

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$1 A YEAR, IN ADVANCE.

VOL. XLII.—NO. 50.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 16, 1886.

WHOLE NO. 2183

The Sabbath Recorder.

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

EFFICIENCY IN CHURCH WORK.

What changes are needed to make evangelical churches, especially our own, more efficient.

Every church, be it small or great, weak or strong, as the body of Christ, ordained to be his representative in the earth, sent by him to be the light of the world, has a grand work to do in extending the gospel, in leading souls to Christ and culturing them for heaven; and if any church is not successfully prosecuting this work, and other organizations are allowed to do the work, it is evident that wrong exists somewhere, either in principle or method, and unless effort is speedily made to find the wrong and turn to the right, it may well be said of such a church, "Ye have no light in you." Either it has severed its connection with Christ, its living Head, or it has failed to realize the importance of his holy mission. Christ demands of his representatives that they "bear much fruit," and in this he imposes no obligation which cannot be met.

The character of the church, the same as individuals, is known by its fruits, and fruit-bearing is the result of vital union with Christ, the true vine; abiding in him "ye may ask what ye will and it shall be done unto you." The branch separated from the vine languishes. "Without me ye can do nothing."

The spirit of the present, perhaps more than any previous age, is a progressive spirit, and it is important that the Christian Church plan and endeavor to do its work in such a way as to keep pace with this, and give force to the fact that Christianity is a religion of progress, and its followers awake to the demands of the hour, leading the van in all human progress. Christian churches all over the land seem to be awakening to a knowledge of this fact, and seeking means to advance their work and make themselves more efficient. This is indeed a hopeful indication for the future, and it seems to be a recognized fact in most, and perhaps all, churches that the greatest need as a preparation for this is a deeper consecration of all the membership. A church that is wholly consecrated to Christ, instructed in the Word and cultivated by the power of the Holy Spirit, will grow in numbers, strength and purity, and will mightily convince the world of sin and lead to holiness.

When the Children of Israel had sinned in making the golden calf, Moses commanded them to consecrate themselves to the Lord, and as much now as then will he bestow a blessing upon the people who consecrate themselves to him. Christians are laborers together with God. What a glorious calling, and yet how imperfectly it is appreciated. Yet when Christian people are made to realize the importance of the work which is theirs, and their needs in relation thereto, they are not, as a rule, slow to respond and take advance steps. Is it not essential, then, that pastors and leaders be earnest and diligent in keeping these facts before the people, not only by teaching but by their own devoted lives witnessing to the sincerity and truth of their teaching. The self-convincing power of the gospel in the lives of those who live to its truths, in the highest sense, is greater than argument or persuasion. Whatever outward zeal one may profess for the upbuilding of the church, he may stand in the way of that upbuilding by a failure in holy living. Spirituality is the basis of all true religious systems, and the underlying principle of all successful work in the kingdom of Christ. Christ, as a model teacher and leader, was possessed by the Holy Ghost, was unselfish, full of sympathy, was wholly absorbed in his work, was full of the spirit of prayer. He presented the glad tidings of the kingdom in a manner persuasive, yet authoritative, boldly, yet plainly, and his eternal influence and the success of his life work are to be seen in "the multitude which no man can number standing before the throne of God and the Lamb, saying, salvation to our God which sitteth upon the throne, and to the Lamb forever." Will not the pastor who lives in closest contact with such a model be efficient as a

teacher and leader of the people in ways of righteousness? The minister of Jesus Christ, going forth with earnest prayer and true devotion, wielding the gospel sickle, will find abundant harvest waiting to be garnered. "If I were asked," says Spurgeon, "what in a Christian minister is the most essential quality for securing success in winning souls to Christ, I should reply 'earnestness;' and if I were asked a second or third time, I should not vary the answer, for personal observation brings me to the conclusion that, as a rule, real success is proportionate to the preacher's earnestness." Every earnest pastor will seek constantly to enlarge the circle of Christian workers, to aid him in carrying forward the work, realizing that the highest good of the church will only be realized when all its members are in some way helping to do the Lord's work. Every one whom Christ has blest is, by virtue of being called into the kingdom, bound to be a worker, to "show forth the praise of him who has called them out of darkness into light." The cause demands consecrated laborers. If there is one duty above another which the Lord Jesus insisted on as essential to becoming his disciple, it is the unconditional surrender of one's self and possessions to his service; and is it too much to be asked by him who has bought us with such a price? Surely we ought to gladly sing,

"Not my own, my time, my talents,
Freely all to Christ I bring,
To be used in joyful service
For the glory of my King."

If Christians would consult the necessities of God's cause rather than their own personal inclinations, which often are to seek easy and irresponsible places, they might be much more useful in promoting and spreading the kingdom of Christ, beside accomplishing greater good for themselves. The spirit of every loyal Christian heart should be, "Lord, what wilt thou have me do?" and where work is found, to cheerfully do it, not allowing prejudice or preference to govern our acts. There is little fear that we shall ever grow too earnest, or that our enthusiasm will become too intense.

Some ways of Christian work might be suggested which would perhaps be helpful.

1. Much might be done, we believe, by the individual membership, by way of personal solicitation, in reclaiming indifferent members and interesting the unconverted.

2. The pastor might many times be encouraged and quickened into greater activity by expressions of sympathy and approval from his helpers. Spiritual living increases our power to win victories.

3. The influence of Christians upon the world depends much upon the example of their lives. In proportion as their lives are pure, their motives and purposes higher, will they be a light to those in darkness, and to this end Christians need the strength and culture which comes from constant communion and fellowship with God, and the study of his Word. Christians are not at liberty to engage in any business or amusement which will have a harmful influence upon others. If our course is likely to lead others downward, we ought to deny ourselves for their good. Paul teaches us, in Philippians, that we should look not only upon our things, but also upon the things of others. The Christian often finds that the duty devolves upon him to abstain from that which appears to be evil, though he knows that there is no real evil connected therewith; but who lives up to this principle, trusting God for results, will be abundantly blessed and strengthened while we believe that the failure to live up to it is one cause of the decline of spirituality, and hence of efficiency in churches; and as one remedy for this there needs to be more careful instruction of the young people in religious and denominational truths. A large proportion of the young people in many churches are sadly ignorant of the fundamental truths of the gospel and the doctrines of their faith and practice; and especially is this true of Seventh-day Baptist churches as regards Sabbath truth.

4. Young people will only become the hope of the church when they are thoroughly instructed in Bible truths, grounded in the faith, holding fast to that which is good, and their faces set toward active life, with true principles as their motive and guide. Then will they carry on the future work of the church to a grand success. But the

question arises, How is this preparation to be acquired? How will they receive the needed instruction? We reply, much of it should be given in the home, and yet very many of those who should be religious instructors in the home, have quite as much need to be taught as those whom they would teach. The pulpit, then, must do much of it, while we believe the Bible-school can and will do more good than any other agency, and in this way Bible-schools can do much to aid in the efficiency of churches, and should be watched and cared for by them; and Sabbath school instructors should be sound in faith and doctrine, and careful not to "darken counsel by words without knowledge."

5. Not only should young people be taught in doctrinal truths to prepare them for future service, but they should be taught to feel that they have now a personal work to do in the Master's service; and perhaps they may be led into that work and stimulated to higher Christian attainments through the means of some organization as a Society of Christian Endeavor or missionary society, if organized on right principles by devoted, earnest workers. Such a society, prompted by love for Christ and a desire for the salvation of those whom he died to save, may do much good in true missionary work, and should be encouraged.

6. Though so often repeated, the fact is still true that the usefulness of churches, as things are, depends much upon the matter of giving. Spiritual blessings to churches, as a rule, follows liberal giving. "Bring ye all the tithes into the store-house and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing." We cannot expect God to bless us exceeding abundantly if we withhold what is his due, yet where this is done, it is often because of the lack of attention rather than worldliness or stinginess, and is evidence of the need of adopting some systematic plan of Christian benevolence. Giving that is deliberately resolved upon and religiously pledged will not only help much to relieve boards of embarrassment in carrying forward the work of spreading truth and evangelizing the world, but will also become a source of satisfaction to the giver, and cause him to feel a greater interest in the progress of Christ's kingdom. When a certain portion of one's gain is fixed upon as the Lord's, there is a higher motive than selfish interest alone to prompt in the acquisition of property, and God will hold every one responsible for his stewardship. As Seventh-day Baptists have we not cause to fear lest by our lack of faith and earnestness we have been untrue to the trust committed to us? When we are a more consecrated people, more imbued with the true spirit of mission work, then will we be more efficient in winning souls to Christ and his truth, and when we have finished the work he gave us to do, as his followers we shall be permitted to share in his glory, in the harvest home.

LAROT LYMAN.

The following, cut from a recent issue of the *Elmira Telegram*, will be read with interest by many of our readers. We do not know who the writer is, and have no means of verifying his statements; our brethren who had the pleasure of an acquaintance with Bro. Lyman will judge of their candor and accuracy:

By the death of Larot Lyman, who passed away recently at his home in this quiet village, Pennsylvania has lost a remarkable character. Roulette is a modest hamlet in Potter county, on the headwaters of the Allegheny River, and is a station of the Coudersport and Port Allegheny Railroad. Here the father of the man just deceased settled when the country was a trackless wilderness, the abode alone of wild beasts and still wilder savages. The few pioneers who came with him endured the usual hardships of life in the backwoods. But they were a sturdy race, heroes without epaulets, and they brought strong arms and cheerful hearts to the task of providing homes for their loved ones. The settlement was yet in its infancy when, on the 5th of September, 1821, a baby was born who was destined to become the most noted member of the community. The child, in due time, was named Larot Lyman, of whom most persons in the Keystone state and northern New York have heard as a famous follower of Nimrod. To this he owes his well earned celebrity, although he possessed other qualities that would have made him prominent anywhere. A volume might be, perhaps will be, written regarding his eventful career and marked peculiarities, some features of which it is the object of this article to notice briefly. Some sketches have given a wrong idea of the man, doing him and his family injustice, and the *Telegram* representative has visited this section to gain authentic information and correct false impressions. His taste for the chase was manifested in childhood. At the tender age of ten he would shoulder his father's old flintlock musket and traverse the forest with the ardor of a veteran in pursuit

of game, seldom falling to return laden with trophies of his skill. The surroundings were most favorable, the dense woods in the mountains of his native country abounding with bears, deers, wolves, foxes, rabbits and birds innumerable. Working on the farm in the summer, with now and then a short term at the primitive school in the rude log building, he spent his winters hunting until he attained his majority. Then he began farming for himself on a tract of land set off from the Lyman homestead. He built a snug house, two stories high, long and roomy, to which he introduced a mistress on the 4th of March, 1847. His bride was Thankful Card, a fair country maiden, who proved a worthy helpmeet and survives the partner of her joys and sorrows. Four children, three daughters and one son, blessed their union, all of whom are living. They are Mrs. S. L. Burdick, of Port Allegheny; Mrs. J. L. Smith, of Travers City, Mich.; Mrs. J. A. Samson, of Larabee, Pa., and Milo Lyman, who is unmarried and lives at home. In 1854 the young husband and father engaged largely in coal operations, removing to McKean county and residing there two or three years. Closing out the bulk of his coal interests on satisfactory terms, he returned to the farm, where he lived subsequently. The location was so pleasant that a village grew up naturally, which was dubbed Roulette, and soon had the conveniences of modern times. Its first postmaster was the senior Lyman, who held the position for twenty-eight years. It was also held by his son, Larot, whom the election of President Cleveland induced to send in his resignation of the office he had filled capably and faithfully. To-day Roulette boasts a population of 300 souls, and is making steady progress.

Agriculture and active business could not subdue Larot's love of hunting and trapping, from which he desisted almost entirely of late years only because of the scarcity of game deserving of his attention. At every opportunity he indulged his favorite passion, meeting with many exciting adventures that would do credit to Davy Crockett or Daniel Boone. Some of his escapes from a frightful fate were wonderful, but he lived to kill more bears and deer than any man in this broad commonwealth, and to die at last peacefully in bed. For years wolves were as plentiful as blackberries, and they fell by the hundreds at the hands of the indomitable hunter. Once he killed two deer as one shot and two others before leaving the spot. Another day he killed seven of the antlered monarchs, besides much smaller game. Frequently he made excursions to other states, where his prowess gained him a wide reputation. His record shows that he hunted over no less than twenty states, killing every kind of American wild animal except one. Fortune never favored him with the sight of a panther, notwithstanding his offer of \$100 to whoever would show him a fresh trail of the cunning beast. Occasionally he had serious disputes with the Indians, who were jealous of his superior success, and often tried to reap the reward of his labors. No dime novel hero could tell tales better calculated to lift the hair of his auditors than the unassuming hunter of Potter county, who underwent in reality some of the thrilling experiences that form the stock in trade of the mass of border literature. These seasons of life and adventure in the forests made the bold trapper a true son of nature, whose powers of observation were simply astonishing. He could tell by a glance at the track amid the leaves how far ahead the animal was. Whither it had been chased until fatigued, and the distance it would probably travel, before lying down to rest. The traits of particular deer he could read like an open book. Herbs, trees, rocks and landmarks he knew thoroughly, and his ability in this direction did him good service. From roots and twigs he compounded salves and medicines that were infallible for wounds and various diseases. The study of the rocks gave him a marvelous knowledge of practical geology that would have delighted Hugh Miller, enabling him to locate coal measures and mineral deposits with unerring accuracy. Scarcely a hill, rock, ravine, stream or tree in the adjoining counties escaped his searching gaze, and his acquaintance with local boundary lines exceeded that of all the surveyors in the district. His merits brought him hosts of patrons, who desired his assistance to fix property limits, to determine the value of surface indications of minerals, and to render an opinion as an expert in land affairs. The last extensive journey he ever took was a mission of this sort to North Carolina. As might be expected, such occasions were improved to the utmost in collecting specimens of ores, plants and woods, of which he left an immense assortment. A small room in his house was fitted up with shelves, which were packed with these specimens, arranged so conveniently that he could pick out any he wished even in the dark. Hardly less varied and interested is his vast collection of deer heads, stuffed birds and animals. To accommodate these he had started an addition to his house, designed to be an office and a museum, but the grim reaper cut him down before the plan was completed. Nor did he ever destroy any important letter or paper,

saving his entire correspondence for thirty years. Scores of these letters must be very valuable, and it is hoped they will soon be examined and prepared for publication. Mr. Lyman was endowed with great physical strength, a resolute will, dauntless courage and surprising endurance. In the chase he seemed insensible to fatigue. Like his revered parents, he was a Seventh-day Baptist, thoroughly honest and scrupulously exact in the performance of religious duties. Of his kindness of heart countless instances might be multiplied easily. It was his habit to send poor neighbors liberal shares of his spoils on the trail, and from his plenteous cellar generous supplies of fruit and vegetables found their way to needy fireeats. He felt a vital interest in their public welfare, and was always prompt to further commendable enterprises. None were turned away from his hospitable door, and in him the friendless found a willing helper. The lower animals were not forgotten, and in severe weather he often carried hay and corn far into the woods for the brutes roaming the hills and valleys the axe had not yet cleared. So keen a sportsman was, of course, much attached to his dogs, and they reciprocated by touching displays of devotion. Years passed along in the procession that knows no hindrance, but time dealt kindly with the gallant hunter. His hair and beard were white as snow, yet his eye retained its brightness, his nerves were steady, his form was erect and his step firm and vigorous. Six feet high, straight as an arrow, broad-shouldered and muscular, glowing with health and full of energy, he was a picture of manly beauty. His keen discernment, common sense and solid judgment, developed by a career of unusual activity, made him a desirable companion, whose conversation sparkled with personal reminiscences that did not weary the listener.

