THE world?' does move; and the work of bringing all nations to a more common level is going forward. It once took nearly a year to send a letter and get an answer, between England and India. Now, in an emergency, a communication can be sent and a reply received in one day.

AT the recent autumnal meeting of the English Baptist Missionary Society, a speaker, referring to India, said, "Ignorance is our enemy." He urged that more attention should be given to primary education, to Bible-schools, and to work among heathen women by Christian women from England

## FROM J. W. MOBTON.

CHICAGO, 489 Ogden Avenue, Nov. 10, 1886. I received your kind letter written just before your departure for Florida, and also your note informing me of my appointment as general missionary in the North-Western Association. The latter, having been forwarded from Chicago, reached me later than the former. Thanks for your kind good wishes. I accept the appointment.

When I had completed my visit at Dane ville, Dakota, being uncertain where you were, I sent a somewhat lengthy account of it to Bro. O. U. Whitford. I presume he has forwarded it to you before this time. This report begins with my visit to the Yearly Meeting at North Loup, where I ar rived on the evening of Oct. 19th. This meeting was well attended by the members of the North Loup Church and society; but

there were no representatives from either of the other churches of Kansas and Nebraska. There was an encouraging letter from the Nortonville Church, but no reports from any of the others. Bro. J. L. Huffman was with us, and he and myself did about all the preaching of the occasion, commencing Thursday evening. The attendance was good-the church being nearly filled at every meeting. Bro. Crandall and his co-laborers have done a good work there. I was especially pleased with the young people of the church, who are unusually active. Almost all the young people belonging to Seventhday families are professors of religion. The young people's prayer-meeting, I was told, is well attended, and there is a commenda-

ble promptness on the part of those who are called to take part in its exercises. One thing I consider especially worthy of imitation. Those young ladies and gentlemen, the past season, planted and tended a seven acre field of "missionary corn," of which I saw a fine specimen. I understand that the field will yield some four hundred bushels, all of which is to be sold for the benefit of the missionary cause. But lest our Eastern friends may get their ideas raised too high, I wish to add, that the ruling price of corn, while I was there, was fifteen cents a bushel. Even at this low price it is a good showing. Sixty dellars in one year is a good deal for girls and boys of one young church to give

each in the Presbyterian and United Presbyfor the Missionary Society, amounting, together with a private contribution, to \$12. From Nortonville I returned home, there sort of a text from which to tell them of being a seeming necessity for me to do so. After a stay here of one week, I am about to leave for Marion, Iowa, to attend the General Conference of the Marion Seventh-day Adventists. From there, I expect to go to Garwin and spend one Sabbath, at their request. After that, I hope to spend a short time in the Chicago work. It is probable that when I next leave home it will be to visit the Cartwright field.

# INLAND TRIP.

For many days I had been contemplating another trip to the various places I visited last spring. I hoped to get away about the 18th or 20th of September, but Mrs. Davis wished me to defer going for a few days, on account of the illness of one of the smaller girls in the school; so I did not get off until the 23d. Previous to going I supplied myself with 500 gospels, bound separately, also a goodly number of illustrated sheet tracts, having engaged our boat in the evening, for 700 cash a day. The next morning, taking breakfast at an early hour, we set out for the boat, which was to be at the Arsenal.

A good deal of time was consumed in get ting all things in readiness, and making the transit from home to the boat, so we did not get under sail until about 8 o'clock. But now everything seemed favorable for a good placed side by side on a high platform of run, there being a good strong wind as well altar. We inquired of the boys if they came as the tide in our favor. The boat we en- to worship them, they said they did. Then gaged this time was a little larger than the we asked them if they supposed these gods one we had before. It was new and quite comfortable. There were three places at our disposal where beds could be spread. The one in the front of the boat was where we put our oil stove and kitchen utensils, etc., and where our Chinaman, who was to serve us as cook, was to sleep. We had no cook | hearts and minds of all who worshiped him, when we went on our previous trip, and and is able to bless all true worshipers. We found it very inconvenient, for when we then passed on into the back court and into came in from our work weary, and oftentimes | the second building of the temple. Here we late, then to be obliged to wait and cook our found several elderly priests and a number own meals, was not very agreeable, so this of boy priests. We soon fell into conversa time we concluded to take our cook. The tion with the oldest priest, who had reached central part contained a berth and a small the age of sixty years. This prophet of table. This I was to occupy myself. Just Baalism had purchased gospels of us on our back of this was a place where Erlow was to previous trip. I asked him if he had read sleep. Still farther back on the stern of the these books; he said he had, and that they our public benevolent work may be seen from | boat was where the boatmen were to accom. their collections at this meeting. The col modate themselves. It constituted their The boat belonged to a family of seven-the father, the mother and five children. The two elder, a son and a daughter, were as large the town come to worship?" "Not many, there as their parents, and seemed to be quite efficient in managing the boat. learned that they were Catholics. The hours passed quickly by, and at noon we were passing Ming-ong, distant from Shanghai, 70 le. This is the first likin, or excise station, out from Shanghai. Li-kin means "a cash a catty" tax or duty. paid on all goods imported or exported. There are many of these stations for collecting this tax all along the rivers of China. As we were passing, the guard of the station gave the signal for our boat to stop. The boatmen informed them that they were conwere determined that we should stop and allow them to examine our boat. After a and the offcers, we were allowed to pass on undisturbed. In the afternoon the tide turned against us, but the wind continued favorable, so that we were able to go rapidly along on our way. Just as the dusky mists of evening were falling about us, shutting out from our view the pleasing views of nature. we had reached the town of S.Kiung, a

able preacher, and he ought to be in the preaching both in the morning, afternoon the above hint. I preached at Nortonville those who came to drink tea. We inquired about the worship of the gods, and why they terian churches. They gave me a collection worshiped them. One young man said they

worshiped them so that they might live to a good old age. This statement we made as a him in whose hands is the life of all men, and whom we ought to reverence, fear and worship. The gods are utterly unable to prolong the life of any person, however devoutly they may serve them.

Returning to our boat at noon, we passed by a shop in which some one had just died. In the street, in front of the door, was a large pile of clothing and bedding and various offerings (as paper money) burning. These were to supply the immediate wants of the departed spirit. Within the shop were the relatives, with sashes made of white cloth bound about their heads, and some were dressed with sack-cloth. As I looked upon this scene I could but pity them in their ignorance and blindness. Zealous they were, but it was truly zeal without knowledge. O, that the true God might become the recipient of the zeal now bestowed upon dumb idols, and that they might worship him with an understanding heart.

In the afternoon we went to the Zung. wang maiu, chief temple of the place. The front door was fastened. The boys who were following us said there was a side entrance, which they pointed out to us. En tering we came to the first building, in which was placed the three idols, called San-kuh, Den, Shong (three brothers). These were giant-like images, all with the same features could see them, and know who came and who did not come to worship? They replied, "No; they cannot see or hear." Then I said, "What use is it to worship these senseless beings?" Then I told them of a God not made with man's hands, who could see us and know the were very good books. "Yes," I said, "but their teachings are against the kind of worship in which you are engaged. Do you think that the worship of the idols is of any use?" "No. It is of no use, whatever." "Do the people of are only a few who come." "What do the peo-We soon | ple who do not come worship?" "They worship their stomachs; they only think about their rice." "Are the people who come to worship the gods benefitted?" "No." "Why do you not tell the people so and thus prevent them from spending their time and money in these useless services and believing in these idols, which you know to be unable to help and bless man?" "Because it is in accordance with our old customs." "When you priests perform the Koong-Tuh (service for the dead), do you profess to be able to benefit the spirits of the dead person over whom you veying a foreigner (na kok nyung) inland, perform these rites? and do you profess to be which response, heretofore, has been quite able to tell in what condition the soul of the sufficient to allow us to proceed. But they departed is-whether miserable or happy?" "No; we cannot see the souls of the departed, and how can we tell their condition; we have good deal of parleying between the boatmen | no power to change the condition of any soul." "But why, then, do you engage in such useless services?" "Simply because it is an old custom, and looks better, and shows our respect." " Do you believe that man has a soul?" "Certainly, man has a soul." "Does it die with the body?" "Most certainly not." "What is the condition of the soul after death?" "We do not know." "Do you think there is distance of 140 le from Shanghai. Here we a true God?" "Yes, we hear his voice in stopped for the night. You may remember | the thunder; it is he who sends the shafts that this was the last place we visited on our of lightning and often smites down the wicked." "Why do you not teach the Morning came, bright and beautiful. and people of the true God of heaven; who rules over all nature and will certainly ready to sell the gospel and to preach the determine the future destiny of all men, accordingly to the life they have lived ? You are getting to be an old man, have not many more years to live; you should give up your be unable to take the pastoral charge of a having been there before, and often spoke of devotions to these dumb images, and worship and fear the true God of heaven. He would have all men worship him, not after your

words we sought to persuade him to turn harness. I do sincerely hope and trust that and evening. In the morning we entered a from the false to the true God. In the even. some one of our pastorless churches will take | large tea shop, and talked a long time with | ing we preached from our boat to those who gathered on the bank of the canal. Then five times three times in our church, once about the different temples of the place, and we spent another Sabbath of preaching the Word to those sitting in the region and shadow of death.

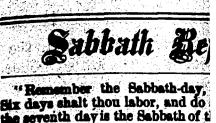
> Sunday, Sept. 26th, at about 4 o'clock A. M., our boat started for the city of Ping-oo. a distance of 36 le, where we arrived at 9.30 A. M. We have now passed out of the Ki. ang-Soo province and are in the adjoining province of Chee-Kiang. Here we remained until 1 o'clock P. M., Monday, Sept. 27th. when we concluded to go on to Kia Hiung. a foo-city of the province, and distant 54 le. Night overtook eus at a small town called Loh-le-kia, 6 le out from the city of Kia-Hiung. Here we made our best sale of books and tracts, and took in 1,750 cash. We should have been pleased to remain at this place longer, but could only remain one day if we would reach home on Sixth-day before

the next Sabbath; so, late in the afternoon. we turn our coarse toward Shanghai. In the evening we reached the city Kia-za, where we spent a greater part of Wednesday, by passing through the main street of the city. This is the city where, in my previous visits, I saw a Buddhist priest who became somewhat interested. I hoped to see him again on this occasion. I went to the place where he said I would find him when I came

again, but he was not there. In the afternoon we went on to a place 24 le distant, called Foong Kiung. This brings us back again into Kiang-Soo province. Here we spent an hour or two, selling a good number of gospels and tracts. This was the last point we visited. All of the above places we had visited before, and it was quite gratifying to find that we were recognized, and in some places even called by name.

We sold, during the trip, 302 gospels and about 2,000 illustrated sheet tracts, and gave away, perhaps, 800 small sheet unillustrated tracts. The receipts for books was \$5 37. The expense of trip, \$5 97.

We arrived home in the evening, Sept. 30th, a half day sooner than we expected, for the reason that we had promised the boatmen pay for the following day, provided they would get us in sooner; so they rushed on



OUTLOOK CORRESPOND

My Dear Brother, -The 1 Outlook was forwarded from to this place, where my char Whilst writing to mention address, I must speak a word your zeal on behalf of the k Sabbath-day. I differ from day of the week that we sho deeply regret that your ma and earnestness should be that dead issue: but I hono hoisting of the "storm sign the shameful desecration of which threatens the very fou cial order, and the welfare o Faithfully yo God.

We are thankful for all how like the foregoing. If our we ing of the "dead issue," as th implies, we are quite satisfied since we are attaining some sults. Our work is at once j demned, loved and feared. ] simply ours. The theme i All God's people are involved of it. Truth does not die. carded until men think it d an unpleasant way of awaken timony against those who see our correspondent, in his Ch ness. can find a better basis f and faith on, than God's L examples, we wait for it.

The readers of the RECOR terested in the following, w phase of the Sunday questio lately treated in its columns. CALIFORNL

Dear Editor Outlook: Si quently received a copy of y ble paper, the Outlook, and with an unusual interest, a tended to become a subscrib now do so at once. Please eents in stamps, for which tle jewel-the Outlook.

