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# PUBLISHED BY THE AMERICAN SABBATH TEACT SOCIETY.

Sabbath Recorder.

Entered as second-class mail matter at the post

DO THE SCRIPTURES AUTHORIZE A BELIEF

IN A PROBATION FOR SINNERS AFTER

DBATH !

REV. BY JOS. W. MOBTON.

Resay read at Utica. Wis., before the Quarterly Meeting of the churches of Southern Wisconsin,

and requested for publication by said meeting.

(Concluded from last week).

II. We now proceed to consider the pas-

1. 1 Peter 3 : 18-20, "Because Christ also

suffered for sins once, the righteous for the

unrighteous, that he might bring us to God;

being put to death in the flesh, but quick-

ened in the spirit: in which also he went

and preached unto the spirits in prison.

which aforetime were disobedient, when the

long suffering of God waited in the days of

Noah, while the ark was a-preparing, wherein

few, that is, eight souls, were saved through

water." Chap. 4 : 6. "For unto this end was

the gospel preached even to the dead, that

they might be judged according to men in

the flesh, but live according to God in the

In reference to these passages, I would

premise two things: 1. They are confessedly

among the most obscure passages in the New

Testament scriptures. The wisest com-

mentators are divided in their interpretation.

2. Neither of them represents the spirits of

the dead as repenting, or changing their

lives. No such thing as probation is hinted

at: so that the obscure meaning, whatever it

may be, can hardly have any bearing upon

spirit."

the subject in hand.

sages most relied on to prove the alleged

fact of a probation after death.

VOL. XLII.-NO. 49.

office at Alfred Centre, N. Y.

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

# 

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 9, 1886.

of the river, is an act of faith.

faith in Christ. The heathen, having never It

heard of Christ, cannot believe on him. would be unjust in God to condemn them to O sinner, take no stock in this doctrine of a either good or bad news, but  $\varepsilon v \alpha \gamma \varepsilon \lambda i \sigma \theta \eta$  eternal death, without giving them a chance second probation! However plausible it may "good news was preached," which could be to accept Christ. Therefore there must be seem, to believe it and depend upon it in spoken only of joyful tidings. And the a future probation, at least for the heathen. volves a fearful risk. "Behold, now is an There is more or less plausibility in this acceptable time; behold, now is a day of selonly the righteous dead. who like their Lord | objection. but it seems to me altogether un-

founded. It is based upon two groundless assumptions: (1) That the heathen are anxspirits." To all these, it was indeed "good ious to believe in Christ and be saved; but cannot find him, though they are earnestly

while to the others-on the opposite side of seeking him. This is not true. Heathen the "great gulph," it was but a forerunner | men and women are just as careless and unof unspeakable agony. It quickened their concerned in their sinful courses as are the "fearful looking-for of judgment and fiery ungodly in Christian lands. If they would "feel after God," they would certainly find 3. 1 Cor. 15: 29. " Else what shall they him. and. step by step. they would come out do which are baptized for the dead? If the of their heathenism into the true light of dead are not raised at all, why then are they Christianity. But, like other wicked men,

they hate the light, and will not come to the light, lest their deeds be reproved. When Cornelius fasted and prayed, he was directed to Simon Peter for further instruction. So leged custom of baptizing a living person in every heathen who will seek the light shall find it. (2) That the heathen, who never heard of Christ, are condemned for rejecting him. This is contrary to the express testimony of Scripture. If you and I. who have probation, they may well be left to rectify the gospel, reject Christ as offered therein, that will be the all sufficient ground of our prefer, and rightly, it seems to me, there is no Christ-no gospel-no written law, "are here an allusion to an ancient custom of put- | a law unto themselves," and will be judged ting off baptism till near death, the passage by what is called "the light of nature." has really no bearing upon the state of the See Paul's statement on this subject in Rom. 2: 1-16, referred to, in part, above.

> 3. As God is man's Greator, he is morally bound to do everything that he possibly can to promote his temporal and eternal happi-

any one of them performs, on the other side portals of death, without repentance and faith in our Lord Jesus Christ? We may 2. There is no salvation except through not be able, even with the Bible in car hands, fully to answer this question; but of this we are assured: He is lost-forever lost!

THE NEW HAND-BOOK

### To the Editor of the SABBATH RECORDER:

Permit me space for a suggestion or two. Several brethren, with whom I have communicated, seem to think that the writer is compiling a creed for the Seventh-day Bap tists, which is to form a part of the forthcoming Hand-book. Such ones send me suggestions and criticisms not a few. on that point.

The latest expression which the denomi nation has authorized is the "Expose of Faith and Practice," put forth in 1880. The writer does not consider that he has the right to do more than insert that "Expose," just as it was adopted and published. It has been suggested by one or more correspondents that the writer of the Hand-book has the right to express what he understands to be the "Faith" of the denomination, especially after gathering from all available sources condemnation. But the heathen, who know the opinions of representative men. The fact that such a suggestion has been made leads me to ask ALL of your readers, who are interested in the matter, to communicate to me at once their opinion on the following ference! points:

> 1. Shall the Hand-book present the "Expose of Faith and Practice," which was adopted in 1880, without note or comment?

# WHOLE NO. 2182.

IX. OF THE SABBATH. We believe the seventh day to be the Sabbath of Jehovah, and that it should be kept holy as a memorial of creation and as a type of the saint's rest in heaven. Gen. 2: 2, 3, Exod. 20: 8-11, Heb. 4: 1-11.

E. OF THE RESUBRECTION OF THE DEAD, AND THE STERNAL JUDGMENT.

We believe there will be a resurrection of the dead, both of the just and the unjust; that the righteons will be everisatingly justified, and the wicked averlactingly con demned. Dan. 12: 2, Acts 34: 15, 17: 81 Matt. 25: 46, John 5: 28, 29, Rom. 2: 7, 1 Thess. 1: 9, 10.

XI. OF THE RESURBECTION BODY OF THE BAINTS.

We believe the saints will be raised with spiritual, incorruptible bodies. 1 Cor. 15 35, 54.

## THE CHANGE OF A RINCLE LETTER HARES A BIG DIFFERENCE

In my article in the last RECORDER, clipped from the Ohicago Inter Ocean, I am made to say as follows: "Moreover, it seems to us that such a liberal interpretation of Scripture, as has been strongly advocated in this 'Bible and Prophetic Conference,' would require all premillennarians to observe the seventh-day as the Sabbath." In place of liberal it should have been printed literal. These premillennialists are literal interpreters of the Word of God rather than liberal. A change of a single letter makes all the difference between a premillennial Seventhday Baptist and a Unitarian. This incident is suggestive. Some persons say a more change of difference. Why. the change of a single letter makes a big dif-E. M. DUNN.

MINISTREIAL CONFERENCE, Etc.

The Ministerial Conference and Quarterly Meeting of the Seventh day Baptist Church os of Southern Winsenan held its last a sion with the Church at Milton Junction. commencing on Sixth-day morning, Nov. 26th. and continuing until First day evening. inclusive. Both the Conference and the Quarterly Meeting were seasons of real profit. The programme of the former. with one exception, was carried out entire: some of the papers elicited a good deal of discussion, which added not a little to the inter-

est.

vation!"

EVENTH-DAY BAPTIST MISSION **ARY SOCIETY** REENMAN, President, Mystic Bridge, C. HITFORD. Recording Secretary, Westerly Corresponding Secretary, Sisco, Fia. CHESTER, Treasurer, Westerly, R. L. Chicago, Ill. AY & CO. RCHÁNT TAILORS

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My readers will perhaps expect me to give my own opinion as to what the apostle actually meant in these passages. I offer this opinion with many misgivings, regarding the passages as of unusual difficulty.

Jesus was "put to death," as to his "flesh," that is, his physical nature, as it was constituted at his incarnation, according to the pattern of the first Adam. He died as any other man dies. He was "quickened." or made alive, as to his "spirit," that is, his redeemed humanity, especially its spiritual part. The entire and perfect quickening was accomplished in his resurrection three days after his death; but it was begun in the change that his human spirit underwent when it was "breathed out" of his broken body on the cross. This quickened spiri went down immediately into Hades, where all the spirits of the dead were in keepingthe righteous in "Abraham's bosom," and the wicked "in prison," that is, in that part of Hades where Dives is represented as being "in tormente." Luke 16:23. There the disembodied spirit of the Son of Man re mained "three days and three nights," or such portion of that time as was needed for his appointed work. While there, he did two things; one of which is especially men tioned as his work, while the other is as signed to him by implication.

1. He "preached." or made proclamation, to the wicked spirits "in prison." It is not said that he offered them salvation, but simply that "he acted the part of a herald' (expouse) towards them: that is, he announced to them, that the great atonement which had been made known to them in va rious ways and at sundry times, by patriarchs and prophets, and which they had disregarded or treated with contempt, had now been completed in his death on the cross. But why is he represented as carrying this proclamation especially to the spirits of the antediluvians? Simply because these aggravated and hardened sinners, who continued to reject the preaching of Noah for a period of fancy must have a probation after death. one hundred and twenty years, are very properly regarded as representatives of those who have rejected the gospel plan of salvareason to believe, however, that this preachwas a general proclamation to all the deni-

I have now quoted and examined those ness. Therefore he is bound to give him passages which I consider most important, another chance for eternal life, if he fails to other passages of equal importance, they forsake the work of his own hands. have not been omitted by design.

nounced good news, to the "dead" in Hades.

who were sleeping in hope of a glorious

resurrection. Ch. 3: 6. Observe, that in

this verse a different word is used from that

in the other passage. It is not expose,

"he made proclamation," which might be

"dead" mentioned in this verse include

and Saviour, had died "as to their flesh."

but were henceforth to live "as to their

news" that Jesus brought from Golgotha,

This passage, like 1 Peter 3: 18-20, is re-

markable for its obscurity. If, as Alford

behalf of one who had died without baptism,

it not only does not teach the doctrine of

the second probation, but is rather inconsist-

ent with it; for, if the dead have a second

their own mistakes and make good their own

deficiences. If, on the other hand, as others

dead at all. By the way, is it wise to found

an important theological doctrine on a pas-

sage, or a class of passages, whose meaning

is universally admitted to be obscure?

thinks, there is here an allusion to an al

indignation."

baptized for them?"

Before leaving this part of the investiga- ready seen. was not morally bound to do tion. I wish to bring forward an argument, anything for fallen man. He had deliberwhere, in either Testament, do we find any self-imposed fate. (2) If God were bound command. or recommendation, to pray for to give man a second probation, he would the dead, or a single example of such pray- be equally bound to give him a third, a ing. To me this is inexplicable, on the sup- fourth, a fifth; and so on without end: in position that the wicked dead are enjoying other words, man might go on in his rebella second probation. Why, for example, did ion to all eternity-which is absurd. (3) not David, in his sore lamentation over his The objector probably assumes that man beloved son Absalom, utter one single peti- would be more likely to repent and believe tion for the repose of his soul, and for after death than before it. which is neither his restoration to the favor of God? Surely, scriptural nor according to known facts. the "Sweet Singer of Israel" had never | Here God has provided many means of grace heard of the second probation, or, if he had, which will all be wanting in the future life; did not believe in it. Why did not Paul, and it is just as unreasonable to expect a ond probation? He directed them to pray for himself, and for all the living, good and bad; why leave the poor, struggling probationers in Hades without one word of supplication in their behalf? The only possible answer is, that he must have been profoundly

ignorant of the alleged probation.

III. We come now to consider objections to the view we have been advocating. These objections are, for the most part, founded on philosophical speculation; and, as this whole subject belongs to the domain of revelation, they can scarcily be said to have any place a second probation. in the discussion. It is probable, however, that I shall be expected to consider them.

every human being must have a probation; the believer were an essential part of the all who die in infancy are saved; a large proportion of the human family have died in infance, without faith and without any probation: therefore, at least all who die in in-

Some of the above statements are undoubtdoubted. There may be salvation, in the tion in all ages of the world. We have no case of infants and idiots, without faith; and such as need no faith need no probation. ing was confined to the antediluvians. It Infants have no sin of their own. For their be. He will develop and grow stronger, but natural depravity, which comes to them not purer or holier. "Sin hath no more zens of Hades, who had died in unbelief. without any fault of their own, they are in dominion over him;" he is in the perfect The sublime utterance, "It is finished," was no sense personally responsible; therefore, image of his Lord and Mester. Most asat once the rallying ary of the saints and the they need no repentance. They have, in- suredly, therefore, the radeemed saint will death knell of the sinners who deed, no faith, but they have not rejected need no second probabilet.

had rejected the only way of salvation.

on both sides of this question. If there are secure it while here. And here no right to tions as may be made in the accompanying remarks?

II not:

To this I reply: (1) God, as we have al

who so mysteriously speaks of those who are sinner to repent and believe the gospel, after "baptized for the dead," direct his brethren he has passed beyond these means, as it to pray for them, if they are enjoying a sec- would be to expect a seed to germinate in 3, 4, Gal. 4: 4, 2 Cor. 5: 19. John 1: 1.

the dead of winter, after it had lain in the bosom of the earth, unaffected by heat and moisture, all through spring, summer and autumne

4. A future probation will be necessary for the completion of the sanctification of God's people. In the case of every Christian there is always more or less of sin remaining in the soul at death. This will have to be purged away before he can enter into the full enjoyment of heaven; and the time occupied in this purification may well be called

This theory, though seemingly founded in fact, is a complete delusion. It would be 1. Without faith there is no salvation; true if the imperfections and impurities of new creature. But they are not. The "new man" is in the image of God, and is spiritual dross is no more essential to the true Christian than is the natural dross to gold or silver. The "old man." with his euly true. The first two, however, may be lusts and corruptions, dies and goes down into the moral grave, and is never to be resuscitated. The believen in Jesus is just as pure the moment after death as he can ever

2. Shall the compiler embody such sugges-

That your readers may have the matter before them, please publish the "Expose of 1880" herewith. Permit me also to say which, though it is a negative one, I con- ately chosen death, rather than life; and he that the book will contain much other matsider one of much force. It is this: No- might justly have been abandoned to his ter besides that relating to Faith and Polity. and that different items are being prepared by competent men. A. H. LEWIS. PLAINFIELD, N. J., Nov. 30, 1886.

> The following is the Expose of Faith and Practice referred to in the foregoing article:

I. OF GOD.

We believe in one God, self-existent, infinite in wisdom, power, justice, and goodness: the Creator and Governor of all things. Deut. 33: 27, Psa. 90: 2, Isa. 44: 6, 1 Tim. 1:17.

II. OF OHRIST.

We believe that Christ possessed both divine and human nature, and was therefore both the Son of God and the Son of Man. Matt. 1: 1. Psa. 2: 7. Luke 1: 35, Rom. 1:

III. OF THE HOLY SPIRIT. We believe in the Holy Spirit, whose office was to inspire the prophets and apostles, as the instructors of men, with a knowledge of the mind of God, and who is the regenerator and sanctifier of men through the truth. John 14: 26: 2 Peter 1: 21: Acts 2: 4, 5, John 3: 5, Rom. 8: 2, Gal. 5: 22.

IV. OF THE HOLY SCRIPTURES. We believe that the Scriptures of the Old and New Testaments were inspired by the Holy Spirit, and that they are a perfect rule of faith and practice. Heb. 1: 1, 2 Peter 1: 21, 2 Tim, 3; 16, 17, 1 Cor. 2: 12, 13.

V. OF MAN.

We believe that man possessed a twofold nature-physical and spiritual; that he was created holy, but that by transgression he ell and so came under condemnation: and that in order to be saved he must be born again, and that this salvation is the gift of God. 2 Cor. 4: 16, Rom. 7: 22, Eph. 3: perfect, as far as developed. The moral and 16, Col. 3: 10, 1 Peter 3: 4, Gen. 1: 26, 3: 6-19, Rom. 5: 12, John 3: 3, 5, 7, Eph. 2 , Rom. 3: 24, 25, 4: 16, Eph. 2: 8.

VI: OF HEIRSHIP AND ETERNAL LIFE. We believe when one is constituted a child of God, he becomes an heir of eternal life Acts 26: 17. 18. Rom. 8: 14-18, Gal. 3: 29: 4: 7.

VII. OF REPENTANCE, FAITH, AND BAPTISM We believe it to be the duty of all men to repent, believe in Christ the Saviour, and to be baptized. Matt. 28: 19. Luke 24: 47. Acts 2: 38, 41, 8: 12, 10: 47, 16: 15, 33 18: 6, Mark 16: 16, Rom. 6: 4, Col. 2. 12. VIII. OF THE LORD'S SUPPER.

deed, no faith, but they have not rejected need no second probaties. We believe the Lord's Supper an ordin-seven: Condition of live second probaties. We believe the Lord's Supper an ordin-and we may well What then shall become of the sinner that ance of religion, to be perpetuated in the generally good. How obtains in the

The Quarterly Meeting began on Sixthday evening; and, during its sessions, six sermons were preached, the communion was administered, and two conference meetings were held, at which a goodly number testified to their love for Jesus. One feature of the] meeting was especially noticeable-that the sermons, which were delivered by five different speakers, partoek largely of the same general line of thought, and were presented with an earnestness born of the Holy Spirit. We have reason to believe that many were quickened and revived; and one, at least, not yet a child of God, was moved to seek the Lord; and we hope that other hearts were stirred from the slumbers of sin, that will yet awaken to life and hope in the Lord Jesus.

Bro. Huffman was with us, and preached two sermons, with his usual earnestness, and otherwise contributed to the interest of the meetings. He goes this week to Jackson. Centre, where he is to spend next Sabbath, and from thence to West Virginia, where he is to assume the pastorate of the Lost Oreek Church, and engage in revival work on that field.

The following is the programme for the next Ministerial Conference:

The subject assigned to Bro. Morton, three months ago, continued

Exegenis of John 1 : 1, N. Wardner Do the Scriptures warrant the conclusion that God has a definite, fixed form or shape ? A. McLearn, Do the Scriptu.es teach that Christ will come in visible form, before the Millennium ?

W.B.W. What will be the state or condition of things dur-S. L. Mange

ing the Millennium ? When and what will be the final judgment?

Ought not our churches to make arrangements, by committees, for the purpose of providing for the sick and suffering among them Min. Harriet 8. Chert

S. H. BABCOCK, Secretary.

THE crop report of the Obio State Beard of Agriculture of December 1st shows when area sown, 101 per cent; optimated analog of some sown, 9,741,000; condition almost



# THE SABBATH RECORDER, DECEMBER 9, 1886.

# Missions.

8

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

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

In view of what we are trying to do for missions. Bro. D. H. Davis, of Shanghai, says: "I expect to hear of great blessings on our people during the year." The coming of other laborers would fill their hearts who are now on the field with great joy.

### AN OPEN LETTER.

#### To Seventh day Baptist pastors, elders and deacons, with all Christian workers everywhere:

The September anniversaries of our General Conference and Societies were meetings of great interest and power. The general desire and purpose seemed to be that our work should be pushed forward, all along the line, with renewed fidelity, energy and efficiency; and many hearts must have been inspired with feelings of new devotion to our Master's cause.