Such a man could not be kept under, his force of character asserted itself and he rarely failed to carry his point. A neighbor shot one of his finest dogs, wantonly, and Lyman at once prosecuted him for the cowardly act. The fellow was poor, the costs were heavy, and his prosecutor paid the amount out of his own pocket, having gained all he wanted in convicting the shooter, who was henceforth his fast friend. Last December he was attacked by a bull in the barn as he was drawing down some hay for the ugly beast. The brute crashed him against the wall, breaking six ribs and bruising him badly. He recovered speedily without the aid of a physician, preferring the treatment he had learned to adopt in his hunting days. June 6, 1886, while leading another bull across the barnyard, he was attacked a second time. The enraged animal knocked him down, drove one horn through his thigh and tossed him high in the air. The unfortunate victim alighted on his back in a mud-hole, where the bull plunged at him four times. Once his compass received the point of the brute's sharp horn, the heavy spectacle case lessened the force of one other shock, and the softness of the ground saved him from a horrible death. It was impossible to remove him until his dangerous assailant moved off, when the sufferer was carried into the house. Dr. Fisher, of Roulette, and doctors from a distance attended him, and he progressed nicely. In September he felt well enough to visit his daughter at Larabee, intending to remain a week and shoot squirrels. The day after his arrival he was seized with illness, and hurried back. Four weeks he lay in bed, feeling that the end was approaching, but attending to business calmly to the very last, making a satisfactory will and settling his house in order for the great change. On October 7th it was evident he had not many hours on earth.

Calling his wife and children and grandchildren, he spoke words of comfort to the sorrowing group, bade each an affectionate farewell and asked them all to meet him in heaven. Shortly after this solemn scene his speech was impaired, the result of the stomachic trouble that followed his injuries in June. His last words were, "All is well; I am ready to go," addressed to a son-in-law. For hours he rested quietly, unable to speak, but conscious of every movement around him, pressing his wife's hand in reply to different questions. Thus passed the night, anxious watchers keeping vigil by the bedside of the dying man, who entered into rest on Friday, October 8, 1886, aged sixty-five years. Two days later he was laid away in the village church-yard beside loved ones who had preceded him to the tomb, leaving a memory that will long be fragrant among those who know him best.

His last shot has been fired, the conqueror of myriads of creatures has been vanquished by the resistless foe, and a fresh grave marks his final resting place. The old house is strangely desolate, and fond hearts feel an aching void that can no more be filled. The vacant chair recalls the times when he sat in it, the happy hearth of a happy household. What nobler tribute could be paid to the dead than to quote the words of one very near to him: "A kind neighbor, a trusty friend, a devoted father and husband, true to his God and his country, his family will never need to blush for the name and actions of Larot Lyman."

Advent, N. Y.
DODARD, Dentist, in making plates by a new process. They are the best thing out. Send for circular.
DITRELL, Broker of Produce. Six State Fair premiums out of 10.
Berlin, N. Y.
EKEN & SON, Dealers in General Merchandise, Drugs and Paints.
EKEN, Manufacturer of White Shirts. "CHAMPION SHIRTS" 70 Cent.
New York City.
LOCK & WILCOX CO., Water-tube Steam Boilers, 90 Cortlandt St.
SOUTH MANUFACTURERS OF CLOTHING. Custom Work Specialty. 300 Canal St.
Ed. JR. & CO., PRINTING PRESSES, 13 & 14 Spruce St.
H. W. FISH, Jos. M. Traworne.
Leonardville, N. Y.
HEATER, LIME EXTRACTOR, and CONDENSER for Steam Engines. HEATER Co., Leonardville, N. Y.
Plainfield, N. J.
SABBATH TRACT SOCIETY, EXECUTIVE BOARD.
J. F. HUBBARD, Treas. G. H. BARCOCK, Sec. Plainfield, N. J.
Meeting of the Board, at Plainfield, N. J. First day of each month, at 3 P. M.
SABBATH TRACT SOCIETY, BOARD.
J. J. President, Plainfield, N. J. Treasurer, Plainfield, N. J. Secretary, Plainfield, N. J. Denominational interests solicited. All obligations requested.
PRESS WORKS, Builders of Printing Presses. Proprietors.
Westerly, R. I.
RIBBON & CO., Dealers in Ribbons and Phosphates. No. 1, Bridge Block.
RIBBON & CO., JEWELERS. FINE GOODS AT FAIR PRICES. Please try us.
RIBBON & SON, MANUFACTURERS OF STILLMAN'S AXLE OIL. All kinds of goods which is especially fine and durable.
STANTON, General Agent, 5 Custom House St., Providence, R. I.
Westerly, R. I. Corresponding Secretary, Sisco, Plainfield, N. J. Recording Secretary, Westery, R. I. Treasurer, Westery, R. I.
Chicago, Ill.
RIBBON & CO., COHANT TAPLOR, 206 West Madison St.
ROGERS, M. D., PHYSICIAN AND PHARMACIST, 246 Cottage Grove St.
DITRELL & SONS, CYLINDER PRINTER, for Hand and Steam Power. 113 Monroe St.
Milton, Wis.
CLARKE, DEALER IN BOOKS, Stationery, Musical Instruments, and HOLIDAY GOODS. Milton, Wis.
CLARKE, REGISTERED PHARMACIST, Milton, Wis.
STILLMAN, Principal of the Musical Department of Milton College. Tutor for Pianos, Harmonies, etc., \$16 per term. Harmony taught by mail at \$1 per lesson.
Milton Junction, Wis.
CLARKE, Public, Conveyancer, and Trust Clerk. Residence, Milton Junction, Wis.
Sabbath Recorder, PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Missions.

"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, Blaco, Putnam Co., Fla. Regular quarterly meetings 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.

ROPE-HOLDERS' SONG.

Oh, we're holding the ropes with music and song, Holding the ropes, holding the ropes; With hearts that are glad and hands that are strong, Holding, holding the ropes.

Holding the ropes with our hearts' earnest prayer, Holding the ropes, holding the ropes; With tenderest pity and love and care, Holding, holding the ropes.

Holding the beautiful, helpful ropes, Holding the ropes, holding the ropes; With love and patience, with faith and hope, Holding, holding the ropes.

For those dark-faced boys in the heathen lands, Holding the ropes, holding the ropes; With loving hearts and with willing hands, We are holding the ropes.

Then bring in the pennies, the dollars, the dimes,— Holding the ropes, holding the ropes,— We love to hear their merry chimes, While we are holding the ropes.

Let us work with a will, for the Lord above Knows we are holding the ropes; That with patience and prayer, and songs of love, We are holding the ropes.

The work he gives us we gladly take, Holding the ropes, holding the ropes; Knowing it all is for his dear sake, Holding, holding the ropes.

Then join our happy, working band, Holding the ropes, holding the ropes; With a heart of love and a willing hand, Help us to hold the ropes.

—Mary G. Crocker, in the Standard.

The following statements, made at the late meeting of the English Baptist Missionary Society, have a direct bearing upon the question of the probable steadfastness of Chinese Seventh-day Baptist Christians:

Forty years ago six converts to Protestant Christianity were known to exist in China. The six have become nearly 30,000, who, at the communion table, confess the Lord Jesus as their Saviour and their Master. One hundred thousand persons regularly attend the mission services.

There is every reason to believe that the work done has been as solid as it is extensive. There is a very strait gate for disciples of Christ in China—a fierce intolerance of any departure from ancestral ways. Neighbors persecute them; rulers persecute them; societies are formed to resist the progress of Christianity. From petty persecutions—such as beating, boycotting, refusing water from the village well—up to the burning of their houses, imprisonment on vamped-up charges, and the administration of torture, our own converts in Shantung have had in scores of cases to bear, and have borne bravely and patiently, all kinds of molestation.

In Southern China there have been persecutions which did not stop there. Within a hundred miles of Canton, at Christmas, 1879, five men were tortured with a view to induce them to recant. Refusing to do so, they were bound to crosses swathed in cotton; the cotton was saturated with oil; and thus they were burnt alive. Can success so large, so strong, so vital, be a casual thing without significance? Or are we not right in concluding that we have here the first fruits of a great harvest, which is fast whitening for the sickle?

Universally throughout China, in every Buddhist temple, amidst the statues of other deities, two are always found, and these two receive the most universal homage. One is the Goddess of Mercy, who embodies their highest divine ideal—her name, Kwanyin, meaning "The Answerer of Prayer;" her nature—love so pure that she has sworn not to enter on the enjoyment of heavenly rest till she has incarnated herself in every world whose sorrows need a Saviour. The other is the God of Immortality, who bestows a living immortality, and leads not to Nirvana, but, to a heaven of conscious and perfect rest.

FROM D. H. DAVIS.

SHANGHAI, Oct. 23, 1886.

The mail goes out for America to-morrow morning. I purpose now to send you a few items only, which may be of interest to you. Mr. C. S. Hartwell, from Foochow has been with us for two weeks or more, and we are enjoying his visit very much. I think he intends writing to you respecting his visit with us and his impressions regarding our work. It has been refreshing to have some one with whom we could converse freely upon religious subjects. While we do not agree on all points of doctrine, yet like faith respecting the law of God and his holy Sabbath has made us feel like brethren. It has seemed to me that there is more in the question of the Sabbath to draw hearts together than in almost any other doctrine of the Bible. The Christian community is now enjoying the preaching of Rev. Geo. Miller, of Bristol, England. His religious life has

been one that seems marvelous to hear of. I had the pleasure of listening to a historical sketch of himself and his work a few evenings ago. I will endeavor to write it out and send to you. We are going to hear him preach this evening.

The Missionary Conference held its first session for the season at the Seventh-day Baptist mission dwelling on the evening of the 19th inst. The evening was quite unfavorable, but there were present thirty-five persons. The President, Arch Deacon Maul, presented a paper on the subject, "How Far Should Scientific Instruction Be Used as a Handmaid to Christian work." The paper was discussed by various missionaries present. The prevailing opinion was that true science would aid true religion, and that the only use which missionaries could, or should, make of science was to advance religion. Upon the whole the meeting was quite good, though not as spirited as usual.

The weather is now, after a few days of heat and rain, cool and pleasant again, which affords a favorable time for the ingathering of the rice crop, which promises to be very good in this section. Dr. Swinney seems not to have fully regained her strength; hope she may. Mrs. Davis is also far from being strong. Hope you are improving.

With abiding interest in the work, I am sincerely yours.

FROM HORACE STILLMAN.

ASHAWAY, R. I., Dec. 1, 1886.

My work the present quarter has been about the same as heretofore reported. I have preached once to the people at Ashville, where God has so graciously revived his work, and have an appointment there for the evening after next Sabbath. I have in all of my appointments tried to present the claims of the gospel faithfully, and think that I can see evidences of Christian growth in some of the membership. We expected to have had some two or three additions to the church at Woodville growing out of the late revival at Ashville, but two who contemplated joining with us were told that the Woodville Church would be obliged to discontinue their services, and so they were induced to join elsewhere. The report doubtless grew out of a misunderstanding of the recommendation of the Missionary Board, for the Woodville Church to seek the fostering care of the Second Hopkinton Church, and for the First and Second Westerly Churches to unite in calling a pastor. The The Woodville meeting-house, a few nights since, narrowly escaped being laid in ashes. The large carriage shop that had recently been built at the east side of the house took fire and burned down, but God so tempered the winds and air that our house of worship was saved, though it was badly scorched. There went up from the membership of the church, the next Sabbath, prayer and thanksgiving that the house to them so dear was saved. It was the desire of all that it stand many years a reminder to the surrounding community that the law of God is sacred and should be obeyed, and that the rising generations may have their steps directed here into the ways of obedience to God's commands.

Remember us in your prayers that God's Word may be here revived and sinners saved.

—Thirteen weeks of labor at Woodville and Niantic; 30 sermons; congregations at Woodville from 10 to 15, Niantic, 15 to 30 on the Sabbath, and on Sunday evening from 25 to 75; 13 other meetings; and about 6 visits and calls.

FROM C. W. THREKELD.

NEW BURNIDE, Ill., Nov. 30, 1886.

I am now at Enon Church, in the neighborhood where Eld. Vanleve lived. Came up to fill Eld. Johnson's appointment, and am staying by request for a few days' meeting. The weather is cold and changeable, so we cannot tell much as to what the results may be. There is considerable interest here and some inquiry on the Sabbath question. If Eld. Vanleve had held on faithful, we should have had a fine field just here. It will take some hard work to overcome that influence, but it may be overcome. Our meetings at Stone Fort have been very interesting. There have been about fifteen professions of faith during the meetings, and there is considerable thought on the Sabbath question in the bounds of work there. Although we have had a church there for a time, yet it is a mission field in which much needs to be done. The demands are so urgent from a number of places I scarcely know where to take hold first. The drouth has been so severe here that there is little or no money that can be

reached. We hope for better times financially.

May the Lord bless his truth.

—Four weeks of labor at Crab Orchard, Stone Fort and Enon; 25 sermons; congregations of about 100; 7 other meetings; and 25 visits and calls.