I am the pastor of the Ba

ONE of the blessings that reward the spirit the eternal purpose of God as it relates to seem scarcely to catch a glimpse of the the drought very well. Father's great purposes of mercy toward all men, until they begin to give, and pray, and work for missions. And what a vision we get of the coming glory of our Lord, when we look beyond our church and neighborhood; beyond our denomination and country, and, by faith, see the coming kingdom of God! And how these great truths exalt every little means we may offer, of one kin. and another, to help hasten the conquest of the world for Christ.

## MUSIC AND MISSIONS.

We have received from Dr. Eben Tourjee, Director of the New England Conservatory | the North Loup Church has been straining of Music, Boston, a circular letter addressed to the Executive Boards of Foreign Missionary Societies, and relating to the value of music to the work of foreign mission. Dr. us most favorably. The religious and misits musical enthusiasm.

There is a flourishing missionary society in the institution, meeting weekly, and both funds and instruments have been contributed for various mission fields.

free of charge; should they board in the inwill be charged; and for certain kinds of specent on regular rates of tuition would be allowed.

pamphlets; one, an illustrated and descripother the Commencement Programme and Annual Souvenir of ninety pages.

to missions. I hope our young people in other churches will go and do likewise. like the country about North Loup very

and work of missions is an enlarged view of much. The soil is rich, and the crops this year are good, though the growing season the redemption of a world. Some persons was unusually dry. That soil seems to stand

> The interest of the North Loup people in lection for missions, on the Sabbath, include work-shop, kitchen and bed-room. ing \$5 handed in the next day by a sister who could not be present when the collection was taken, amounted to \$23 08. The next day a collection was taken for the Tract Society amounting to \$17 32, making in all \$40 40 contributed to the two Societies on

this one occasion. These are the largest collections that I have known to be taken at a Quarterly or Yearly Meeting since I came on this Western field. This liberality is all the more remarkable in view of the fact that every nerve to raise the salary of their pastor, without calling upon the Missionary So-| ciety for aid.

There are several neighborhoods, not very Tourjee, himself, speaks of the great import- far from North Loup, where there ought to ance of the subject, and also gives extracts be stated preaching of the Word, that are from letters received from missionaries, in | left in a measure destitute, by the settlement which music, vocal and instrumental, is of Bro. Crandall. Among these are Calaspoken of in the highest terms as an auxiliary | mus, and especially Cameron, about fifteen to the preaching of the gospel to the heathen; miles west of Grand Island, where we have and the importance of musical training for a few energetic and hopeful members. It is, missionaries is strongly urged. Although I think, desirable that there should be a no musician ourselves, all that is said strikes | missionary in that part of Nebraska, as soon as possible. We have now one good sister at sionary spirit of the letter is as manifest as Central City, and isolated members or families at several other points.

On leaving North Loup I went to Nortonville, hoping to see Bro. S. R. Wheeler, and consult with him in regard to the Kansas field and other missionary interests, espec-The Director purposes to organize a mis. | ially those in Missouri. I was unfortunate sion training school; and to persons who are | in not finding him at home, he having gone | fitting themselves for foreign mission work, for a month's labor with the church in former trip. and who bear suitable endorsement, consid- Marion county. He returned just as I was erable musical instruction will be furnished leaving for home, and I had a few minutes conversation with him. I regret very much stitution, only actual expenses of their living that our people have gotten a wrong impression about Brother Wheele's health. It cial instruction a discount of twenty-five per is, I think, generally supposed that he would church. I am confident that this is a mis-We also acknowledge the receipt of two take. He is not able to travel and do missionary work; but he can and does teach tive catalogue of about eighty pages; the school without serious injury, and that is distance of 36 le, before sundown on that lights not in the burning of incense and surely as hard work as that of a regular pas- day, it being Friday.

tor. Bro. Wheeler is a good man and an

we were soon at our work upon the streets, good news of salvation to as many as possible. We were very much gratified to find that nearly the whole town recognized us as the calendar we sold on our previous trip. We passed the most of the day at this place, leaving it in time only to reach Sing-Da. a manner of worshiping these gods. He de-

with all their might. I was glad to have a day before the Sabbath in which to arrange whatever called for my attention. During the whole time we were away the weather has been very fine. One day it was a little warm, otherwise it was all we could desire. We have made the trip as early as possible in the season, so that we might make another during the fall. I hope in the meantime to be able to visit some of the country places within a day's travel of Shanghai. I preferto take up places not occupied by other missionaries if possible. The places I have visited during my trip have no one occupying them. Most of the places in the vicinity of Shanghai are occupied; I shall, however, try and seek for some not yet under the special care of anyone, and take them up as fields for my personal effort. Pray that I may be guided into such places as shall prove to be good ground for the spread of the gospel truth, so that the name of our Lord and Saviour, Jesus Christ, may be more extensively known among the heathen.

We earnestly desire the prayers of all our brethren and sisters for the blessing of God to rest upon all of our work.

D. H. DAVIS.

WHAT KIND OF CHBISTIANS ABE' CHINBSE **CONVERTS** !

Since my arrival in America, a few weeks since, the question has frequently been asked: What kind of Christians do the Chinese make? Do they cut off their cues, change their style of dress, adopt our civilization? etc., etc. As to the first of these questions it is necessary to understand clearly what constitutes a true Christian. Is it the color of a man's skin, the cut of his clothing and the food he eats? Is it not, rather, living faith in the Lord Jesus Christ, the love of God shed abroad in the heart by the Holy Spirit, a forsaking of sin, and a life of hum ble. willing and loyal obedience to our Saviour's commands? If this is what God regards as essential in a Christian profession, the Chinese Christians need fear comparison with no other people. I can witness in behalf of hundreds to their childlike faith in the power and willingness of God to fulfill every promise in the Bible, to their unshaken faith in the efficacy of prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few, including some well advanced in life, have persevered in the study of the Scriptures until they are able with the greatest ease to repeat chapter after chapter, and sometimes entire books, from both Old and New Testaments. Not only have they committed large day, it being Friday. At Sing-Da we remained over the Sabbath, of a pure heart and a pure life." With many plain them. — Rev. Mr. Corbett, of Chefee.

this place, and shall hope to subscribers soon.

Now, would it be asking t to request you to give me, b information as to where I ca count of the object, organ and platform of principles, ganization known as the N Party in America? Or will the next Outlook, together information which may three subject? My reason mainly the above information is, th here, by some, that the Pr ment is only an auxiliary o ment in the interest of the Party, and I begin to fear t so intended the Prohibition into that channel. If so. soon to see the general legal Sunday. I have just read Consor, of Los Angelos, Ca that intemperance has stol of our Sabbath. or weekly it occurs to me that these have turned their backs on and rest-day and made or and having denounced God failing to show any divine s Sunday, the people refuse divine institution; have tur a general holiday, thus hav cial pleading as against God and failing to establish Sur appointment. They now si over their lost rest day, and to whisky. Do they now this robber whisky, and by law at the one single str Pardon my trespassing o able time. Hoping to her and receive much light, I for Bible truth.

# A MEMORIAL TO THE BAPTI

Amembled in State Convent Ark. on the 5th Day of Says Following.

The Seventh-day Bapti Arkansas defire to make munication and request: Dear Brethren,-Recog the great brotherhood of out the world, in every ing of the Nazarene Uht which was fed and trained sus and his apostles in the unvarying friends and ions or soul liberty-that American nation owes i poct, and has become the souted of all religious Mast is is a great source o that they have never part intern any individual f 



sought to persuade him to the false to the true God. In the even eached from our boat to those when on the bank of the canal another Sabbath of preaching the those sitting in the region and the esth.

, Sept. 26th, at about 4 o'clock A boat started for the city of Ping-oo. e of 36 le, where we arrived at 9.30 We have now passed out of the Liprovince and are in the adjoining of Chee-Kiang. Here we remained clock P. M., Monday, Sept. 27th. concluded to go on to Kis Hiung. of the province, and distant 54 le overtook aus at a small town called a, 6 le out from the city of Kin-Here we made our best sale of books ts, and took in 1,750 cash. We ave been pleased to remain at this ger, but could only remain one day ald reach home on Sixth-day before Sabbath; so, late in the afternoon. our coarse toward Shanghai.

evening we reached the city Kis-sa. spent a greater part of Wednesday. g through the main street of the his is the city where, in my previous aw a Buddhist priest who became t interested. I hoped to see him this occasion. I went to the place said I would find him when I came it he was not there.

afternoon we went on to a place 24 nt, called Foong Kiung. This back again into Kiang-Soo prevere we spent an hour or two, selling umber of gospels and tracts. This ast point we visited. All of the aces we had visited before, and it te gratifying to find that we were ed, and in some places even called

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that we had promised the boatmen the following day, provided they get us in sooner; so they rushed on

## THE SABBATH RECORDER, DECEMBER 2, 1886.

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.

address, I must speak a word of praise for | do make this most solemn appeal. your zeal on behalf of the keeping holy the 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 Faithfully yours. God.

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 earnest ness, 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: Sir,-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 lit- tions, fines and imprisonment. Such a union tle jewel-the Outlook.

Missionary Baptists, have been blessed, and at Texarkana, Miller county, Ark., and greatly increased in numbers and influence | DeWitt, Arkansas county, Ark. This Noin this state, and wield an influence over vember 3, 1886, and signed: J. F. Shaw, general society and over legislation second to C. G. Beard, B. F. Granberry, E. F. Cum no denomination of Christians in the state; mings, T. F. DeVore, J. N. Box, members and as such are particularly responsible as of the Texarkana Seventh-day Baptist

guardians of those liberties, civil and relig- Church. ious, for which our ancestors fought and A. S. Davis, J. L. Hull, S. H. Monroe, bled in the founding of this great nation, G. W. McCarty, members of the DeWitt and which they were so largely instrumental Seventh-day Baptist Church. in securing in the Constitution of the Unit-

ed States, and which paved the way for the spread of the gospel truth and secured to Whilst writing to mention my change of | Baptists such unprecedented prosperity, we

We, the Seventh-day Baptists of the state Sabbath day. I differ from you as to the of Arkansas, since the sitting of the last day of the week that we should observe. I | Legislature, have become, by its action, prodeeply regret that your manifest sincerity scribed in our liberties, and are denied the and earnestness should be half wasted on 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 perusal: 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 Stenetts 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. l., 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 | Ex. 16: 4, 27, 29. -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 peremtory laws compels every citizen to acknowledge the infalibility of its decisions; or differing

from its decrees to be subject to prosecu-

#### 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 the ten commandments; you believe that

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

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

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 Sabbatha 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 crucifixtion, prove that it was a prominent and sacred institution to that timec, ertainly. Neh. 13: 16, Isa. 58: 13, 14, Jere. 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 o Christian Doctrine," is the following:

"Q.-How prove you that the church

Sunday is the first day of the week; the gated by royal and aristocratic jealousies, week. Almighty God did not give a com- means for slaughtering each other! mandment 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 place of the day commanded. The command to keep holy the seventh day is one of 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 genera tion 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 testants 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, of church and state exists to-day, despite hath power to command feasts and holy no longer observe the ancient Sabbath, but it be our hope to make a gentleman of every 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 obrest 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.

Sabbath-day was the seventh day of the spend their wealth and best energies upon

ANNUAL EXPENDITURES ON

| e  |                        | Armamente.   | Education.  |
|----|------------------------|--------------|-------------|
| -  | United Kingdom         | £28,900,000  | £6.685.000  |
| r  | France                 |              | 8 200,000   |
| H. | Germany                |              | 6,900,000   |
| 1  | Russia                 | . 33,000,000 | 1,000,000   |
| o  | Austria                | 13,400,000   | 8,900,000   |
| B  | Italy                  | 18,900,000   | 1,100.000   |
| 1  | Spain                  |              | 1,200,000   |
| 1  | Other European States. | 8,300,000    | 2,100,000   |
| •  |                        | £163,800,000 | £24,085,000 |
|    | United States,         |              | 18,600,000  |

Thus for every pound spent by Great Britain for the education of her people, more than four pounds are squandered upon of the Bible and put another day in the 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 ter

Were half the wealth bestow'd 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 forevermore 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 to 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 be kept holy, and that he had never author- | throughout the United States in 1884 was ized the observance of any other-all Pro- \$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

their might. I was glad to have a re the Sabbath in which to arrange realled for my attention. During le time we were away the weather r very fine. One day it was a little therwise it was all we could desire. e made the trip as early as possible in on, so that we might make another the fall. I hope in the meantime to to visit some of the country places day's travel of Shanghai. I prefer up places not occupied by other miss if possible. The places I have vising my trip have no one occupying Most of the places in the vicinity of ai are occupied; I shall, however, try for some not yet under the special anyone, and take them up as fields personal effort. Pray that I may be into such places as shall prove to be round for the spread of the gospel so that the name of our Lord and Jesus Christ, may be more extennown among the heathen. rnestly desire the prayers of all our

and sisters for the blessing of God pon all of our work. D. H. DAVIS.