Although the past Conference year was one of the best in all of our history, there had been one serious drawback in the experience and work of the Board of the Missionary and Tract Societies. They were able to report large receipts, a great deal of work performed, and results full of encouragement; but no small part of the receipts came into the treasuries at the close of the year, as the fruit of special efforts and appeals, after heavy and discouraging burdens had rested on the hearts of the members for months, because there was nothing but an empty treasury from which to pay faithful missionaries, or meet other bills as they became due. The churches had seemed to forget that the work they themselves had placed in the hands of the Boards could not go forward without support. We can as

## FROM S. W. RUTLEDGE.

ELK CREEK, Texas Co., Mo., Nov. 21, 1886. Dear Brother,-The commission for my appointment as missionary in Missouri, at the rate of \$25 per month and expenses, has been duly received. I have not, as yet, re ceived any blank reports, so I shall have to report to you without them.

I am glad that I have something more cheering to report in my last quarter for the current year than I have hitherto had. It seems that the people are waking up to the importance of the issue on the Sabbath question; for, indeed, it has become an issue in this country. I have more calls than I can possibly fill, and there seems to be the Macedonian call from Plato, Summerville, Licking, Houston, Cabool, Norwood and a dozen other points of interest, to come over and help. At a point about twenty-eight miles north of Houston, called Turley, I think there is a fair prospect for a strong Seventh-day Baptist Church to be built up soon. Bro. A. Fansler, whose address is Turley, Texas Co., Mo., and who is the pastor of a Missionary Baptist Church there, said to me last Fourth day, "Sir, your two sermons in our neighborhood on the Sabbath question just tore out the last and every prop we had for the observance of Sunday as a Sabbath, and now we want to know how you will receive us. We think our baptism is good." Our answer was, "Your immersion we consider valid. So come along and keep all of God's commandments and we will receive you." To which he replied, "I think I can said, bring fifty members of my church with me." (That church, I think, numbers about seventy-six members.) There are other points

where the prospects are equally good. The ministers of the Ozark Baptist Association have certainly made some discovery; or why would they say to me, through their correspondence, "Bro. Rutledge, if you will just come back we will meet you half way. We want your labor and talent, and all that wish to become Sabbatarians may do so, and we will not make it a bar to fellowship."

I have not done as much within the last quarter as I have desired to do, being disabled a part of the time by illness. Howeasily build with no material, as employ ever, I report to you 8 weeks of labor, durmissionaries or send out our publications, ing which time I have preached 20 sermons;

The wisdom and ingenuity manifested in proceed if it rains, because, they say, it is the plans of the gates of the different cities so wit.

in this country have greatly interested me, and this evening, in passing the north-west and south gates, the last two of which are water gates as well, and all different, only more. These massive structures, with the through the gates into the city."

In the evening the heat was very great, smoothly over the dangers; another, by the with apparently no sir stirring, so that I do dexterous use of the pole, was kept from shipers in these far away places among the not remember in my life but one other night | striking the rocky bank; a third, going too | hills or in the valleys, we realize the seed as hot as this, and that was in coming down far to the right, was whirled completely has not been sown in vain, and feel, too. from Soochow in a house boat a year ago. around twice in the whirlpool, but came that in just these places they are lights for It was a pleasant thing when morning seemed | out right side up; another swept safely into near, for the boatmen sent in word at three | the center of the current, the man dropping | may be small in comparison to the multio'clock that we had reached Niung Kong his pole calmly, commenced sculling; while Jau, where we were to change our boat and still another, being carried too far to the leave the canal. At four o'clock I sent my right to ever go over safely, the man was letter in to the native pastor, and soon was obliged to spring out before being drawn into made comfortable in the guest room of the danger, and, holding his boat by main force, only foreign house in the village. When called for assistance. Ah me, I thought, we about entering the gate, my servant came to must also go down this same dangerous me in a startled way and said:

"Do you hear that noise ?"

Turning around in full view of the river also wonderful, but the twenty-seventh one and canal, with the hills rising abruptly all I thought we should not be able to ascend. about us, beautiful in the moonlight, I I saw the prow was pointing towards the paused to listen.

"Yes, I hear it," I said.

Coming a step or two towards me, and When just ready to ascend, with the water dashing down all about us, I looked back speaking in an awe-stricken, low tone, he to the manager of my boat to see if he had

"It is the noise of waters."

us up. His eye was fixed steadily on the "Oh," I said, "there are no evil spirits among these hills; it is only the sound the water makes in coming down the rapids." He retreated towards the boat, but with a strange gait as though some dread was enough to be called by name, his lips were upon him. He is still a heathen, though with some knowledge of the gospel, and I parted, and a groan escaped at every effort; wondered what superstitious thoughts were | finally we were not moving at all. Looking | passing through his mind.

strength, for he was still maintaining the The pastor now hired reliable men with two tiny little boats to take us up the rapids. At twenty minutes of six that morning they he raised a great shout, and a boy who had came to say that all was ready, and promised to take us to the foot of the mountains | the falls from the forward boat, but being | tenth, and get a dress of a little cheaper by twelve o'clock.

Our goods were distributed in the two himself towards the shore, ran up above the boats, with my servant in the first one, and rapids, and, plunging in a second time, was dress is prettier than hers that cost twentymy bamboo arm chair being placed in the carried over and down near enough to us to five dollars, and I know it will be more durcenter of the other, which was just wide grasp the boat, and then gaining a foothold, | able. There is a difficulty, I know, in some enough for it, indicated that I was to make by the combined efforts of all we mounted cases, of knowing just what we may do, my home in the second one for the first half | to the smooth waters above. of the day.

spoke of her childhood and youth in the girls' school in Ningpo, and the blessing it

had.been to her. Nor did we in our conver-The ninth rapids I shall not forget, as they occurred just in a bend in the river. sation forget the poor heathen about her. At the right the water was dashing over the among whom her life was now cast. It is a high rocks sparingly, while on the left it great pleasure to meet a Christian woman. increased my desire to study this subject the swept in a volume madly around the curve bright and pleasant in her ways, neat and formed by the base of the mountain. The clean in her home, surrounded with orderly crowds coming and going, cannot fail to many loaded boats going down that shot children, showing, by the great contrast to recall to our minds many sayings, especially around this curve like an arrow, had hard her neighbors, the refining and elevating this blessed one: "That they may have work to keep themselves from being either influences of the gospel. Her happy, round right to the tree of life, and may enter in dashed to pieces against the rocky bank or face is before me now, and I long to meet drawn into the whirlpool. One boat went | her on my return.

When we come across little bands of worfurther influences. Though the number tudes that dwell in this land, yet who knows the count of his people but he who sees all hearts from above? At about half past twelve that hot August

day, the chair-men sent in word they had eaten their rice and were ready. But of this trip of ten miles up the mountains in a chair, I will speak more particularly in my next letter.

Very truly your fellow-worker in Christ, E. F. SWINNBY.

#### THE SYSTEMATIC GIVERS.

In the last number of The Pansy Fave Huntington tells a very good story of some girls at a boarding school, who formed a missionary society. We will not give Little Helpers the opening speech when the girls met to organize, though it was a very good one, but will tell them that the name of the society was "The Systematic Givers." The motto adopted was, "Upon the first day of the week let every one of you lay by in store as God hath prospered him," and each girl pledged herself to give one-tenth of the money she called her own.

Considerable discussion has arisen among the girls as to what money they have a right to tithe. "What would you do about taking a tenth of the money your father sent to you for a new dress?" asked one Lillie Case. 'Well," replied Laura, "I will tell you what I did. Papa sent me thirty dollars for dress, hat, etc., and I decided to take out a material, or a plainer hat. But I tell you, Lillie, I never made even thirty dollars go as far as the twenty-seven did. Bess says my but all of us have something that we may call our very own, and that is all we are re-Much of the forenoon having passed, the sponsible for, after all. I know the girls pretty well, and with one or two exceptions, a tithe of what we spend for confectionery, creams, and ices, in the course of the term,

# Sabbath Be

number the Sabbath-day, days shalt thou labor, and d mth day is the Sabbath of

#### OUTLOOK COBBESPOND

To the Editor of the Outlook : Somebody has had the ki ma the Outlook for some ve and am much interested in and discussions. While I an thy with the change you are a I do deplore the wide-spi ble desecration of our Sun thought we were observing and God was displeased wit se you do, come out from th the same if all men were age Yours for the Lord's da

God does not show his "d cerning the errors in the c of wrath like that which But the verdict of history voice of God. It is a low i act only in fear of God's di far more sad to compel him our persistent erring until t own doings turns to poison o hopeless decay of Sunday is fundamental error involved to have found a "higher re gave, assuming to institute of reference to the work of Go God as Redeemer, which ( tated, and which cannot e works are unmeasured an men have removed the rea the whole Sabbath question spondent is ours " for the defined in the Word of God turn to the Sabbath. Our to the Sabbath is based up of God. and the disapprov pressed concerning errorhonestly entertained-in tempts to make Sunday a brethren believe this oft-re be changed to success, we b themselves for the effort. crimination are not argume on which to rebuild.

The following letter,add tor of the RECORDER, has hands of the Outlook. case of honest inquiry and OBANGE COUNTY,

without money.

Through various instrumentalities used by the Board and the churches, more funds were raised for missions last year than in any previous year; and there were fruits to correspond with the expenditures and the efforts. An equal, or even a larger sum, could be raised the present Conference year; but dear friends, we need your offerings regularly and quarterly.

To say, as some do, that we should not employ a missionary until we have the money with which to pay him, or to say that the Outlook should not be printed and mailed antil the money is in hand to meet the expenses of publication, is to say that our work should be sadly crippled, and the efficiency of our operations greatly lessened. Both practical wisdom and religious obligation require that the work be planned for the entire year, on some safe basis, of course: and that it be carried on from one General Conference to another.

The Missionary Board has surveyed the foreign fields, and the older and newer fields at home, with much interest, courage and hopefulness, mingled with no unfeigned feelings of anxiety and responsibility. The work, the members said, calls for ten thousand dollars; but we must make our plans for expenditure with reference to the reeeipts we can reasonably expect to come into our treasury. And now we appeal to you, not for liberal offerings to the cause of God at some time during the year, not to be ready to lift the Society out of heavy indebtedness, as you so grandly did last year: but we appeal to you to make your offerings with such liberality and regularity, as that each quarterly meeting of the Board shall find the treasury provided with funds with which to meet its financial obligations. This is no impossible or really difficult thing that we pressive heat of those cities. ask of you. Indeed, this is the easiest. wisest, and altogether the best way to sustain the operations of our Benevolent Societies.

Before these lines are read, one quarter of the new year will have gone by. If we are not already wisely begun, by adopting some plan of systematic offerings, let us make the beginning now.

With an ever-deepening conviction that God by his Providence is offering to us as a people opportunities that ought to be our inspiration and our joy, and the faithful improvement of which would be our glory and our reward, I am, in Lord Jesus Christ,

Your fellow servant, his own cause. I enclose five dollars in this ing sunset, and finally by the dim light of water or out of it, as the case might be, in this life, and of our hope of worshiping letter for forsign missionary work among A. E. MAIN, Cor. Sec. Bano, Fla., November, 1986. Yet it is said these men always refuse to him forever in the world to come. She women. the glosming. 

average congregations 100; delivered 2 lectures: attended 18 prayer-meetings; made 21 religious visits; baptized 1, who was received into the Providence Church; received by experience 4. and Eld. Barton, by letter, from the Delaware Church; organized one church, consisting of the four received by experience from the Free Will and Missionary Baptists, and Bro. Barton; ordained 2 ministers, of which I have written to the RECORDER, and

distributed 500 pages of tracts, etc.

### FROM DB. SWINNEY.

MOUNTAINS NEAR NINGPO, Sept. 12, 1886. My silence has been by force of circumstances, during which time I was unable to write. An epidemic that swept through Shanghai found me an easy victim, overcome as I was by the heat and the number of patients.

When recovering from this severe illness of a choleraic character. I was able, on Aug. 4th, though in much weakness, to take the steamer for Ningpo. The air, fresh from off the water, was reviving; and, during the night, the ocean breeze blowing in. at my state-room window, seemed to give new life to me. I realized at this time that old ocean rolled the same as ever, yet did not show his fierceness. At daylight we were sailing among beautiful islands, then turned into the river, reaching Ningpo before seven in the morning.

By the blessing of God, the kindness and care of Dr. Barchet and his wife enabled me in two weeks to undertake this journey to the mountains, hoping here to gain complete restoration to health, and thus be able to return to my work. Here many of our Shanghai, Soochow and Ningpo friends are spending the summer, away from the op-

It was about sunset on Thursday evening that we entered the canal boat. in which my servant had placed my trunk, bedding, and the many supplies and comforts we would need both on the journey and on the hills. The boat had abundance of room, as the canal was full to overflowing by the freshet from the recent typhoon. We passed around the native city from the north to the south gate, enjoying the sight of the high wall at our left, now one thousand years old, .covthe varied landscape, beautiful, as we often

The scenery was beautiful, the air was fresh and cool, and the boatmen sent the little skiffs swiftly over the water. Soon we came to some rapids where the forward man sprang out and commenced pulling, while | ing their simple meal of rice and vegetables, the manager at the stern put forth great strength to push the boat onward with his pole. Seeing the rocks stretched entirely formed feats that day truly wonderful for across from bank to bank, and the water thing that a boat should ever get above them. On closer inspection I saw a narrow space in the falls where the rocks appeared would have sought the stimulus of intoxiway, so the boat could pass up an inclined plane; and though the waters were rushing madly down this gap, yet towards it the prow of the forward boat was turned. Now

in the boat six or eight feet long, fastened it in a socket at a right angle to the boat. and by this guiding and pushing with great exertions, their boat finally reached the level above. Here this wonderful man made one

might not carry it down again. He would Baptist church here, at whose house I was plant this pole perhaps fourteen feet in length in the bed of the river, lean far forward into the boat, then rise up slowly to a standing position, sink quickly back into a violent jerk, throw the boat along about by assisting the foreigners. twice its length. While thus engaged in smooth waters, the foremost man would take a large coil of rope, and wading to the shore.

assist by pulling. They wear but little clothing, yet always have good straw sandals securely fastened on their feet, to protect I believe and trust in the Saviour." Prethem when springing in and out, or walking cious words for an introduction ! on the stones and rocks.

seemed of the highest order, and might heathen, with not a foreigner near, it was a shame a pugilist in his pride, trained as pleasant bond of sympathy to meet one inered with ivy and moss, also the width of these boatmen are from early childhood, terested in the Master and his cause. and waters about us, and beyond at our right hour after hour and day after day, to such ready to speak his name. Our talk was of violent exertions in dangerous places; and, the doctrine and of him whom we delight find it in Chins, now enhanced by the glow- living, too, a double life, either in the to serve, of the joy of his presence with us

place when we return.

The nineteenth and twentieth rapids were

only gap in the falls, which were higher than

usual, but we were moving very slowly.

strength or courage enough to really take

point he wished to gain, and though greatly

heated by his forenoon's work, yet he was

making violent exertions, the muscles stand-

ing out on his arms and chest prominent

back again I saw he was not really failing in

boat in this trying position; but just then

recently been taken on to assist, dashed over

swept past us by the rush of waters worked

men who had not stopped a moment since before six o'clock in the morning, were now growing weary. Seating themselves in my bost behind my chair, they commenced estlaughing and talking in a happy mood, al together unconscious that they had perhuman beings to do. They certainly needed pouring over, I thought it an impossible their rice, but were wiser in their day and generation than some would have been in more civilized (?) countries, who surely to have been blasted or removed in some cating drinks to strengthen them for great emergencies.

rapids and now nearing noon, I saw standthe man in the stern leaped out into the men, watching and apparently waiting for miss it.-Little Helpers waters surging about his waist, seized a pole us. I asked if this was Da T'siau, and was told that this was the terminus of our boatride, for we had now reached the foot of

the mountains to ascend to Da Lan San. When our long skiffs were stranded, these men sprang in and snatched up our goods quick leap into the boat, throwing the pole as cats seize mice. I asked my servant who in at the same time; and catching up a these men were and what they meant; he lighter one was instantly pushing the boat replied that he did not know. I then sent forward, that the force of the waters above him quickly to the native pastor of the little to rest a little, asking him to come down. He soon came, saying these were reliable men; that they had been waiting for my boats to carry the goods up the mountain, little seat provided in the stern, and, with a anxious, as they always were, to earn money

> Ascending the stone steps to the plateau above, we entered the town, and rested and lunched at the preacher's home. When he brought his wife in to introduce her, almost her first words were, "I am a Ohristian, too;

The muscular development of these men night and this forenoon, surrounded by

would buy a good many Bibles. After several months had passed, Lillie Case remarked one day, "Is it not wonderful how much we can do by following out a regular system? Why, I do not miss the money I give, and I actually give dollars where I used to give cents!"

"I am sorry you lose the blessing of selfdenial," said Laura, smiling; "You ought to give enough to feel it."

"Oh! you need not imagine I do not feel it; every time I take out a tenth it hurts, for am naturally stingy. And I say to myself, You old miser ! you have got to deny yourself, even if it does pinch.' But after I put When we had passed the thirty third the money in the little gift box, I find I get along just as well without the money to spend, and I love to hand it over to the treasurer. ing on the white beach a dozen or more That is what I meant when I said I did not

### ANOTHER TESTIMONY.

The columns of the Helping Hand have, of late, had a good deal to say on the "onetenth question." For over ten years I have been interested in that subject. and would like to tell my experience. I had an opporunity to work half of my noon hour, and for that service received ten cents. This was in the days of those small scrip bills, and I usually received one which seemed to have come new right from the bank. I laid them aside until they amounted to twentyfive dollars, and then asked the missionary of our church to forward it to the foreign missions. This led me to think more on the subject, and I took it to the Lord in prayer. What I had given was about onefifth of my income, but I decided that onetenth would be right. To make it sure, I got an account book and wrote in it a covenant with God to give him one-tenth as long as I lived, if I did not come to want. Ever since I have been prospered. I was poor then, now I have a nice house. A short time ago, I thought I should like to know how much this one tenth had amounted to. I had kept my account each week, but had After all I had passed through during the not, for over ten years, added it up to find the sum. I was surprised to find the amount was \$705 53. I think it is blemed to have a

I have been thinking for some time of

writing this letter, but I feared some would

say that I did it for the praise of men. God

knows that is not my desire, but I wish that

the love of Christ might constrain others in

rule to go by.

Your kindness in sendin hightions-RECORDER. Out Quarterly, Light of Home Faith and tracts-ought knowledged some months considering the Sabbath which is the true day, but with that for some time. in favor of the First-day a all in favor of Seventh-d

Then I turned, fully con keeping the Seventh-day, and at once met with opp of this state 18 hard on th Sunday, and is said to be localities.

I came to this state a M but, so far as I can see by Faith. I am a Seventh-Your Articles are not so f ary Baptists, so I canno whether I am in accord w spects or not.