SIGNIFICANT FIGURES.

A few facts in the history of the American Baptist Publication Society will be of interest. Its total cash receipts for the first year of its existence, 1824-25, were \$373 80. Ten years later (1834-35), its total receipts for the year were \$6,126 97.

During the last decade the receipts were, \$34,703 80
3d " " " " 91,544 41
" 3d " " " " 287,389 94
" 4th " " " " 666,113 18
" 5th " " " " 2,864,680 53
" 6th " " " " 4,324,087 56

We suppose that it will be admitted that any one who would think of competing, in the way of Baptist publication, with such an organization as this, whose income for the last ten years has been largely over four millions of dollars, gives strong evidences of a very eccentric mind. The income for the last year (1884) was \$586,957 58. The sight of these enormous figures will perhaps convince some of our readers that the very strong statements made by us, in the first part of this article, are not without substantial foundations. The publications of this Society, during the sixty years of its existence, if reduced to the size of 18mo pages, amount to four billions, three hundred and thirty-five millions, one hundred and six thousand, five hundred and thirty-nine pages. Under its auspices 687,484 Baptist sermons and addresses have been delivered; 68,042 prayer-meetings have been held; 862,389 families have received religious visits from Baptist evangelists; 16,441 have been baptized; 615 churches have been constituted; 5,931 Sunday-schools have been organized; and 4,318 pastors and ministerial students have been aided with grants of books for their libraries.—Baptist Teacher.

TWO CHRISTIAN QUEENS.

We always like to know something of the distinguished people who live in our own time, and I shall tell you a few things about two queens of Madagascar, both of whom deserve to hold a high place among the women of their age. The first was Queen Ranavalona II., who died July 13, 1883. She had reigned fifteen years. She was born in 1826, and was a niece of Ranavalona I., the cruel persecutor of her Christian subjects. She is said to have been a peculiarly gentle and amiable girl, and as her youth was spent amid bloody persecutions she embraced every opportunity of extending pity to the sufferers. She had been educated in one of the mission schools, and secretly she made numerous attempts to save the lives of the Christians, even though she had not at that time been baptized. She frequently attended the devotional meetings of the believers, both in the capital and in the country, and sometimes ran great personal risks by holding interviews with Christians who came to see her. On one occasion she entered the house of an old lady very early one morning to warm herself by the fire, and as she was dripping with dew her aged friend asked her where she had been on such a night as that. "I have been," she said, "at a meeting of Christians out yonder on the marsh." The old lady replied, with tears in her eyes, "The Lord prosper you in your seeking after him thus."

When she came to the throne, in 1868, it soon became apparent that a great change had come over the palace. The idols were banished and the idol-keepers sent away. On the coronation day, September 3, 1868, everybody was surprised to find that the great idol near the throne had been removed, and that a Holy Bible occupied its place. Upon the four sides of the canopy surrounding the throne were four mottoes, printed in large gold letters—"Glory to God in the highest," "Peace on earth," "Good-will to men," "God be with us;" and the Queen, in her speech, with her hand on the Bible, said that she "rested her kingdom on God, for he gave it." She declared herself to be a Christian, and expressed her hope that her people might also be led to follow her example. "But," she added, "in this matter you shall not be compelled. You shall not be hindered, for God made you." It was the same as to say, "I invite you, I win you to the cross, but you shall not be compelled. It shall be your own choice. There shall be religious liberty in my kingdom." The Queen regularly attended worship in one of the churches, and in the following October the first Christian service was held in the palace. The next year the national idols of the Hovas were burned at the Queen's command, and she and the Prime Minister were baptized into the Christian faith. To the very end she lived a consistent Christian life. She was a firm believer in the power and efficacy of prayer and in constant communion with God. She never entered upon any important action without seeking the blessing of God. When she went out, when she came in, before and after meals, at the opening of the Council, on rising and on retiring, before the annual feast—nay, during her last illness, when about to take her medicine, she would have a blessing asked upon it.

Her charities were well known among the poor. She had contracted the small-pox, which greatly disfigured her face, from venturing into dangerous exposure in order to help the sick. At each monthly observance

of the Lord's Supper she gave \$100 for the poor of the church, while, in addition to her other gifts, she gave from \$250 to \$300 a month for the assistance of poor churches in the villages around the capital. She also supported a hospital for the benefit of the sick poor. She died in the midst of war, brought upon her country by the wickedness of the French. One of the noblest acts of her life was that of magnanimously rescuing seventy French subjects who were exposed to violence. The principal part of her country had been ruthlessly bombarded by the enemy; the outrages of the French soldiers had aroused the indignation of all her people; and in the interior there were seventy French subjects, who, as they clearly saw, were in great danger from the indignation of the people. She notified them that it would be necessary for their safety to remove to their own lines, and she made provisions for their journey. As they tried to make martyrs of themselves, by going on foot, she sent, at her own expense, the means of conveyance; and she even sent them a guard of soldiers to insure their safe conduct. What would be more magnanimous than this, at a time when her own subjects were suffering every sort of wrong and cruelty from the French?

Now, a few words about Ranavalona III. After the death of the queen, whom I have just described, the present sovereign was immediately proclaimed, though she was not crowned until the following November. In the midst of a large plain near the capital is a great stone on which the sovereigns of Madagascar receive their coronation. By her own arrangement the Queen was escorted to this stone by a guard of 400 of the older boys from the chief schools of the city, all in uniform and armed with rifles. She herself proceeded to the spot in a handsome palanquin, under a large silk umbrella. As she approached the place she passed under an arch, near which stood 500 girls from the various town schools, and they strewed the road over which she was carried with flowers, at the same time singing hymns. The stone or throne upon which she was to be crowned was covered by a canopy bearing the same Scriptural mottoes as that under which her predecessor had been crowned. In her speech to the people she said: "This is my message to you, oh people. God has given me the country and the kingdom, and I thank him exceedingly. You have not deceived me, and so I thank you, and may the blessing of God be upon you. I have a father and a mother in having you; may you live, may you be prosperous, and may God bless you. My desire is to benefit you, to make you prosperous, and govern you in righteousness. I also tell you that I place my kingdom under the protection of God; for I know that it is that kingdom which is governed in dependence upon him. Remember that it is 'Righteousness which exalteth a nation,' and that 'The fear of God is the beginning of wisdom.'" All the way back to the palace she received the congratulations and cheers of the people, old and young. Everywhere along the way the women and girls chanted their songs and clapped their hands for joy.

Will not all our young readers follow the history of this young queen whose entrance upon her kingdom is so full of promise for good and pray God to make her a great blessing to her people.—The Foreign Missionary.

MISSION WORK AMONG THE JEWS.

There is an opinion, very prevalent, that it is almost useless to attempt to Christianize Jews. But this is a mistake. There are peculiar difficulties in connection with Christian work among them; but these may be overcome; and many Jews do find the gospel to be "the power unto salvation" to them, because they believe it. It is stated, on good authority, that among the clergy of the Episcopal Church of England, alone, there are four bishops and three hundred Presbyters who are converted Jews; and besides these, there are a large number of private Christians of that race who belong to that and other denominations.

There are now about eighty thousand Jews in London, and the London City Mission has six missionaries (who are themselves converted Jews), who are laboring for the salvation of that people. I have now before me the last annual reports of three of these missionaries.

Mr. Ehrlick has been engaged in this work for twenty-four years in White Chapel. There was a great influx of foreign Jews during last year, mostly from Poland, and he has distributed among these nearly a thousand portions of the New Testament and twelve thousand other books and tracts in various languages. He visits these people at their homes, at the baths and wash-houses, at hospitals and infirmaries, in the streets and wherever he can find them, and many of them come to him at the Mission Hall, and to his house, for instruction and conversation. And God has blessed his work. One family who were much opposed to him were softened by his inquiries for, and his attentions to, a sick child; and they afterwards received his visits and listened to the reading and exposition of the Scriptures till they became convinced of the truth as it is in Jesus, and husband and wife became happy and consistent Christians, and willing to endure persecution for the sake of Jesus Christ.

A young Jew who was fanatically opposed to Christianity, attended the Mission Hall for the purpose of disturbing the meetings. But one day he stood up in the presence of a number of Jews, and said: "All of you know what a bigoted Jew I was at one time, how opposed I was to Christianity. . . . But I confess before you all how sorry I am for

my unreasonable conduct, and I hope that God will forgive me. I am quite convinced that Jesus is the true Messiah."

Mr. Bergman has been eight or ten years engaged in this work in the parish of St. George, in the East. He also tells of former opposers who have received the truth as it is in Jesus. One young Jew came one evening to his meeting, and during the service caused great interruption. He was remonstrated with, but became the more blasphemous. He was not seen again for three months, and then he came to the evening service and listened very attentively. After the service, he asked to see Mr. Bergman alone. He then said that he was very anxious about his soul, and would like to know the truth, and asked for instruction in the Scriptures. He came secretly for several weeks, and then concluded that he must become a Christian, although he had to forfeit his situation in consequence. He has been baptized on a profession of his faith in Christ.

Mr. Oppenheim has been five years a missionary to the Jews in Spitalfields, where there are about twenty thousand Jews, very nearly the whole population of the district. During the five years, he has been instrumental in the conversion of twelve who have made a public confession of their faith in Jesus Christ. A Rabbinical student saw some young men enter the Mission Hall one Sabbath afternoon; and went in after them and inquired, "What is going on here?" He was informed that a religious service was about to commence, and was invited to remain. From curiosity, he did so. During the sermon, he was very restless, and at the close he asked questions and requested some tracts. These were given him, and also a copy of the Gospel of John. He came to the missionary frequently after this, listening very attentively and asking questions. At the end of three weeks from the first visit, he wrote a letter to the missionary, in which he said: "I have been a long time longing for something, but I did not know what it was. . . . I listened to your forcible arguments and to your earnest appeals. I read your tracts and prayed, 'God, where shall I find peace—where shall I find salvation?' Thank God, thank you, for the Gospel of St. John. There I found the Saviour." This man is now a devoted Christian.

But while these missionaries find many who openly avow their conversion, there are numerous others who are hindered from doing so from the fear of persecution and financial want. So in the time of Jesus Christ "many believed on him," but "did not confess him, lest they should be put out of the synagogue," so it is now. A converted Jew becomes an outcast, his relatives disown him, his friends discard him, his employers dismiss him. But we may hope that many of these fearful ones may, like Joseph of Arimathea, finally avow themselves. It is evident that there is abundant encouragement for Christian mission work among Jews.—National Baptist.

THE HEAVEN WORKING.

Governors and Governors-General say that missionaries have done more for India than soldiers, politicians, and merchants, combined. We are not soon likely to see any name set before William Carey's as a friend to India. In that complex of nationalities and creeds, North, South, East, and West, Christ has been preached. The languages of the East have become a common study in the universities of the West. The vast labors of translating the Scriptures into the vernaculars is far advanced, so that the gospel is widely read as well as widely spoken. The old superstitions are largely discredited amongst great masses of the people. The rites of cruelty and death have ceased. Child marriages and the permission to widows to marry again are constantly discussed by natives themselves. Countless Zenanas are open to Christian teachers. Preaching in the bazaars and melas is in vast districts and many cities more common than street-preaching at home, and often of a far higher character, and not rarely appealing to more thoughtful men; for the best Englishmen in India—the missionaries of our various societies—take part in it. Sunday-schools are formed, and in many places flourish exceedingly. Native converts abound; probably there are at this time 700,000, of whom 170,000 are communicants. The most promising of them are being diligently trained by most missionary societies as evangelists and pastors, and of these there were, in 1881, nearly 3,000. Native churches are in many places self-supporting, and engage in mission work amongst their heathen countrymen. Men and women go from this land in increasing numbers, trained to care for the bodies as well as for the souls of men, that healing and preaching may show Christ's love and power, as at first. Everywhere the old order is changing, and the heaven is slowly spreading through the measures of meal; so that we have a thousand encouragements that the old workers lacked.

SOME are greatly troubled because they think but a small proportion of what they contribute to foreign missions actually reaches the heathen. Such persons will be glad to learn that the Missionary Union is able to send every dollar contributed by churches and individuals to the foreign field almost unbroken. For every dollar given to the missions under its care, the Missionary Union uses only nine cents to carry forward the home work. Instead of being obliged to give a dollar to the heathen, and then give another dollar to get it to them, if you give a dollar to send the gospel to the heathen, ninety-one cents goes directly to the missionary work.

Sabbath B.

"Remember the Sabbath-day, for six days shall thou labor, and the seventh day is the Sabbath of the Lord thy God."

OUTLOOK CORRESPONDENT.

Dear Brother,—Should "moral law," so-called, from "moral law," so-called? Do you think in your Quarterly? Or is a merely secular, benevolent trying to do? To plead, as a Christians, for the legal M. it's responsibility is to put law. Rom. 4: 28, Rom 7: show me, having Christ as So the Lord's-day, not the a day of blessed privilege. myself shook off Sabbatarian for a child of God; there is spirit that the law can never law is good and spiritual, but not keep it. I have given of any part of Scripture, rat etc. "All Scripture is given etc. Is not hereby the ac (granted that man need the exolution of other truth "Scripture cannot be broke of any private interpretation collectively and individually one for the world. Let it or whatever else it may call me recognize the first day of one on which our Lord arose; not of responsibility to can do for him in "keeping but what he has done for bonds, of death and setting privilege. Fraternally, F.

P. S. Enjoyed your articulation of Christianity by Paul. You have also thought, no reorganization of Christendom very silently permeated by th

The foregoing shows the of the relation of Christian God, which Paul wrote chapters of Romans to correct time error of conforming ob a rule of life, and trusting i —which is necessarily in ground of salvation. Our makes void the law through faith. Paul declared that that he rather established th be no broken law from the which men must be saved, of Christ, and no place for Burdick proposes to ignore he cannot keep it. There which endangers Christiani same no-lawism, under the tim liberty." It is license without law, rather than tru law through Christ. We with Paul under an "estab trust Christ for salvation fr nation of imperfect obedi

Yes, we have studied the tendencies closely. The fr the foregoing letter was b early church from paganism is the prominent cause of tendencies of the present h state. Every anarchist in obedience to law too great prepares to abrogate all law joy (the spirit of) freedom.