KIND OF CHRISTIANS ARE CHINESE CONVERTS ?

my arrival in America, a few weeks e question has frequently been asked: kind of Christians do the Chinese Do they cut off their cues, change vle of dress, adopt our civilization? As to the first of these questions cessary to understand clearly what tes a true Christian. Is it the color as skin, the cut of his clothing and he eats? Is it not, rather, living the Lord Jesus Christ, the love of d abroad in the heart by the Holy a forsaking of sin, and a life of humling and loyal obedience to our Savpamands? If this is what God reessential in a Christian profession, inese Ohristians need fear comperia no other people. I can witness in f handreds to their childlike faith m ar and willingness of God to faifil remise in the Bible, to their unauth an the efficacy of prayer, their love Scriptures, and their honest and effort to live blameless lives. Not a bluding some well advanced in life revered in the study of the Sariptician cy are able with the greatest case hapter after chapter, and sometime oets, from both Old and New Tes Not only have they committed thing 

this place, and shall hope to send you other ancestry to forever divorce church from subscribers soon. state.

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 Censor, of Los Angelos, 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 speeial 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 valu able time. Hoping to hear from you soon and receive much light, I am your brother for Bible truth.

## A MEMOBIAL TO THE BAPTISTS OF ABKANSAS.

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 found- ples-religious liberty. ing of the Nazarene Uhurch, at Jerusalem, And, dear brethren which was fed and trained by our Lord Je-

I am the pastor of the Baptist Church at all your efforts and the efforts of our Baptist days?"

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 whis-

ky 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 purfish 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 change for which there is no Scriptural auorder 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 ask for no exclusive immunities. We disclaim all right of human (Sunday) identified with the Sabbath, nor And if America allows the Sabbath to be work in the daytime. They are conducted government to exercise over, or fetter in the is the duty of observing it grounded either undermined, and the Continental holiday at public expense. These schools are excluleast, the religious rights of any being. Might is not right, neither does the accident | cepts of Jesus, or his apostles." of being a majority give any claim to trample on the rights of the minority. It is a usurvation of authority to oppress the minority, or set at naught their indefeasible day for the seventh is absolutely without rights. In civil matters we respect the au- any foundation in the New Testament." thorities that be, but in religious service. resent being forced to keep the commandments of men. We recognize the laws of the Sabbath. There is no Scriptural oblithe land in all secular matters, and the laws gation." of God, and of God alone, in religious faith and practice. We do most sincerely ask you, as repre- of the church."

senting and holding our most sacred and cherished doctrine of all Bible Baptists- command . . . for keeping holy first day soul liberty-to take such steps to aid us in | of the week." a memorial to the next Legislature, for a redress of grievances, as may give us equal servance of Sunday) in New Testament." rights with all other citizens of the state. We ask this of you because we believe that val of Sunday . . . was, always only a huas advocates and guardians of religious lib- man ordinance." erty, you will help to the possession and enjoyment of equal religious privileges, even those who differ in opinion from yourselves; introduced." and because, as a denomination, you will be honorably represented and honorably heard in our Legislature, and are honor bound to labor on Sunday was recommended rather stand for the defense of our beloved princi- | than enjoined.'

And, dear brethren, if such encroach- there or the moderns and we shall find no ments upon the religious consciences of men | Lord's day instituted by any apostolic mansus and his apostles in person, have been are suffered to go on with respect to us, date. . . . No Sabbath set on foot by the unvarying friends and advocates of relig- would it not be well to consider Mordecai's them on the first day of the week." ious or soul liberty-that to them this great words to Esther: "Think not with thyself American nation owes its glory in this res- that thou shalt escape in the king's house (the gradual concurrence of the early Chrispect, and has become the asylum of the per- (or legislatures of the land) more than all tian Church) and on no other does the trast to that of Europe. America is the Lord's Prayer), the singing of a hymn, the secuted of all religious sects, and knowing the Jews (or Seventh-day Baptists). For if Christian Sabbath rightly rest." that it is a great source of joy to all Baptists | thou altogether holdest thy peace. at this that they have never persecuted, as a denom- time, then shall there enlargement and de-

"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 thority."

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.'

on the fourth commandment or on the pre-

Lyman Abbott, editor Christian Union. "The current notion that Christ and his apostles authoritatively substituted the first.

The Watchman (Baptist): "The Scriptures nowhere call the first day of the week

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

M. E. Theological Compendium: "No

Albert Barnes: "No precept for it (ob-Neander, church historian: "The festi-

Dr. Scott says: "The change .

Chambers' Encyclopedia: "It was not standing armies: till 538 that abstinence from agricultural

Dr. Heylyn: "Take . . , the fa-

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; bat until it reinstates the Sabbath and observes it according to its sacred Chambers' Encyclopedia: "By none of character and design, there can be no well the fathers before the fourth century is it grounded hope that either can he restored. and young men and women who have to substituted for it, she will reap the same con- sive of the schools at Cooper Union or those sequences. Piety will gradually die out in her | founded by charity or in the interests of rechurches, and the nation, devoted to the ligion. Similar advantages are afforded in pleasures of sense, will be demoralized and Brooklyn by fourteen places of public inruined.—South-Western Presbuterian.

# Education.

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

#### 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 voluntary instead of compulsory, has been and giving excessive praise to everything watched with keen interest, not unmixed foreign. We quote a telling paragraph on with grave doubt as to the wisdom of such appears to have been gradually and silently the expenditure for education here and an invocation. After more than a month's abroad, contrasted with the expense of great | trial of the new plan, however, the diminu-

great liberality has been displayed in the ence has a certain new potency from being grants for educational purposes. The people | a free-will expression. Under the old plan. who cannot be induced to make the salaries | the average did not exceed 600, and there is of officials half as large as those of the offic- a prospect now of its reaching not less than ials of the petty powers of Europe neverthe- 400, which is beyond the hope of the most less urge their representatives to vote mill- sanguine. An organ voluntary, the responions upon millions for educational purposes. sive reading of a psalm, a choir voluntary, Christian at Work: "And on this basis The ratio of money spent on the army to a selection of Scripture and prayer by the that spent on education is in startling con- minister (closing with a joint recital of the only country which spends more upon cdu- benediction, and an Amen from the choin, The matter of consistency relative to Sun- cation than on war or preparation for war. make up the parts of a rarely impressive serday-observance, whether it lies with Catho- Great Britain does not spend one-fourth as vice. It lasts about fifteen minutes, begin-

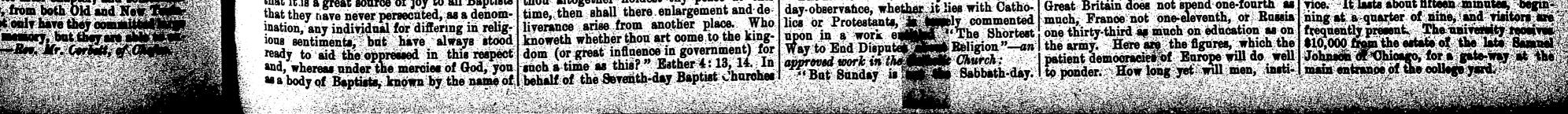
youth who is put under our charge; not a conventional gentleman, but a man of culture, a man of intellectual resource, a man of public spirit, a man of refinement, with that good taste which is the conscience of the mind, and that conscience which is the good taste of the soul.

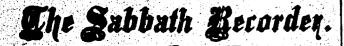
The University of Durham, England, has just introduced a new and promising scheme solete as regards any day. If the Bible is for extending its advantages to those who right all who observe Sunday are wrong, for cannot go to Durham. The same lectures Sunday-keeping is prohibited. "Six days are to be given at other points as are delivshalt thou labor, but the seventh day is the ered in the university. Sudents 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 struction. 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 endowmentof the chair of English Language and Literature; one lady, Mrs. Mary B. Kincaid, gives \$10,000; and two gentlemen, \$10,000 each. So the sum was made up.

The change at Harvard University, whereby attendence at morning prayers becomes tion in the number of students attending Throughout the history of the republic seems lest than was feared, and their pres-





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Alfred Centre, N. Y., Fifth-day, December 9, 1886.

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

#### TERMS: \$2 per year in advance.

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Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

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

THE EXTENT of the Chautauqua Literary Hodge, of Princeton, whose name is insepaand Scientific Circle may be inferred from rably connected with the history of the genthe fact that circles are now reported from eral and theological educational movements Russia, Scotland, Australia, Japan and In- of that historic town and of the Presbytedia as well as in the United States-the rian Church. The son gained some distinchome of the movement-in Canada and Engtion as a student, later as a clergyman in land. It is said that the class of 1890 al- Virginia and other of the border Southern ready numbers over 4,000 members. It is states, and finally as the worthy successor of impossible to estimate the blessing which his father in the chair of systematic theolothis organization is to the multitudes who gy in the Princeton Theological Seminary. have not the time, means or opportunity to Ex-President Arthur's public career is too 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.

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, size. It was truly a wonderful work.

save himself and family from the tempta-At evening we took the train for Alfred, tions which they must encounter who go where good ministers go (before they die). entirely away from Sabbath-keeping influences, and at the same time help in building up a good strong society. We do not althey are not idle as some seem to think, but, ways give that consideration to religious privileges and duties which their importance demands, when planning for the temporal found in Alfred Centre. We spent the newspapers accuse them of saying and thinkcomfort and welfare of ourselves and fami-Sabbath here. It was a stormy day, at least ing and planning and attempting. His old lies. Who will answer this advertisement? the snow was deep, so that only few, com- law partner, Mr. Bissell, who has just been

> listened to an excellent sermon from the the President in making appointments. He pastor. It was communion season, and we says Mr. Cleveland, whom he knew as Sheriff, enjoyed it very much. The services were Mayor, and Governor, always discharged the request of the pastor.

school building by Rev. L. E. Livermore, the also denies having advised the President to Sun maker of Alfred, and we found light sell his country place as quickly as possible and order in every department. We also because of the gossip about the syndicate visited the Stein Heim, or something else, | formed over his property to advance real in company with the author of its mysterious | estate in that direction. And Senator Eddesign. I doubt whether there is anything | munds, the President's so-called bitter foe, of the seventy-five departments of the Egyptian place of punishment. It was with | and he says the attempt to criticise Mr. great pleasure that we listened to the exthings to be found in this remarkable structure. We cannot speak of all the points of lic necessity and the subject came up in is now on the ground to make sleighing. interest that one observes, though his visit | Congress long before the President had ever be brief in Alfred; suffice it to say, it is a good place in which to be.

I left Alfred, Tuesday morning, for indignant at the allegation that the Senator Thompson, and arrived safe and well at intends to become a candidate for the Presievening. dency in 1888. He says Mr. Edmunds has a

Sabbath day, Nov. 20th, after a long ab- loftier ambition, namely: to represent Versence. it was my happy privilege to meet mont in the United States Senate; and that with the little band of Christians gathered | the Green Mountain state will allow him in the little cozy church at Clifford. There | that privilege as long as he lives. "Why," were some twenty at meeting. This was a good turnout, as there are only twenty-eight small position, like that of dispensing petty members of the church, and some of them live many miles away. We had a good Sabbath school, fourteen pupils in two eph Howard, Jr., says about journalism and by all. classes. By request of the Superintendent, politics. He thinks Mr. Cummings, the I conducted the services. I was much pleased with the ready answers to the questions. Surely, this church is not dead yet, by forsaking an honorable position in that though is not all that it might be. After sermon, based upon the 7th verse of the Cummings explains his reasons for coming Sabbath school lesson, we had a testimony to Congress by saying that he simply wants meeting, in which a goodly number took to get behind the scenes in politics in order part. It was a very precious season. hope to be with our people here for a few Sabbaths, if Providence permits.