Should you favor me wi Sabbath Quarterly (tract also acceptable), I would and obliged, and would when through with them, find persons that would a We answered the foreg various publications for h distribution. To this w letter bearing date of No

we make some extracts the truth is germinating something to embrace i much pleased with the the RECORDER, becaus and because of DCBS print. I hope you will the print nor rather have less read is changed in these re renew but do not know how it Home and also the O pers, and are very low i good where the RECORD these which you have trants also, I thank you them myself I send the now writing a list of y anders in my old charge K Nu please, you may murch will, without it is a strong First

thought does not dour Binder final we are it 

# THE SABBATH RECORDER, DECEMBER 9, 1886.

rchildhood and youth in the in Ningpo, and the blessing her. Nor did we in our convent t the poor heathen about here m her life was now cast. It is re to meet a Christian woman pleasant in her ways, neat and home, surrounded with orderly owing, by the great contrast to ors. the refining and elevating t the gospel. Her happy, round re me now, and I long to ment eturn.

come across little bands of worthese far away places among the the valleys, we realize the seed n sown in vain, and feel, teo. these places they are lights for luences. Though the number all in comparison to the multiiwell in this land, yet who knows f his people but he who sees all above ?

half past twelve that hot August nair-men sent in word they had rice and were ready. But of ten miles up the mountains in a l speak more particularly in my

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#### HB SYSTEMATIC GIVERS.

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Sabbath Beform.

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

OUTLOOK CORBESPONDENCE.

#### SEPT. 18, 1886.

To the Editor of the Outlook : Somebody has had the kindness to send me the Outlook for some years. I read it and am much interested in many articles and discussions. While I am not in sympathy with the change you are seeking to make, I do deplore the wide-spread and terrible desecration of our Sunday. And if I thought we were observing the wrong day, and God was displeased with it, I would do as you do, come out from the observance of the same if all men were against me. Yours for the Lord's day.

God does not show his "displeasure" concerning the errors in the church by storms of wrath like that which fell on Sodom. But the verdict of history is not less the voice of God. It is a low motive, when we act only in fear of God's displeasure. It is far more sad to compel him to grieve over ing such persons. our persistent erring until the fruit of our own doings turns to poison on our lips. The hopeless decay of Sunday is evidence of the fundamental error involved in it. Claiming to have found a "higher reason" than God gave, assuming to institute comparisons with reference to the work of God as Creator and God as Redeemer, which God never instituted, and which cannot exist, since both works are unmeasured and unmeasurable, men have removed the real foundations of the whole Sabbath question. If our correspondent is ours "for the Lord's day," as fourth commandment: defined in the Word of God, he is bound to turn to the Sabbath. Our plea for returning to the Sabbath is based upon the plain law of God, and the disapproval God has expressed concerning error-even though it be honestly entertained-in the fruitless attempts to make Sunday a Sabbath. If our

brethren believe this oft-repeated failure can be changed to success, we beg them to arouse themselves for the effort. Complaints and crimination are not argument nor foundation | tists say of the Sabbath: "It is a positive, on which to rebuild.

The following letter, addressed to the Editor of the RECORDER, has been placed in the the resurrection of Christ, was the last day hands of the Outlook. It shows another case of honest inquiry and wise conclusion :

heart runs in that line, and I expect to do something. I do not wish to distribute in a hap-hazard manner, for it costs to publish reading matter. I thank you for your sympathy and prayers, and will certainly endeavor to show myself worthy of the same.' In making the above extracts we have mitted some personal references which one would not put into a letter for the public prints, and in so doing have modified some expressions a little to make them fit together across the gap thus caused, but we have not changed the meaning of the communication. We are sure that our brethren will rejoice in the frankness and evident sincerity of this brother. We especially commend his willingness to aid in the distribution of our tracts, and his desire to do it judiciously. That there are many others looking toward the trath, who could be enlisted in its service we have no doubt; and we earnestly hope that all who can, in any way, will aid the committee appointed by the late General Conference, in searching out and encourag-

### THE SABBATH QUESTION.

The following, clipped from the American Baptist Flag, shows how the defenders of Sunday, for the want of any clear Scriptural authority for their practices, are at war with each other. Meanwhile, the truth gains by the agitation. We should be glad to see the series of articles which the brother purposes to write in refutation of the "heresies of the Seventh-dayists," on the ground of the

Bro. Ray,-Permit me to enter my emphatic protest against the position of Dr. C. E. W. Dobbs, that the ten commandments are not the moral law, and that the Sabbath of to day is not the same Sabbath which was ordained in Eden, but now put upon the

first day. Dr. Dobbs's position, while intended to meet Seventh-dayists, only plays into their hands. Besides, it positively contradicts the Baptist position, and is Campbellism. Thus, Campbellites argue, as he does, while Bapmoral and perpetual commandment, binding on all men, . . . to be kept holy unto him which, from the beginning of the world to of the week, and from the resurrection was

newspapers, and resort to the post office on the Sabbath, is complained of as a serious hindrance to all efforts for the preservation of the day of rest. The Sabbath cause at of its professed friends than from its open foes. More than one of the Superintendents made mention of the anger of God which must rest on the land because of his violated Sabbaths, and of the blessing which would tion could be secured. "The Scripture motto chosen for this De-

partment in Pennsylvania is, 'They rested the Sabbath day according to the commandment.' The words refer to the holy women who postponed their ministrations to the dead body of our Lord until after the Sabbath. How many less important tasks do his followers now seek to screen under the plea of justifiable necessity. The recent appeal of the undertakers and carriagedrivers of Philadelphia for the discontinuance of funerals on the Lord's-day is powerfully enforced by those impressive words. "Pennsylvania is evidently to be a battle ground for the preservation of the Sabbath. The combined liquor leagues of Philadelphia and the state have boldly declared their in-

tention to seek the overthrow of the Sabbath law of 1794. They have entered the pending political campaign to secure a legislature pledged to this result."

Ultimate good must come from such agitation. The well meant efforts of these earnest women will help to awaken the public attention to the fact that Sunday is dead as a sacred day. How long it will be before men see that the only remedy is in return ing to God's Sabbath, we know not; nor how wide-spread the impending ruin through no-Sabbathism must become. But soon or late truth will be vindicated.

THE SABBATH.

How much the value of a gift is enhanced when the giver can say of it, "Made ex pressly for you." The idea of loving fore thought is ever dear to us. Our Sabbaths, which are one of God's best gifts to us, have their value thus enhanced by this saying of our blessed Lord. Man was not made to chinery, hampering and crushing, is the serve the Sabbath, but the Sabbath was made | same in schools, in homes and in prisons .to serve man. God had completed all his Popular Science Monthly. works, pronounced them "very good," then he rested; he ceased to create; out he still considers what would most conduce to the maintenance of all his works in working order, and for man as the head of all. To changed into the first day of the week," this end he ordains a Sabbath as a special spiritual. Do away/with the repose of the Sabbath, and decay of all physical power is the consequence. Legislation which dishonors the Sabbath damages society. Habits of Sabbath-desecration, no matter what the extenuating circumstances may be, bring their own reward even in this life. No Sabbath, no health, intellect impaired. God knew man would not bear the strain of seven days' work, therefore he made a Sab bath. The soul needs rest also, and it finds it: God made a Sabbath, that it should have a resting time. Do we enjoy our Sabbaths as we should ? Perhaps if we viewed them more s being made especially for us, we should prize them more. God says, I will you on six days' labor, if you only take my rest on the seventh. He is pledged to do it, own Sabbath. What is the labor we should avoid on the Sabbath? Whatever hinders the body or soul from resting on that day. There is no bondage in Sabbath service. "The Sabbath was made for man "-- for use; it is his ser hinders this is not sabbatic law. The people of God should see to it that their Sabbaths are used as their servant, not their master; then the service of the Sabhath will be perfect freedom. It is a sweet thought of a Sabbath morning, this day is a special gift, made specially for me. If we would call the Sabbath a delight, we must see it thus. If we would honor the Sabbath, it must be by remembering it was a day set apart by God for us. It is God's day, but it is ours also; ours for communion with him, a day for sitting down alone with him, telling him all that is in our hearts, and resting in his love. Away with all that hinders this, and let thy heart and tongue also be engaged in worshiping and adoring him, in the sweet and sanctify ing services and ordinances of his house, on this blessed day.-S. W. Presbyterian.

keep everything in good working order for her place within that power which bridges and he does it when he is trusted with his to day and forever.-Rev. Phillips Brooks' vant, to be of service to him. Whatever subject race has been rescued from bondage, "Look not thou upon the wine when it is red when it giveth its color in the cup, when it moved itself aright. "At last it biteth like a serpent, and stingeth like an adder.' words were hottest over the question of the organization of the Knights of Labor, Grand Master Powderly said some foolish things

tributing tracts are not very great, but my ing trains to reach appointments, of those Prof. Charles M. Moss, says, "During this who buy and read the demoralizing "unday | time 350 men and women have availed themselves of the benefits of our work. For the care of the examinations incident to the purpose in view the faculty have been paid endowed him. He steals from his family this hour is suffering more from the hands nothing. It is a work solely for the good of people whom circumstances forbid attending them. Turn to the annals of every dead a university in person. The character of the work may be learned from the reports of Commissioner Eaton, of the Department descend on the nation if this great reforma- of Education." . Should any one desire further information as to the methods of work, etc., Prof. Moss will gladly answer any inquiries which may be addressed to him.

### THE BEVOLUTION IN EDUCATION.

It is a striking fact, the sudden turning of so many first-rate minds to the subject of education; and a great revolution in scholas tic affairs, however gradual, will certainly result from it. No subject should be so uni versally interesting. If none seem so tedious to us, it may be because our own education was bad or that we have reflected so little about it that new suggestions find in our minds no soil to strike root in; or that the complexity and practical difficulties of it paralyze our faculties; in any case, the more reason for spurring ourselves to the study. There is no subject more beset with popular errors, none in which science is more useful,

explanatory, and suggestive. Not only every proffessional educator, but every father and mother (amateur educators !) ought to have some acquaintance with psychology. However absurd this seems, I defend it on the ground that nothing else enables one to interpret the faint and fragmentary recollections of having been one's self a child-with out which how can other children be known, and how trained? At school I often wondered whether the schoolmasters had ever been to school, they knew so little of what we boys were thinking, feeling, and about to do. I have heard an educated woman say of her baby, squa'ling of course at six months old, "I believe he knows he's doing wrong." Heautomorphism, in default of science, is ever the first resource of explanation; i. e., we judge of others by ourselves. Discipline without knowledge, and therefor without sympathy. an outside wooden ma

### ECHOES FROM HABVARD.

was never a time which needed more a back- tians, who profess to be followers of Jesus of ground of the Puritan spirit.-Rev. F. G. Nazareth, can take what he could not possi-

drunkard's death. No workman ever drask a glass of rum who did not rob his family of the price of it, and in so doing committed . double crime, murder and theft. He murders the intellect with which the Maker hath the means of sustenance he has earned for labor society, and you will see whole passages blarred and destroyed by the accursed footprints of rum. Scan the records of a meeting at which a disturbance took place and you will find echoing through the hall the maudlin, fiendish grunt of the drunken brute who disturbed the harmony of the meeting.

"In the whole English language I can find no word that strikes more terror to my soul than the one word, 'Rum.' It was born in hell ere the fiat of 'no redemption' had gone forth. Its life on earth has been one of ruin to the hopes of youth and the peace of old age. It has robbed childhood of its delights. It has stolen the laugh from the lips of innocence, the bloom from the cheeks of manhood. It has touched the heart of old age like the tip of a poisoned arrow. Its sound, as it gurgles from the neck of a bottle, echoes through many a desolate household as the hissing of a thousand serpents. You may deem me too radical on this point. Yet I never interfere with the rights of a man to drink if he so elects. hold I have a right to and do shun rum as I would an enraged tiger, neither meddling with it nor allowing it to meddle with me. So long as it keeps its distance I am content, but the moment it attempts to interfere with my rights by coming into the Knights of Labor, then my soul rises in arms against it, and I can find no words too bitter, no denunciation too scathing, to hurl against it."

# UNFERMENTED WINE.

Only a few weeks ago, a London Jewish Rabbi said to the editor of the Methodist Times, of that city, "Jews never use fermented wine in their synagogue services, and must not use it on the Passover, either for synagogue or home purposes. Fermented iquor of any kind comes under the category of 'leaven,' which is proscribed in so many passages in the Old Testament. I have read recently the passage in Matthew in which the Paschal Supper is described. There can be no doubt, whatever, that the wine used on that occasion was unfermented. Jesus, an observant Jew, would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything fermented We have passed from the domain of the had not been removed. You will allow me, Puritan scheme, and were grateful. There perhaps, to express my surprise that Chris-

everal months had passed, Lillie arked one day. "Is it not wonderuch we can do by following out a rstem? Why, I do not miss the give, and I actually give dollars sed to give cents!"

orry you lose the blessing of selfaid Laura, smiling: "You ought ough to feel it."

ou need not imagine I do not feel time I take out a tenth it hurts, for arally stingy. And I say to myself, miser ! you have got to deny yourif it does pinch.' But after I put y in the little gift box, I find I get as well without the money to spend. e to hand it over to the treasurer. that I meant when I said I did not Little Helpers

## ANOTHER TESTINONY.

lumns of the Helping Hand have, ad a good deal to say on the "onestion." For over ten years I have rested in that subject, and would Il my experience. I had an opporwork half of my noon hour, and service received ten cents. This se days of those small scrip bills. sally received one which seemed to e new right from the bank. I laid de until they amounted to twenty re, and then asked the missionar urch to forward it to the foreign This led me to think more the ect, and I took it to the Lord in What I had given was about one and be right. To make it sare, I secure Work and wrote in it a corre-Hod to give him one-tenth as long ben prospered. I was put Etheught I should like to know the one-tenth had amounted the any account each weak, but had I was surprised to find the as 

been thinking for some time this setter bat I (cared some The is certile praise of reserve 

OBANGE COUNTY, Fla., Oct. 16, 1886.

Your kindness in sending me sample publications-RECORDER, Outlook and Sabbath Quarterly, Light of Home, and Articles of Faith and tracts-ought to have been ac. knowledged some months ago. I was then considering the Sabbath question, as to destroying the ten commandments, I will, which is the true day, but have been through as the less of two evils, become the heretic. all in favor of Seventh-day in the Bible. Then I turned, fully convinced, and began position, in the above quoted confession. of this state is hard on those who work on Sunday, and is said to be enforced in some localities.

I came to this state a Missionary Baptist, but, so far as I can see by your Articles of Faith, I am a Seventh-day Baptist now. Your Articles are not so full as the Missionary Baptists, so I cannot tell for certain whether I am in accord with you in all respects or not.

Bhould you favor me with the Outlook and Sabbath Quarterly (tracts for distribution also acceptable), I would be much delighted and obliged, and would distribute them when through with them, as soon as I could find persons that would appreciate them.

We answered the foregoing letter, sending various publications for his own use and for distribution. To this we have received a letter bearing date of Nov. 22d, from which we make some extracts to show both how the truth is germinating, and how it costs something to embrace it. He says, "I am much pleased with the papers, but most the RECORDER, because of its preciousness and because of its large clear print. I hope you will never diminish the, size of the print nor crowd it. I would rather have less reading than to have it changed in these respects. I hope to get means to renew subscription for it, but do not know how it will be. The Light of Home and also the Outlook are good papers, and are very low in price; they will do good where the RECORDER cannot go. For those which you have sent me and for the tracts also, I thank you. When I have read them myself 1 send them on to others. Am now writing a list of various brethren and sisters in my old church in Indiana, to whom, if you please, you may send some tracts. The shurch will, without doubt, exclude me, for it is a strong First-day church; but the trouble I now have is that I cannot find a much use to it. My opportunities for dis- workers who sometimes use Sabbath-break- versity. In a private letter, the Secretary, admitted a ramseller that did not die a relatives to a maniac's dishedered grave

etc.-London Conf., of 1689, chapter 22. The Scriptures are fearfully tortured into the support of Bros. Dobbs's and Smith's position. Had it not been to refute Seventhdavists, no one would ever have dreamed of

sawing off the limb we are all sitting on. Whenever I cannot refute heresy without with that for some time. I found nothing I have had much to do with debating with in favor of the First-day as the Sabbath, but Seventh dayists, and well know they are successfully met only by the old Baptist keeping the Seventh day, the real Sabbath, have not, now, time to give my reasons. and at once met with opposition. The law But, if when I get some work off my hands, the Flag will give me room for a series of articles, I will do so. W. A. JABBEL. DALLAS, Texas, June 5, 1886.

### THE W. C. T. U. AND SUNDAY.

#### BY A. H. LEWIS, D. D.

There is increasing evidence that the W. C. T. U. is to be a prominent factor in the agitation concerning Sunday-observance. The report of the State Union of Pennsylvania, at Wilkesbarre, in October, 1886, contains the following:

"So far as details are given in the reports of local superintendents, they show the fol lowing totals: Superintendents, 132; Concert Exercise on the Fourth Commandment, used in 57 Sabbath schools and Bands of Hope; 62,448 pages of tracts distributed; 339 sermons preached; 36 prayer-meetings and 10 public meetings held in behalf of the Sabbath cause, and a large number of articles published in the local newspapers throughout the state. The following are the closing paragraphs:

"This department acknowledges with thankfulness the donation of large quantities of Sabbath tracts by the International Sabbath Association and the Philadelphia Sabbath Association. These supplies, liberal as they were, were soon exhausted and many requests have been received which I was unable to fill.

"The reports of Superintendents are almost unanimous in their judgment that Sabbath desecration is increasing in Pennsylvania. Increased mails and railroad service; the encroachments of Sunday newspapers; the sale of ice-cream and confectionery, of tobacco and cigars, of soda water and miscellaneous articles in drug stores; Sunday excursions; riding and boating for pleasure; ball playing; the sale of meat, groceries, ice and milk; traveling by railroad trains, even on errands of Christian service, are mentioned as chief manifestations of unmistakable decline in thought does not depress me in the least, for the reverence paid to the Lord's day. Even I know that we are in the right. The only in communities where open desecration of the Sabbath is less frequent, our workers complain of a weakened sense of its sanctity be of much use to me, or for me to be of examples of ministers and other Christian barred from residence at the seat of a uni-Seventh day Baptist church near enough to among those who outwardly observe it. The

Education.

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

THE ILLINOIS WESLEYAN UNIVERSITY, Bloomington, Illinois, has had before the public for nearly fifteen years, a Department of Non-Residents, matriculates in which follow prescribed courses of study, upon which examinations are set, and receive proper degrees on completion of their work. The department is modeled after the operations of the London University, and like it, offers opportunity for doing systematic study to professional and other people who are de-

Peabody's Sermon.

I am the only survivor of those who made speeches in the great pavilion fifty years ago, which resounded over three or four hours with the eloquence of Quincy and Everett and Story and Saltonstall and Sprague and Daniel Webster [aplause] whose presence alone was enough to give dignity and granduer to any occasion which he attended.-Hon. Robert C. Winthrop.

Only when a great university cultivates character and insists on righteousness, because so only can she know the real truth concerning the divine and human, concerning God and man-only then has she claimed the eternities; only then has she really given herself to Jesus Christ, the same yesterday, Sermon.

Certainly, standing in this hall which pious care has reared to their memory, 1 cannot forget the young, the beautiful, the brave, who nobly periled, or who nobly surrendered, life in that terrible conflict. A a nation has been lifted from the thralldom to which itself had been condemned by its own toleration, and the integrity of the Union has been established forever.-Gen. Charles Devens, in Memorial Hall.

Comperance.

TRUK WORDS.

When the excitement was highest and

and some very sensible things. Among the

"The temperance question is an impor-

tant one, and I sometimes think it is the

main issue. The large number of applica-

values the future success of the order,

latter we quote the following:

bly have taken as a Jew-intoxicating wine -at so sacred a service as the sacrament of the Lord's Supper."