CANBEO, Ia

Gentlemen,—I have rec copies of the Outlook durin some I have read and so some, etc. Not being very in the Seventh-day questio lowed the arguments, but becoming quite prominent amine it somewhat. I h works on the other side argument for the Seventh as it is the truth I am i arguments for a change wrong to observe the fr obligatory on Christians to that is what I want to kn have a compact work, b paper, which sets forth t see it, please send it to m price of same. I do not which will take a week t thing right to the point have got, if it is the Bible

SUNDAY OF IN

BY REV. A. H. M.

Previous to its union had had no civil Sand worship and the Sunday well known to the pagan had. This fact is sign from the pagan charac which corrupted early and the pagan festival Sabbath of Jehovah. I am Am, probably b This brought the Ori

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

WASHINGTON, D. C.

Dear Brother,—Should we divorce the "moral law," so-called, from the "ceremonial law," so-called? Do you not do just that in your *Quarterly*? Or, do you make it a merely secular, benevolent work you are trying to do? To plead, as a Christian and for Christians, for the legal Mosaic Sabbath in its responsibility is to put one back under law. Rom. 4: 28, Rom. 7: 1-4, Gal. 5: 18, shew me, having Christ as the rule of life? So the Lord's-day, not the Sabbath, is mine, a day of blessed privilege. Sometime ago myself shook off *Sabbatarianism* as too legal for a child of God; there is a scope in the spirit that the law can never give us. The law is good and spiritual, but you see I cannot keep it. I have given up the advocacy of any part of Scripture, rather taking all of it. "All Scripture is given by inspiration," etc. Is not hereby the selecting of truth, (granted that men need the Sabbath) to the exclusion of other truth equally true? "Scripture cannot be broken," neither is it of any private interpretation. The church collectively and individually is not a correct one for the world. Let it have its Sunday, or whatever else it may call it. Let you and me recognize the first day of the week as the one on which our Lord arose, as our Lord's-day; not of responsibility to show what we can do for him in "keeping a Sabbath," but what he has done for us in burning bonds, of death and setting us free—a day of privilege.

Fraternally, F. H. BURDICK.

P. S. Enjoyed your article on "Corruption of Christianity by Paganism," much. You have also thought, no doubt, of the repaganization of Christendom, as it is now very silently permeated by the leaven.

The foregoing shows the false conception of the relation of Christians to the law of God, which Paul wrote the first seven chapters of Romans to correct. It is the old-time error of conforming obedience to law as a rule of life, and trusting in such obedience—which is necessarily imperfect—as the ground of salvation. Our correspondent makes void the law through what he calls faith. Paul declared that he did not, but that he rather established the law. If there be no broken law from the condemnation of which men must be saved, there is no need of Christ, and no place for his work. Mr. Burdick proposes to ignore the law because he cannot keep it. There is no delusion which endangers Christianity so much as this same no-lawism, under the guise of "Christian liberty." It is license and disobedience without law, rather than true freedom under law through Christ. We prefer to abide with Paul under an "established" law, and trust Christ for salvation from the condemnation of imperfect obedience.

Yes, we have studied the "repaganizing" tendencies closely. The false no-lawism of the foregoing letter was brought into the early church from paganism. Its continuance is the prominent cause of the downward tendencies of the present hour in church and state. Every anarchist in the land finds obedience to law too great a task; hence he prepares to abrogate all law, in order to enjoy (the spirit of) freedom.

CHASSCO, Iowa, Sept. 8, 1886.

Gentlemen,—I have received a number of copies of the *Outlook* during the past year, some I have read and some not, as I had time, etc. Not being very much interested in the Seventh-day question I have not followed the arguments, but as the subject is becoming quite prominent now I want to examine it somewhat. I have a number of works on the other side but I want the argument for the Seventh-day observation, as it is the truth I am after, not simply arguments for a change of day. If it is wrong to observe the first, or Sunday, and obligatory on Christians to keep the seventh, that is what I want to know. Now if you have a compact work, book, pamphlet, or paper, which sets forth the matter as you see it, please send it to me and I will remit price of same. I do not want a long review which will take a week to read, but something right to the point and the best you have got, if it is the Bible itself, all right.

SUNDAY OF IRELAND.

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

Previous to its union with England, Ireland had no civil Sunday laws. But sun-worship and the Sunday festival were both well known to the paganism of ancient Ireland. This fact is significant, showing as it does the pagan character of the influences which corrupted early Christianity, and exalted the pagan festival of the sun over the Sabbath of Jehovah. Ireland was colonized from Asia, probably by way of Phoenicia. This brought the Oriental sun-worship out

westward, and caused it to appear in the earliest history of Ireland. D'Alton says:

"The cromlechs, the upright pillars, the circular temples of stones, the round towers, the sacred fire, the holy groves, the venerated fountains, which were dedicated to sun-worship, still remain."

(Essay on The History, Religion, Learning, etc. of Ireland, by John D'Alton, Esq., M. R. I. A., p. 79, seq. Dublin, 1830. See also Diodorus Siculus, Tom. 1., p. 158-9.)

The sun-worship continued until the time of St. Patrick, who in his "Confessions," condemns it in the following words. Speaking of the time when the true worshippers of Christ should be resurrected, he says:

"But all who adore him (the sun) shall unhappily fall into eternal punishment."

(Ware's History and Antiquities of Ireland, vol. 2, p. 122, Dublin, 1764.)

The ancient pagan week in Ireland was identical, in the order and names of the days, with the week as now existing, and as known throughout history and the world. (See Ware, as above, p. 123.)

The ancient Caledonians, neighbors and kindred to the ancient Irish, were sun-worshippers, and many remnants of the sun-worship cult are found in the Scotch and Irish superstitions of the present time. The festival of *Bal-tien* day, celebrated on the first of March, in honor of the returning summer sun, is a notable example of this. The name itself is from the Oriental Baal—the sun-god. There are traces of the custom of human sacrifices, by fire, in the sports of the modern boys of Scotland on that day. (See Wakefield's Ireland, vol 2, p. 748, note, London, 1812.)

The laws of the ancient pagan kings of Ireland were collected 438-441 A. D., under the title of *Senchus Mor*. They contain no legislation concerning Sunday, but certain facts appear which show that the Sunday was a prominent festival before the introduction of Christianity. There was a system of fosterage by which certain youths were trained for service in the state, a possible or actual chieftainship. A general (*Cain*) law required that such wards of the state should have better clothing and better food on Sundays than on other days. On ordinary days they had milk with their bread, on Sunday, butter. Grades of clothing, each better than the other, were ordered for week days, Sundays, and "the festival." This provision was for these "foster children," and for the sons of chiefs of certain ranks. It is difficult to decide what is meant by "the festival." It was evidently a higher day than the Sunday of each week, probably it was the May-day festival of *Bal-tien* in honor of the return of the summer sun.

The jolly festival character of the pagan Sunday in Ireland is further shown by the following schedule of the duties of an Irish king for the week:

- "Sunday, for drinking ale, for he is not a lawful chief who does not distribute ale on Sunday.
- Monday, for judgment, for the adjusting of the people.
- Tuesday, at chess.
- Wednesday, seeing greyhounds coursing.
- Thursday, at marriage duties.
- Friday, at horse racing.
- Saturday, at giving judgment."

(Ancient laws of Ireland, vol. 4, p. 335, London, 1869. For other facts referred to above, see vol. 2, pp. 149 and 177, and vol. 3, p. 41.)

English law was first introduced in Ireland by Henry II, in the 12th century, but it was little obeyed until after Henry VIII, in the 16th century. The old pagan, (*Brehan*) laws, obtained in many instances, until after the final overthrow of the chiefs, under Elizabeth, and Ireland was taken under the direct control of England, under James I. Since that time, the Sunday laws of Ireland and England are the same.

Education.

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

GAMMON SCHOOL.

This is a school of theology for the training of colored preachers, under the control and management of the Methodist Church, located, if we mistake not, at New Orleans. We clip from the *South-Western Christian Advocate* an address delivered before the school lately, by Rev. Dr. Haygood, a trustee of the "Slater school fund," which, we are sure, will be of interest to the readers of the RECORDER.

It is to be questioned whether any single institution under the care of the Methodist Episcopal Church holds a place of importance and responsibility equal to that of the "Gammon School of Theology." To state the thought otherwise, the Methodist Episcopal Church could better afford to lose "Drew" than "Gammon." Looking at the

matter in another light, it may be well questioned whether any single institution in the Southern states could, not be better spared. These things I say not to please you, but to quicken your sense of responsibility—more, if I may to any extent stir the conscience of the great church, in whose name you are now fairly beginning to do the work of preparing colored men, called of God to preach the gospel, to fulfill their ministry as it ought to be done.

Not many will accept my views of the comparative importance to the whole people of educational institutions. If they are unsound, they ought to be rejected; if they are grounded in facts, they will in due time become the views of those who seek to know the very truth. In the view presented, I mean no disrespect for any other institution. Comparing this with other schools that endeavor to prepare colored men for the work of the Christian ministry, it is not in the least implied that they are not good as to purpose and method and present results. But this school, so far as I am informed, holds a unique place as regards future possibilities. Would to God they were all as well off; would to God there were scores of consecrated men and women as wise and generous as the good man whose name this school right worthily bears. Considering the exceptionally broad and strong financial foundation upon which this school will rest and upon which it will, by the favor of God, be built from year to year and from generation to generation, I think I may say without exaggeration that Gammon School of Theology is, in many respects, the most important single experiment made by Protestantism in this country—so far as I know in any country—in the momentous matter of teaching and training colored preachers. Perhaps it would be safe to say that no other institution in these states has, at this time, such an opportunity to help or harm the cause for which it exists.

I doubt if the great church that stands closest to it has any just comprehension of the importance of this enterprise. I am sure it has not gauged its magnitude. I know that with few exceptions, the white people of the South do not justly appreciate this, nor any institution like it. They cannot, for few of them know of its existence; many do not care to know; not a few look with suspicion upon everything like it; a steadily and rapidly diminishing number throw contempt upon the whole business of educating the colored people in any way and for anything. As to these last, a few years will terminate their antagonism. It must be so, for as to some, increasing light and ever-growing candor will convert them to right views; as to others, mortality will silence their opposition, and the clear light of the world to come bring them to see all things as they really are. It is inspiring to know that most of those who are engaged in Gammon and kindred schools can get on without just appreciation. They are not the first and they will not be the last of God's servants who are called to walk alone a narrow and difficult path. One generation "lays the prophets" of reform and progress; the next builds "tombs" to their honor. These exceptional relations are due to slavery. You can't revolutionize people in a generation. History records no instances of changes more remarkable than those now going on among Southern people. Sudden and absolute revolution in opinion might be evidence of a lack of their sincerity as to opinions for generations. These facts may encourage patience in those who need patience like Christ's, in order that they may do well one of the most important works that he has in this day committed to his children.

We come now to consider the religious work of such a school as this. We must not ignore the faithful and good religious work done in the days of slavery. I know that the religious life of the colored people in the days of slavery was not what it ought to have been; yet among them were the holiest and best men and women. Better work can be done now. Colleges and theological schools were then impossible. They exist now and are working miracles. A full million of colored children are in the public schools, and two millions of colored people can read the Word of God.

But freedom brings its own responsibilities and dangers. It is a fact that they are largely in churches of their own. We must recognize that the colored churches have brought over from slavery elements of weakness and danger that require attention and remedy. The negro reveals many wonderful and hopeful qualities, as well as not a few that alarm and distress the best friends of these children of Providence. In seeking to better the religious life of our colored brethren we will gratefully employ all agencies that God gives us. In any nation religion is its controlling force. I say unhesitatingly, knowing the religious life of the negro, that his religion is his strongest and best characteristic. All there is of hope for him in this country will rise or fall with the healthy development, or decay, of his religion. Here comes in the importance of the work of Gammon School of Theology and similar institutions. No people can rise above their religion; no people's religion can rise above the doctrine practiced and lived by their ministry. If any man in the world needs to know his business, it is the preacher of the gospel. If any preacher most needs to know it, it is he whose ministry is to the most needy and ignorant of God's children. The gospel must be lived as well as taught to be understood. Christ's life is the exposition of his doctrine.

If white men with all their advantages need theological schools, as they do, then colored men, with a thousand disadvantages, must have them. True learning will breed

appreciation of others; it will recognize and rejoice in the good work wrought by God's untutored children. It is the half-taught preacher, whether white or black, who discounts with sneers the work of the more ignorant brethren. Wesley was the best scholar in his conference, and he appreciated the work of the illiterate exhorters as no other man in England did.

In speaking to the friends and students of a Methodist Theological School, an "exhortation by way of conclusion" will be in order.

1. To Southern white people: It is impossible that intelligent people can long ignore a work that involves the destiny of seven millions of people living in their midst. The exhortation is—Investigate the subject. Its friends invite investigation to the bottom. I have seen no intelligent person, informed in the facts in the case, who in the least doubted the practicability of educating the negro; those best informed most believe in his capacity.

2. To the congregations of colored people: When these students, by and by, become your pastors, receive them without prejudice and without vanity. Their training will make them more useful to you, but without your co-operation their learning will be in vain.

3. May I be pardoned one word to the honored gentlemen of the faculty of Gammon School of Theology? Do your work and not the work of others. You may not do that work on the model of all other schools. Your work is unique. You will have to invent your own methods. It will take some courage to follow your own judgment of your work, but you are capable of the achievement.

4. To the Methodist Episcopal Church: Nourish these schools. If they need more money give it to them. You claim special relations to the work of evangelizing the colored people in the South. For one, I believe that claim is well grounded. You cannot afford to relax your zeal for these people. The Southern white people cannot afford it; it would be fatal to the colored people if you should fail them. It is a great trust committed to a church well able to meet its responsibilities.

5. To the young preachers getting ready for their work: In God's name do your best. You will make the best argument for the cause Gammon School of Theology represents. Be strong in pureness, in modesty, in humanity, in compassion on souls and in zeal for God's house.

6. I am unwilling to close this address without saying: The Christian people of this country—I am speaking to both races—cannot be faithful to God and leave Africa out of their prayers and plans. This country is under bonds to the dark continent. The seven millions of the African race in our midst are arguments that cannot be answered for the evangelization of the unknown millions beyond the sea.

UNIVERSITIES are among the most permanent of human institutions. They outlast particular forms of government, and even the legal and industrial institutions in which they seem to be embedded. Harvard University already illustrates this transcendent vitality. Its charter, granted in 1650, is in force to-day in every line, having survived in perfect integrity the prodigious political, social and commercial changes of more than two centuries.