In the evening after Thanksgiving, the directions, and there, too. we could see the | and then it is taken down and such of it as Ladies' Evangelical Society held their usual. wounded and dying, and all seemed strange- is not tattered and faded by the wind and annual, public session, which was an unusly real. Men and horses all appear full rain is packed away for the next occasions of public sorrow. ually good one.

After the devotional exercises, consisting The President has completed portions of of responsive Scripture readings, singing his message to Congress, and has read them and prayer, some very interesting recita-I do not blame them, but there is one thing to the Cabinet. The message will be shorter. to be said about the many ministers there, | this year than last, which is a kind of reform | tions, songs, etc., were presented by the little people, which they had prepared under that will be approved by everybody. The the training of Mary L. Green, teacher in on the contrary, if we have any workers President's friends as well as his alleged among our ministers, some of them can be enemies are kept busy denying what the 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 paratively, were at church; nevertheless we | here, denies ever having sought to influence very able address. It would be difficult to see how any one, having listened to it, could ever be indifferent to foreign missions. Obconducted by Drs. Williams and Maxson, by duties of these offices without much advice jections were answered and facts were stated or assistance, and he believes he will be which showed that, for the amount of work We were shown through the new graded equally successful in his present trust. He 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 lady medical missionaries, and all of in heaven or on earth like it; and if it has denies some things. He denies that he is these are Americans save one, who is an any likeness it could be found only in some preparing an attack to be made this winter English lady. One of the fourteen is a upon the President's Civil Service policy, Seventh-day Baptist. Our third snow fall came to us on Thanks-

Cleveland in connection with the purchase giving day and the day. following, to the planations given by our honored Professor, of his country home is unfair. The exten- depth of from six to eight inches. This respecting the many curious and wonderful sive improvements contemplated in the di- gives us at least two feet of snow in the rection of "Oak View," have become a pub- month of November, and still not enough 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. asked he, "should a great statesman want a Luke Maxson, will be deeply felt by many of this church, for, though not a member offices, to which the Presidency has degenewith us, she had some strong sympathies for rated?" This reminds me of what Mr. Jos- our cause and work, and was much beloved

INDEPENDENCE.

The friends of Devillo and Alice Liver-

more 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

evening was very pleasantly enjoyed. May

LINCKLAEN.

It has been said that the small churches

have to make the greatest sacrifices to main-

tain 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

church expenses. The very necessity that is

upon them calls out their benevolence and

develops their gifts and graces till it becomes

How true this has been in the Lincklaen

1. They have repaired their house of wor-

tiful. And this they have done with less

God bless them.

Rev. E. E. Davidson, an evangelist, has

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

3. Appreciating the ardu pastor was doing among them and cordially increased the sa arrangements so that expense in going to and from Otseli these things have been goin more than doubled their cont Tract and Missionary Societie 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 pl to listen to our farewell serm 13:11. At the close of the person, without an exception, shake while many expression you on your new field," " you," " Remember us in y indicated that we had not offense" in our labors on thi

We frankly told them the be loyal to our convictions at God as we viewed it and attention to many doctrines day friends did not view 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 leat "Whether or not" we can Ernst that our First-day frie spoken unkindly of us, the this occasion give evidence tachment and the valuable p and more than all the fra leave pleasant feelings. We Seventh-day Baptist minit respect by the faithful pread

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 spring. ing up near him. A post-office has been established at that point, and other evidences of the fulfillment of Bro. Oursler's pleasant visit with the Elder and his excelexpectations have been given. He is quite lent wife, but unluckily for us it rained nearly anxions that our Sabbath keeping brethren all the while we were in Chicago. This should continue to hold, what they now have, the controlling influence in the place, tist 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 Firstday man, who, for business reasons, is anxious to sell it. He advertises it in the RE-

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 antislavery 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 men 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 illus trious 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

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

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 be-

came familiar with the Russian, French,

German and English languages. Returning

Communications.

Son of man cometh."

#### FROM CONFERBNCE 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. Ronayne, 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 prevented our getting around to see the sights; however we visited the panorama of and so build up a strong Seventh-day Bap- 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 fice, Indian Office, Pension Burean, Bureau and all these were grouped under that greatyet it was all inside of a small inclosure. We of Education, the Geological Survey, and est and best gift of God to man, his Son, ship and made it both comfortable and beaucould see Lookout Mountain, where Hooker others which are all is separate buildings. and his blessed gospel. CORDER for a limited time, promising not to stood away up in the clouds. It looked a The cost of draping other departments is any of our brethren are desirous of procur- and giving orders, while the two armies buys the bunting and employes his own men Our Sabbath Visitor. These two societies 2. Scarcely had they finished their church

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 | the First church. Muddy roads, and a drivreunions and dinners that represented the ing snow storm prevented many of the highest culinary skill of each household; re- | Second church people from attending. ligious services at the churches; closed However, the pastor, Eld. James Summer-Government. departments and liberated | bell, and wife, and a few others, succeeded clerks, while at orphan asylums and public in overcoming the difficulties of the occainstitutions the inmates enjoyed additions sion, and joined in the service. to their ordinary bill of fare, through the generosity of the charitable.

account of the Arthur mourning. Flags with dishes of different kinds of fruits. fly at half-mast from hundreds of staffs, which gave them a very pretty and suggestand public buildings are heavily draped in | ive appearance. black. It is quite an item of expense to the Government to put up official moruning. It | sponsive Scripture readings and appropriate | took twenty men three days to drape the music by the choir and the congregation, Patent Office alone. Each of its big pillars- | was a very interesting one. Too much can | and there are forty eight in all-required hardly be said in commendation of the part proportion to their numbers and means they forty yards of bunting. All together about performed by the choir under the leadership have to do far more than the large churches 6,000 yards were used for the Interior De- of Mr. O. E. Burdick, and Mrs. G. W. in order to keep a pastor and sustain the partment, at a cost not far from \$1,500. Rosebush, organist. When this department was draped for Gen. Grant the cost was nearly \$1,700. But a Platts, of the SABBATH RECORDER, from great deal of new material was purchased at Psa. 92: 1, "It is a good thing to give both a joy and a blessing to give to the Lord. that time, some of which was utilized for thanks," etc. After some general remarks Vice President Hendricks, and some of about the nature of thanksgiving and the Church during the pastorate of Miss Ranwhich is now being used for the third time. | place given it in the Scriptures, attention | dolph. In less than a year they have done Of course the expense of draping the Interior | was called to various things in the life of | three things worthy of imitation in most of Department is greater than that of any the nation, the community, and of the indi- our smaller churches, and worthy, we think, other, because it includes the Patent Of | vidual for which it is good to give thanks; of mention in the SABBATH RECORDER.

New York journalist recently elected to Conbeen conducting a series of union revival gress, is taking a step in the wrong direction services in the Methodist. Church for the past six or eight weeks, closing his labors on sphere in order to go to Congress. Mr. Thankegiving 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 to make himself more competent and useful his appeals to the reason of men, seeking to in journalism. He has no intention of givmove their consciences rather than their ing up his newspaper work. The experience feelings, on which account there is good reawill be of great advantage to Mr. Cummings, son to hope that the fruits will be lasting. but it is not certain that his constituents will approve his motive.

One of Senator Edmunds' constituents is

seen the place.

Fome Hews. New York.

## ALFRED.

them in their every-day apparel, the bride-Union Thanksgiving services were held in groom 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

The church was lightly trimmed with evergreens, while the flower stands were The city has a somber appearance now on dressed with cornstalks and surmounted

The praise service, which consisted of re-

The sermon was preached by Rev. L. A.

At the close of the service, a thanks- than forty resident members, and many of advertise it elsewhere until he has given it mile or two away, and there too we could about \$150 or \$175 each. The Superin- giving offering was made in the shape of a them of limited means; but they gave and s fair trial with us, thus affording our peo- see General Grant and three other Generals tendent of the Post Office Department, for collection, which, it was announced, would kept giving freely and joyfully, because they ple the first opportunity to secure it. If standing side by side, watching the conflict, instance, is disposed to economize. He be applied to the reduction of the debt on had a mind to the work.

ing a good home in Kansas, and in a com- were so hadly mixed that you could only tell and carpenters to do the work, looking after have already given nearly one quarter of the repairs when they decided to get an organ,

victions 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 n moving. We leave the V prayers for the newly chose the outpouring of the Holy churches. May the faith faithful, the backsliders Father's house, and sinners into the fold of our Lord Je

> Plorida. SISCO.

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

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TANEY. The Taney Church is gro

out. There have been for 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 and purpose to "se dont of God and his right Brethren, we feel a gree ing upon us as represents Sabbath, and also of our nomination. of which raph. May what they

land them to glorify our Pray for us. A pleasant evening wa

testingen goon after we 



woning after Thanksgiving. angelical Society held their stand blic session, which was an unasone.

e devotional exercises, consisting tive Scripture readings, singing r, some very interesting recita gs, etc., were presented by the e, which they had prepared under og of Mary L. Green, teacher in school.

ng these exercises, an address was he Rev. Dr. Niles, pastor of the an Church in Hornellsville, on the "Foreign Missions." It was ddress. It would be difficult to y one, having listened to it, could ifferent to foreign missions. Obere answered and facts were stated wed that, for the amount of work one, and for the amount of money xpended, there is no form of work which brings larger or more y returns than foreign missions. urse of the address, the Doctor there are in all China only fourmedical missionaries. and all of Americans save one, who is an dy. One of the fourteen is a sy Baptist.

d snow fall came to us on Thanksy and the day following, to the from six to eight inches. This t least two feet of snow in the November, and still not enough the ground to make sleighing.

I. R.

#### HORNELLSVILLE.

bath, Nov. 27th, the Thanksgiving sed at Alfred on Thanksgiving repeated, including the sermon, ome modifications in the musical e praise service. It was very much y all, including a number of perdo not usually meet with us.

th of Mrs. Maxson, widow of Dr. son, will be deeply felt by many urch, for, though not a member he had some strong sympathies for and work, and was much beloved

E. Davidson, an evangelist, has

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. And what was still more commendable, they did it all within themselves.

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 Otselic. And while these things have been going on they have more than doubled their contributions to the Tract and Missionary Societies.

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

#### GREENWAY.

L. R. S.

Sunday, November 21, 1886, was a day that will long be remembered by the writer. A large audience, for this place, assembled to listen to our farewell sermon, from 2 Cor. 13:11. At the close of the services every person, without an exception, gave us a hand shake while many expressions-"God bless you on your new field," "We shall miss you," "Remember us in your prayers"indicated that we had not given "mortal offense" in our labors on this field.

We frankly told them that we could not be loyal to our convictions and the truth of God as we viewed it and not give special attention to many doctrines that our Firstday friends did not view with favor, and therefore we urged the claims of God's law, set forth plainly the sins of the times, etc. All this in connection with the precious gospel of Christ. They have for over three to establish and pay the expense of a governand one-half years given us a good hearing, and the results we leave with God. "Whether or not" we can say with Bro Ernst that our First-day friends have never spoken unkindly of us, they certainly on this occasion give evidence of a warm attachment and the valuable present given us, and more than all the fraternal greeting, leave pleasant feelings. We verily believe a Seventh-day Baptist minister wins more

respect by the faithful preaching of his convictions than he does in ignoring then

Condensed Mews.

Domestic.