BREVITIES.

Twenty thousand persons were arrested in Liverpool for drunkeness in one year.

Twenty-one counties in Missouri have banished drinking-saloons from their borders.

A gospel temperance work is being carried on in Worcester, Mass., under the auspices of the Worcester Temperance Union. Rev. Hugh Montgomery is employed for a year to press the work.

The whisky men at Athens, Georgia, are anxious to compromise with the Prohibitionists. They offer, if the bill can be amended. to allow the sale of beer, to agree not to get up a petition for another election or to at tempt the repeal of the bill.

Methodist conferences in Wiscorsin have declared their belief that Christian men ought not to raise or sell tobacco. Thirty thousand acres of the plant were under cultivation in the state this year, and the manifesto of these religious bodies has aroused much bitter comment.

In 1880 the production of beer in the United States was something over thirteen million barrels, in 1885 it was over eighteen million. The United States stands third in the list of beer-producing countries, according to the last general estimate, Great Brit ain taking the lead, then Germany, then the United States.

The county court of Howard county, Mo., has decided to count the names of women who pay taxes, in determining the required majority of signers to dram shop petitions. and Circuit Judge G. H. Burckhart has sustained them in it. This has compelled the dram-shop keepers to take the matter to the supreme court.

The temperance people of Shelbing, Mo. have published the petitions upon which the county court has recently granted drams shop license in that town. On both of them petitions were the names of women. Of one of them the religious connections of the petitioners was indicated, and it spreads tions during the past year to grant dispensa- that the Baptists and Methodists bear w tions to allow the initiation of rumsellers the psalm in that iniquity, each having the was alarming. I have persistently refused names on the petition; while the "Christ

them, and will enjoin my successor, if he tians" follow next with five names. A wealthy Chicagoan, brother-in-law to shut the doors with tripple bars against one of the prominent brewers of the one the admission of the liquor dealer. His recently committed suicide. The testimone path and that of the honest, industrious of the liquor-manufacturer at the ingress workman lie in opposite directions. The was something after the fashion of a co rumseller who seeks admission into a labor sion. It was: "He drank much-to ence society does so with the object that he may you might say-and I think that made entice its members into his saloon after the temporarily insane." The evil birds meetings close. No question of interest to labor has ever been satisfactorily settled over should a man continue to make the the bar in a rumhole. No labor society ever avowedly, is liable to send als from



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# The Sabbath Becorder.

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

REV. L. A. PLATT'S. D. D., Editor. REV. B.P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

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

Communications designed for the Missionary Department should be addressed to REV. A. E MAIN, D. D., Sisco, Putnam Co., Fla. All other communications, whether on busi er or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun Drafts. Checks and Money Orders should be made payable to E. P. SAUNDERS. AGENT.

' The cross for only a day, The crown forever and aye; The one for a night that will soon be gone. And one for eteruity's glorious morn.

The cross, then I'll cheerfully bear, Nor sorrow for loss or care; For a moment only the path and the strife. But throu h endless sges the crown of life."

THE first number of the Helping Hand for 1887 will be ready for distribution about the middle of December. Some have paid for part or all of next year. To all such it will be sent without further notice. It will also be sent to all who signify by postal card or otherwise that they want it. It will thus be seen that we do not demand the pay in advance, though this is always best whenever possible; but we do wish to knew who propose to take it for another year, but we cannot afford to send it to any except those who order it. We hope all will want it, and will order it promptly. A few subscribers have not yet paid up for 1886. It is important to us that these dues be all gathered in before the year closes. And the year hastens to its close. "What thou doest, do quickly."

SINCE we have been pushing our Sabbath and other denominational views to the front by means of our periodical and tract publi cations, we have had many inquiries, from people who hitherto have known nothing about us, concerning our history, faith and practice as a Christian people. That we might be prepared to answer these inquiries. briefly and yet comprehensively, it was voted. at our late anniversaries, to ask the Tract Society to issue a Seventh-day Baptist Hand book that would suitably answer such innuries. The Board of that Society have taken the matter up, and placed the preparation of such a book in the hands of Rev. Dr. Lewis, of Plainfield. Bro. Lewis has begun this work, concerning which he has something to say in another column of this paper. We hope all interested will give prompt attention to his request.

### KADESH BARNEA.

When the Children of Israel were on their way from Egypt to Canaan, they moved northward, without much hindrance or any very great delay, until they pitched in the borders of Kadesh, which appears to be a tract of country just south of the land of promise. From the place of their encampment, probably called Kadesh-barnea, they sent forward twelve spies to look out the land. In due time they returned, bringing a good report of the country, but all save two saw so many difficulties in the way o their taking possession of the goodly land, that they made a very discouraging report The people immediately took up the strain and complained of Moses for having brought them out of Egypt only to perish at the hands of their enemies. From that point they turned backward into the wilderness and their penal wanderings began. From these wanderings they were not delivered unti all that made the evil report and all who be lieved in it and murmured at the Lord's do

ing, had perished in the wilderness. This chapter in the history of God's peopl is a very suggestive one. Kadesh-barnes lies in the pathway of every true endeavor. 1. Kadesh-barnea is a place beyond which we may not pass without difficulty. To the Israelites these difficulties seemed insuperable. The land was indeed a goodly one, and for this reason those who possessed it were a strong and mighty people, and were unwilling to surrender to a horde of strang-Would not the fight be an unequal one? ers. Who would say that a few thousand men with their women and children, just escaped from a cruel bondage of four hundred years, would be any match for the people who had lived, a free people, on the fat of the land? And so they turned away from the goodly land to wander in the wilderness. So everything worth winning lies beyond some battlefield that must be fought over before it can be won. Alas, many a man, with a longing eye on the goodly prize, turns away from it because of the hardships which must be endured in order to win it! He has come to Kadesh-barnea, and gone away

backward. threw away their only chance of entering the | national enterprises, and to enlist the women promised land. From that point began that of the denomination in these enterprises, in long series of dreary wanderings in the wil- such ways and by such means as may seem derness, from which there was no rest until to them practical and best, provided they do threw away their opportunities, were dead. and baried. So surely does every man and every people, turning backward from a golden opportunity, suffer an irreparable loss. It may be God will give them other opportunities, placing before them other victories to be won, but that particular opportunity, organization, and that an obligation rested once lost, is gone forever, and with it much upon our women to be in some way thus of strength and manhood for other victories | organized. has been lost, how much, we may never know. away from a blessed inheritance. A LADY, speaking of the character of a usis, and what is true of individuals is true proof that more money has been raised by Ohristian friend, not long ago, said, "The of reforms and reformers. We, as a people, many ladies' benevolent societies because of very sweetness and purity of her life is both have put our hands to a great work in our the organization of the Executive Board. A rebuke of wrong doing and a restraint missionary and Sabbath reform work. We large proportion of the money thus raised is against its commission. I never feel like believe that God has called us to it. We see spent upon what we would call local, or home, doing wrong when I am with her." That is in it the truth of his word and the call of work-as upon church expenses, pastors • beautiful tribute to a noble character. the gospel of his dear Son. But we are intimidated by the mighty foes to be overcome, upon local emergencies-as the relief of sick price of rubies. If this be true in the case | mighty in numbers and mighty in power. We are a small people; almost the whole of church or congregation. and appreciated by us, how much more will world is against us. And so we are encamped at Kadesh-barnea. The spies have been over of the denomination failed to understand, or meschable character of Jesus, and enter and seen the good land, but, with their re- to be in sympathy with the call of the Coninto personal fellowship with him. If the ports of the inviting prospects, they have ference, or of the Executive Board, for their companionship of the good takes away from told us of the giants in the land. What co-operation. It is not strange that the the inclination to do wrong, how ought shall be our answer? shall we go forward, or Board was brought face to face with many fellowship of the sinless Jesus take shall we turn backward? We cannot stand objections to the proposition; but not yet do from our hearts all love of sinning. still. To dally long on this border land, is the women of our denomination have a right to go backward through indifference and in- to yield to the discouraging influences which We are free, not to trample upon decision, and our conduct will be as criminal are the legitimate outgrowth of such objecwill of God at our own sinful pleasure, and its consequences will be as disastrous as tions. fine to do his holy will, because, in his though we deliberately turned our backs upd fellowship, we do not have any de- on the cause of God and sought the paths of disobey him. "Ye shall know the sin. "How shall we escape if we neglect earnestly than we have done, that you throw and the truth shall make you free. so great salvation," is Paul's significant, to the winds all unworthy objections to the the Son shall make you free, searching inquiry. "Curse ye Meroz, work involved in the organization; and that to day.

they came not to the help of the Lord, Seventh-day Baptist denomination we should the help of the Lord against the mighty," slip while we idly look upon the hosts who are against us, or shall we go forward? our votes, at last anniversaries, we said to the managing Boards which we then appointed, "Go forward, slacken not the efforts put forth during the past year, but rather increase and intensify them." But when we were uttering these encouraging and stimulating words, we were plainly told that all this would cost money, and we were told about how much certain lines of work would require for a year.

One quarter of the Conference year has gone, and how have we backed the good, earnest words we spoke by our contributions? Let those who read these lines answer these inquiries in their own hearts. Are we planning to make our regular offerings so count that we shall not have to make special efforts in order to close up another year? Let us hope that this is so, and that somewhere the little streams of benevolence are running toward the treasuries of our Societies, who are our agents in this work of the Lord. Is it so in your church, dear reader, and are you contributing something regularly to swell this important stream?

Standing, as we seem to be doing to-day, in our encampment at Kadesh-barnea, on the border of a great inheritance, what is our decision? Shall we flue from before the face of the giants with fear and trembling, or shall we go forward with the assurance of Caleb, "We be able to possess the land ?"

# Communications.

### TO OUR LADIES.

Two years ago, the Conference, in session at Lost Creek, W. Va., organized a Board, to be known as the Woman's Executive Board of the Seventh-day Baptist General Conference. It stated in its third specification of organization, "It shall be the duty of this 2. Those who murmured and turned back | Board to raise funds for our various denomi-

work as one for the cause of our Master in there is gain. The practical, painstaking, growth to the giver and in the giving. With side of home.

face. From the higher plane of love for the cause of Christ, you will yet receive his to suppose that every Christian does much of given unto you, good measure, pressed down, and shaken together, and running over shall measured to you again." Stop a moment, my sister, and seriously consider how such a give you for any scanty measure you may have meted out to him, not pressed down, not shaken together, not running over; and his own blessed cause.

Are you upon home missionary ground, and therefore legitimate recipients, instead of obligated givers? It was the widow givof want, and the need of help that can send with your dollar for an outside need the more fervent effectual prayer for God's blessing upon it. "Not my will, but thine, in his agony in the garden. Give thy bless. ing to me and to thy children; no. It is thy kingdom come, thy will be done. before we may ask for our own daily bread. This me. is not cold, unsympathetic, impractical advice, nor is it visionary. Do not tell us the

bitterly the inhabitants thereof; because Christian women, and members of the in reporting benevolent work once, not to say twice, for every dollar; besides that we are the only women who report their missang Israel's prophet under divine inspira- denominational and home work. In unity sionary moneys to their men's boards. It is tions. Shall we let our golden opportunities of effort there is strength; so says the wide, needless trouble, and can do no good." The wide world. In systematic, persistent effort | two years' life of the Board has proved that it does do good, and is, therefore, not need. Brethren, what answer do ye make? By intelligent plans of work there must be less. Again, the woman's missionary boards of all the cenominations to which love for the Master's work, there must come they respectively belong, are auxiliary to the Master's blessing. With an interest for their men's boards, and report their receipts those outside of home walls, there must be to said board. The members of the Woman's first of all the Master's kind of love for those Union Missionary Society, coming from within the home. There's no right for the various denominations, have no church board argument that having so much to do at to which they can report their receipts, and home we cannot afford to do anything out | therefore, do work independently. But their work is not greater than that of church From the low plane of policy, and selfish | boards. "Reporting benevolent work is interest, the argument will laugh you in the letting the left hand know what the right hand is doing," some think. It is legitimate

> promised reward, "Give and it shall be that secret alms giving; but that, loving to give, he will also give where from some practical stand-point there is good reason men give into your bosom; for, with the why each hand should be posted as to what same measure that ye mete withal, it shall be the other is doing. "By their fruits ye shall know them." Never once are you asked to report your benevolent work for the measure would look: good measure, pressed sake of making a boast of it. You cannot down and running over; and ask God to for | give until you have a right to boast of it. nor others for you. But, are you giving generously, your work is an encouragement to others to do as well with what God has seek his blessing upon a renewal of purpose | given them. Are you giving below your to give God of his own gold and silver for means, you may possibly be stimulated to more faithful exertion by putting this figure before your face. "Why report home work?" What work you do for local interests proves what you can do where you ing of her penny who received the Master's are interested, and gives you, and others for blessing. It is you who are by virtue of you, a right to demand that you possess also your isolation prepared to feel the meaning that love which seeketh not her own. A society constituted for home work, only, can-

> not be as prosperous as one that gives some portion of its receipts to others than itself. When the heart is full of the spirit of Christ. be done," was Christ's example, even when it is utterly unable to keep that spirit to one's self only. It was "good tidings of great joy" which was heralded by the angel "which shall be to all people," not just for

At its first annual report made last year at Alfred Centre, there was given as receipts of law of God is reversed upon the frontiers, or the Board, \$2,686 50. At the close of the for small or needy communities. You can second year there was reported \$3.062 83. The report of one year ago was helpful to many, being both a surprise and an encouragement. The report of this year was a still greater success; because it represented the work of more persons, and because more money had been raised, even under the pressure of hard times. The Woman's Executive Board must live. It must grow that it may live. That it may live and grow it needs the hearty support of the women of our denomination, in society work, in individual work. You who are already interested in the work wonder that the same old story should be told here. But not all are like you. You who have heard. but have not listened, are wearied with the monotone of the words minus their meaning. which you have not received. Such as these who oppose in a heedless sort of way, and you who oppose because you really do not like the methods now employed, are most kindly asked to help us devise better methods. Please notice that Conference in organizing the Board said, that the work was to be carried on "in such ways and by such means as may seem practical and best." If the means now employed are not good, help us to find better ways of doing. From the stepping-stone upon which the Board now stands, other steps must be taken, and up. There must be growth and development from the start already made; for our women cannot stand still and be guiltless in the eyes of him who has given us ability in any direction to advance the cause of Christ. You who are indifferent, and cooly leave it to a few to work out the question to be met, as you surmise by fast approaching failure, and who care little which way the matter comes out, do not thus escape responsibility. Yours is, of all others, the most disheartening influence that comes to us; and yet, shall we tell you a secret in the case? You, too, are, of all others, in a certain way our greatest consolution. In this way, we dare not yield to the weakness of discouragement, and it is you who drive us to seek divine help for you and for us, that we may all feel the fire of life within our very souls, and become rightly consecrated to the work of our Master in the matter of home benevolence, missionary and Sabbath reform work. The Board will hold its meetings upon the second Sunday in each month. We would books of your great grandchildren. They like here to ask any who are interested for may yet prove able to take care of them, or, or against the work, to write to as at any time, to help us to improve upon methods possibly, they may be obliged to, since you now employed, that the work may stand

# Some Ale

# GARWIN.

Being much interested in News" department of the suppose it would not be out o

line from here. On Sebbath day, Nov. 13tl Boyd, of Oregon, an Adve m. He favored the Sabbat abort address in the forenoon an interesting sermon in which was a great treat to p without preaching since Ele

with us. On Wednesday following Morton, of Chicago, and El of Welton, who had been at ventists' Annual Meeting at and meetings were held eac. week. Bad weather prevente being well attended, but it i much good has resulted fr encouragement and solicit Morton, pledges were give contributions for the suppor during the coming year. amounted to a sum that jus in ordering their committe with parties for that purp hoped that a pastor may be At present, the services Sabbath-school at 10.30 A. ing, conducted by some bi followed by conference, 11.2 ing on Sixth day evening.

The weather is quite cold, long winter. Diphtheria h pearance in our town, th cases with one death. The panied by the membranous c s much dreaded combination cians, proving fatal in mos ported in adjoining towns. the general health in this lo

Nov. 26, 1886.

Wisconsin. MILTON. Thanksgiving-day was ot services in the Seventh-da Rev. F. Howarth, of the preaching the sermon. Friday morning, the Q of the Wisconsin Churche Junction Church, with the ference, the programme ready appeared in the H other exercises were: Preac ing by Rev. J. C. Rogers; by Rev. J. L. Huffman, munion; Sabbath afternoo Dann; Sabbath evening, P ence meeting, led by Rev Sunday morning, preachi Maxson: Sunday afternool Babcock, and Sunday even

Ir appears that the question of "Home Rule." which has been so prominently before the English people for the past year or two, is not to be confined to Ireland. A committee of the Welch members of Parliament has been formed to insist upon home rule for Wales. The points to be specially urged are the disestablishment and disendowment of the church, land re forms and free education. Also, a mass meeting of the Scotch home rulers is called for January 12, 1887, to be held at Edinburgh. This meeting, it is said, will insist upon a local parliament for home affairs, with an executive responsible only to the national electors. It is difficult for an American to see why such an arrangement is not just for each of the three dependencies, Ireland, Scotland and Wales.

The value of such a friend is above the of an earthly friend, whose purity is seen it be true when we appreciate the inapthe free indicated

all who that day sinned against God, and not involve this Conference in financial responsibility, and report annually their doings to this Conference."

> The Missionary and Tract Societies had recommended some form of organization for the above named purpose. Ladies in the denomination had felt the need of such an.

The Board then organized deemed it practical, and possibly best, to make the member-3. Going forward from Kadesh-barnes, ship of its society to be composed of ladies there is every assurance of success. God was benevolent societies, and individuals who leading the Children of Israel to the land could not well be active members of such which he himself had given to Abraham before | societies. It made special effort to have the them, and which he had assured them, again | organization simple, which simplicity seems and again, it was his good purpose to give to have puzzled many. No benevolent sothem. God does not ask impossible things | ciety already existing was asked to change in of his children; and when he bids them go any essential its constitution or previous forward; there is every assurance that they | methods of work. They were simply asked can go forward, else would he not require it to add to their home work the giving, or of them; and when they are weak, compared | greater giving, to our denominational Boards, with the enemy to be overcome, his fatherly allowing them to give to these Boards at care and almighty hand are pledged to give what time during the year they might choose them the victory. They who turn back from | to, and in what amount. The Board sought, Kadesh-barnes, therefore, not only turn and also accomplished, the organization of back into the wilderness of sin, but they turn new societies, where there were none, which work it still desires to do. Those having What was true of Israel is true of individ- | charge of reports have in their experience

salaries, church repairs, church incidentals, or destitute, or temporarily needy members

It is not strange that not all of the women

The rather, my dear sisters, do we feel constrained to plead with you still more said the angel of the Lord, curse ye you set yourselves to finding reasons why, as Some others tell us they "do not believe

at least, as you also know, give of what you have, to help others to help you, which is acceptable service.