Temperance.

"Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright."

"At last it biteth like a serpent, and stingeth like an adder."

The following action was taken by the W. C. T. U. of St. Louis, recently, and explains itself. It is a just rebuke of a most pernicious practice. It is much to be regretted that ladies whose influence in social matters is so great should not esteem it a pleasure to set a worthy example in a matter of such vast importance as that of the temperance reform, to which the energies of so many noble women of our country are being devoted:

WHEREAS, newspaper reports state that Mrs. Whitney, wife of the Secretary of the Navy, not long since gave a dinner at which were present eighteen ladies, including President Cleveland's young wife, but no gentlemen, and

WHEREAS, the papers report that courses of different alcoholic drinks were served; therefore be it Resolved, That the Women's Christian Temperance Union of Missouri express their deep mortification and regret that the ladies in their high social position should themselves set this bad example to the people of this already drink-diseased country; and be it further

Resolved, That the Secretary of this Convention transmit a copy of this resolution to Mrs. Cleveland.

SHOULD THE LIQUOR TRAFFIC BE PROTECTED.

The whisky dealers of the West are aroused and mean business, which gives us the best encouragement for the success of prohibition in the near future. Agitation is the best evidence of progress. At a meeting of the Liquor Dealers' Protective Association, held in Chicago, it was decided to ignore party lines in the coming campaign, and to support candidates who would preserve the saloon-keepers. They say, "We are neither with the Republicans nor the Democrats, but will take care of our friends." The call for the convention says that it is necessary to take some action to repel accusations and check the growth of public senti-

ment hostile to the rights and business of the whisky trade, and that this sentiment is no longer to be ignored.

The brewers and whisky dealers would be justified in their demands for protection if their business was a harmless or healthful employment of capital; but, instead of being a useful business, it is not only injurious, but is so detrimental that it is conceded by all who have opportunities to know, that not less than nine-tenths of all the crime, wretchedness and pauperism of our country is directly traceable to the liquor traffic, so that we are not only justified in a condemnation of the business, but all good motives and generous sympathies should prompt our humane efforts to oppose it. Besides, our just claim to self-protection demands that we should not withhold our time and influence to put down this horrible traffic, but should use our best effort to banish this monster of vice and corruption from the land, we being, otherwise, responsible for all the woe and misery that it produces. We are not only justified in waging a war of extermination, but we cannot afford to stoop to the low, groveling plane of expediency, or study only our personal comfort or the loss of some of our old and cherished sentiments. We must have the courage of strong convictions and devotion to the principle, which will inevitably force the conclusion that the most efficient methods mean political power. These political methods must be brought into requisition to secure the prohibition of the liquor traffic, and nothing but entire and complete prohibition by political machinery will accomplish the purpose. Voters must be made to understand that the ballot is the incarnation of their conscience on the question. Moral suasion, or any temporizing with this terrible evil, is too sickly and sentimental a method of dealing with this hideous monster. This traffic must have our most determined opposition. If my house be set on fire, or my family or children be threatened with some great calamity that can be averted by some effort of mine, who is to say that I must stop and parley with the criminal who threatens the life of my family or who burns my house? If I am stopped on the street with the threat, "Your money or your life," shall I say, "I know this is a free country and I must not interfere with your liberty," and hand over my purse without any protest? Must this be done again and again, until it becomes so common a practice that any interference would be called a "sumptuary law" that interferes with the rights of the criminal?

Shall the criminal practices of bad men, especially those whose crimes are most injurious to our homes and society—such as crimes, that bring lamentation, woe and wretchedness in every household—be justified with a legal sanction? Shall we tell these criminals that for a money consideration we will give them a monopoly in certain districts to carry on their terrible depredations on the lives and property of the people without our protest or molestation? Is it not on account of this wicked concession to the rumseller that our land is now flooded with crime and wretchedness? and is it not the rumseller who makes most of the hell we have on earth? Could we suppose it possible that in any civilized community this heinous debauchery of the people could find so much justification and sanction without an entire destruction of the people? The great wonder is that there is any virtue left, or that we are saved from our own recklessness; that we are not left to disintegration, even annihilation, of all that there is in life worth living. It would seem that nothing short of demoralization, anarchy, riot and destruction could follow such debauchery; for what are the elements of anarchy if not justice dethroned, selfishness let loose on society, crime sanctioned by the people, law made the pretext and vehicle for violence.

Where, when and how are the terrible evils that flow from this liquor traffic to be averted, if not by prohibition? Prohibition is our only salvation; it is demanded by the most sacred and imperative claims of justice and humanity. The saloon interest comprises a vast army of vampires that have their clutches on our most vital energies; all the moral sentiments of the people are numb and paralyzed by these alcoholic demons. These rapacious monsters of vice must be annihilated by the strong hand of a willing, noble and valiant combination of the conscientious voters of our country. What is now required is a combination of the people to vote on the right side, because it is right, and not sanction the liquor-sellers because they will advance the interests of our party. We must rise above all party prejudices if we would have this monster crushed. The law must not only be made effective by new restrictions, but we must have a party behind the law to secure its enforcement. The ballot must be our new spear to gather in this grand harvest for God, home and humanity.—W. Jennings Demorest, in *Demorest's Monthly*.

WHEN the workmen in our foundries are doing their heaviest tasks, they drink nothing but oat-meal water. When Captain Webb swam the Channel, and Weston walked his thousand miles, and Adam Ayles, the Arctic explorer, got nearest the Pole, they did it without a drop of stimulants.—Canon Farrar.

PARIS has an organized society whose members help home at night persons found drunk on the streets of the city.

WINE is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise. Prov. 20: 1.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, December 16, 1886.

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

TERMS: \$3 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 business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

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

"The beggar at the palace gate By silver is made rich and great; The king within, grown stern and cold, In poor amid his hoarded gold."

We call special attention to the letter of Bro. J. F. Shaw, including extracts from a letter to him from Bro. F. M. Mayes, published in another column. We have, for several years, observed with pleasure the zeal and devotion of Bro. Mayes to the work, and we think it would be criminal in us to let him suffer when so small a sum as that which Bro. Shaw asks for him would bring relief. If no better way of meeting this case suggests itself to others, we propose that each pastor, on the Sabbath following the reading of this paragraph, lay the case before his church, take a collection and forward the same to Bro. Shaw, at Texarkana, Ark., without delay. If there should be more of this than is called for to meet this emergency, Bro. Shaw can be trusted to use it wisely, or to return the balance to the Missionary and Tract Societies for their general work. Brethren let not this case be neglected.

The Publishing Agent has recently sent statements of RECORDER subscriptions due to the close of Vol. XLII (Dec. 31, 1886) to all local agents. He asks their co-operation—and that of the subscribers—in an effort to clear up all these over due subscriptions before the beginning of Vol. XLIII (Jan. 1, 1887). It will be remembered that the terms of subscription are \$3 per year in advance. It is now so near the beginning of a new year that it will be well, where practicable, for those subscribers who are behind on this year's subscription to pay the local agent for the next volume when they pay him their dues on this volume. The attention of isolated subscribers is also called to the above statements. Let those who are in doubt as to when their subscription expires look at the date which follows their names in the address upon the wrapper or at the top of the first page of the paper. If that date be earlier than "Dec., '86," that fact indicates an arrearage. All those subscribers whose papers bear the date above-mentioned (Dec., '86) have paid to the close of this year, and no further. All subscribers should bear in mind that it takes money to publish a paper; the printers have to be paid regularly and promptly, paper and ink dealers will not wait beyond a specified time for their pay. All are requested to pay as promptly as they can conveniently.

The fallacy of the argument for the truth of a doctrine or system from its success in winning converts is illustrated by the wonderful success of Mormonism. If there is a system of faith and practice in this country that is a stench in the nostrils of an intelligent Christian sentiment, it is Mormonism. And yet, if the frequent reports of its conquests are to be trusted, it is making rapid strides in the matter of gaining adherents. Its missionaries are sent out in great numbers into the South and West of our own country, and to European countries, and soon return with scores, sometimes with hundreds, of fresh adherents, gained by these zealous labors. But does this prove that Mormonism is a good thing? On the contrary it is a practical illustration of those solemn and emphatic words of Jesus, "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." On the other hand, it would not be safe to say that every cause which makes slow progress in the world is, therefore, a righteous one; much less is it a reason why the advocates of truth should fold their hands in idleness, content that the work of the Lord is barely holding its own. What we are saying is, that the truth, or righteousness, of any cause is not to be estimated by the progress it makes in winning adherents. The vilest system may make gigantic strides, while truth and purity

hide their faces from the glare of its shameless crimes. Nevertheless, God will cause that wickedness shall sometime compass its own destruction, and that the pureness of purity and the truthfulness of truth shall be their own glory. The lesson of wisdom for the child of God, and the defender of his truth, is to look well to his foundations, and do faithfully and bravely that which is required of him, being not envious at the prosperity of the wicked.

Communications.

KADESH-BARNEA—NO. 2.

I almost wish I had the wings of an angel, that I might fly to every nook and corner of our denomination and repeat and urge the adoption of the editorial in the last RECORDER, under the head of "Kadesh-Barnea." My last words must be said very soon, and I feel that I could not say better words to my own dear people than are said in that article. But as the wings are out of the question, I would recommend and urge, most respectfully, that all of our pastors (every one) take up the cry in real earnest, and not cease until our brethren, and sisters too, are fully awake to do their part in this great work of Sabbath reform.

I venture to say that when we get in the position that Caleb and Joshua we in, when they made their report as two-twelfths of that committee which was appointed to spy out the promised land, when they said, "If the Lord delight in us he will give us the land, the Lord will do great things for us." With the Lord on our side, we will have a majority, like Gideon, and the victory will be the Lord's. I do feel that we are on the verge of a great victory. May we all do our part in the good work. I. D. T.

MINE OWN WITH USURY.

Have Christians a right to rest short of the largest practicable increase of the money entrusted to their stewardship, any more than to any other gift?

This query has of late been deeply impressed upon my mind, and I have thought of presenting it to some society for discussion. But while awaiting the decision of those whose wisdom and experience make them competent instructors, is it not well to seek for ourselves, directly from above, the wisdom God has promised to those who, feeling their lack, ask for it in faith. And here, as in every case, the precious Word illuminated and applied by the Holy Spirit is to be our guide. And there we find there is no scantiness in the divine provision for our spiritual needs. The voice in the wilderness proclaimed, "Of his fulness have all we received and grace for grace," which glorious truth was reiterated in the inspiring declaration of the Christ himself, "I am come that they might have life and that they might have it more abundantly." O let us never, the children of a King, dishonor our sovereign by pining in want when his storehouse is so full. And should not the service we return him as proof of our gratitude be correspondingly noble? Again we hear the voice of Jesus, "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."

Now all this is easy enough to accept as far as spiritual attainments are concerned, but how about putting our money to the exchangers—for what? Not to gratify personal greed for gain to be selfishly hoarded, but that the Lord may receive the increase which is his right, the neglect of which he sharply rebuked in the parable of the talents. There seems to be an undue—*is it too much* for us to say morbid?—fear on the part of some very conscientious Christians of getting too high a rate of increase on money. Is not the danger rather in "robbing God" of the small proportion which he claims as his due, than in receiving large increase and devoting a proper share freely to good purposes, remembering, also, that the large part which we call our own we have no right to squander unchristianly. A man of unusual business talent is signally prospered, and religiously and joyfully consecrates to Christian work a large share of his profits. With each added charity there comes renewed prosperity, and he daily reaps the reward of his generous efforts for the good of humanity, in seeing the blessed results, which is occasion of continual joy. And not only does he have such happiness himself, but his thriving business enables him to afford others the opportunity to increase their means for usefulness at a rate which is not only very desirable, but above objection, being the same established by Jehovah in his claim upon his people. Those whose capital is sufficiently large, so that a less increase

will supply their wants, may say they are satisfied with that; but is it not, not only a privilege but, a duty to avail ourselves of such an opportunity in lawful, honorable business, when so many and such large demands are made upon us for means to help on the upbuilding of Christ's kingdom, and when the difference between this increase and the less might by judicious distribution gladden so many who, with over-burdened hands and discouraged hearts, are struggling to sustain a wretched existence. May we who are called children of light be, at least, as wise as the children of this world, not rejecting the opportunity of being blest and made a blessing according to God's own grand idea of bountifulness, as expressed in 2 Cor. 9.

Holy Spirit, inspire our minds and hearts to accept and put in practice these directions thyself last dictated as the measure by the divine standard for receiving and distributing. A. F. B.

NORWICH, N. Y., Dec. 6, 1886.

MARRIAGE ANNIVERSARIES.

The children and relatives of Mr. and Mrs. N. R. Crandall, of Andover, N. Y., gave them a very happy surprise in the afternoon of Dec. 1, 1886, it being the fiftieth anniversary of their marriage. They have six children living, five of whom were present with their wives and husbands and their children, and one great-grandchild. The bride had five sisters and one brother present, and two brothers in law. The bridegroom had one brother and wife only present; the rest of the company consisted mostly of cousins. Of course we had a splendid dinner, of which nearly sixty partook. Among the presents we noticed a large easy chair and a gold-headed cane for Bro. Crandall. The Hon. W. W. Brown, their son-in-law, was master of ceremonies. After dinner, we had singing, a prayer, and an address by Bro. Crandall, in which he referred to the happiness they had enjoyed in their marriage relations. He spoke very tenderly of his wife, of the help she had been to him, both in joy and sorrow. They both joined in their expressions of gratitude to their friends for their kind remembrance of them. The hour came for separation when all felt that probably they should not all meet again on earth; but the prayer was raised to our Father that we may meet in heaven.

If we mistake not, three other couples present had passed the fiftieth anniversary of their married life: S. S. Clarke and wife, LeRoy Davis and wife, and Wm. S. Livermore and wife.

Mr. and Mrs. George A. Green, of Andover, N. Y., celebrated the twentieth anniversary of their marriage, Nov. 29, 1886. The invitation cards said, "No presents," and we were really thankful that there was one couple able to live without asking for aid. But if friends wish to give their friends a surprise, both in person and presents, we have no objections, but do heartily approve of it. We married them, and, of course, attended this anniversary. There were about one hundred persons present, who were entertained very cordially, and served with a very nice supper. They have built them a very beautiful residence this summer, and furnished it both for beauty and comfort, and we think they ought to be very happy with their two children. George has many friends. He, having been postmaster for nearly seventeen years, became well known in the community. At a late hour the company left, leaving their good wishes for their prosperity. J. K.