The Arkansas cotton crop amounts to 750,000 bales, and is the largest ever raised. The iron pier at Rockaway Breach which cost \$100.000, has been sold under foreclosure for \$10,000. The court of appeals of Missouri has ren

dered 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. He pleaded guilty, and promised to obey the law hereafter. Sentence was suspended. The loss on vessels and cargoes caused by the late gale on the lakes amounts to \$639, 000. There were ten lives lost on the Lucerne, which sank off Ashland, Wis., making the total lives lost thirty-nine so far

reported. A terrific storm passed over Gloucester county. New Jersey. November 25th. The headlight and cab windows of the engine and twenty-four windows in the passenger

ensued, but no one was hurt. Articles of incorporation of a new electric light and motor company have been file? a Albany, at the office of the Secretary o State. The object of the company, which is called the Clark Electric Company, is to manufacture and operate electrical apparatus and machinery. The capital stock is \$3,-

000,000, in 30,000 shares. 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 ad litional Indian and native troops to reinforce the British army of occupation in Burmah. The goverment of Queensland has offered ment 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 work to cost \$200,000,000. most respects to the existing structure built The British residents at Aden, in behalf of by his father. This was completed and the Bombay government, have annexed the opened in 1859. The munificent gift of mportant Island of Socotra, in the Indian \$50,000 for the purchase of books soon fol-Ocean, and hoisted the British flag thereon.

The municipal council of Paris has adopted a resolution in favor of the erection of a ed a resolution in favor of the erection of a garded the institution. He gave in all tion, and it brings out, with many exquisite touch-monument to commemorate the French about \$550,000. In 1879, his son, John es, the hife of a boy in a Western log cabin. revolution on the site of the former Tuileries

is, that they are a notably conscientious people, and this matter of Sabbath-observance church, and so continued till a few years ago, when 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. It is the easy conscience that is unchafed by the friction of heterogenous views. Moreover, it seems to us that such a liferal interpretation of Scripture, as has been

strongly advocated in this "Bible and Prophetic Conference," would require all premillenarianists to observe the seventh day as the Sabbath.

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

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

#### THE ASTOB LIBBARY.

John Jacob Astor, whose remarkable career cars of a train were blown in. A panic has shaped the destiny of Lafayette Place, died in 1848. His will contained a codici 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 the blessed hope that, named, the mayor of the city, the son of the donor (William B. Astor), and the grandson (Charles Astor Bristed). Washington Irving was the first president of the trustees, and Mr. Cogswell superintendent of the new institution. The edifice, 65 feet front by 120 deep, was built of brown stone, in the Byzantine style of architecture, and was completed in May, 1853.

In 1855 the trustees were presented with the adjoining lot, eigthy feet front, by Mr. William B. Astor, who proceeded to erect a our darling home. second edifice at his own cost, similar in lowed; and by will, in 1875, a bequest of \$249,000 bore testimony to the interest with which the son of the original founder re-

on moving to Scott. became a member of that she moved to DeRuyler and joined here. In her Christian life she was one of those quiet conscientious, Bible loving Christians, a worthy helpmeet to Dea Hubbard, and a blessing to the church. After laying her four daughters and her hushand away to rest she seemed to live in a sweet, hopeful expectation of heaven, and to be only waiting to enter into it. The funeral services were held at DeRuyter, and the body taken to Scott and buried beside her husband and daughters. L. R 8.

ALFRED E. BONHAM, on of Ephraim and Mary Bonham, died of diphtheretic croup, at Shilob, N J., Nov. 12, 1886, aged 8 years and 1 month. Allie was a bright and manly buy, ev n beyond his years. He seemed so brave when he knew he must keepers in the city, over the Sabbath, are cordialis die, and was so clear in his expressions about going to see Jesus, as to remove all doults if any one had any, about little children's being able to understand about religion. The bereaved parents have the heartfelt sympathy of all. They will have a lonely home without Allie, but find some coufort in the thought, that he went from those who loved him much, to one who loves him more.

"Ere sin could blight or sorrow fade, Death timely came with friendly care, The opening bud to heaven conveyed, And bade it bloom forever there."

T L. G.

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. She was a faith ful wife and mother and a true and consistent mem ber of the Marlboro Church. The malignant fo m of this fatal disease carried her off so suddenly that her death came upon the community with a very great shock; and to the bereaved family it was like smiting out the sun at noon-day. At an interval of her delirium, she prayed, and committed herself to God. and said she was ready to go home Thus she was permitted to leave the loved ones an assurance of her acceptance with God, and entrance into rest, that gives hem great comfort in their deep afflic tion. The kind regard felt for her and her family was manifested in the unusually large attendance upon her funeral, which was held in her late home, on Nov. 21st; after which her body was laid to rest in the cemetery at Shiloh. And for her we have

"Beyond life's toils and cares, Its hopes and joys its weariness and sorrow, It 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 Ellijah and Mary Estes, aged 1 year, 5 months and 8 days. Funeral service conducted by Rev. Coffman, Bap tist minister, from the family residence, on Sunday Nov. 14th, at 2 o'clock P. M. This lovely child seemed too sweet and angelic to long remain her aud. in spite of tears and human aid, God called

IBVING SAUNDERS expects to be at his Friendship Studio from Dec. 8th to the 14th, inclusive. Ge vour Holiday Pictures now.

MR. W. D. HOWELLS has written for The Youth's Companion three charming articles, recording his early life in Ohio. It is actual experience, not fic

THE Hornelleville Seventh day Beptist Chan holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sale bath, at 2 o'clock P. M. The Sabbath school fallows the preaching ervice. Sabbath keepers spanding the Sabbath in Hornellsville are especially in. vited to attend. All strangers will be most cordially welcomed.

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

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

## FOR SALE.

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

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

## FOR SALE.

A fine stock farm of 160 acres in a Seventh day Baptist settlement, in Marion county, Kansas. All fenced. 169 acres pasture, hog-tight, with timber and water; 40 acres in cultivation, and 15 acres timber in Cottonwood Valley bottom, balance upland. Stone and frame house of five rooms and cellar. Stable for six horses, also cow stable for five cows, besides buggy shed, atone hen house, hog bounces; corrails, etc. Small orchard. of apple, peach and obsery Small frui of all kind in abundance. For further information address W. E. M. Oursler, Ousler, Marion county, Kansas, or Geo. D. McLean, Topeka, Kan

1887.

HARPER'S MAGAZINE.

ILLUSTRATED.

HARPER'S MAGAZINE during 1887 will contain a novel of intense political, social, and romantic inter est, entitled "Narka"-a story of Russian life-by Kachleen O'Meara; a new novel, entitled "April Hopes," by W. D. Howells; "Southern Sketches," by Charles Dudley Warner and Rebecca Harding Davis, illustrated by William Hamilton Gibson Great American Industries "-continued; "Social Studies," by Dr. R. T. Ely; further articles on the Railway Problem by competent writers ; new series of illustrations by E. A Abbey and Alfred Parsons; articles by E. P. Roe; and other attractions.

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RY. One Year (52 Numbers).....

HARPER'S HANDY SERIES, One Year

(52 Numbers).....

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Α.

## INDEPENDENCE.

ends of Devillo and Alice Liver-• them a very happy surprise on ng of November 24th, it being the versary of their marriage. And it surprise to them, too, for we found their every-day apparel, the bridecoming his horses and the bride work. It was called a wooden and a very nice extension table was to them, for which their friends their hearty thanks, not so much it as for the love which prompted is a very happy couple, because ve made the Lord their God." The vas very pleasantly enjoyed. May them. J. K.

#### LINCKLABN.

been said that the small churches nake the greatest sacrifices to mainpreaching of the gospel and baild terests of Zion. They may not pay mlary, nor contribute as much to. onary and Tract Societies, but in a to their numbers and means they o far more than the large churches to keep a pastor and sustain the penses. The very necessity that is m calls out their benevolence and their gifts and graces till it becomes y and a blessing to give to the Lord. this has been in the Lincklash tring the pastorate of Miss Ran-I less than a year they have done worthy of imitation in most of a churches, and worthy, we think, of in the SABBATH RECORDER.

ave repaired their house of wormade it both comfortable and beautad this they have done with inte Traident members, and many f mited means; but they gave and ne freely and joyfully, because they d to the work.

before First-day people. Is it not true that | palace. he will please God more in honoring the

Sabbath and other neglected truths? We heard the wish expressed that the new pastor of the Verons Church might preach for them when he arrived on the field.

Our goods are nearly all packed ready for moving. We leave the Verona field with prayers for the newly chosen pastor and for the outpouring of the Holy Spirit upon the churches. May the faithful ones remain faithful, the backsliders return to their Father's house, and sinners seek admission into the fold of our Lord Jesus Christ. H, D, C.

# Florida.

## SISCO.

Beginning three weeks ago, we have held meetings for Bible study each Sabbath afternoon, at the house of Mr. Geo. W. Taylor. There are two classes, one for adults and one for children.

The prospects for building up a small Sabbath-keeping community seem quite good.

#### Idahe. TANEY.

#### The Taney Church is growing from without. There have been four additions this fall, and there are two or three more to unite soon. What is her gain is the loss of some of the Eastern churches, i. e., churches in Nebraska, Iowa and Minnesota. We welcome all who come to this goodly land.

We earnestly hope that there may be such practical consecration and burden of soul among the membership that there will be growth from within, not only among our own families, but our neighbors and their families, that there may be a oneness of heart and purpose to "seek first the kingdom of God and his righteousness."

Brethren, we feel a great responibility resting upon us as representatives of God's holy Sabbath, and also of our brethen of the denomination, of which so many are ignorant. May what they see and learn of us lead them to glorify our Father in heaven. Pray for us.

A pleasant evening was enjoyed with our only their supper, but such an abundant supply of the good things of this life, that more advanced Scriptural interpretations of 16, 1880, aged 74 years 10 months and 20 days. At

Jacob Astor, grandson of the first John Ja-

the purpose of securing the nomination of is a Russophice.

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.

At the opening of the Spanish cortes Preminer Sagasta announced that bills would be introduced to reform the army, the civil and penal codes, and the jury, press and association laws, and before the closing of the session a bill dealing with universal suf. frage.

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

THE BIBLE AND PROPHETIC CONFEBENCE.

A MISTAKE,

The following letter clipped from the Chicago Inter Ocean sufficiently explains itself.

To the Editor of The Inter Ocean :

The Rev. J. M. Orrock, of Boston, in his address on Wednesday in Farwell Hall in reply to the objections to Christ's second ad vent, stated as a "third objection" that it is charged "that pre millenarianism is burdened with materalism, seventh day Sabbath keeping, and other errors from which we had better stand aloof," and added : " Very likely, but mention a good cause that has not been burdened by a bad cause."

There are two classes of seventh-day Sabbath observers : The Seventh-day Adventists and the Seventh day Baptists. The latter are not materialists, nor are they as a body pre-millenarian. They are divided upon this view, just as the regular Baptists are, with a majority, we think, post-millenarian, and a few holding the advanced modern view ber of the Woman's Christian Temi erance Union, advocated by Dr. Warren in his " Parousia" and Dr. Whiton in his "Gospel of the Resurrection." The Seventh-day Baptists are a unit upon the subject of the Sabbath and baptism, but so charitable and tolerant in their spirit as to embrace among their mem bership adherents of the most ancient as well as the most modern views of the subject of the atonement, the resurrection, the second coming of Ohrist, and the judgment. And I have often wondered why a body of and loving heart. She has left a hu-band, eleven brethren soon after we were settled in our Christians so peculiar and isolated as to hold new home. They brought with them not this tenet of seventh day observance should only their supper, but such an abundant be so broad and liberal as to embrace within

cob Astor, contributed to the enduring mon-An agitation has been started in Sofia for ument by presenting three lots, in all 75 feet front, to the trustees, and building thereon Prince Emanuel Vogarides, nephew of Aleke | the third section of the great library, in uni-Pasha, to the Bulgarian throne. The prince | formity with its two predecessors. The outlay of the grandson, exclusive of the land, was some \$50,000. Thus this great benefi-

cence, 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.-N. Y. Commercial Advertiser.

#### MARRIED.

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

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

At the residence of the bride's father, A. S Heath, Nov. 24, 1886, by Rev. A. B. Prentice, Mr. WILLIAM A. WARDEN and FLORA A. HEATH, all of Adams Centre, N. Y.

In Hopkinton, R. I., Nov. 24, 1886, by Rev. J. Clarke, Mr HENRY HARRISON CRANDALL and Miss GEORGIE ANN RICE, both of Hopkintor.