On the contrary, are your societies strong,

time-honored, able to dictate their own af fairs? and, being proud of their lineage would they have neither interference nor change in methods? Tell me where is the standingstill place for a Christian. Tell me, what day in your lives has been without sin, or possibility of improvement. Tell me then. what society must do to-day that which i did thirty, forty, or fifty years ago, or more and because it did this or that so many years ago. Is this like gospel growth in grace! "But our society will surely do better to work in the good old way," you say, "There will not be so many to work if we change our methods in any way, old members will drop out, no new ones will join us. That good old way is a dear old way, you can't understand about it." If you have persistently walked in the steps of your grandmothers, you do not know that all innovations are mistakes. First prove it. If you find you can do more or better work for home or denomination, is it not both your privilege and your duty. especially, if, when seeking the leadings of your heavenly Father, he shall show to you the line of duty? The influence of such out standing societies is that of a cold, reserved unsympathetic-friend, shall we call it when in all probability not one of the members of such a society is conscious of it, or desires to exert such an influence. If for no other reason, try the giving to our denominational Boards, and, if you will, through the Executive Board, that we may feel the warmth of your Christian heart, and, feeling it, we may be helped into more benevolent living. Again, we are told that "This thing will soon be a salaried-officer affair, one more of those things which we don't want anyway." It is still the purpose and the practice of the Board to keep its expenses within itself; and, we believe, it will be until such time as the work, because of the amount of it, cannot be done without being paid for. Under these circumstances, if a salary is of more account than the cause, and nobody will pay it, the cause must yield. Don't spend your time worrying about the pocketmay be gone, as are your great-grandmothers | where it should.

CORRESPONDING SECRETARY.  Huffman. Sabbath evening, Nov. Oratorical Contest of the rection of the Philomathe place in the Chapel, with gramme:

Prayer, Music, Instrumental Duet, E. E. C "Temperance,"

"The Schoolmaster's Guest Music. " Roll On, Majestic Oc Messrs. Campbell, Van Ho "The Murderer Cannot Ke

4. "Brier Rose," Music. Cornet Solo, "The Rum Maniac," 6. "The Legend of Saracelli,

7. "The Launching of the Bl Munic, Duet, "Whispering H

Judges' decision. The judges were: Pro of Whitewater; Rev. S. bion; and Prof. F. C. D

Junction. After consultation, t prize, of \$10, to Fran second, of \$6, to Alta third, of \$4, to Jennie 1 Sunday evening, Nov Whitford, the Superin bain school, gave the s California scenery, etc. the as all his lectures

Dr. Elle Clarke who Boltonin an interior structure, both for hor the interest of oth

West In Contraction



# entre: <u>Avere Avere Bis</u>pikele) () - ) - ) - Avere Avere Avere and the second second

#### benevolent work once, met or every dollar; beaides flast women who report their and meys to their men's boards. mole, and can do no good." life of the Board has proved the wod, and is, therefore, not must in, the woman's missionary all the denominations to which stively belong, are auxiliary to boards, and report their receipted d. The members of the Woman mionary Society, coming from ominations, have no church board ey can report their receipts, and do work independently. But is not greater than that of church Reporting benevolent work is left hand know what the right ng," some think. It is legitimate that every Christian does mach of sime giving; .but that, loving to ill also give where from some tand-point there is good reason and should be posted as to what is doing. "By their fruits re them." Never once are you port your benevolent work for the ting a boast of it. You cannot fou have a right to boast of it. for you. But, are you giving your work is an encouragement do as well with what Gud has Are you giving below your may possibly be stimulated to ul exertion by putting this figure r face. "Why report home hat work you do for local ines what you can do where you ed, and gives you, and others for to demand that you possess also hich seeketh not her own. A tituted for home work, only, canosperous as one that gives some ts receipts to others than itself. eart is full of the spirit of Christ, Lunable to keep that spirit to nly. It was "good tidings of which was heralded by the angel I be to all people," not just for

t annual report made last year at re, there was given as receipts of 686 50. At the close of the there was reported \$3.092 83.

Jome Mews. lows.

# GARWIN

News" department of the RECORDER, I suppose it would not be out of place to drop a line from here.

Boyd, of Oregon, an Adventist, was with ns. He favored the Sabbath-school with a short address in the forenoon, and preached an interesting sermon in the afternoon. which was a great treat to us, having been without preaching since Eld. Huffman was with us.

On Wednesday following this, Eld. J. W. ventists' Annual Meeting at Marion, came, California. and meetings were held each evening for a

much good has resulted from them. By encouragement and solicitation of Eld. Morton, pledges were given for monthly contributions for the support of a minister during the coming year. The pledges amounted to a sum that justified the church

in ordering their committee to correspond with parties for that purpose, and it is hoped that a pastor may be secured soon.

At present, the services are as follows: Sabbath-school at 10.30 A. M.; Bible Reading, conducted by some brother or sister, followed by conference, 11.30; prayer-meeting on Sixth day evening.

The weather is quite cold, and we fear a long winter. Diphtheria has made its appearance in our town, there being three cases with one death. The disease is accom panied by the membranous croup, making it a much dreaded combination for our physicians, proving fatal in most every case reported in adjoining towns. Aside from this the general health in this locality is good. P. Q. R. S.

Nov. 26, 1886.

#### Wisconsin. MILTON.

Thanksgiving-day was observed by union services in the Seventh-day Baptist house, Rev. F. Howarth, of the M. E. Church, preaching the sermon. Friday morning, the Quarterly Meeting

their newly acquired power to vote; and one of their number was elected chairman Directors of the Union Pacific Railway of the meeting, the first woman who ever | Company has been received at the Interior presided over a school-meeting in Wiscon- come of the lines forming the Union Pacific sin, it is said. A number of women, how-Being much interested in the "Home ever, have held the office of County Superintendent of Schools in Wisconsin.

It is said that a number of families are t move into town next term to educate their On Sabbath day, Nov. 13th, Eld. Charles children. We are glad to welcome such people, for those seeking new homes for the sake of educational advantages are universally good citizens.

Pres. Whitford, with his adopted daughter, Miss Libbie Steer, takes another tour through the Southwest this winter vacation. Guaymas, on the Gulf of California, being proposed at Sofia to nominate an American his objective point. The trip will bring Morton, of Chicago, and Eld. J. T. Davis, | into view much territory in the Southwest, of Welton, who had been attending the Ad- | including Northern Mexico and Southern

Prof. J. M. Stillman now has music classweek. Bad weather prevented the meetings' es at Brodhead and at Albion, in addition being well attended, but it is apparent that | to his work in the college.

### Receipts in November, 1886.

TRACT SOCIETY.

[']			
	Church, Cartwright, Wis	6 1	5)
٦ł	Edwin S. Maxson, Syracuse, N. Y	4	20
1	Subscriptions, Light of Home		50
ił	Church, North Loup Neb	1	80
7	Collection at South-Western Yearly Meet-		
3	ing, North Loup	17	
	Rev. J. Clarke, Rockville, R. I	5	
	Demand Loan	1,000	
:	Ladies' Benevolent Society, Milton, Wis	15	
.	Church. North Loup, Neb		65
	A Friend, Westerly, R. I		00
,	Sabbath school. Plainfield, N. J	11	
	P. C. Jeffrey, Elmdale, Kan., on L. M	10	
	Mrs. C. B. Stanton, Cazenovia, N. Y	1	
	Mrs. P. B. Maxson, Emporia, Kan	1	
8	Wm. B. Green, North Loup, Neb	5	
	Mary Matteson, "	1	00
-	C. J. Devine, "	1	00
e	Clara Matteson, "	1	00
	Wm. B. Green, North Loup, Neb Mary Matteson, C. J. Devine, Clara Matteson, H. F. Crandall, A. S. Adams, Oursler, Kan.	2	00
-	A. S. Adams, Uursier, Aan		00
t	W. S. Witter, Alfred, N. Y	••• • • • • •	50
	Wm. M. Potter, "	1	00
	8. P. Burdick, "	<b>1</b>	00
)-	Woman's Auxiliary Tract Society, Second		
	Alfred Church S. N. Stillman, Alfred Centre	10	
,	S. N. Stillman, Alfred Centre		00
	Mrs. Ida F. Kenyon, "	1	
	Eugenia Marvin, "	1	00
	Ray P. Clarke, Santa Ross, Oal., L. of H		50
	John Gilbert, Berlin, Wis., L. of H	00	90
	Book Sales, 27 S. and S. Hist.	33	
٠,	11 Quarterlies	5	50
	" <b>1</b> Uutlook	•	75
	" 4 S. and S., paper	1	45
i I		AT 120	
n		\$1,153	00
	PLAINFIELD, N. J., Dec. 1, 1886.		11

The report of the Board of Government death forsook her, and "grace," befitting the occa sister, who has been her life long and almost constant compani u, and only one of the family now liv Department at Washington. The total in- ing, to mours her loss. A large number of relatives and friends attended the funeral services. which system for the nine months ended Sept. 30 h were held at the house, Sabbith day, Nov. 27th, conducted by the rastor, assisted by G. B. Utter, A: B Burdick and O. U. Whitford, IL C. last, was \$8,118,000, and the expenditures \$5.429.000. The outstanding liabilities of the road are \$5,270.000. The road is said to be in better condition than a year ago. ders, deceased, and widow of Henry M. Shel don. She was born in Potter Hill R. I., March

Foreign.

Professor Von Freiteshke has been aupointed historiographer of Prussia to succeed the late Professor Von Rauke.

At Montreal the superior of the oblate fathers has announced that no Knight of Labor. will be allowed to take the sacrament.

The London Standard says it is seriously as a candidate for the Bulgarian throne.

A dispatch from Tonquin save that pirates valid for years are left to mourn their loss. Her have captured and killed the French civil life was quiet and unselfish She believed more in agent accompanying the frontier commis- doing than in talking. One of the expressions which sion near Haining.

The British troops in Barmah in a recent encounter with the forces of Boshway killed 143 of his followers without losing a soldier. Three of the British troops were wounded. It is understood that the Canadian government will appoint a committee to investi gate the north-west Indian ring. Serious charges have been made against the govern. ment agents.

4 20 It is stated that the Czar is about to send Prince Nicholas of Mingrelia to the Sultan 1 80 to obtain his consent to the nomination of the prince as governor of Roumelia, with 5 00 00 00 the object of eventually compelling Bulgaria 15 00 to accept him as ruler.

President Fitzgerald of the Irish National League has addressed a circular to the state delegates of the League of America in which 10:00 he makes an appeal for aid for the people of Ireland owing to the radical position taken by the Tory British government.

Advices from New Zealand state that a company has been formed to construct a cable from New South Wales to British Columbia at a cost of \$10,000,000. An annual 1 00 subsidy of \$500,000 is expected to be obtained from the colonial and imperial governments jointly.

10 00 The viceroy of India addressing delegates 5 00 from Cooig said it would be an evil day for 1 00 India when the government ventured upon excessive interference with the customs of 33 50 the people. He was greatly struck by the 5 50 particular attention now given to female ed ucation in India, which he said promised the 1 45 best results.

#### MARRIED.

At the residence of T. W. Saunders, Adams, N

purpose, the following is suggested :

In Albion, Wis., Nov. 15, 1886, of pleuro-pneu

monia MARY A., eldest child of Ezekiel Saun-

23. 1823. When four years of age, her parents

moved to Alfred N. Y. At a out the age of four-

teen years she embraced religion, and, with about

for y others, was hap ized by Eld. Stillman Coon

and united with the First Alfred Church. January

24. 1848 she was married to Henry M Sheldon

who departed this life Nov. 8, 1880. In the spring

of 1855 she with her husband, moved to Albion

Wisconsin, where she became a member of the Al

bion Chuich. She was the mother of seven chil

dren four sons and three daughters. Three of the

former preceded he to the spirit land while one

son and the daughters one of whom has been an in-

she frequently made was, "I hope I can help some

knew no one to whom the words "she hath done what she could," more appropriately applied. It

was always her delight to seek out the poor and

needy one-, and help them in every way she could.

She, with her children, were among the first to re

pond with a liberal contribution when the call for

means to lift the debt of our Societies was made.

When she learned the nature of her disease, and the

probability of a fatal termination, she reolied. "It

is just as well " She atterwards became unconscious

to material things and passed away into the abode

of the blest. "Inasmuch as ye have done it unto

one of the least of these ve have done it unto me."

In Albion, Wis., Nov. 10, 18'6, JANE BARKER,

widow of Asa Whitford and wife of Jesse Saun

ders. A more ex ended obituary of sister Baunders

will be given in due time. Two sisters of this fami-

ly have died within the year Mrs. Sweet, of this

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.,

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in

the work of this Society, by gifts of money or other

property, after their death, is sometimes defeated

by some t chnical defect in the instrument by which

the gift is intended to be made. It is nece sary for

this purp se that both the Society and the property,

if other than cash, shall be accurately described. A

will made in the state of New York less than sixty

days before the death of the testator is void as to

ocieties formed under New York laws. For the

convenience of any who may desire a form for this

'En er thou into the j y of thy Lord."

lace, having passed away last spring.

Box 85. Richburg, N. Y.

one to day."

Her nearest neighbor said of her, she

THE Subscriber will give fifty of opy of the Conference Minutes for 1818. Sisco, Fis.

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

IT is said that the conductors of The Youth's Com panion are amply satisfied with the results of their recent prize competi ion. About five thousand manuscripts were submitted, and among those were several stories of uncommon ability by writer hitherto unknown. The three successful serials, "Blind Brother," "Dollikins and the Miser," and Bet and her family," will be published in The Companion during next year, and the same volume will also contain serials by J. T. Trowbridge and C. A. Stephens.

CONGREGATIONS. — Many, clergymen unjustly blame themselves for the drowsiness that prevades their congregations at the evening services, and the congregations, with seeming justice, are often of the opinion that their pastors deserve all the blame they get. The true case, infrequently, is the improper position of the lamps or gas jets, which throw the ight into the eyes in such a way as to make cloung the lids involuntary. By the use of proper reflectors the lamps can be placed near the cei ing, and a soft pleasant light will be diffused througho it the room with sufficient strength to read ordinary print with ease. The best reflectors are manufactured by I. P. Frink, 551 Pearl street, New York.-Christian

MERRY CHRISTMAS BELLS.-How pleasant it is to hear their merry chime on Christmas morn, telling us of "Peace on Earth, Good will to men." and remind us, if prone to forget it, of a Saviour born It is undoubtedly the most joyous day of all the year, and worthy of all veneration accorded it. In connection with the custom of gift giving on that day, which is almost a universal custom, what can be more appropriate than the presentation of a fine bell. or a set of bells, to a church by a member, or several members, of its congregation ? No more fit ting memorial of the loved ones gone before can be erected, for by this method when the sweet sounds float out on the air, we fancy we hear the loved ones again, and so keep green the memory of those once so dear. The McShane Bell Foundry. Baltimore, Md., are furnishing a large number of these memo rials, bearing suitable commemorative inscriptions, and the magnificent tones of their excellent bells afford an inexpressible delight and pleasure to the recipients of these appropriate gifts, as they at once fill a want, in many cases not otherwise obtainable, and at same time evidence the of. love, peace and good will within us which we are commande to cherish and observe among us.

# FOR SALE.

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

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

# FOR SALE.

A fine stock farm of 160 acres in a Seventh day Reptist settlement, in Marion county, Kansas. All fenced, 100 acres parture, hog-light, with timber and water, 40 acres in cultivation, and 15 acres timber in Cottonwood Valley bottom, balance upland. Stone and frame house of five bottom, balance upland. Stone and frame house of five rooms and cellar. Stable for six horses, also cow stable for five cows, besides burgy shed, stone hen house, hor bouses oorralis, etc. Small orchard of apple, peach and cherry Small frui of all kind in abundance. For further information address W. H. M. Onrake, Cherry Marion county, Kansas, or Geo. D. McLean, Topeka, Kas

I give, devise and bequesth to the American Sab Tract Society, a body corporate and politic un-

FORM OF BEQUEST.

one year ago was helpful to both a surprise and an encourthe report of this year was a still ores: because it represented the re persons, and because more been raised, even under the nard times.

an's Executive Board must live: that it may live. That it may it needs the hearty support of four denomination, in society dividual work. You who are witd in the work wonder that story should be told here. But ke you. You who have heard. listened, are wearied with the the words minus their meaning. we not received. Such as these n a heedless sort of way, and de because you really do not thods now employed, are most to helr us devise better methods. that Conference in organising d, that the work was to be carmich ways and by such means practical and best." If the mployed are not good, help us er ways of doing. From the e upon which the Board now steps must be taken, and up. growth and development from dy made; for our women canand be guiltless in the eyes of ETTER us ability in any direction a cause of Christ.

indifferent, and cooly leave work out the question to be surmise by fast approaching to care little which way the est do not thus escape re-Yours is, of all others, the tening influence that comes to hall we tell you a secret in the e, are al all others, in a contain the second others, in s certain considering. In this way, the weakness of dis-tion the weakness of dis-tion you who drive us to you and for us that we of life within our very rightly consecuted to the 

Il bold its much the a post the 

of the Wisconsin Churches began, at the Junction Church, with the Ministerial Conference. the programme of which has already appeared in the RECORDER. The other exercises were: Preaching Friday evening by Rev. J. C. Rogers; Sabbath morning, by Rev. J. L. Huffman, followed by communion; Sabbath afternoon, by Rev. E. M. Dunn: Sabbath evening, prayer and conference meeting, led by Rev. S. H. Babcock; Sunday morning, preaching by Rev. S. L. Maxson; Sunday afternoon, by Rev. S. H. Babcock, and Sunday evening, by Rev. J. L. Huffman.

Sabbath evening, Nov. 27th, the sixth Oratorical Contest of the College, under direction of the Philomathean Society, took place in the Chapel, with the following programme:

Prof. A. Whitford. Prayer, Music. Instrumental Duet, E. E. Campbell, C. C. Post.

1. "Temperance," Otis Hall. "The Schoolmaster's Guests." Jennie I. Doran. Music. "Roll On, Majestic Ocean," Messrs. Campbell, Van Horn, Burdick, Barlas.

"The Murderer Cannot Keep His Secret." F. H. Miller. Alta E Wade. "Brier Rose," Music. Cornet Solo. Chas. M. Post. Frank L. Burdick. 5. "The Rum Maniac." 6. "The Legend of Saracelli," or ' Poor Sister," Ellen C. Stillman. 7. "The Launching of the Ship," M. C. Whitford. Music, Duet, "Whispering Hope." M. Dell Burdick, J. Barlas.

Judges' decision.

The judges were: Prof. H. D. Maxson, of Whitewater: Rev. S. L. Maxson. of Albion; and Prof. F. C. Densmore, of Milton Junction.

After consultation, they gave the first prize, of \$10. to Frank L. Burdick; the second, of \$6, to Alta E. Wade, and the 537 50 against General Butler. third, of \$4. to Jennie I. Doran.

Sunday evening, Nov. 21st, Pres. W. C. Whitford, the Superintendent of the Sabbath school, gave the school a lecture upon California scenery, etc., which was enjoyable, as all his lectures upon his travels have been.

Dr. Ella Clarke, who has opened an office here for the practice of medicine, deserves mention, both for her own sake, and for the encouragement of other young ladies. She was formerly a student at Alfred, and is known to our people in many other sections. She is creating a good impression here, and your jotter wishes her abundant success in her profession.

the ladies turned out in good force, to use price paid was over \$500,000.

MISSIONARY SOCIETY.