ST. ANDREW'S BAY.

To the Editor of the SABBATH RECORDER.

As I cannot by personal correspondence express to the many friends who have desired the expression of my impressions and opinion of St. Andrew's Bay, after visiting it, I venture to ask your indulgence in the use of some space in the RECORDER for this purpose, believing that you will thereby favor many of your readers.

St. Andrew's Bay is, as will be seen by the map, an inlet from the Gulf of Mexico, situated on its northern coast. It is on nearly the same latitude as New Orleans, La., and a little south of Tallahassee and Jacksonville, Fla.—the state in which this bay is situated. This arm of the Gulf consists, within itself, of a series of bays, embracing East Bay, St. Andrew's Bay, proper, North and West Bays. It is from fifty to sixty miles in length, and from two to six in width. The central, or St. Andrew's Bay, proper, where the new town is situated and the post-office located, is directly opposite and north of the Pass, or entrance through which all the larger vessels visiting any part

of the bay must pass in and out. Looking out from this point the bay seems to be almost encircled by land, and is a very attractive and beautiful body of water.

The climate, according to general testimony and my brief experience, is genial and pleasant, and I believe healthful, tending to relieve, and in many cases cure, many of the diseases incident to a more northern climate. The ground is high and dry, and in this vicinity almost entirely free from swampy or low lands covered with standing water. The water is soft and pure, but not cold. There are some springs of good fresh water, while water is to be found in abundance by sinking a driven well from ten to thirty feet. This water, being perfectly soft and clear, is regarded by those who have tested both, as better for washing purposes than rain-water from the cistern.

The soil is sandy—or, in other words, seems to be made up of sand—principally. There are here both hammock and pine lands. The hammock lands support a dense mass of trees, shrubs and plants of various kinds, rendering it very difficult to penetrate, or pass through. The soil of these lands seems to me stronger and better than that of the pine lands, though, like them, sandy. The pine lands are more open, the pine trees being rather thinly distributed over the surface. They are tall and straight and generally of the yellow or pitch pine variety, averaging from ten to twenty-four inches in diameter. The pine lands nearest the bay have a small growth of shrubs and timber; the timber being mostly of the oak variety known as the Jack oak, which never grows large, seems short-lived, but is constantly reproducing itself from the root, which, like every other root in the ground here seems very tenacious of life. There are other pine lands farther back from the bay, where little, except native grasses, grows among the pines.

It is scarcely more than a year since the first blow was struck to found a new settlement, and as yet very little has been done to clear and cultivate the soil. As a consequence very little is known, in the way of thorough culture and practical experience, as to the adaptation and value of these lands for the production of fruit, vegetables or other products. There are differences of opinion as to the adaptation of this part of the state to orange culture. Only thorough and practical tests can determine this question. The business of the town is constantly and rather rapidly increasing, as indicated by the growth of the post-office business, which has more than doubled during the past year.

There have been built at St. Andrew's Bay, proper, within the past year, more than fifty buildings; and at adjacent points about the bay, within a radius of four or five miles, more than twenty other buildings—making upwards of seventy in all. Some of these are neat and substantial; but most of them are rough, cheap affairs designed for temporary homes or places of business, until better ones can be supplied. There are at present some five stores, including drug store, grocery and stores of mixed merchandise, one of them carrying a considerable stock, including boat and ship supplies. There is still room for a store carrying a full line of dry goods, a hardware store carrying stoves, tinware and shelf goods, and a furniture store, which might include also undertaking. The development of the town and the success of business enterprises, must necessarily depend upon transportation and the means of communication with the outside world. At present the mail is carried across the country twice a week to and from Chipley, a town on the Pensacola & Atlantic Railroad. These trips generally consume two days each way. A boat, or rather sailing vessel, leaves here weekly, on Wednesdays, for Pensacola for the transportation of freight and passengers, and leaves Pensacola for its return trip on Fridays. Other vessels occasionally leave St. Andrew's Bay for Pensacola, and Pensacola for St. Andrew's Bay, but not regularly.

Persons coming to St. Andrew's Bay should, in order to avoid delay and expense at Pensacola, arrange to reach that place on Thursday afternoon or Friday morning, and on their arrival inquire for Captain Ware's boat, where, if in port, they can transfer their baggage and remain on board, if they choose, until the boat is ready to depart with them for the place of their destination. There is now fair prospects, and, with many sanguine hopes, that St. Andrew's Bay is to have railroad communication in the near future. Liberal subscriptions have been and are being taken along the line of the proposed road, and a company is about to organize for its construction from Eufaula, Alabama, to St. Andrew's Bay. With the coming of the railroad, whenever that may be, its development and success is probably

assured. The building lots purchased by Brother Forbes for Seventh day Baptists, known here as the Seventh-day Baptist Colony lands, are well and pleasantly located. They are near the bay, post-office and business places, and excepting bay fronts with bay views, are regarded as among the most desirable lots in the community.

The question whether there is to be a Seventh day Baptist Church and society at St. Andrew's Bay must depend upon whether Seventh day Baptist families come here to settle, bringing with them Seventh-day Baptist principles, and give them their best expression in the exercise and manifestation of love to God and integrity to his truth in all social and business relations. Since all do not seek the same things and will not be pleased with the same locality, we advise all, as far as possible, to go and see and judge for themselves when looking for a home in any part of the South.

Brother Elias Ayers, who is answering many letters, and attending to business matters for those owning land here, will gladly give any information required, but should, I venture to suggest, receive at least the amount of the postage on the answers to such inquiries. Hoping soon to visit other parts of Florida and give my impressions of them, I am sincerely yours, STEPHEN BURDICK.

ST. ANDREW'S BAY, FLA., Nov. 25, 1886.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, Dec. 10, 1886.

Since I last wrote you Congress met, and, amid its usual cordial greetings and floral tributes, read the President's message, and went to work. On opening day, large crowds of people, not deterred by unpropitious weather, filled the galleries and looked down with interest and amusement upon the scenes enacted on the floor. In the House, for an hour before the gavel fell, groups of members crowded the cloak rooms, blocked the aisles, chatted, laughed, exchanged congratulations on success in the recent elections, or condolences upon defeat. Victors twitted the vanquished, and defeated members jokingly commiserated with victors upon their failure to throw off the burdens of public life.

The Senate, which is never given to demonstration under any circumstances, met quietly and shook hands, as if it had only separated yesterday, instead of four months ago. But these scenes and happenings are now things of the past, and I will not dwell upon them.

As to the President's message, which Senators and Members refrained from commenting upon until after they had read it themselves, there are various opinions. The Republicans are disposed to criticize its length, and some of them accuse Mr. Cleveland of having sacrificed conciseness to a desire to please conflicting elements of his party. Their criticism is not more severe, however, than opposing political sentiment is usually regarded as calling for.

The Democrats are disposed to praise the document, with the exception of that part relating to silver, which creates some diversity of comment. The tariff reformers contend that the President has committed himself to reform, while some of the protectionists regard his views as conservative enough to suit them. When Chairman Randall was asked how he liked the message, he replied that he was very well pleased with it. "What do you think of the tariff section of it?" "Oh, I am very well pleased with the message," the leader of the protectionist Democrats repeated, "That is the only opinion I have to give."

Members of Congress always think at the beginning of a new session, that they are going to do a great deal of work. Each man hopes to get some action on his pet project. Those who want to reform the tariff are particularly eager and energetic. The strong position taken by the President on the subject has given them new courage. The members have come back free and ready to work, with no fear of a campaign before them, and there is every reason why much should be accomplished. A great deal of long session is always taken up by committee work; now, this is done and everything is ready for legislation.

It is thought by members of the House Judiciary Committee that the Edmunds polygamy bill will be passed this winter in a modified form. The Edmunds bill would confiscate the church's property as well as disestablish the church; but the bill as modified by the House Committee will respect the rights of property, while it will disestablish the Mormon Church and pluck polygamy out by the roots. It appears that Capt. Eads and his asso-

ciates have concluded to give for government aid, and to build their ship railway across with their own money and industry. Their company will be and can look everybody square whether the enterprise succeeds. The many annoyances incident to the supervision of the work, and all the money made in pockets of the stockholders.

The Senate has shown great paying its attention first to the House settled down to business, subject of the Electoral count; led by Senator Blair, of New who advocates temperance, tion and female suffrage, to posed amendment to the O tending that boon to women singular fact, that while Mr. quently pleading their cause, a score of ladies were in the gratitude upon his effort.

The Senator proposes to a question at an early day, and be the result, women who do not complain of neglect, for behalf of their necessities a third day of the session. Senator Edmunds is also e with a memorial favoring an amendment that will enable make marriage and divorce l all the states. How will the down East and up West like

CORRESPONDENCE.

TEXARKANA, ARK.

To the Editor of the SABBATH RECORDER: I want to say something through the RECORDER, with Mayes and his work at Rose neighborhood. Bro. Mayes has sacrificed for the cause. He has paralyzed on one side—who he to move from one place to another several children to feed and had to support himself almost out help, yet he has managed most every Sabbath, and frequent days, going generally at his. He came near being turned out summer for attending our arkana, so much so that the was rented to other parties, was nearly compelled to leave. An acre of ground, however, to him at Rose Hill, on can build a house and residence writes to me that if he can can build him a house that in for the present. We can Bro. Mayes on that field. I to him that I will send him \$ I can raise \$10 or \$15 more. How can we raise the balance wish to beg, but if any one send a mite to help him get no doubt, be thankfully help a brother very much who the cause without a salary, for himself and family by his labor.

The following extract from to me will show you his condition. MASQUITA, TEX.

Dear Brother,—I have just Rose Hill. I could at Rose Hill; but I had one me to locate there. Now, if to get about \$50, I can put I can make out with, and if money to buy the lumber, I Rose Hill. If it is the will me to locate at Rose Hill, al right—and I believe that it is to go somewhere to get wo money. What I will do, an the Lord knows, I do not. will guide me in this and He knows I am willing to do to aid in his cause and bear sake of Jesus.

Bro. Morris will stay where and wishes me to preach. Bro. Allen wrote me that very anxious for me to come there next year. I would I hope the Lord will carry in that country. I hope to Arkansas neighborhood ne promised the committee that I would come if the L is four miles south-east of river. It will be a long w if the Lord wills. I am preach at Big A. This is my brother, write to me at with me how to do, and wh it is not worth while for me to help me, save only the very much that I will not be on the 10th of Good-bye you all and the in Christ and the work. FA

building lots purchased by... for Seventh day Baptists... as the Seventh-day Baptists... are well and pleasantly located... on the bay, post-office and bank... and excepting bay fronts with... are regarded as among the most... in the community.

WASHINGTON LETTER.

Washington, Dec. 10, 1886. I wrote you Congress met, and... cordial greetings and floral... and the President's message, and... On opening day, large crowds... galleries and looked down... and amusement upon the scenes... the floor. In the House, for an... the gavel fell, groups of mem... the cloak rooms, blockaded the... ed, laughed, exchanged congrat... success in the recent elections... ces upon defeat. Victors twitted... ed, and defeated members jok... derated with victors upon their... throw off the burdens of public

which is never given to dem... under any circumstances, and... book hands, as if it had only... yesterday, instead of four months... these scenes and happenings are... of the past, and I will not dwell

President's message, which Sen... Members refrained from comment... until after they had read it them... are various opinions. The... are disposed to criticize its... some of them accuse Mr. Cleve... having sacrificed conscience to a... these conflicting elements of his... his criticism is not more severe... than opposing political sentiment... regarded as calling for.

Democrats are disposed to praise the... with the exception of that part... silver, which creates some diversity... The tariff reformers contend... President has committed himself to... his some of the protectionists re... as conservative enough to suit... the Chairman Randall was asked... the message, he replied that he... well pleased with it. "What do... of the tariff section of it?" "Oh... well pleased with the message,"... of the protectionist Democrats re... That is the only opinion I have to

of Congress always think at the... of a new session, that they are... a great deal of work. Each man... of some action on his pet project... want to reform the tariff are... eager and energetic. The strong... ken by the President on the sub... given them new courage. They... have come back free and ready to... no fear of a campaign before... there is every reason why much... accomplished. A great deal of... is always taken up by committee... is done and everything is... tion.

by members of the House... Committee that the Edmunds... will be passed this winter in a... The Edmunds bill would... the church's property as well as... the church; but the bill as such... House Committee will report... of property, while it will discuss... Church and plank party... Capt. Eds and his asso-

ciates have concluded to give up their plea for government aid, and will undertake to build their ship railway across the Isthmus with their own money and in their own way. Thus, their company will be independent, and can look everybody squarely in the face, whether the enterprise succeeds or fails. The many annoyances incidental to government supervision of the work will be avoided, and all the money made will go into the pockets of the stockholders.

The Senate has shown great gallantry by paying its attention first to ladies. The House settled down to business with the subject of the Electoral count; but the Senate, led by Senator Blair, of New Hampshire, who advocates temperance, national education and female suffrage, took up the proposed amendment to the Constitution extending that boon to women. It was a singular fact, that while Mr. Blair was eloquently pleading their cause, not more than a score of ladies were in the gallery to smile gratitude upon his effort.

The Senator proposes to ask a vote on the question at an early day, and whatever may be the result, women who want to vote cannot complain of neglect, for this speech in behalf of their necessities was made on the third day of the session. Senator Edmunds is also early in the field with a memorial favoring a constitutional amendment that will enable Congress to make marriage and divorce laws uniform in all the states. How will the legal fraternity down East and up West like this?

CORRESPONDENCE.