#### DIED.

In Altred 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 harrassed the deceased. During his last sickness he was faith. fully watched over and cared for, by his wife, to whom he was married in January last, and by his son Olin, who did all he could for his father's comfort until the last. While living at Scio he took his letter of commendation from the Richburg Church to unite in that place but, being, at the time, unsettled, it was never presented. A few days before his death, and when he saw his end approaching, being asked if his faith in Christ was a comfort and support, he replied, "It was never firmer or more clear." He was carried to Richburg. his old home. for funeral and burial, Nov. 7th. Sermon by the writer, from Luke 20 : 37, 38, assisted by Rev. B. E.

In Hornellsville, N. Y., Nov. 23 1886, quite sud denly, of pneumonia, Mrs. CORDELIA HARTSHORN MAXSON, relict of the late Doctor Luke G. Maxson. Mrs. Maxson was a woman of a remarkably sweet Christian character. She was a most valuable mem in Hornellsvi le in which, as well as in many other places of usefulness, she will be much missed. Her funeral was largely attended, Nov. 26th, at the Baptist Church, of which she was a member.

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. She was an excelient woman, a true wife. and a loving mother, and wherever she was needed among the poor the afflicted and suffering ones, there she was found to minister to their wants with willing hands children, and a large circle of other relatives.

Mrs. DIANA SEAMAN HUBBARD, adopted daughter of Perry Burdick, Nr., and widow of Des. Clark Hubbard, M. D., died at DeRuyter N. Y., Nov.

STATES SPRCIAL NOTICES.

A REGULAR meeting of the Board of Managers of the Seventh day Baptist Lissionary Socie ty will be held in the vestry of the Pawcatuck Seventh day Baptist Church, Westerly, R. I., Wednesday, Dec. 8, 1886, at 91 o'clock A. M.

O. U. WHITFORD, Rec. Sec.

NEW YORK CITY.-Sabbath services will be held at the residence of Stephen Babcock. 844 West 33d St., on the first three Sabbaths in December. commencing at 10.30 o'clock in the morning. Sabbath-keepers in the city are cordially invited to attend.

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

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as follows:

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, W18. Preston F. Randolph, Salem, W. Yu. It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are interested. will send the names and address of such person or persons, either to the chairman of the committee, or WATCHES, to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the

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

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

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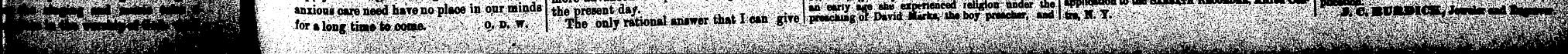
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Miscellany.

#### 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 se Some work of hidden meaning, though to thee It seem an idle part.

So heart, dear heart, be patient still, and w ait 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 DIVEB AT THE WRECK.

The rain was tapping on the roof of the diving suit, the sign of his father's calling. A brave diver, too, was John Johnson. There, on the long, heavy nail, was the windows in his helmet, "but some things "helmet" made of tinned copper.

"That," said Dick, "makes me think of clapped on father's head."

called the "breast-plate," and then there from the diver to draw him to the surface. was the body of the suit with its stout legs. Suddenly Dick's father said, "What is the lawsuits and the bitter enmity between speak?" After getting permission, he to public opinion, and a coward under the designed to be water-proof, rubber entering | that bothering me in my helmet ?" into its make. Dick found a book, looked at it awhile, way his obstacle, when coming to him through and then went down stairs. As he was de- the green, dusky water-he saw a-what was scending these, he heard voices and stopped | it? It was some big fish, but what, he could to listen. His father and his grandmother | not say, whether whale, shark, or something were talking down in the kitchen where the else. He pulled vigorously on his line, and tea-kettle hummed musically on the stove, | it was answered by the watchman at once. and the yellow and white crysanthemums | Up the diver went, reached the surface and bloomed in the windows. Dick's mother was dead, and grandmother Johnson kept house for the family.

moored at the edge of the river that ran before his home,

"There is the steamer Driver, belonging

back door of the diver's home.

"You want anything, tather ?" " Do you want to go with me ?"

" Oh, yes ! Wait a minute till I tell grand-

niother.<sup>3</sup> The diver and his boy were speedily rowing for the steamer which received them, and began to splash in the direction of Storm Point.

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 divingsuit. 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 garret where Dick had taken paper and pen-cil to see if among the attic treasures he deck, he walked about its surface, then could not find an old book out of which he stepped down into the cabin. At last he could copy pictures. While wandering from | crawled over the vessel's rail, and dropped one dusty corner to another, suddenly he on the bottom of the sea, traveling about the stopped. There on a nail hung his father's hull of the brig and inspecting its timbers. "She is a good deal broken up," declared

the diver, looking at the brig through the about her are worth saving."

While he was talking about the brig, the mother's boiler turned upside down and force pump on the steamer's deck was busily sending air down to him, and a sailor held Another piece, from its location, was the life line in his hand, ready at a signal THE TRUE BO-PEEP.

About the year 1760, a gentleman, in passto our wrecking company, lying off in the | ing through a part of England famous for stream," thought the diver. He was about its fine sheep, stopped one night at an inn to push off and run to the Driver when he where there was placed upon the supper-table hesitated, and then called, "Dick ! Dick !" a roast of fine fat mutton. The talk of the soon found there wasn't room enough for "What is it ?" replied Dick, from the landlord turned from the mutton to the sheep me-" and the great sheep owners of the country; and he amused his guests with an account of a great quarrel between two neighboring gentleman, each of whom had brought a suit against the other, one for the maining 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 "There are the masts of the brig sticking 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 rela-

ted 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 com. mons. They were all of a breed remarkable for their short legs and broad, fat, heavy right back, a long, kind letter for me to tails, on which the wool grew so long and come right to him. I always had a home 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 will think of it all. Some day when 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

Her voice choked with emotion. The stranger waited in silence.

"I went to them in the city. 1 went to Mary's first. She lived in a great house, ing by with his several apprentices -- a wasp. with servants to wait on her; a house many an egg, and a seaweed. After hearing the times larger than the little cottage-but I crab's story they agreed to assist him.

tinued!

hands-made so toiling for them-"

gray head.

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 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 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.

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

Just at that time a rice-mortar was travel.

Marching to the monkey's house, and finding him out, they laid a plot to dispose The tears stood in the lines on her cheeks. of him when he came home. The egg laid The ticket agent came out softly, stirred the in the ashes on the earth, the wasp in the fire and went back. After a pause, she con- closet, the sea-weed near the door, and the mortar over the lintel. When the monkey "I went to Martha's-went with a pain came home he lighted a fire to steep the tea. in my heart I never felt before. I was will- | when the egg burst, and so spattered his ing to do anything so as not to be a burden. | face that he ran hollowing away to the well But that wasn't it. I found they were for water to cool his face. Then the wasp ashamed of my bent old body and my with- flew out and stung him. In trying to drive ered face-ashamed of my rough, wrinkled off the wasp he slipped on the sea-weed, and then the rice-mortar, falling on him, crush-The tears came thick and fast now. The ed him to death. The wasp and the mortar stranger's hand rested caressingly on the and the sea-weed lived happily together ever afterward. This is a sample of what hap-

"At last they told me I must live at a pens 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 neverthless is a very difficult thing for him to escape the logic of the fact that his support hands that toiled for them are folded and depends upon the favor of the public. Nor still; when the eyes that watched over them | is this all the case, nor the worst of it. A through many a weary night are closed for- man who differs much in his opinions from ever; when the little old body, bent with 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 There was a friend of mine preaching on comes to his fellows under the authority of maimed animals and give up instead an Glasgow Green a few years ago, when some a divine santion, but instead of proclaiming equal number of their own flock. Hence one from the crowd called out, "May I the whole truth of God, becomes a panderer

something in public favor, and possibly in

The Word of the Lord has infinite authori-

tv. 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

In his last contribution to the Brooklyn

Eagle, after commenting on the officious

attentions of those he calls "the volunteer

dette 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

says the friend, or quite as likely the strang-

er, 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 im-

pudence from dead wall-fence, rock and

lurid almanac cover ever since brass was in-

vented. Well-meaning and quite intelligent

So there is always a class of laymen who

progressive thought, and advanced ideas!"

But, somehow when you review the matter

calmly, you are inclined to connect theolog-

ical 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 bak-

ery, 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 flow-

brilliant leaves of poison ivy, and then there

will be the mischief to pay. A thorough

thought concerning his patient? "Here,

**H**oynlar Zı

REINDEER HAIR has been fo

to cork for life-preservers. ler, a Norwegian engineer, experiment, that the skin of a ing 31 pounds, rolled up with wards, will support for ten weight as an ordinary cork li constructed life-belts of reine with 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 pers ing for some time even whe little as 18 ounces. They ar 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 lens it should be possible to ies having a high tempera that temperature may be far essary to render them self lu

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

ECONOMY OF HEAT.-The ville, of Havre, recently bui 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 comp low temperature-tubes are a the water, before it enters t ature boiler, is heated by the fires, which would otherwis her trials, the feed-water, engine, and in ordinary C

boilers at about 120°, was

360° Fah. The temperatu

"Come, mother, why do you move 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 some thing 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, he picked it up and thoughtfully went down too, every word of it. Yes, God, Our stairs. Had not God been his friend that Friend."

per while he wrote, Dick laid it on the hel- mother was out of the room he stole over to the paper up, and while twirling pencil and its pictures, read here and there, and stole paper between his fingers, both pencil and | back again. 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 loeated 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

#### " What is it ?"

He raised his head as if to shake out of the 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 azily up toward the world of light that pressed upon the world of waters.

When John Johnson took off his divingdress 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 day? He sat in the quiet kitchen a long to help her. To make sure of a firm support for his pa- | time seriously thinking. Then when grand-

met of father's diving suit. Then he rolled her once despised Bible, opened it, looked at old heart never thought to see."

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

"Thinking, mother."

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

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

that which God can do and actually accom- but it wasn't bad as this-" plishes for them, then action on their part is not far away.

The fourth evening of her son's serious-"Why, that wreck off Storm Point-a ness, the old mother who had been worrying hands. I toiled early and late all the years moneky. . "What a good shot you are! Do brig sunk, you know, last month-they have lest he might be sick, chanced to pass the till John could help me. Then we kept the you suppose you could come down from that knowledge of botany does not destroy our concluded to overhaul, and our wrecking open door of his chamber. Looking within, the went up stairs toward the garret, hum-ling a lively, old sailor song. Reaching the ward. The mother who had prayed for the took down from its nail his div-the took down from its nail his div-

the neighboring families, owners of the pushed his way through the crowd, until he menace of popular disfavor; a man who consheep.

When I first came across this account, in friend. an old book, "A Jaunt Through England," I was immediately struck with the similarity lieve what this man has been talking about. of incident to the well known ballad of I do not believe in a hell, I do not believe in "Bo-Peep." Indeed I can hardly doubt a judgment, I do not believe in a God, for I that this must have been the origin of the never saw any of them." pretty little pastoral with which every child | He continued talking in this way for a in the land is familiar, and the explanation i while, when another voice was heard from of that puzzling rildle as to how Bo-Peep's | the crowd, "May I speak?" The infidel sat flock lost their tails and found them again. down and the next man began: The ballad was first popularly known about! "Friends, you say there is a river running the time that the book in question was writ- ( not far from this place, the river Clyde. ten-nearly 100 years ago-and was then not | There is no such thing, it is not true. You a nursery rhyme used to amuse children, but | tell me that there are grass and trees growa fashionable song sung by ladies to the music of a spinet. It has since been altered

somewhat, but was originally, as we find it me that there are a great many people standin an old collection of "Songs and Ballads." – Wide Awake.

NO BOOM 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."

the stranger was touched.

"John sick?"

"No."

furrowed face were noticed by the stylish | seed in his garden. lady, as the gray head bowed upon the toilmarked hand. She wanted to hear her story; lighted to think of the nice fruit he was to "Away with those musty, antiquated ideas

"Excuse me-John in trouble?"