Receipts in November, 1886. ). E. Crandall and wife. New Haven. Conn., Chicago M..... 5 00-\$10 00 Martha Tucker, Boulder, Col., balance of silk quiit money to compl. te Life Membership of Martha Tucker, Olive Tucker, Mary F. Bailey, Mrs. Mary B. Spaulding, 4 50 Mrs. Jennie B. Morton..... First Brookfield Church, G. F..... 8 50 "Hol. M..... 50-9 00 Rev. Joshua Clarke, Rockville, R. I.. The Ladies' Benevolent Society of 5.00 6 00 First Verona Church, C. M.....

The Dodge Centre Church...... Mrs. Emeline Crandall, Westerly, R. I. 

 C. M. 1 00

 G. F. 1 00 3 50

Eugenia Marvin,

> \$48 91 A. L. CHESTER, Treas.

WESTERLY, R. I., Nov. 30, 1886.

The \$10 00 credited in October to John Lundgren should have been, Collections of the Isanti Church, santi. Minn.

Condensed Mews.

#### Domestic.

James G. Blaine, Jr., has accepted a poition on the staff of the Pittsburg Times.

Work on the Hudson River tunnel will be esumed at an early day, and will be pushed forward to completion as rapidly as possible. The annual report of the New York and

New England Railroad shows a gross income of \$3,899,000; net income \$1,415,000; total surplus \$11,000.

In the case of the National Soldiers' Home vs. General B. F. Butler, tried at Boston, recently, the jury found a verdict for \$16.-

There were five inches of ice in the canal at Albany. Dec. 3d, and the few boats which did not get through are fast for the season. All on the Champlain canal came through in subject of this netice was born, and always had her time.

A successful test of the natural gas pipe line between Salamanca and Buffalo has been made. The line is finished, and gas All her family, consisting of father, mother and sis will be consumed in dwellings and factories ter, joined the church at the same time. She had a kind heart, as many who lived in the family or Dec. 3d.

A call for a meeting of the South Dakota Legislature at Huron, Dec. 15th, 1s published in several Dakota papers, signed by Governor Mellette, Lieutenant Governor Franks and Speaker Eddy.

A syndicate of St. Louis and Elpaso, Texas, capitalists, has purchased for oattle ranch purposes a tract of land in Mexico 160 miles long and six miles wide. The At a special school-meeting, near Milton, tract lies along the Rio Grande River. The A few works before the was called away, the terror special school-meeting, near Milton, tract lies along the Rio Grande River. The which had ever associated itself in her mind with tre, N. T.

Y., Dec. 1, 1886, by Rev. A. B. Prentice. HENRY J TIFFT, of Ellister, Contract L. STEELE, of Adams. At Darien. Welch of 1886. hy Rev. W. C. Welch of Fairfield, Rock Co. Wis., and Line Lille John. Adams.

DIRD. In the village of Andover. N. Y., Nov. 29, 1886 MENZO BUNDY. nearly 70 years of age. He was the last of his father's family of seven children, three having died within a year. He came to Andover nearly forty years ago, and has been a prominent business man there ever since; being highly esteem ed by his townsmen he was frequently entrusted with the highest offices of the town, the people con fiding in his sound judgment and executive al ility. He will be very much missed as a citizen and a bus iness man. His funeral was held at his late resi-5 94 5 00 dence, Dec. 1st. He has left three children, two daughters and one son. J. K. In Roulette, Pa., of cholera infantum, Sept. 15 1886 HABRY CLIDE infant son of Avery A. and

son, of the former place.

Angie M. Reed, aged 5 months. Fureral held Sept. 17th at Hydorn School house, in Hebron. Near Ashaway, R. I., Nov. 23, 1886, of intestinal colic. Miss ANGELINE KENYON, aged 36 years.

months and 29 days. She was bapuzed and united with the First Seventh-day Baptist Church of Hop kinton when about sixteen years of age. She enjoyed the love and respect of the community in an unusual degree. With her, whatever was right in any given case, that must be done, and she made it a principle to do nothing on which she could not ask God's blessing. She was in her place at church on Sabbath, the 20th, but Monday morning was taken dangerously ill, and medical aid was called, but within 24 hours the spirit forsook its mortal tene ment. Another reautiful life has gone out from among us and left many mourning hearts. A widowed mother and three sisters have the sincere sympathy of numerous friends.

"She is not dead but sleepeth " "There is no death; what seems so is transition." 'Then let us think of her not dead, but living, An angel presence, veiled from mortal eyes. The fair vase shattered, but the pure flame giving New beauty to the path which upward lies.' I. L. C.

At Potter Hill, R. I., Thanksgiving morning, Nov. 25, 1886 of canceroms troubles, HARBIET POTTER, aged 70 years, 1 month and 24 days. She had been in imperfect health most of her life, but for the past year had gradually failed, until the end came. She was the daughter of Thomas W. Potter and Mary Cottrell, and a descendant of Thomas Potter, who came into this part of the country with the early settlers. One of his descendants settled on the Pawcatuck River, at the place which came to be called Potter Hill, from the family name. The home, in the house in which she died. In the sum mer of 1837, during Elder John Green's revival, as it was called, she was baptized and united with the First Seventh-day Baptist Church of Hopkinton. neighborhood will bear testimony. Though her left hand was taught not to report its companion's good deeds, her eulogy is carved in individual hearts, on the records of Babbath-school, church and

other benevolent societies. She had a fine literary taste, and was especially fond of poetry. She also delighted in the reminiscences which, like heirlooms, had been handed down from generation to generation.

"Weaving, through all the poor details And homespan warp of circumstance, A golden woof thread of romance."

der the general laws of the state of New York. the sum of......dollars, (or the following de scribed property to wit.....) to be

applied to the uses and purposes of said Scciety. and under its direction and control forever.

### SPBCIAL NOTICES.

NEW YORK CITY.-Sabbath services will be held at the residence of Stephen B-bcock. 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.

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

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

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, Wis.

Preston F. Randolph, Salem, W: Va. It will be seen that this committe is made up of

one member for each of the five Associations. Now, if our people who know of any who are interested, will send the names and address of such person or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

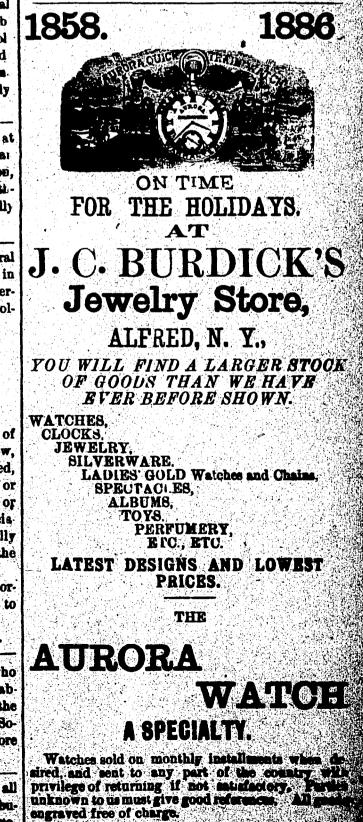
The names of all persons who would wish to correspond in the Swedish language should be sent to L. A. Platts, Alfred Gentre, N. Y.

O. U. WHITFORD, Chairman.

PERSONS in Milton. Wis., and vicinity, who may wish to procure copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Biplist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Musionary Bociety, or both, will be furnished, free of charge, on application to the SARRATE RECORDER, Alfred Con-

WE are pleased to see that our merchants are offer ing the celebrated "T. J. O." flour for sale. This flour, made in Hornellsville, by a new process, in new mill, has the reputation of being second to none. We believe it will have a large sale.



GIVE US A CALL. Price of Watches or any other goods must can plication J.C. BURDICHA Invelocition



# 

# Eliscellany.

#### WE ALL MIGHT DO GOOD.

We all might do good, Where we often do ill-There is always the way. If the re be but the will ; Though it be but a word Kindly breathed or suppressed, It may guard off some pain, • Or give peace to some breast.

We all might do good, In a thousand small ways-In forbearing to flatter, Yet yielding due praise ; In spurning ill rumor, Reproving wrong done, And treating but kindly The heart we have won.

We all might do good, Whether lowly or great-For the deed is not gauged By the purse or estate; If it be but a cup of cold water that's given ; Like the widow's two mites, It is something for neaven.

#### WHERE PETE GOT HIS COURAGE.

After our seeding was all done, on our Dakota wheat farm, last spring, I had a lit tle leisure time The ground had been wet, and the work of seeding consequently hard, and most of the mules needed rest. So apart from doing a little "backsetting" for the neighbors, there was a lull in the farm WOTK.

This is how it happened, that one after. age. God, he know all.' So we work hard noon I found time to mount Polly, my rid- some more. ing mule, and go down the road on a brisk sickness.

The prairies were beautiful that afternoon. In many places the wheat, which had been if we tries.' sown early, was coming up, and gave a faint tion "which had never been " broken," on what poor sick mother say to us." which was spread a brilliant green carpet of course.

are so easy to compute there, where the up the spirits of the whole "gang" by his stores, counting rocks and banks (some of roads intersect each other at right angles at good humor and good courage. So I which are "hushest ap" to save from open every mile; and before I had fully begun to said :-realize the beauty of the free, open scene, and the bracing elixir in the air, I saw Pete's at troubles, Pete? Don't you get discouraged home just ahead.

It was on a "school-section "-so-called

Pat them in "Just to think." I said to myself. "Here ohnny. "That would is a man too sick for two months to work, Johnny. and getting worse, lying in a damp, dark

and getting worse, lying in a damp, dark room on a heap of hay, and no food to be had but pork! And yet his courage does not fail." "Igvill send you up the boards," I said aloud, "and by to morrow night you will have a dry, light place to live in. And you shall have some flour, and coffee and tea, and potatose, and other things. But tell me this, Pete, how can you keep up such trouble ?" "Well," said Pete. "I learn many things from my old mother in Norway. She so good 1. She been dead long times now. She

not often sick. Perhaps she had work that paid well, or a kind husband and a pretty home."

This time Pete smiled in good earnest. have so all sorts of trouble. But she always say : 'Nefer mind. God, he nefer forgot.' " And how did you manage to live ?"

"All ways," said Pete. " Little sister, she go work for rich family, and get shoes, and fifty cent efery month. So she bring home efery fifty cent. And some brothers works for dig up peats for burn, and I cuts wood all times. We all young childrens, but all works hard to take care of poor mother. But she always says : 'Haf good cour-

"lope" to make a long-deferred call. I was But when she die, she say : 'Work hard, of the gaming table are legion. Many of the going to see an old Norwegian-Pete, he childrens. Nefer lose good courage. God, mysterious suicides which fill the records of was called-who had worked on my farm he help you. He know. When trouble he the morgues, or heart the dark depths of the year before, but was now laid up by come, always laugh at him. If we had all the rivers around our cities, would reveal the

emerald tinge to the dark-brown stretch of we all gets married by-and by. But we all ticed in the privacy of their rooms at their country. . And here and there was a "sec. times remembers, when hard times comes, lodging houses as well as in houses for "pro-

If Pete had been one of the lazy, incom-

"But do you always find it easy to laugh sometimes?"

"Oh, yes," he said, "but I nefer stays so. because reserved by law to be sold for a I always prays God to help me to laugh statistics. school fund when the territory is admitted some more. And he always does."

# BERLEY CONTRACTOR DEEG This whole topic is one for pulpits to dis-

and soo," said

good ! She been dead long times now. She | with all their fair and foul weather. to set always tells me to been happy and thank God | up the stalks, throw out the leaves, and ripen for anythings he give." "But perhaps she had good reason to be happy herself," I said. "Perhaps she was work; he does all things well."

By this time Johnny lost all his impatience. He was thinking. "Well," he said at last, "that's why we

pray to God, 'Give us this day our daily "She sick all her life," he said, "sick in bread.' Before nor I thought it was you, bed many a year. My father was kill. We mother, that gave undaily bread; and now I mother, that gave us daily bread; and now I see it is God. We should not have a slice if it weren't for God, would we, mother?"-Child at Home.

> GANBLING. BY REV. THEODORE L. CUYLER.

Foreign journals inform us that during the last season there were eighty one suicides at Monaco, the notorious headquarters of the gamblers on the shores of the Mediterranean! The number of tragedies perpe-"But by and by poor old mother die. | trated as the result of the insane infatuation things, it is easy for to be happy. But if same story. Gambling is practiced to an we had nothings, zen we can be happy too, extent which quiet people never dream of. It is practiced, for small stakes, by thousands "So she die. So we all works hard, and of young men in all our large towns-pracfessional" play. In the smaller towns of the West, it it said to be fearfully prevalent. turf. The sun was shining, and the Gully petent class, I should have found it easy to Employers little suspect-alas! fathers and Biver glittered along its narrow, winding explain his philosophy. But he had been mothers as little suspect-what devilish ourse. It was three miles to Pete's place—miles farm, and on rainy and cold days had kept crecy. Many of the larcenies committed in disgrace and publishment), are committed in order to cover up the losses at the card-table or in lottery offices and pool rooms. The heroic Anthony Comstock has, from time to time, published **come** of these harrowing

This perilous tractice, which so often be-

"Yes; you have been helping to make cuss, and for Christians to think about. him ever since God gave him to us. God the stiff as bits of iron. Cutse, and for Unristians to think about. In mever since trod gave him to us. Used only made him a baby. It is you and Tom outrage against civil law that ought to be who, more than anyone else, make him

same with his hat.

"Whistle a little," suggested mamma. In an instant, as soon as he heard the sound, baby, too, was puckering his little lips, doing all he could toward producing a whistle.

This irritated Bert, who turned and said. Stop mocking me!' and gave baby a push. The reply was a scream of remonstrance and an angry push from baby.

"See, you are making him still after your own pattern. He is just a small copy of yourself. Now try making him another way. Put your arms around his neck and kiss him."

Bert obeyed, though rather unwillingly; and baby's face at once cleared, and Bert got a loving hug and kiss from him.

"I told you he wouldn't be cross if you" were not," said Tom, who had been an interested listener. "He will be just what you boys make

nim. He is only acting now by imitating ou boys and others; and as he is most with you, you are really making him." "Well, Tom," said Bert, after a moment's

thought, "let's not make any more cross into baby." And Tom agreed.—Morning Guide.

#### SINCERE, BUT WRONG.

"If he is sincere in his belief, he has as haps to any. Including pamphlets—them good a chance of going to heaven as you or selves a collection of the highest value—the I have," said a church member to us the number of volumes amounts to 84,000. In other day, when speaking of a certain perthe show cases disseminated throughout the son who held and taught all kinds of strange

This idea, that provided a man is sincere Gutenberg to the modern Japanese press; in his belief, no matter what it may be, God nor will he be less attracted by its grand and will safely admit him to the Eternal City, is one of Satan's delusions eminently preva-If, instead of ascending the staircase on | lent at the present day. Men seem to forHoyular St

NITBO-GLYCEBINE and di azert so great a force in exp ularly supposed, but their de are due to the concentrati force into a small space of t ton of coal burned in a mode or does twenty times the am would be done by the explo dynamite, sixteen times as n nitro-glycerine, and fourteen as a ton of blasting gelatine withstanding the fact that t ocean steamer utilizes not ov total value of the heat devel bustion of the coal. But i the ton of coal takes five combustion, developing 13,0 for that time, while the ton be burned in the one-hund second, thus concentrating force which, if continued f would be equal to 30,000,0

DE. GEORGE BAUER, As at the Peabody Museum, Y knocked senseless, recently, of an ostrich egg. Scientie is the most remarkable expl A number of eggs were ship Ospetown, on Nov. 14, 18 mental purposes. One of t mented, generating a gas caused the explosion, the shook the building. When consciousness his only injuri be flesh wounds.

A REMARKABLE example of temperature in the earth ter, has been presented at P deepest artesian well in th now being bored for the plying the public baths a lishments with hot water. 120 feet has already been furnishes 176,060 gallons de ature of 158°. , The muni cently voted a large subve that the boring may be conti depth, not only to obtain a

> THE light of the future i house of two sisters, in W land. The new light is noth surrounded by a glass vessel The funny part is to be tol sel containing the water, gas-jet, so operates on the brilliancy is magnified the practical consequence is the lighted with one-half to on that would be required un ditions. If by surroundi water we could increase its we might expect it to be a light at the bottom of the surface.

water, but at a temperature

The economy of a great library necessariharmonious architectural proportions.

his right, which conducts to the territories get that Saul was sincere in his belief when of the Antiquities Department, the visitor he shut up the saints in prison; yes, not who has traversed the King's Library were only sincere, but "exceedingly zealous" also. at liberty to pass through the lofty door-way So were those who killed the Prince of immediately confronting him, he would find | Life; and though through ignorance they I bade Pete good by, and went away think- comes fatal to of the immortal himself in the old Reading Rooms, which did it, God holds them responsible for their served, if they did not satisfy, the needs of lack of know.edge, and that notwithstandstudents from 1838 to 1857. Considered in ing they were perfectly sincers in their sen the light of the theory which prevailed at victions. the time of their erection, that a library the collection of books of reference was lim- | written Word. ited in extent and difficult of access. The Man says, Though I believe not, I shall first compartment 1s, neverthless, a very fine be saved, provided I am sincere in my unroom, and is now known as the Catalogue | belief. God says, "He that believeth not Room, from the duplicate copy of the Read- | the Son, shall not see life, but the wrath of ing Room Catalogue being placed in it, and God abideth on him." From all this we many operations connected with the cata- learn, that it is of the utmost importance logue carried on there. The next, or Music what we believe, or rather in whom we be-Room, contains the extensive collection of lieve. And as the One who offers us eternal printed music; while the gallery is devoted life is no other than God's dear Son, how to the unequaled assemblage of tracts on the | can we escape if we neglect his great salva-French Revolution, brought together by Mr. | tion ? Wilson Croker, the counterpart of the Thomason tracts on the English Civil War. | cerity of his belief, can't be saved; while he Next follows the Great Room, a spacious who trusts simply in the atoning work of chamber, well known to readers who wish to | Christ, can't be lost. consult books deemed too precious for the Reading Room. Two supplementary rooms succeed, and the suit is tern insted by the Arch Room, a remarkable instance of the constructive ingenuty of the subsequent designer of the Reading Room. Its great hight is spanned at intervals by arches sustaining transversed gallaries fitted with book-sheves, so that no particle of space is left unused. and the short and narrow, though lofty structure is capable of holding nearly as many volumes as the stately King's Library. most perfect copy of the Virginia Almanac. -Dr. Richard Garnet, in Cassel's Family Magazine.

But this I know ; I have the smiling of his face And the refuge of his grace, While here below.

Enough: this covers all my want, And so I rest; For what I cannot, he can see, And in his care I sure shall be Forever blest.

A FEW TBEASURES IN THE BRITISH MUSEUM

ly forbids the indiscriminate admission of visitors; and as donations, when kept together, are less subjected to disarrangement than the mass of books, and are, moreover, properly placed in the apartments of most architectural pretension and best adapted to public inspection, it happens that ordinary visitors to the library see hardly anything else. Passing through the right hand door out of the entrance hall, the visitor finds himself in the Grenville Library, where the 25,000 volumes bequeathed by Mr. Grenville, more than a fifth of which count among the rarest and most precious in the world, repose behind the gluzed doors of the book presses. The next room is devoted to manuscripts, a large portion also contributed by public or private liberality. Passing into the noble King's Library, the visitor finds himself in presence of the most munificent set of books yet made to this nation, or perwhole length of the hall the visitor will find | doctrines, contrary to God's Word. specimens of every variety of printing, from

as a state. Pete had "squatted" there till one was quite near. Even then it did not look like a haman habitation.