TEXARKANA, Ark., Dec. 3, 1886. To the Editor of the SABBATH RECORDER:

I want to say something to the brethren through the RECORDER, with reference to Bro. Mayes and his work at Rose Hill and neighborhood. Bro. Mayes has made many sacrifices for the cause. He has an invalid wife—paralyzed on one side—who has to be helped to move from one place to another. He has several children to feed and clothe. He has had to support himself almost entirely without help, yet he has managed to preach almost every Sabbath, and frequently on Sundays, going generally at his own expense. He came near being turned out of home last summer for attending our meeting at Texarkana, so much so that the place he was on was rented to other parties, and Bro. Mayes was nearly compelled to leave the country. An acre of ground, however, has been given to him at Rose Hill, on condition that he can build a house and reside there. He writes to me that if he can procure \$50 he can build him a house that will do to reside in for the present. We can't do without Bro. Mayes on that field. I have just written to him that I will send him \$10, and I think I can raise \$10 or \$15 more on our field here. How can we raise the balance? I do not wish to beg, but if any one feels disposed to send a mite to help him get a house, it will, no doubt, be thankfully received. It will help a brother very much who is laboring in the cause without a salary, earning a support for himself and family by his own manual labor.

The following extract from his last letter to me will show you his condition: Mesquite, Tex., Nov. 21, 1886.

Dear Brother, —I have just returned from Rose Hill. I could not get a house at Rose Hill; but I had one acre of land given me to locate there. Now, if I can manage to get about \$50, I can put up a house that I can make out with, and if I cannot get the money to buy the lumber, I cannot locate at Rose Hill. If it is the will of the Lord for me to locate at Rose Hill, all will work out right—and I believe that it is. I will have to go somewhere to get work to raise the money. What I will do, and what I can do the Lord knows, I do not. I hope the Lord will guide me in this and everything else. He knows I am willing to do all in my power to aid in his cause and bear all things for the sake of Jesus.

Bro. Morris will stay where he is next year, and wishes me to preach at Fish Creek. Bro. Allen wrote me that the people were very anxious for me to come and preach to them next year. I would love to do so, and I hope the Lord will carry on the good work in that country. I hope to go over into the Arkansas neighborhood next First day. I promised the committee that came to see me that I would come if the Lord wills. This is four miles south-east of Rose Hill, on the river. It will be a long walk, but I will go if the Lord wills. I am also requested to preach at Big A. This is a good point. Now my brother, write to me at once, and advise with me how to do, and what to do. I know it is not worth while for me to ask any one to help me, save only the Lord. I regret very much that I will not be able to go to Sherman on the 10th of Dec. May the Lord bless you all and the meeting. Yours in Christ and the work. FRANK M. MAYES.

Bro. Morris and Bro. Allen, referred to above, are on the Arlington, field in Tarrant county. JAMES F. SHAW.

Home News.

New Jersey. NEW MARKET.

Our first snow storm came December 6th. We have read about big snow-storms, and it all seemed strange, but now we can realize what it means; for the ground is covered with a big white sheet of snow.

As a church, we are having some encouragement; three have united with us, two by letter and one by baptism.

When I returned from the Yearly Meeting, I found at my home a converted Jewish Rabbi, Rev. Samuel Griess, who came out here through the influence of Bro. Lucky. "This gentleman," says a letter of recommendation, "is a very able and scholarly missionary. Having had a thorough German education in a gymnasium school, and in Breslau Jewish Theological Seminary, he is just the right man to work among the Germans in general, and among the Jews especially. He was an ordained Rabbi, and has served several synagogues in this country; this fact alone would help him in reaching the Jews of the better class."

Mr. Griess has been a Christian about eleven months. He has been working with different denominations in missionary work, in New York City. He spent some time in the Bloomfield German Theological Seminary, of New Jersey. Through the summer vacation he had charge of Rev. Mr. Freshman's mission work, in New York, till Oct. 1st. About eight weeks ago he came to the conclusion that immersion was the only and true mode of baptism. In connection with this, the Sabbath, which he has always observed and still desired to observe, and the propriety of uniting himself with some denomination came up with these questions. I found him struggling. The First day Baptists were quite anxious to give him a good position with a good salary, if he would work with them; but he finally decided to "follow his heart rather than his head," and, on the last Sabbath in November, gave us a statement of his experiences, offered himself for baptism and membership, was accepted, baptized and received into the church. His parents were strict Jews. His mother was very anxious that he should be a Jewish Rabbi. After his studies were finished for that purpose, he spent two years in the study of medicine. Still his people would not relinquish the thought, which they so zealously entertained, of his being a Rabbi. He came to this country, held the position of Jewish Rabbi (He was ordained in Newark, N. J.) in two different synagogues in New York City, until he finally decided, through the study of the New Testament, to give up all for Christ. The tidings of the steps he had taken was the cause of his mother's death.

Two families of Jews have moved to New Market through the influence of Bro. Lucky, a part of them being his converts in Galatia, last year, and are making up work for Mr. C. T. Rogers. Four or five of these are considered as ready for church membership, having professed faith in Christ, and having been baptized before coming to this country. One serious drawback to our work in New York City is the want of a church, or well furnished mission-room, for preaching services. I feel safe in saying, in answer to Sister Wheeler's question, that Bro. Lucky is a Seventh-day Baptist, and that he teaches the truth of the Sabbath whenever opportunity offers. May the way open so that these brethren can proclaim Christ to their beloved Israel, in a room where the sign on the outside shall read, "The Mission-rooms of the Seventh-day Baptist Mission to the Jews." J. G. B.

Rhode Island. ROCKVILLE.

Since my last writing, two more have been added to the membership of this church, making 20 in all since the commencement of my pastorate. There has been an increasing attendance upon, and interest in, the public Sabbath service. The prayer and Conference meetings on Sabbath and Tuesday evenings are well attended and characterized by a good interest. The church have been doing a much-needed work, rebuilding the chimneys of the meeting house, which, it is hoped, will result in remedying the damage to the finish, both upon the ceiling and wall. The Ladies' Benevolent Society, of this place, is enthusiastically active, and doing a good work. Since its resumption of business, a few months ago, the contents of its treasury has been increased over \$31, as the result of its earnest doing. At its last meeting it passed, unanimously, a resolu-

tion to work for a bell and to finish the inside of the church.

These signs of life in this society and the church give us cheer, as they are indications and promise of future wholesome growth and prosperity.

This week's storm, commencing the night after the Sabbath, has given us about one foot of snow. To-day, overhead, it is as bright as summer. J. G. Dec. 8, 1886.

Condensed News.

Domestic.

It is reported that the Union Pacific Railway will soon adopt the twenty-four hour o'clock system.

E. Price Greenleaf, a miser who recently died at Quincy, Mass., left half a million dollars to Harvard College.

The Rev. J. Hyatt Smith, ex-Congressman and pastor of the Tompkins Avenue Congregational Church, died at Brooklyn, Dec. 7th.

The Rev. Dr. Woodrow, who has been teaching evolution in the Presbyterian Theological Seminary in Columbia, S. C., was dismissed recently.

The will of Charles Francis Adams has been probated. With the exception of a bequest to the Unitarian Church at Quincy, his estate, estimated at \$1,250,000, is divided among his family.

Governor Ireland, of Texas, has issued a proclamation, ordering that quarantine shall be enforced against all ports and places in South America and all other ports of the world where cholera exists.

Coal in immense quantities has been discovered in Henderson and Smith counties, Texas. In the former county one vein is twenty feet thick and only thirty feet below the surface.

The Treasury Department has decided that Canadian postal cards imported into the United States are dutiable at the rate of twenty five per cent ad valorem, as post matter not specially provided for.

The report of the Western Union Telegraph Company, for the quarter ending Dec. 1st, estimates that the net revenues will be \$1,000,000. The Executive Committee recommend that no dividend be declared.

Stephen Jennings, one of the largest property owners at Patchogue, L. I., has been locked up for refusing to testify as to the nature of drink he purchased at a hotel, the proprietor of which is being sued by the Prohibitionists.

The names of thirteen members of St. Peter's Lutheran Church, at Fond du Lac, Wis., were stricken from the rolls because they were members of the Knights of Labor, and will remain such in spite of church regulations.

The House Committee on Indian Affairs recently completed the Indian Appropriation Bill. It provides for a total appropriation of \$5,178,000, which is a reduction of \$350,000, as compared with the appropriation for the current year, and \$430,000 below the estimates submitted by the Department.

The Wilmington Steamship Company, known as the Electric Line of steamers, which has been carrying freight between Wilmington, Del., Chester and New York twenty years, has been withdrawn and their vessels are for sale. Reduced railroad freights have made the line unprofitable, so that for three years the boats have been run at a loss.

Willie Arnold, a bright lad of twelve years, disappeared from his home at Reading, Pa., last Wednesday, since which time no trace of him has been found. He is the son of William A. Arnold, reported to be the richest man in that city. The mystery surrounding the disappearance of the lad has created great excitement. Detectives have been set at work, but thus far have obtained no clue.

Foreign.

The St. Petersburg *Novos Vremia* declares that only France and the United States can be relied on for Russia's future political combinations.

The Burmese Rebels are rapidly submitting to the British, and the Dacoits are becoming more quiet. There is a prospect of the campaign's terminating soon.

In Paris a desire is evinced on all sides that M. Defreyonnet should remain in office. His refusal to continue is supposed to indicate fears of European complications.

The Belgian officials at Stanley Falls, on the Congo, have had a fight with the Arabs and been compelled to abandon the place. Sixty Arabs and two Belgians were killed.

The German government has informed the Porte that it will not object to any arrangement of the Bulgarian question, especially concerning the choice of a prince, if Turkey and Russia agree upon the conditions.

Father Struble, in Notre Dame Church, Dec. 8th, preaching on the Feast of the Immaculate Conception, denounced tobogganing and snow-shoeing, and blamed parents who allowed their daughters to attend such sports.

At the City of Mexico it is believed that grave difficulties will soon arise between the United States and Mexico, growing out of the position taken by President Cleveland against the right of Mexico to try American committing offenses against Mexican law while on American soil.

The Rev. Mr. Hawes, preaching at St. Brides, London, condemned what he styled the bigotry of the church, ridiculed the apostolic succession, and declared that he did not believe in the Athanasian creed, and that he was lukewarm about the thirty-nine articles. The sermon caused a sensation among the audience.

MARRIED.

In Hopkinton City, R. I., Dec. 8, 1886, by Rev. L. F. Randolph, Mr. WILLIE H. CRANDALL, of Rockville, and Miss ERLINE V. COOK, of Hope Valley.

DIED.

In Scott, N. Y., Dec. 2, 1886, DANIEL ARNOLD GREEN in the 58th year of his age. Bro. Green was born in Alfred, Allegany Co., N. Y., June 7, 1829, united, at an early age, with the First Alfred Church, where he retained his membership until about nine years ago, when he removed his membership to the Scott Church by letter. He has been a member in good standing, regularly sustaining family devotions, a quiet and inoffensive neighbor, very much desiring to have trouble with any one. He came to Scott in 1867, and was married not long after, to Mrs. Betsy Elizabeth Barber, widow of John Barber, since which time Scott has been his home. He leaves a wife, and one son fifteen years of age, of his immediate family, to mourn his loss. His funeral sermon was preached by the pastor, from Ps. 57: 23, "Cast thy burden upon the Lord, and he shall sustain thee." F. O. B.

At Niantic, R. I., Dec. 2, 1886, after nearly a year's sickness, TRUMAN BURDICK, aged 68 years. Funeral services were held at his late residence and his remains were laid at rest in the First Hopkinton Cemetery. L. L. C.

Near Villa Ridge, Ill., Nov. 28, 1886, Mrs. MARY ANN STRINGER, wife of Dea. Wm. Stringer, aged 70 years, 8 months and 3 days. Sister Stringer was born in the state of South Carolina, Aug. 20, 1816 and while yet quite young her parents immigrated to Southern Illinois, and settled in Alexander (now Pulaski) county. She was the daughter of Rev. Mr. Elmora, a Methodist minister. She embraced religion in early life, and joined the Methodist Church. She was married to William Stringer, March 1, 1835. Soon after, both she and her husband united with the Baptist Church, with which she maintained a respectable standing until 1869, when she embraced the Bible Sabbath. Although in feeble health for several years, yet she was taken away so suddenly as to surprise her friends. Her departure was peaceful. The funeral services were held at the residence of her bereaved husband, Nov. 24th, where the writer, who had been summoned by telegraph, preached, from John 17: 24, to quite a large company of her relatives and friends. M. B. K.

REQUESTS 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 technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose 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 devises formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF REQUEST.

I give, devise and bequeath to the American Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of.....dollars, (or the following described property to wit.....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

NEW YORK CITY.—Sabbath services will be held at the residence of Stephen B. Book, 344 West 83d 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 Hornellville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 9 o'clock P. M. The Sabbath school follows the preaching service. Sabbath-keepers spend the Sabbath in Hornellville are especially invited 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 afternoon, at 3 o'clock. Preaching at 8 o'clock. All Sabbath-keepers 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, Lincolnton-Centre, N. Y. L. A. Platts, Alfred Centre, N. Y. E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now, if our people who know of any who are 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 Centre, 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 Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

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

FLUNDER CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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

1887. HARPER'S BAZAR. ILLUSTRATED.

HARPER'S BAZAR combines the choicest literature and the finest art illustrations with the latest fashions and the most useful family reading. Its stories, poems, and essays are by the best writers, and its humorous sketches are unsurpassed. Its papers on social etiquette, decorative art, house keeping in all its branches, cookery, etc., make it indispensable in every household. Its beautiful fashion plates and pattern sheet supplements enable ladies to save many times the cost of subscription by being their own dressmakers. Not a line is admitted to its columns that could shock the most fastidious taste.

Table with 2 columns: Title and Price. Includes Harper's Bazar, Harper's Magazine, Harper's Weekly, Harper's Young People, Harper's Franklin Square Library, Harper's Handy Series.

The volumes of the BAZAR begin with the first Number for January of each year. When no time is mentioned, subscriptions will begin with the Number current at time of receipt of order. Bound Volumes of HARPER'S BAZAR, for three years back, in neat cloth binding, will be sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7 00 per volume. Cloth Cases for each volume, suitable for binding, will be sent by mail, postpaid, on receipt of \$1 00 each. Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss. Newspapers are not to copy this advertisement without the express order of HARPER & BROTHERS. Address HARPER & BROTHERS, New York.

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

1858. 1886.



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

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

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

LATEST DESIGNS AND LOWEST PRICES.

THE AURORA WATCH

A SPECIALTY.

Watches sold on monthly installments when desired, and sent to any part of the country, with privilege of returning if not satisfactory. Parties unknown to us must give good references. All goods engraved free of charge.