"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

"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, When people began to think seriously of I thought it was more than I could bear; first, filled his pockets; then he ate all the

The stranger waited till she recovered her threw the seeds at the crab. voice to go on.

was standing on the platform beside my

"Friends," he exclaimed, "I do not bemoney. A sneaking pulpit is an offense in the sight of God, and a curse to mankind.

there never was more demand for this admonition than now.-Western Christian Advocate. ing around where I now stand; there is no PHYSICIANS, THBOLOGIANS, AND THEIB CRITICS. such thing, that is also untrue. You tell

ing 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 aids on the medical staff," Robert J. Burabout; 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, turn-ing 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 people make these suggestions, and are lived in a hole on the shady side of a hill. greatly surprised if the sufferer intimates One day he found a bit of rice-cake. A that his learned physician knows something monkey who was just finishing a persimmon of the nature of the desease, and the best She said it with a sigh so heart-burdened met the crab, and offered to exchange its remedies. These good people think that seed for the rice. The simple minded crab the physician is so engrossed in his profesaccepted the proposal, and the exchange was sion that he hasn't time to keep up with made. The monkey ate the rice-cake, but the wonderful medical discoveries of the The evasive tone, the look of pain in the the crab backed off home, and planted the day. But what, then, is his profession?

A fine tree grew up, and the crab was de- know more theology than the ministers. have. He built a nice new house, and used of the seminaries and colleges! Give us to siton the balcony and watch the persim. "No. no-I'm in trouble. Trouble my mons. 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 ripest persimmons as fast as he could, and

"Ha, ha!" laughed the crab, pretending ers, he will pluck a beautiful bouquet of the "I had only the cottage and my willing to enjoy the fun, so as to outwit the

sents to error, and is dumb in the presence of wrong, because he fears that an independent utterance of God's truth will cost him

gases on leaving the tubes boiler was shown by pyrome 630º Fah. This was reduce showing how much of the h ly is wasted is absorbed in t entific American.

RAILBOADING IN MEXICO

of railroading in this hot o Wooden ties have but a sho in the dry season, and rot rainy monthe; bridge timbe wear out rapidly. Freigh painted frequently to prev eracking, and even the sub cars shr vel under this exp stitutes a large item of roots are burned on the Co cut along its route is used of ic; and the Vera Cruz Con 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 in cessity in Mexico, and they into use. The climate ten rails and iron bridges-pro escape the torrents of the r gineers command better they do in the United Stal inducement brings them h staffs of the roads are also the section hands, who ar small wages. The nature dency on all the roads is to when the right men can b policy helps to protect the side corporations doing Springfield (Mass.) Repub

A GLASS MOUNTAIN .tific papers which will an dix of one of the forthcol 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 as artificially manufacture structure not only make to the visitor, but furs investigator phenomena cliff presents a partial flow of obsidian, which cient slope from the pla thickness of this flow a dense glass which now tion is from seventy five thick, while the porou per portion has suffered and glacial action. A the chiff is the developm amone which form its States are of shining



Hoyular Science.

REINDEER HAIR has been found to be equal to cork for life-preservers. Herr W. C. Möller, a Norwegian engineer, has shown by experiment, that the skin of a reindeer weighing 33 pounds, rolled up with the hair outwards, will support for ten days the same weight as an ordinary cork life-belt. He has constructed life-belts of reindeer skin filled with reindeer hair, which not only support a person in the water equal to a cork belt, but keep him warm meantime. Suits made of reindeer hair are much warmer than if made of wool, and will keep a person from sinking for some time even when weighing as little as 18 ounces. They are more desirable than oilskin, for ordinary wear.

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

WHALES do not spout water. They spout vapor or breath. When a whale spouts, his 'spout hole,' as the whalers call it, is always above water. The enormous volume of the whale's breath, expelled suddenly into the differnt temperature of the air, causes the white, bush like vapor to remain suspended for a moment-like the steam from a loco motive. The only time a whale spouts liquid, is when he has been mortally pierced by a lance, and then he spouts warm blood. The sound of a whale's spouting is like the roar of a locomotive blowing off steam.

ECONOMY OF HEAT.-The steamship Bleville, of Havre, recently built and engined by Messrs. Alex. Stephen & Sons, of Linthouse, is a steel-screw steamer, 300 feet long, | eighteen times as great as will now send one and is fitted with triple expansion engines of 210 N. H. P. The principal novelty is in that our ancestor never heard of. The the design of the boilers. In the uptakes of these-Kemp's patent compound high and low temperature-tubes are so arranged that the water, before it enters the high temper- Postmaster-General Pickering took office, in ature boiler, is heated by the gases from the 1791, he would have nothing to do with 16 pp. fires, which would otherwise be lost. On newspapers. The postmasters in towns and engine, and in ordinary cases enters the boilers at about 120°, was raised to about with the mails but this was, done only as a 360° Fah. The temperature of the waste favor to the publishers, since the postgases on leaving the tubes of the ordinary boiler was shown by pyrometer to be about 630° Fah. This was reduced to about 300° showing how much of the heat that general ly is wasted is absorbed in this design.-Scientific American. RAILBOADING IN MEXICO.—The expenses of railroading in this hot climate are great, Wooden ties have but a short life, cracking in the dry season, and rotting during the rainy months; bridge timbers and piles also wear out rapidly. Freight cars must be established. This rate was one cent a paper painted frequenty to prevent drying and cracking, and even the substantial Pullman cars shr vel under this exposure. Fuel constitutes a large item of outlay. Mesquit roots are burned on the Central road; pine cut along its route is used on the Interoceanic; and the Vera Cruz Company feed their engines coal blocks that are brought from Wales as ballast. The decay of ties will in time necessitate a serious outlay on the Cen tral road, for wooden sleepers cost here \$1 each. It is evident that iron ties are a ne cessity in Mexico, and they are just coming into use. The climate tends to preserve the rails and iron bridges-provided the latter escape the torrents of the rainy season. Engineers command better wages here than they do in the United States, for only that inducement brings them here. The general staffs of the roads are also well paid, but the section hands, who are peons, work for small wages. The natural and proper tendency on all the roads is to employ Mexicans when the right men can be obtained. This policy helps to protect the property of outside corporations doing business here.-Springfield (Mass.) Republican.

feet in height, with diameters varying from two to four feet. The color of the material of this cliff is, for the most part, jet black but much of it is mottled and streaked with bright brownish red, and various shades of brown, from dark to light yellowish, purplish and olive green.—Baptist Weekly.

#### AFTER THE STORM.

After the storm, a calm; After the bruise, a balm; For the ill brings good, in the Lord's own time, And the sigh becomes the psalm.

After the drought, the dew; After the cloud, the blue; For the sky will smile in the sun's good time, And the earth grow glad and new.

Bloom is the heir of blight Dawn is the child of night, And the rolling change of the busy world Bids the wrong yield back the right.

Under the fount of ill Many a cup doth fill; And the patient lip, though it drinketh oft, Finds only the bitter still.

Truth seemeth oft to sleep, Blessings so slow to reap, Till the hours of waiting are weary to bear, And the courage is hard to keep.

Nevertheless, I know, Out of the dark must grow, Sooner or later, whatever is fair, Since the heavens have willed it so. -South-Western Presbyterian.

THE GBOWTH OF THE POST-OFFICES.

The following interesting facts and statistics about the development of the United States Post-Office Department are given by the Boston Traveler:

The growth of the post-office in the last ninety-two or ninety-three years has been most wonderful. When Pickering took office there were but little over 200 postoffices in the country. In 1776 there were 28; in 1790 there were 75; and in 1795, 453. Now there are more than 50,000. The revenue from the postal service in 1792 was about \$25,000; now it is nearly \$50,000,000. It took longer then to carry a letter sixty miles than it now takes to carry it a thous and miles. The postage required to send a letter from New York to Savannah was beyond the Rocky Mountains, into regions most important provision of the new law is the reduction it makes in the postage rates on newspapers and periodicals; but when her trials, the feed-water, which leaves the villages where they were published did in 40 pp. some cases receive them and send them on masters and carriers were under no obligation to assist in this distribution. In February, 1792, an act was passed by Congress regulating the rates of postage on letters, placing it at six cents for a distance not greater than thirty miles, and rapidly increasing it till it was twenty-two cents for 450 miles, and twenty-five cents for distances greater than that. The provision of the act which excited the most criticism, however, was that by which newspapers were admitted to the mails, and rates of newspaper postage for any distance less than one hundred miles, and for any distance greater a cent and a half. The Postmaster General felt called upon to defend the act of Congress from its critics, and this he did by calling them liars, and denouncing them in other terms about to tracts equal in value to one-half the amount of their anas complimentary. He also, in connection with his denunciations, gave a mass of sta tistics concerning newspapers, which are both curious and valuable. The greatest mass of newspapers ever lodged by the Philadelphia printers in the post office in a single week weighed 242 pounds, and he estimated the weight at one ounce each, so that the whole number was 3,872. During the same week 1,140 newspapers came into the city from other sections of the country. The whole number of copies of newspapers printed in the United States in a year might, he said be liberally estimated at four millions and a half, and of these not more than five hundred thousand copies would ever find their way to the post-office. The grumblers, however, kept on with their criticism. They declared that 'it was a vile tax on

DE BOODSCHAPPER, knowledge. When to the \$8 a year paid for their daily was added the \$4 68 postage, poverty would force them to withdraw their subscriptions, and then the government, removed from their searching gaze into its doings, would make inroads on their liberties | Subscription price...... 75 cents per year and sport with their dearest rights.' The list of newspapers which our ancestors G. VELTHUYSEN, thought would be ruined was a long one, and in the East there were two dailies, but no newspaper in the country could boast 3,-600 subscribers. The act of 1792 expired by limitation in 1795, and then began the series of changes in the rates of newspaper postage which now, after a lapse of ninety years, have become the cheapest in the world."

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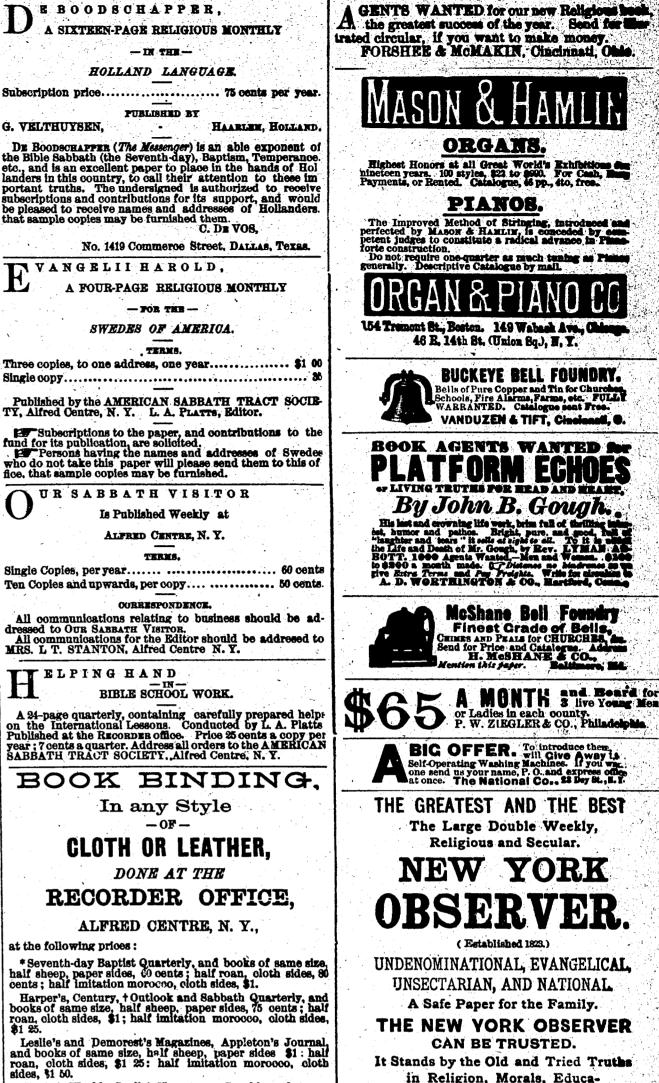
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pinion, and a coward under the popular disfavor; a man who conor, and is dumb in the presence because he fears that an indepenance of God's truth will cost him in public favor, and possibly in sneaking pulpit is an offense in God, and a curse to mankind. of the Lord has infinite authorithe vocation of the minister of st to declare the whole counsel of thus bring public opinion into with divine revelation. And was more demand for this adthan now.-Western Christian

crawled out, gave him a sound

that time a rice-mortar was travel.

h his several apprentices a wasp.

d a seaweed. After hearing the

g to the monkey's house, and

m out, they laid a plot to dispose

en he came home. The egg laid

es on the earth, the wasp in the

sea-weed near the door, and the

r the lintel. When the monkey

s he lighted a fire to steep the ter-

egg burst, and so spattered his

e ran hollowing away to the well

to cool his face. Then the warn

d stung him. In trying to drive

p he slipped on the sea-weed, and

ce-mortar, falling on him, cruch-

death. The wasp and the mortar

-weed lived happily together ever

eedy and ungrateful people.-S.

ister of the gospel is in a sense a

ant, and is supported by the vol-

tributions of the people. It is

sary to consider this simple state-

le to see that this relation of the

the people is the source of a very

l very powerful temptation to

pulpit a mere echo of current opin-

e people are not pleased they will

nd although the preacher may not

as of any lack of independence,

ale, is not conscious of it, it nev-

a very difficult thing for him to

logic of the fact that his support

oon the favor of the public. Nor

he case, nor the worst of it. A

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about him, and especially if he is

in his advocacy of his opinions, is

as peculiar He must conform

and customs of his contempo-

all under the odium of having an

mind. Elijah would be called

nd John the Baptist a lunatic, if

d appear now and denounce popu-

they did in their own times. It

very age. The true prophet is

iversal favorite, and the tempta-

nfaithfulness is, therefore, very

no worse woe can befall the hu-

han a false prophet: a man who

is fellows under the authority of

ntion, but instead of proclaiming

truth of God, becomes a panderer

PULPIT AND PUBLIC OPINION.

terian.