I left Polly loose to browse on the river bank, and knocked at the rough board door.

"Come in," said a faint voice.

interior was so sudden that for a moment I could see nothing. There was no window, very little impression on the darkness with. ing illustration of it I ever met with.

ing, became dimly visible.

could see him, " are you all alone ? Where | winds of winter. is your wife ?"

me all times. She very good."

"And how long have you been sick ?" I asked.

"Only four week, like this," said Pete. "And do you get any better ?"

He did not reply for a moment. Then with his brave smile he answered : "Well,

I don't gets some worse, anyhows." "And don't you find it very damp and

cold here?"

"When Hilda here," said Pete, "she have ze door open all times, so ze sun he tient," said his mother. comes in so warm and dry. Jes' for little while, when she go away, she shut up ze asked if it was not done. door to keep out little pig. I nefer likes to haf pig in house in summer-only winter. | yet." But Hilda soon comes back."

"Pete," I said, "I did rot know you were so sick, or were living in such a damp nouse. You will never get well here. am going to send you over a load of old boards, and let one of the men put you up a dry shanty."

Pete smiled again.

" Zis is very good," he said. " But Hil- the autumn." da, she need some better house."

"And have you plenty to eat here ?"

This time Pete's face did not look so happy, but the irrepressible smile came back as he said :---

"Oh, yes, plenty porks. Hilda and me, we likes porks."

"No potatoes ?"

"No, but plenty porks." "Flour ? tea ?"

have all things to eat."

temporarily, and built, or rather excavated, a "dug out" in the side of a bank sloping in the side of the slope, in the slope slope

them, by God's help."

and the light from the open door made than to apply. But Pete was the most strik-

but smiled faintly as he fell back. "Hil- good wife as Hilda; and such a dry, sunny gin. da, she gone to town," he said. "She nurse shanty, with two windows; and plenty of I do not make the absurd affirmation that recovered from his sickness in time to lay by a little money for the winter.—Zion's Herald.

HOW LONG IT TAKES.

"Oh, I'm so hungry!" cried Johnny, running in from play, "give me some bread and butter, quick!"

"The bread is baking; you must be pa-Johnny waited two minutes, and then

"It seems to take a long while to make a slice of bread," said Johnny.

"Perhaps you don't know, Johnny, how long it does take," said his mother. "How long?" asked the little boy.

"The loaf was begun in the spring"-Johnny opened his eyes wide-"it was do-

Johnny was glad it was autumn if it took all that while, for so long a time to a hungry little boy was rather discouraging.

"Why ?" he cried, drawing a long breath. "No; but porks is very nice. And I will grow. All the men in the world could not of hazard sets you in a flame; then comes a be very soon well now, and then we shall make a grain of wheat, much less could all small stake; then a larger. If you win, you plied. I did not wish to discourage him, or I grow. An ingenious man could make some-weakd have continued my questions in the thing-that looked like wheat. Indeed, you know it, the hot coals you took into your Grass make very soft beds for be sick of wheat made by the milliners, and at first conscience to a crists with your can hardly tell the difference." often see ladies' bonnets trimmed with sprays | bosom have set you the and burned your liking."

that we dwell on them and exaggerate that is ever thrown down in a game of them, and refuse to turn away and occupy chance, is concealed a serpent. When a ourselves with our duties and our blessings. young man makes his first bet, or puts up "Pete's way is the true one," I said to his first wager at a match or a race, or risks myself. "To work hard, do our best, and his initial penny at a card table, he puts a then, when we fail, and when we meet troub- | coal of fire into his bosom, which is not eas-I pushed open the door and entered. The les that cannot be evaded, to deliberately ily extinguished; it may kindle into a conflachange from brilliant sunshine to the dark turn from idle, vain contemplation of gration which will "burn unto the lowest hell." The step that costs is the first step. It is an old truth, of course; easier to state | Gambling for a dime is as essentially a sin as gambling for a thousand dollars. No sin is a trifle. My dear youth! the moment that I sent him up the load of boards and the your conscience excuses the slightest depart-But, little by little, the outlines of the provisions, and had the shanty built; and it ure from absolute right as a "mere trifle," dark, damp walls, of the sod stove, of the was not long before he was much better. By that moment you have let the enemy slip in great heap of grass on which Pete was ly- harvest time he was able to drive a reaper; his little finger. It will not be long before and he is now banking up his shanty with you are in his fatal grasp. When you lay "Why, Pete," I exclaimed, as soon as I sod to shield him and Hilda from the bitter down your first stake, even if it is only "in fun," you are actually gambling. Remem-And as he works, I have no doubt his ber that there is always a first inch at the Pete tried in vain to raise himself a little, thoughts dwell chiefly on having such a top of every precipice. Stop before you be-

thick sod to keep out the wind; and having every one who, under any circumstances, plays a game at cards, is a gambler, any more than every one who drinks a glass of wine is a toper. But it is equally true that he who never touches an intoxicant, cannot possibly become a drunkard, and he who never plays a game of hazard, cannot possi bly become a gamester. My own personal practice at boarding school and college was one of entire abstinence from cards as well as from wine cups. I have never witnessed a play in the theatre, or seen a horse-race. nor do I consider that I have lost anything by keeping all such coals of fire out of my "No," answered the mother, "not quite garments. All games of chance have a dangerous fascination. Archdeacon Farrar has truly said, "There is a gambling element in human nature." It must be guarded against on the game; as soon as the first stake is laid down, conscience goes with it, and the ing all summer, it could not be finished till devil wins the game. So strong is the fascination of this sorcery, that in the public "Conversazione-hall" in Baden-Baden, I have seen well-dressed ladies watch the roulette-table until they became so bewitched with the play that they would furtively toss "Because God is never in a hurry," said a gold Napoleon over on the table from bemother. "The farmer dropped his seeds in | hind the crowd. The "gambling element" the ground in April," she went on to say, in them had taken fire. No small amount fully, "I don't see why God couldn't have ofernes and cleaning Judith's hands; to makpartly to make waiting time shorter, and of betting is indulged in by ladies at the more, perhaps to drop good seed by the way- Saratoga races. Just here lies the peril with side; "but the farmer could not make them | you, my friend. The excitement of games the men in the world make a stalk of wheat play to win more, and if you lose, you play

### MAKING BABY GOOD.

Bertie, Tom, and baby were playing toterference.

made a good baby instead of a cross one." .

improved if you had made him just to your Babel and furnishing most of the figures

much mystified. the ravens feeding Elijah."-- Hz.

Had a bitten Israelite sincerely believed should rather be the resort of scholars than that he knew of a better way than a simple a general literary work shop, they were, in glance at the brazen serpent, he would have truth, by no means so adequate as they ap: died where he lay; and in like manner will pear at the present day. They accommo the sinner go down to an endless death, if dated about 150 readers, but only by close trusting in a self appointed way, rather than crowding and consequent discomfort, and in the one so plainly revealed, in God's

He, then, who trusts simply in the sin-

### A PAINTER'S BILL.

The following copy of a painter's bill pre-

sented to the vestry of an old Irish church, for work done on a wall of the church, is not altogether new, but it is good enough to be repeated over once in a while. A friend sends it in, having found it in perhaps the commended by Pardy, of Williamsburg, Va., anal collected by R. A. Brook, secretary of the Virginia historical society. The bill is as follows : "To filling up the chinks in the Red Sea and repairing the damage of Pharaoh's host; to a new thief on the cross; to cleaning six Apostles and adding an engether-not in the pleasantest way, though, tire new Judas Iscariot; to a new pair of just as carefully as any sensual appetite. for baby could not always understand when hands for Daniel in the lion's den and a new With the excitement of a game of hazard his turn came and when it didn't, or why it set of teeth for the lioness; to a new alteracomes the strong temptation to risk a stake couldn't be his turn all the time. So he tion in the belief, mending the commandtook turns when he ought not to, and be- ments and making a new Lord's prayer; to came cross if any one tried to prevent him. repairing Nebuchadnezzar's beard; to mend-Bert was not the most patient boy in the ing the pitcher of Jacob's daughter; to a pair world; and boy-like, he began to think baby of sleeves for Susannah's shift, and repaira little tyrant, which he was, without mean- ing the breeches of one of the elders; to ing to be, and to rebel against frequent in- cleaning the whale's belly, varnishing Jonah's face and mending his left arm; to a "Mamma," shouted he, "come make ba-by play fair." And then, when mamma ar-anchor, a jury-mast and a long boat for rived on the scene, he added more thought- Noah's ark; to making a new head for Holing perfect the eunuch attending on Esther; Mamma looked amused rather than to giving a blush to the cheeks of Eve on shocked. Indeed, it was Master Bert who presenting the apple to Adam; to mending looked quite shocked when she quietly re- the net in the miraculous draught of fisher; to painting a new city in the Land of Nod; "Judging from your work ever since you to cleaning the Garden of Eden after Ad-began to make him, baby would not be much am's expulsion; to finishing the Tower of "Me make baby?" and Bert looked very with new heads; to painting a shoulder of mutton and a shin of beef in the month of

MILK AS AN ODOB AB dairymen who do not believ milk to rapidly absorb and nated by surrounding noxid well to try the following si sults of which will, doubt convince the most skeptic bowl or soup plate to the you go to milk; pour into i milk, set it on the floor or milk stool, so as to expose of the stable, behind and c If the day is close and heav cold, and the stable not sired, the result will be it to the house or anywher stable, and try to drink it.

DETECTION OF LEAKS I -The microphone is no Germany for the purpose of water through leakage The apparatus consists of is placed upon the cock in of which the leak is suspe phone attached to the upp A dry battery and a teleph equipment. No sound is phone if the cocks are c occurs; but a leak of through a badly-fitting co vibration in the pipe to phone, and to give audi telephone. At the rec and water engineers in stated that the apparat handle that, with a little workmen are able to dete leak.—Scientific America

ARTIFICIAL RESPIRA Francis describes the f artificial respiration in t Journal. The body of the back, with clothes month and nose wiped; beur right hands under the rate and grant then rate in body till t and the toes of the sub ground coord: fifteen re 



# THE SABBATH RECORDER, DECEMBER 9, 1886.

#### a bave been helping to nce God gave him to us him a baby. It is you and than anyone else, make od or bad baby. Look at h

ed, Bert, who was standing with whind his back, wondering when meant, cast his eyes upon er, and saw him standing in wa ame position, his hands behind to look as much like him as per

our hat on one side of your head.

so, and baby immediately did the his hat.

e a little," suggested mamma nt, as soon as he heard the sound was puckering his little lips, do. ould toward producing a white

tated Beit, who turned and said. king mel' and gave baby a push Tas a scream of remonstrance and ush from baby.

ou are making him still after your He is just a small copy of Now try making him another your arms around his neck and

yed, though rather unwillingly. face at once cleared, and Bert get g and kiss from him. you he wouldn't be cross if you said Tom, who had been an inter-

l be just what you boys make s only acting now by imitating d others; and as he is most with e really making him." fom," said Bert, after a moment's let's not make any more cross in-And Tom agreed.-Morning

SINCERS, BUT WRONG

sincere in his belief, he has a nce of going to heaven as you or aid a church member to us the when speaking of a certain perld and taught all kinds of strange ontrary to God's Word. , that provided a man is sincere , no matter what it may be, God admit him to the Eternal City atan's delusions eminently preva present day. Men seem to forul was sincere in his belief when p the saints in prison; yes, not , but "exceedingly zealous " also hose who killed the Prince of though through ignorance the

Hoyular Science. NITRO-GLYCERINE and dynamite do not exert so great a force in exploding as is pop-

are due to the concentration of so much

teaching.-London Medical Record. nlarly supposed, but their destructive effects

# A TRUE STORY OF A SCOTCH COLLIE.

force into a small space of time. In fact, a I think most children love to hear stories ton of coal burned in a modern, ocean steamabout dogs, so I am going to tell the reader er does twenty times the amount of work as of the young folks' corner what my little would be done by the explosion of a ton of boy calls a "real true story," by which the little fellow means a story which has come physical vigor, the athletic training of the dynamite, sixteen times as much as a ton of within the range of my own experience, or oarsman and ball-player often unfits a man nitro-glycerine, and fourteen times as much that of some intimate friend. as a ton of blasting gelatine; and this, not-

Sixty five years ago, when my little boy's withstanding the fact that the engine of the grandfather was about ten years of age, ocean steamer utilizes not over one-tenth the farmer gave him a little collie pup for a pet. Johnnie was a very delicate lad, and not able total value of the heat developed in the comto play much with the rough, strong boys of bustion of the coal. But in the steamship the village where he lived. He was very the ton of coal takes five minutes for its fond of all animals, but especially of dog. combustion, developing 13,000 horse-power He trained his little pet to he a servant as well as a playmate. When he was out in for that time, while the ton of gelatine may the field looking after his mother's cow, he be burned in the one-hundredth part of a sometimes felt hungry, and then doggie was an athlete, but a working constitution, and second, thus concentrating into that time a sent home for a scone, which he brought that is not unfrequently found in men of force which, if continued for one minute, back wrapped up in a towel, or perhaps in a slender frame and small muscles. Their basket. But sometimes doggie would ap lifting power is small, but their staying would be equal to 30,000,000 horse power.

pear before his master with a piece of bread in his mouth and a pleading look in his eyes, as much as to say, "Master, you are forgetting yourself; I am sure you must be hungry. power to develop it by attention to the laws What would you do without me to look after of the body and the mind. Nourishing you?" On these occasions doggie and the food, abstinence from stimulants and narhen shared the bread between them. John is the most remarkable explosion on record. nie had him about two years, when his cous- bath and flesh brush, plenty of sleep and in, who was a cattle-dealer, saw him and askel to get him. Johnnie pressed by his mother, parted with him, but very reluctantly. As he grew older he grew stronger, and some few years afterwards he went to Glasgow College. One day while walking along consciousness his only injuries were found to Argyle Street, I think it was, he was surprised by a dog sushing across the street and jumping about him as if it were in a delirium

A REMARKABLE example of the increase He could not understand it until he saw of temperature in the earth toward the cen his cousin crossing the street to speak to ter, has been presented at Pesth, where the him; he then knew that it was his old pet and deepest artesian well in the world is that playmate that had greeted him so effusively. of beauty, will feed and clothe you. That now being bored for the purpose of sup-But doggie was to show still another proof trus: which, unconsciously, God's humbler plying the public baths and other estabof his affection, for while the cousins were creatures show, that do ye show reflectingly lishments with hot water. A depth of 2, talking he rushed into a baker's shop and and consciously. Trust in God for these 120 feet has already been reached, and it made off with a roll which he laid with an lower things, because he gives, and will give, furnishes 176,060 gallons daily, at a temperair of triumph at his old master's feet. For and has given to you, higher things than ature of 158°. The municipality have reonce doggie had not mistaken his master's these. Do not degrade and drag down your cently voted a large subvention, in order condition, for the poor student felt far more life in the mire by the spirit of mean, selfish, that the boring may be continued to a greater depth, not only to obtain a larger volume of THE light of the future is to be seen at the er, who gave doggie the roll as a reward. There is nothing wrong in your trade or

to dangle down quite freely when the body enduring fatigue that at the end of a long is raised. The author alleges that this day's work he was still fresh and fit for labor. method is most successful, and it is so simple His physical vigor enabled him to be that any one can perform it without any wherever he was wanted, and thus to see everything for himself.

The training which develops this vigor and endurance is not always that which fits a man to be a stroke oar, or a cunning ballpitcher, or a supple gymnast. On the contrary, while examples are not wanting of men who have been "champions" of something or other in college, and who have been moted through life for perfect mental and for a successful professional career. For eminence in any profession is only attained when mind and body are fresh, elastic, and ready to go on after many hours of continuous labor-it may be writing at a desk, or addressing a jury, or engaging in a parliait demands a mental activity which subjects nerves and brain to the severest tension.

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A number of eggs were shipped to Yale from Capetown, on Nov. 14, 1885, for experimental purposes. One of the eggs had fermented, generating a gas inside, which eaused the explosion, the force of which shook the building. When Bauer recovered

01 J0y.

this corroding anxiety; and he who even in

hungry than ever he had felt while tending grudging, untrusting accumulations. If his mother's cows in his far-away highland | you seek first the kingdom of God, all these home. But it would not do to eat stolen other things, or things transcendently betbread, so matters were explained to the bak | ter than these, shall be added unto you.

house of two sisters, in Westminster, Eng- When the friends parted, was ever dog so your merchandise, and your daily work to distressed, or so divided between duty and earn your own living: that is altogether

DR. GEORGE BAUER, Assistant Professor at the Peabody Museum, Yale College, was knocked senseless, recently, by the explosion of an ostrich egg. Scientists at Yale say it

be flesh wounds.

surface.

water, but at a temperature of 176°.

MILK AS AN ODOB ABSORBENT.-Those

dairymen who do not believe in the power of

holds them responsible for the 

itten Israelite sincerely believed ew of a better way than a simple he brazen serpent, he would have the lay; and in like manner will go down to an endless death, if a self appointed way, rather than so plainly revealed, in God's )rd.

Though I believe not, I shall rovided I am sincere in my und says, "He that believeth not all not see life, but the wrath of th on him." From all this we it is of the utmost importance elieve, or rather in whom we bed as the One who offers us eternal other than God's dear Son, how pe if we neglect his great salva-

who trusts simply in the sinbelief, can't be saved; while he simply in the atoning work of t be lost.

# A PAINTER'S BILL.

wing copy of a painter's bill prae vestry of an old Irish church. one on a wall of the church, is not new, but it is good enough to be ver once in a while. A friend having found it in perhaps the t copy of the Vifginia Almanao, by Purdy, of Williamsburg, Va, ed by R. A. Brook, secretary of historical society. The bill is "To filling up the chinks in ea and repairing the damage of nost; to a new thief on the cross: six Apostles and adding an enudas lacariot; to a new pair of aniel in the lion's den and a new for the lioness; to a new alterabelief, mending the commandmaking a new Lord's prayer; to souchadnessar's beard; to mendter of Jacob's daughter; to a pair r Summan's shift, and repair-rections of one of the elders; to whate's belly, varnishing and mending his left arm; to a left arm; to a sheet mast and a long boat for the making a new head for Holennuch attending on Rether; Stush to the cheeks of Kys on e apple to Adam; to mendiate e miraculous draught of fisher new aty in the Land of North the Garden of Edea after All Containing the Norman Annalist incort of the Containing and the second s 

land. The new light is nothing but a gas j surrounded by a glass vessel containing water. | inclination?

The funny part is to be told: The glass yes-He first ran after one master and then sel containing the water, surrounding the after the other, until he was likely to get is a divine law which should regulate, a di-gas jet, so operates on the light that its lost between them. At last the cattle dealer vine temper which should pervade and transsel containing the water, surrounding the gas-jet, so operates on the light that its brilliancy is magnified threefold, and the practical consequence is that a room may be arms and carrying him.

lighted with one-half to one-third of the gas And now I will tell those of my young alke of your temporal and eternal happi. that would be required under ordinary con- friends who happen to live in Glasgow a seditions. If by surrounding a flame with cret. If they will go along the Garcube water we could increase its luminosity, then | Road until they come to a butcher's shop in we might expect it to be about ten times as which is a pleasant faced old man they can light at the bottom of the sea as it is at the hear the story over again, for he was the cattle dealer who was the faithful dog's last the spiritual life, is more than food, and the

master.—Christian Leader.