This is a sample of what hap-

they agreed to assist him.

and went home.

# THBOLOGIANS, AND THEIR CRITICS.

at contribution to the Brooklyn er commenting on the officious of those he calls "the volunteer e medical staff." Robert J. Buron in this style: Isn't it a little ist people who are not physicians. to think that a doctor takes any oncerning his patient? "Here," iend, or quite as likely the strangpatient, "I'll tell you what will ight up; bring you square round ou on your feet in five days." mentions a remedy, so called, that at the world with unblushing imrom dead wall-fence, rock and nac cover ever since brass was in-Vell-meaning and quite intelligent the these suggestions, and are prised if the sufferer intimates arned physician knows something ure of the desease, and the best These good people think that ian is so engrossed in his profeshe hasn't time to keep np with rful medical discoveries of the

what, then, is his profession? is always a class of laymen who s theology than the ministers. th those musty, antiquated ideas ninaries and colleges! Give us thought, and advanced ideas! now when you review the matter are inclined to connect theologries with thought and ideas. It onable to suppose such things quite as well and as healthily as pt to in the soil of the tannery, ng room, the law office, the bakmber yard, the coal yard, and wherein the layman spends his menional knowledge, even in the m't to be despised. "I love d religion," says Rev. Sam Jones, may botany and theology." Yes, of these days, in his love for flow pluck a beautiful bouquet of the eves of poison ivy, and then there mischief to pay. A thorough of botany does not destroy our wers, and it makes us love more the source of the beautiful anariest were then and source of them. and source be because hever each the source

A GLASS MOUNTAIN .- Among the scientific papers which will appear in the appendix of one of the forthcoming reports of the Geological Survey, is one by Prof. Joseph B. Iddings, upon Obsidian Cliff, of Yellowstone Park. This cliff is an elevation half a mile long by from one hundred and fifty to two hundred feet high, the material of which, Prof. Iddings says, is as good a glass as any artificially manufactured, Its colors and structure not only make it highly interesting to the visitor, but furnish to the scientific investigator phenomena of importance. The cliff presents a partial section of a surface flow of obsidian, which poured down an ancient slope from the plateau lying east. It is impossible to determine what the original thickness of this flow may have been. The dense glass which now forms its lower portion is from seventy five to one hundred feet thick, while the porous and pumiceous upper portion has suffered from ages of erosion and glacial action. A remarkable feature of the cliff is the development of prismatic columns which form its southern extremity. These are of shining black obsidian, rising

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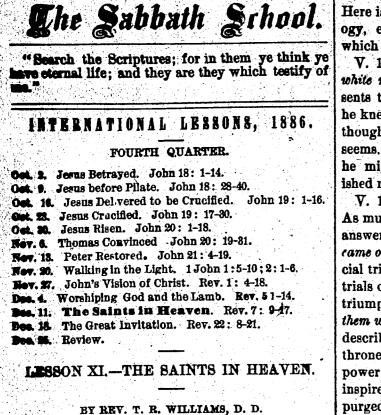
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8

For Sabbath-day, Dec. 11th.

#### SCRIPTURE LESSON.-Rev. 7:9-17.

**9.** 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 **bends**;

**God which** sitteth upon the throne, and unto the Lamb. **11.** And all the angels stood round about the throne, and **closes** the elders and the four beasts, and fell before the **throne on** their faces, and worshiped God.

18. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our **Ged for** ever and ever. Amen. 18 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence

ame they? 14. 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 bloed of the Lamb.

bloed of the Lamb.
18. 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.
16. They shall hunger no more, neither thirst any more; neither shall the firm light on them, nor any heat.
17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: 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 Ægean Sea. Author, St. John, the son of Zebedee.

#### **OUTLINE**.

L. The company of the Redeemed. v. 9. 11. 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 of God, and he is represented also as leading them scene in heaven in which was represented the won- to the unfailing sources of life and strength. It is

Here is the seven fold ascription of praise or doxol ogy, expressive of completeness and fullness in which their whole being was engaged.

V. 13. What are these which are arrayed in while 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 ry W. Wessel, A. Swedberg, F. G. Jarl, Geo. H. Babcock, A. H. Lewis. he might unfold the glorious fact to John's aston ished mind.

V. 14. And I said unto him, Sir, thou knowest. As much as to say. I do not know, thou art the energy answer this hard question. These are they which came out of grert 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 conclu sion "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 fatis ue. 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 earthlife 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 wenkness both men and beasts. But here is an assurance that none of these prostrat 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 We quote

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HELFING HAND.

Mrs. I. F. Kenyon, Alfred Centre, N. Y.,

#### 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. Marking plates furnished when desired.

BUTTER.-Receipts for the week, 28,532 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. These fancies, bona-fide, (not the socalled) are scarce and wanted, and after leaving them the market in general is dull and lower. The last ing powers shall ever reach the children of God | run of N. Y. State creameries are not strictly fresh and shows wintry, and quite a large proportion, not being sought for by buyers, has been carried over unsold. On the whole, it has been a disappointing week to holders and traders, and the bulk of all the ordinary run of stock accumulates. Low grade Western butter that has been selling here at 10@.1c. have been freely taken, and bottom qualities of N.

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PUBLIXMED BY THE ANERICA **VOL.** XLII.-NO. 49. The Sabbath Z Entered as second-class mail a office at Alfred Centre, N. Y. DO THE SCRIPTURES AUTHOR IN A PROBATION FOR SINN DBATH ! REV. BY JOS. W. MC Meeting of the churches of Sou and requested for publication by (Concluded from last II. We now proceed to co sages most relied on to pro fact of a probation after deat 1. 1 Peter 3 : 18-20, "Bec suffered for sins once, the rig unrighteous, that he might b being put to death in the fle ened in the spirit: in which and preached unto the spin which aforetime were disobed long suffering of God waited Nosh, while the ark was a-prej few, that is, eight souls, were water." Chap. 4 : 6, "For un the gospel preached even to they might be judged accord the flesh, but live according spirit." In reference to these pass premise two things: 1. They among the most obscure pass Testament scriptures. The

mentators are divided in their 2. Neither of them represent the dead as repenting, or lives. No such thing as prol at; so that the obscure mean may be, can hardly have any the subject in hand. My readers will perhaps ex my own opinion as to what tually meant in these passage opinion with many misgiving passages as of unusaal difficu

derful Book in the open hand of God. This book probably just to conceive of an endless growth in 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, show ing 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.**

Y. 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 multi tude, 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. Stood before the throne. and before the Lamb, clothed with white robes, and nalms in their hands. This represents their attitude as true worshipers 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. Falm branches are taken as emblems of victory and freedom.

V. 10. And cried with a loud poice, saying, Saleation 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 . . and worshiped God. The angels threnc, are not described as redeemed, for they had never fallen: but they were intensely interested in the sal waiting in the grand chorus of heaven in the song edge in box \$3 50. of redemption.

V. 12. Seying, Amen: Bleening, and glory, and

the spirit life and strength, and wisdom, and love of 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.

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. It is profusely illustrated, there being some twenty five or have accumulated, and prices are about 1c. lower thirty full page illustrations, four of which are upon | than last week. We quote; plate paper. The leading article is on the "Boy "Ben-Hur" is to insure for it an eager reading by all who have read that wonderful book. The holiday feature pervades poetry, story, picture and edit orial departments. All together a delightful number.

THE holiday season has been well considered in the preparation of the St Nicho'as for December. The subject of the frontispiece and of the opening our own account, and solicit consignments of prime article is "In Christmas Season, Long Ago." The illustrations of the number are numerous and fine. the illustrated poems being particularly striking. An article of special attractiveness is "How a Great Battle Panorama is made." All the departments are full and attractive.

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 its little stories beautifully illustrated, and its fine print, is before us. It will bring gladness to many boys and girls.

BESIDES the usual amount of instructive reading, the American Agriculturist for December has a fine engraving of the home of Washington, the third in the series of farmer Presidents' homes; and a titlepage and index of the volume.

"GOLDEN THOUGHTS ON MOTHER, HOME AND HEAVEN" is the full title of an excellent holiday book, published by E. B. Treat, 771 Broadway, N. Y. It is edited by Rev. T. L. Cuyler, D. D., and bears the impress of his intensely religious spirit. It is not an original book, but is a very choice selec-

tion of the gems which have been written upon the three fold theme embraced in the title. . " Over four hundred authors have been laid under contribution, and the selections have been made with excellent vation of sinners and, hence are here represented as taste." 454 pp. Illustrated. Price \$2 75. Gilt

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Price of Cards (3 lines), per annum, \$3. are reported at a trifle more price. Fancy Septem THE SEVENTH-DAY BAPTIST MISSION ber makes are held at 124@13c., late Octobers are **ARY SOCIETY** selling for export at 12@121c., and any full cream cheese at 12c and under find plenty of buyers. Alfred Centre, N. Y. GEORGE GREENMAN, President, Mystic Bridge, Ct. O. U. WHITFORD, Recording Secretary, Westerly A LFRED UNIVERSITY. Night milk skims sold at 10@11c. for best, and off R. 1 qualities sold at 9@91c. Full skims have good in-A. E. MAIN, Corresponding Secretary, Sisco, Fla. ALBERT L. CHESTER, Treasurer, Westerly, R. L. ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Winter Term opens Dec. 15, 1886. REV. J. ALLEN, D. D., LL.D., PH. D., Chicago, Ill. PRESIDENT. ORDWAY & CO., MEROHANT TAILORE skims..... 3 @ 9 THE ALFRED SUN. Published at Alfred Cen-I tre, Allegany County, N. Y. 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Jesus was "put to dea "flesh," that is, his physical constituted at his incarnatio the pattern of the first Adam any other man dies. He was or made alive, as to his "apin redeemed humanity, especia part. The entire and perf was accomplished in his rea days after his death; but it w change that his human cpi when it was "breathed out" body on the cross. This qu went down immediately into all the spirits of the dead we the righteous in "Abraham' the wicked "in prison," that of Hades where Dives is repre "in torments." Luke 16: disembodied spirit of the S mained "three days and th such portion of that time as his appointed work. While two things; one of which is tioned as his work, while th signed to him by implication 1. He "preached," or mad to the wicked spirits "in pri said that he offered them sal ply that "he acted the pa (empose) towards them; nounced to them, that the g which had been made know rious ways and at sundry tim and prophets, and which the ed or treated with contempt completed in his death on why is he represented as cars mation especially to the spin lavians? Simply because t and hardened sinners, who jost the preaching of Noah one numbered and twenty PROPERTY CONTRACTOR DE TOPPES quoy same rolected the goup tion in all ages of the world Tuesda to believe, however, ibs the manflad to the 



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