### SEEK AND YE SHALL FIND.

milk to rapidly absorb and become contaminated by surrounding noxious smells will do well to try the following simple test, the reseem to think that high attainment in the sults of which will, doubtless, immediately | Christian life comes accidently or suddenly. convince the most skeptical: Take a wide This is a mistake, and a sad one. It is one does not live by bread alone.—Archdeacon bowl or soup plate to the cow stable when that Satan delights to have us make. If he Farrar. you go to milk; pour into it a pint of fresh | can keep us of this opinion, rest assured milk, set it on the floor or at the height of a that he will. No great thing is done in this milk stool, so as to expose it fully to the air life, even, without great effort. God would of the stable, behind and close to the cows. have us exert our physical powers, and bless-If the day is close and heavy and the milk is es us with strength in consequence of the cold, and the stable not cleaned out and effort put forth. So in matters spiritual, aired, the result will be surprising. Take he would have us strive to enter in. Seek it to the house or anywhere away from the and ye shall find. Let us then not look liststable, and try to drink it. lessly on and wish that we had faith, and power with God and man, but let us seek for this power and we will find it. For, DETECTION OF LEAKS IN WATER MAINS. while God requires exertion, he cheers us -The microphone is now being used in with the blessed assurance that if we seek we Germany for the purpose of detecting loss shall find. This ought to be enough for us. of water through leakage in town mains. If we are engaged in an earthly enterprise, The apparatus consists of a steel rod, which the possibility of failure adds heavily to the burdens already borne. If the struggling merchant could be assured that finally he would come out financially sound, he would bear present reverses with a light heart. It

is that fearful dread of coming failure that crushes him and makes him unfit to make the best of the resources still left. Well, no matter how dark it is, no matter how little we have done so far in life, if we seek we shall find. With the joy born of a conand water engineers in Eisenach, it was Christ, earnestly seek for the highest attainstated that the apparatus is so simple to handle that, with a little practice, ordinary Home.

ABTIFICIAL RESPIRATION.-Mr. J. A. Francis describes the following method of artificial respiration in the British Medical | remember that to attain them it is indispen-Journal. The body of the patient is laid on sable that one should have great personal the back, with clothes loosened, and the vigor and power of endurance. The demand mouth and nose wiped; two bystanders pass on the vitality of a successful clergyman, their right hands under the body at the level | doctor, lawyer, architect, or engineer is tre of the waist, and grasp each other's hands, mendous and continuous. The mind may then raise the body till the tips of the fingers be trained, informed, acute, full of resources and the toes of the subject alone touch the and elastic, but it is easily wearied if the ground; count fifteen rapidly; then lower the | body is destitute of staying power, and seeks body flat to the ground, and press the elbows | rest after a few hours of exertion. In such to the side hard; count fifteen again; then cases there is but a slight prospect of profes raise the body again for the same length of sional success. time; and so on, alternately raising and low- Wellington's success as a general was

right; so far from being a rival business to these, the seeking of the kingdom of heaven

makes your life worth living, for the sake ness, do not seek the dross of earth more, and love it better than the gold of heaven. Let conscience and faith enter into every necessary act of your daily life. Learn to feel habitually that the life, the true life, body than raiment. Let justice, goodness, kindness, purity, be your aim; not the selfish scramble of scheming competition, not the brutal appetences of sensual desire. Do not let your daily necessities blunt the edge Seek and ye shall find. Too many of us of your ideal aspirations; do not sink into groveling appetites or money-making machines. Man lives indeed by bread, but he

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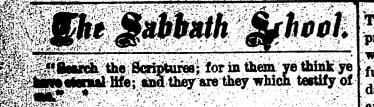
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#### For Sabbath-day, Dec. 18th.

SCRIPTURE LESSON .- Rev. 22: 8-21.

SCRIPTURE LESSON.-Rev. 22: 8-21. a and I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the fest of the angel which shewed me these things. 9. Then saith he unto me, See *thou do it* not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God. 10. And be saith unto me, Seal not the sayings of the problems of this book : for the time is at hand. 11. He that is unjust, let him be unjust still : and he which is finite let him be flithy still : and he that is righteous, let bin be righteous still : and he that is holy, let him be holy still.

12. And, behold, I come quickly; and my reward is with the to give every man according as his work shall be. 13. I am Alpha and Omega, the beginning and the end, the

tirst and the last. 14. Bismed ors they that do his commandments, that they may have right to the tree of life, and may enter in through the grids into the city. 16. For without ors dogs, and soreerers, and wheremon-gers, and murderers, and idolaters, and whosever loveth and millioth a lie.

cern, and mainteers, and idolaters, and whosoever loveth and mainteeth a lie. .15. I Jerns have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. .17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let Lim take the water of life freely. .18. For i satify who every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in the hear.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away from the works of the the book of life, and out of the holy city, and from the things which are written in this book. We He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. If the grace of our Lord Jesus Christ de with you all.

# GOLDEN TEXT.-The grace of our Lord Jesus Christ be with you all. Amen.-Rev. 22: 21.

TIME .--- Same as Lesson IX. PLACE.-Paimos. PERSONS. -John, the angel, and Jesus.

#### OUTLINE.

L God the object of worship. v. 8, 9: IL The relations of eternity. v. 10-15. ILL. The invitation. v. 16, 17.

preceding words, descriptive of the revelation which will interest those of a mienting turn of mind. was not to be sealed on account of its immediate L. W. Bacon says some things on the "Alternat fulfillment. We are probably living, in the early of Prohibition" with which our readers will not dawn of that glorious fulfillment of the relation. agree, but which may be pead with profit. All and the light is becoming brighter and extending gether the number is an excellent one.

wider until we may justly hope somewhere in the

future ages to realize the perfect day, when the

present at the end and determine all the finat condi-

**V. 14** Blessed are they that do his commandments.

The blessing here is distinctly predicated, of those

doing and obeying. The test of allegiance to Christ

as our Master and King is always found in implicit

obedience to all his commandments. By this test

the right to the tree of lif and to an entrance in

through the gates into the city is determined by the

V. 15. For without are dogs, and sorcerers, etc.

The words describe the unfitness of all those outside

V. 16. I Jesus have sent mine angel to testify unto

you these things in the churches. This identifies the

speaker as the very Messiah of ancient promise.

The bright and morning star. A beautiful figure

descriptive of his superiority over all other stars;

the harbinger of day, the promise and prophecy of

V. 17. And the Spirit and the bride say, Come.

Having spoken of himself as the One invested with

supreme authority, and then having declared that he

sent his angel to testify, he now announces the invi

tation of the Spirit and the bride. This is "the

Holy Spirit, in the Word, in the churches, in the

prophets, in the conscience, in providence, with his

own still, small, but penetrating, voice." Bride is a

figure representing the church as a whole, the true

church. Come "to the city of God, the state and

place of holy blessedness." And let him that hear

oth say, Come. The invitation is thus repeated.

whole, then by every person who has heard the

invitation as he comes bastening into the kingdom.

of life freely. This marks the persons to whom the

invitation comes, to every one who will. The water

of life represents the object to which they are in-

vited; it is free, pure; the source of life to their

V. 19. For I testify . . . If any man shall add un-

to these things, God shall add unto him the plagues.

etc. Here is a solemn warning against any trifling

with this divine announcement, or revelation.

first given by the Messiah, then by the church as a

ing as his work shall be.

tions and judgment of the world.

righteous Judge of heaven and earth.

to enter into the kingdom of Christ.

light and glory to the world,

souls.

LATTERS.

King of kings shall reign in perfect victory over all N. J. Read, S. R. Policr, Mrs. S. L. Burdick, E. Williams, W. N. Wors, E. G. Burdick, J the powers of darkness. And my reward is with Ella Champlin, D. O. Hurley, W. H. Hurley, J me, to give every man according as his work shall be. Cottr-11 L. H Babcock, J. B. Clarke, Milton The reward is not delayed, but is present with the Saunders, Occar Balicier, J. B. Saunders, Di rewarder, and is bestowed upon every man accord-M. Stillman Beecher & Glenn L. A. Davis, D. Rogers, Samuel Livermore, O. D. Sherman, Swedberg, Geo. H. Buleock C. H. Chamberl V 13. I am Alpha and Omega. This is a form Wedberg, Geo. H. Bubberg, C. H. Chambertan W. O. Daland, John M. Tallett, P. C. Maxso Lorin F. Deland, G. Faumann, I F. Kenyon, D. Sawyer, Mrs. M. L. Then, Sarah E. Burr, Cla E Waldo, W. C. Whitford, Geo. Satterlee, A. Paimatter, F. C. Dunn, B. Lanphsar, J. F. Cave A. H. Lewis 2, Mrs. A. M. Mott 2. of expression representing the eternity of Christ; he was present in the beginning as the Creator, as the originator of the pl n of salvation, and he will be

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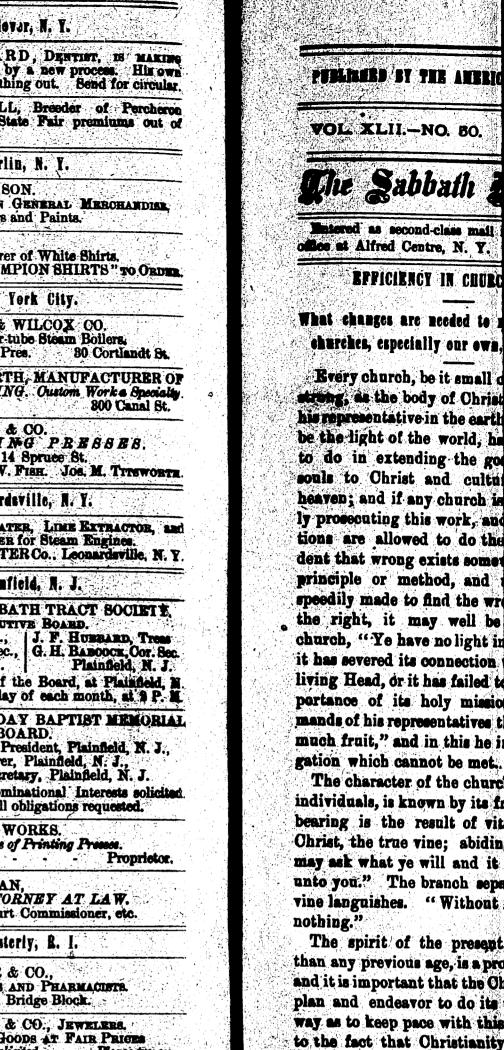
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TV: The conclusion. v. 18-21

### Contractor and the second

the opening of the seventh seal, and the wondrous events unfolded in their order. "The last act in the drame has taken place, the stars have fallen from the heaven, and the universe has been rolled up as a scroll, the dead have stood before the Judge, and their doom has been pronounced ; the New Jerusalem has descended from the heaven, having its twelve gates of pearl, bearing the names of the twelve sponles upon its foundation stones ; the river of life is seen pouring forth from the throne of God and of the Lamb. and the tree of life lifts its branches for shade, and scatters its leaves for heal ing." Thus St. John has been permitted to see in vision the history of the church to the triumphant end. He now closes the book by "giving sesurance of the truth of the vision revealed to him with warnings, encouragements and invitations in view of the great realities."

#### EXPLANATORY NOTES.

V. 8. And I John saw these things and heard them Revised Version, "I, John am he that heard and saw these things." The writer had placed his name in the title of his book and now at the close he names himself again, thus giving the most positive assurance that he has witnessed these revelations. I fell down to worship before the feet of the angel. It is no wonder that John so deeply impressed with this heavealy revelation, abould prostrate himself in the attitude of adoration and worship before this angel: it is not impossible that he regards this person as the Recember himself

V. 9. Sie thou do it not .: He is here reminded that no being is worthy of worship save God himself. Finite beings however exalted in position and honor. can never be made objects of worship. For I am the fellow servent. This is the sufficient reason why he abould not be worshiped. Worship God. As if commending the disposition to worship, the angel emphatically directed him to worship God.

T. 10. Beal not the sayings of the prophecy of this wet Revelations made to the ancient prophets concerning events far down in the future had been needed until the time of their fulfillment : but this revelation of prophecy was not to be sealed, for the time of its fulfilment was now at hand. That is to the coming eternity.

W 11. He that is unjust, let him be unjust still, etc. These words seem to point to the time in human exriskov when the probation is ended and the final the state of character is reached and entered Allow There is somewhere in every man's life a a draws which divides the formalive and reformathe persidilities from the fixed and changeless moral the soul Fearful as that thought may the soul in our with moral life we aball pass that line, bewhen the it we are found unjust we shall be left

Nothing can be added to it or taken from it. They are to stand as the very words of God. To triffe with them is to prove one's solf unworthy of the trifling is warned that (19) God shall take away his part out of the book of life and out of the holy city. and from the things which are written in this book.

#### Books and Magazines.

MOTHER. HOME AND HEAVEN is edited by Rev. T. L. Cuyler, D. D., and published by E. B. Treat. 771 Broadway, N. Y. Rev Wm. M. Taylor says of it: "This book is as valuable in its contents as it. is beau'iful in its external appearance. There is something here for almost every experience, and our own account, and solicit consignments of prime the lessons for earth are all made to point toward quality property. the rewards of heaven. The book, as a whole, is worthy of all acceptation, and is especially timely in an age when the glory of the home is so frequent ly forgotten in the glitter of what is called society." Price \$2 75. Gilt edges, in a strong box \$3 50.

THE Farmer's Poultry Raising Guide is a pam phlet of 86 pages, treating of some of the best grades of fowls and how to raise them. 22 Custom House Street. Boston. I. S. Johnson & Co. Price 25c. THE "Pocket Lesson Quarterly," for scholars, and "The Pocket Lesson Notes," for teachers, pastors and Superintendents, are companion preparations of the international Bible lessons : prepared by Mr. and Mrs. W. F. Crafts, and published by Funk & Wagnalls, 10 and 12 Dey St., N. Y., the former at 5 cents, and the latter at 30 cents, per quarter.

PROBABLY the central point of interest to most readers of the Century is the series of articles on 'The Life of Lincoln." The second part deals with "Lincoln as a Soldier, Lawyer and Politician" -one might also have said "as wrestler"-and, to gether with what has already been printed, forms a sort of epitome of life in the Mississippi Valley down to 1885. The characteristics of the future President are clearly distinguished in the young manhis humor, his pluck, his simplicity, his homely resources, above all, his devotion to principle. The style of the history is buoyant, spirited and entertaining, and shows a good sense of proportion and a carefulness that inspires confidence. The narrative is brought down to the close of Lincoln's "pioneer is brought down to the close of Lincoln's "pioneer alum or phosphate powders. Sold only in cans. period" and into the first years of his legislative ex ROYAL BAKING POWDER CO., 106 Wall St., say. the beginning of their fulfillment was at hand. perience, including events which first gave him Alward the completion would reach far down into prominence as a' legislator and a politician. The pictorial material which accompanies the text forms a valuable addition to it. The other features of the number are well up to the standard of this justly popular magazine.

WITH the December number the Forum closes its second year. We think it may be safely said that the promise of the first numbers to make the Forum do for the average American reader what the older reviews are doing for the more profound reader, has been fully realized. One of the features of the magazine for some time past has been the series of articles by some of our most conspicuous educators where it althy to remain filthy; but if on the general theme, "How I was Educated." Dr. E. G. Robinson gives in this number his experience interesting and it hely shall be confirmed as holy as a school hoy and college student. "The present outlook for Christianity is a cladid comparison of Christiaalty with other forms of seligion, and will the works of the Redeconer himself. here to decongines the faith of some in its superiority

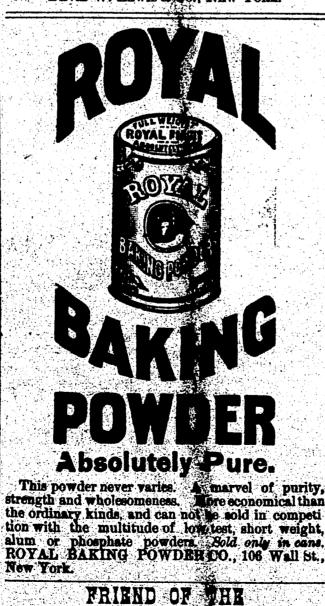
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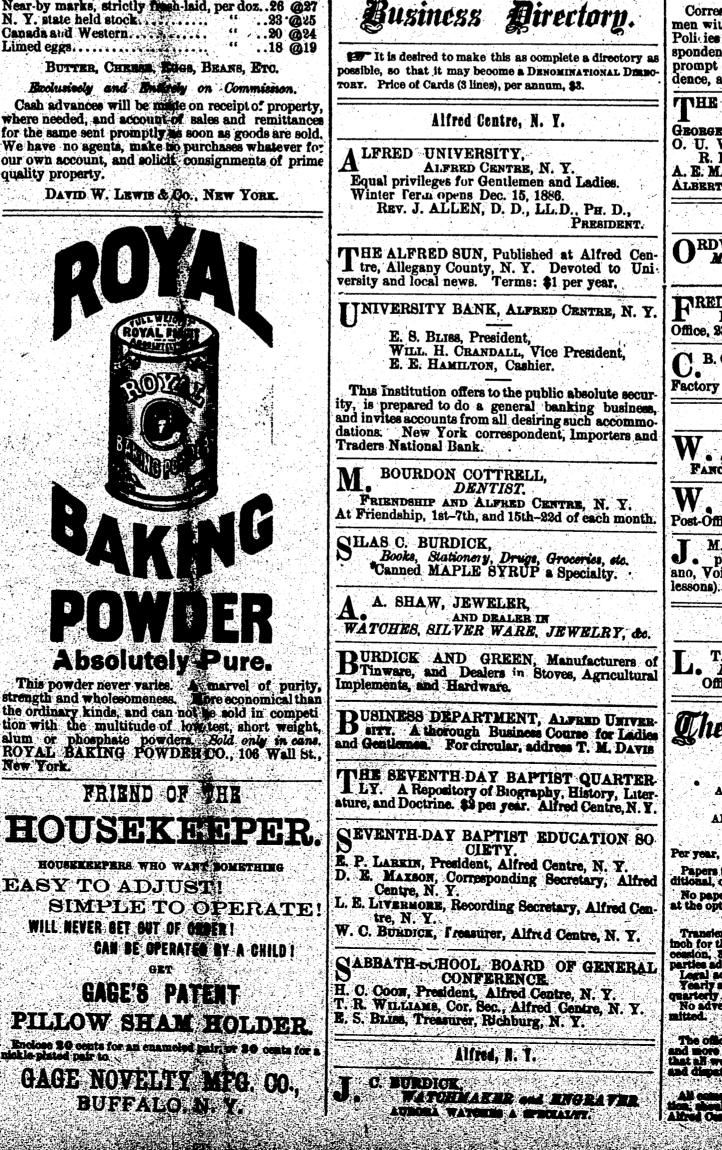
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