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

THE SECOND COMING OF CHRIST AT HAND. He lives in those days wherein the Lord will gather His elect out of both Jew and Christian Churches, His spirit, soul and body may be preserved in the Lord at the coming. Rom. 11: 13. 1st Th. 5: 1-6. Rev. 17: 14. Rev. 19: 11-13. Rev. 21: 1-3. Rev. 22: 1-5. Rev. 22: 17. Rev. 22: 20. Rev. 22: 21. Rev. 22: 22. Rev. 22: 23. Rev. 22: 24. Rev. 22: 25. Rev. 22: 26. Rev. 22: 27. Rev. 22: 28. Rev. 22: 29. Rev. 22: 30. Rev. 22: 31. Rev. 22: 32. Rev. 22: 33. Rev. 22: 34. Rev. 22: 35. Rev. 22: 36. Rev. 22: 37. Rev. 22: 38. Rev. 22: 39. Rev. 22: 40. Rev. 22: 41. Rev. 22: 42. Rev. 22: 43. Rev. 22: 44. Rev. 22: 45. Rev. 22: 46. Rev. 22: 47. Rev. 22: 48. Rev. 22: 49. Rev. 22: 50. Rev. 22: 51. Rev. 22: 52. Rev. 22: 53. Rev. 22: 54. Rev. 22: 55. Rev. 22: 56. Rev. 22: 57. Rev. 22: 58. Rev. 22: 59. Rev. 22: 60. Rev. 22: 61. Rev. 22: 62. Rev. 22: 63. Rev. 22: 64. Rev. 22: 65. Rev. 22: 66. Rev. 22: 67. Rev. 22: 68. Rev. 22: 69. Rev. 22: 70. Rev. 22: 71. Rev. 22: 72. Rev. 22: 73. Rev. 22: 74. Rev. 22: 75. Rev. 22: 76. Rev. 22: 77. Rev. 22: 78. Rev. 22: 79. Rev. 22: 80. Rev. 22: 81. Rev. 22: 82. Rev. 22: 83. Rev. 22: 84. Rev. 22: 85. Rev. 22: 86. Rev. 22: 87. Rev. 22: 88. Rev. 22: 89. Rev. 22: 90. Rev. 22: 91. Rev. 22: 92. Rev. 22: 93. Rev. 22: 94. Rev. 22: 95. Rev. 22: 96. Rev. 22: 97. Rev. 22: 98. Rev. 22: 99. Rev. 22: 100.

Miscellany.

A CHILD'S HYMN.

Six Hundred Years Old.

Guard, my child, thy tongue, That it speak no wrong!

Guard, my child, thine eyes; Guard, my child, thine ears;

Guard, my child, thine ear; Let no evil word come in

Ear, and eye, and tongue, Guard while thou art young;

PRIZES.

BY WILLIS BOYD ALLEN.

"Say, who's going to try for the prizes?"

"It was near the close of a warm, bright afternoon in March, when a knot of children gathered about the steps of the Pineboro school-house, all talking at once, and plainly excited over something which had just been said to them within doors.

"I—I—I!" shouted half a dozen eagerly.

"I'm going to sit up nights!" "What do you s'pose she'll give us?"

The fact was, Miss Preston, the young school-mistress, had promised a prize to the scholar who should be most punctual for the next three months, and who should pass the best examination at the end of that time.

About a quarter of the children, principally boys, gave up extra work after the first few days, but the rest were more earnest than ever before.

Pale faces and shadowy eyes told of their efforts, and Miss Preston felt it her duty to caution her three pupils more than once not to work so hard.

When the rest had all gone, she called the little girl to her side and spoke to her kindly.

"Sallie, dear," she said, "why are you working so hard at your arithmetic and geography?"

"Why, to get the prize, Miss Preston," she answered.

"Is that why you look so pleased, this afternoon, when Sue forgot that river in China?"

"I suppose it was, ma'am."

"Was that kind?"

"But you told us—"

"Well?"

"You said we were to—you said—you said—"

"Here she stopped, with a trembling lip. She was so tired, from her long study hours, that she couldn't bear much.

"The child opened her eyes wide."

"My dear little girl," she said gently, "is that the Bible way?"

"No, ma'am; but you said we were to study hard."

"Yes."

"Then how can we tell, and how can we help taking the prize away from somebody else, if we get it ourselves?"

"Miss Preston smiled and stroked the curls."

"You're asking pretty hard questions, dear, but I guess we can answer them. Let's see what the Bible says. Have you looked?"

"No, ma'am; I didn't know there was anything in it about school, or prizes, or study."

"Try Romans 12: 10."

"In honor preferring one another," read Sallie, slowly, from the Testament on the desk.

"But, please, ma'am," she added eagerly, "how could anybody ever get prizes, then?"

"Why, in the first place, Sallie, if you do what verse bids you, that won't prevent Bob or Sue from winning the prize, will it?"

"No, ma'am—why, I see, I see, 'twould just help them! But—in a puzzled tone again—"suppose they should do the same thing?"

Sallie laughed merrily.

"What a funny kind of a prize! But," she said more soberly, "I wish there was some kind of a prize that I could get myself without taking it from anybody else."

"Look at the fourteenth verse of the third chapter of Philipians."

Sallie read the verse over once, twice, to herself this time; thought a moment; held up a bright face to be kissed, and ran off home.

The very next morning Sallie was not in her seat when the bell rang. She presented herself fully five minutes late, with a flushed but resolute face. At recess she lingered behind the rest, and, after a slight hesitation, walked up to the teacher's desk.

"My child, I hope you didn't stay away on purpose this morning," said Miss Preston, kindly.

"No, ma'am, I didn't think you would want me to do that, even to help Sue; but, you see, she started from home without her atlas, and was half-way to school before she remembered it. Then I happened to come along, and she told me, and I said I would run back for it, and so I did. That's what made me late."

"This time it was the teacher's voice that trembled a little."

"You were a brave little girl, Sallie, she said, stooping to kiss the child's forehead. "If my dear little pupil does that all her life, she will be the happiest person in the world. Now run out and have a good play in the fresh air."

The June examination came at last. The school-house had been prettily decorated with evergreen, oak leaves and wild flowers, and all the scholars wore their brightest and neatest dresses and jackets. The day was fair, and by ten o'clock the platform was filled with a long row of fathers and mothers and sisters, fanning themselves and whispering busily about this and that girl or boy who was to take part in the exercises.

First the boys spoke pieces, standing up manfully and addressing the fathers and mothers, now as Romans, now as fellow-citizens, and now as gladiators. The girls then went through a nice little dialogue, which was much applauded; and after the clapping had died away, the examination commenced. Question after question was brightly answered or bashfully missed. Joe Keith kept his eyes on the floor and gave his answers sturdily, without pause or failure. Sue Briggs and Sallie stood side by side, their hands tightly clasped behind them, their little figures swaying to and fro in their eager interest. At last Sallie failed on an Asiatic gulf, and only Joe and Sue were left.

"Joe, where is the Strait of Belle Isle?"

"North-west of Newfoundland."

"What is the capital of Patagonia, Sue?"

"It hasn't any, ma'am."

"Right. Joe, what large river in the extreme north-west of the United States?"

Joe hesitated, looked at the floor, glanced toward the row on the platform, and said faintly, "Colorado?"

"That is in the south-west, Joe. Can you tell me, Sue?" she asked of his small neighbor, who was fairly trembling with eagerness.

"The Columbia!"

And the examination was over.

Miss Preston then stepped forward, and after a pleasant welcome to the visitors, continued: "At the beginning of the term I promised a prize to the scholar who should be most punctual and studious during the spring months, and should pass the best examination to-day. I find that three of my pupils have been in the front rank in both respects—here all the mothers stopped fanning, and the room was very still—"and so nearly equal that it has been extremely difficult to decide which of them deserves the prize. Upon the whole, therefore, I have determined to give two books; the first, to the most studious and best-behaved boy in the school, Joe Keith."

As she said this, she handed Joe a nicely bound copy of Tom Brown at Rugby.

"The other prize, for best scholarship and punctuality, has been fairly won by Susie Briggs, and to her I give this book of poems. In closing, I ought to say that the remaining one of the three scholars is just behind the other two in both respects; but as she is at present trying for a higher prize, it has taken her time and attention so that she cannot receive one to-day. Her name is Sallie Pearson."

While the teacher said this, she looked very lovingly toward the little girl of whom she was speaking, and Sallie smiled back in return, to show that she knew what was meant by the "higher prize"—the prize of the high calling.—Congregationalist.

WOOD NOTES.

"We are as much strangers in nature as we are aliens from God," says Emerson. "We do not understand the notes of birds. The fox and the deer run away from us." But to those worthy of their companionship there are few strangers in the forest.

Sitting alone in the woods I have sometimes known a moment of such supreme exultation that I have almost questioned my sanity—a spirit and an impulse which I would no more attempt to frame into words than I should think to define Deity himself. "I am glad to the brink of fear." The pulses of the woods beat through me. The joyous flight of bird starts buoyant memories, and the linnets' song seems swelling in my own throat.

At such times boundless confidences seem open to us; anything seems possible. Have you never stood at the edge of a precipice and realized that you could fly? I have approached a squirrel running wild in the

woods, have seen him pause to wait for me, while he permitted himself to be taken into my arms and caressed: I captured one thus in the piney woods of North Conway. Had I been alone, what old-time confidences might we not have exchanged together! but there were witnesses, and I think that the unworthy self-consciousness of my proud distinction served to break the spell. My pet discovered that I was only a degenerated human being after all, and quickly made his escape. I have often felt the contact of the plummy halo of the humming-bird above the flowers; yes, and know what it was to have him nestle contentedly within my palm as I drew my fingers about him in his hovering poise. I have taken the winged jewel to my room and covenanted with him as he perched voluntarily upon my finger, and preened his ruby breast and tiny wing.

It is noticeable in many ways with what a kindly spirit these nature-broods will meet you on their own ground if you are truly converted. Even when you go a step farther, and strive to coalesce with them in their own tongue, how willingly, surprisingly, indeed, they seem to ignore your palpable shortcomings, as though detecting the right intent even in your crudest and most primitive efforts! I have often surprised myself at the ease with which I could call about me a convocation of chickadees or a flock of jays, a robin or a wood-pewee, and other birds.

Hark! Did you hear that distant jargon of crows? Come, sit close against this shaded beech trunk, and await developments; only as I play the liar don't gaze at me, I beg. 'Twould disconcert me, "spoil my pucker," perhaps break my throttle-valve. There! I have done the best I could. Now we will wait a little.

Listen again! Do you not notice how their tumult is lessened, and how evidently nearer is its proximity? I will give them one more blast. There! that has silenced them all, you will find. You may listen in vain for a single sound. 'Sh! look up yonder above our tree—the wily scout of the gang! See him circle about above the woods in our vicinity, with head bent low, and eager eyes searching every nook and vista. And now the sunny spots among the woods are dancing with fitting shadows, and as we look aloft again the sky seems swarming with the sable multitude; but they are as mum as death, even to the crafty muffling of their wings. Presently, one by one, they will perch, and at length people the topmost boughs in silent, curious scrutiny. Again and again have I lain beneath the pine trees and thus decoyed the crows, even to the very tree beneath which I loitered, always observing this same routine of cautious advance-courier, and of the silent, suspicious invasion of the tree-tops. But only now let me as much as crack a twig, and what a hoons-pocus! what a demoralization! From a Quaker meeting to the Stock-Exchange in the flap of a wing. Snook's chorus of commotion, of laughs, screams, and other strange exclamations, until at length it dies away in the distance, where we may yet catch the burden of their reflective observations at their council-tree: Haw! haw! Oh, corvus! corvus! shaw! shaw! shaw!

The chevron and veery-thrush are other birds which I have often thus brought within close eye-shot. What an amusing, artful fellow this chevron is! for I am persuaded that there is more significance in that foxy-red vest of his than is generally accredited.

Once, after having amused myself, as I supposed, at his expense, for a full half-hour, I suddenly discovered that I, and not he, had been playing the fool. While watching with much self-credit his queer antics, as he hovered about my concealment, I chanced to observe his mate alight for a moment on a distant branch, just long enough for me to note the caterpillar in her bill and tell me that her brood nestled somewhere near at hand. Taking the angle of her flight as a guide, I arose from my covert to seek the nest, and then began the ejaculatory jargon from bush and thicket, "Don't ye wink! don't ye wink!" said this alert picket-guard, in the plainest Anglo-Saxon, as I prowled around among the undergrowths, only soon to discover the female bird on a branch above me. After several moments' vain search I loitered back to my original retreat, and here my robin again entertained me with all sorts of antics among the underbrush and dried leaves, seeming to favor especially a spot beneath a clump of maiden-hair ferns to my left. In fact, nearly all of his maneuvers were confined to this particular side, and with artful purpose, as I afterward discovered to my chagrin; for on arising suddenly to leave the wood, the female bird started up not ten feet to the right of where I stood, and a moment's search revealed the nest embedded in the leaves at the foot of a tree, and containing four callow young.

Seated at a new point of view, whence I could easily perceive the nest, I awaited to observe the mother-bird return. But I waited long and vainly. She was nowhere to be seen, though her knowing spouse still pursued his former arts close by. Only once he called out so plainly, "Don't ye wink!" that I instinctively turned toward the nest. But the mother-bird failed to appear, and as I arose once more to depart, and approached her brood, what was my astonishment to observe her deliberately get off the nest before my eyes, run a few feet, and fly up among the trees! Thus twice, she seemed to spirit herself upon her nest, and elude me even while I looked, while her confederate in the hoons-pocus kept up his continual diverting pleasantries. "At length I thought of an aid to my investigations, and approaching the nest, I tucked within the meshes of its further side a small piece of white paper—a focusing point—somewhat after the manner

of the night hunter of the deer, who during daylight sights his stationary rifle upon a piece of phosphoreous wood, adjusted above the baited salt-lick, and waits in the darkness to observe his "fox-fire" obscured ere he pulls the trigger.

Imagine my surprise, however, to observe this white spot disappear, apparently without any intervention, even while I looked upon it; and of my still further surprise to discover, on a nearer approach, the quiet, soft-eyed bird demurely sitting in front of it, and revealing it again as she took wing.

"She winked! she winked!" cried a hovering voice from right and left, apparently accepting no other theory of discovery. Thus, then, was the riddle of her presence solved. She had kept the tree between us in her approach; and apparently awaited an opportune moment when my eyes were directed to her arch-confederate to steal around the base of the trunk and glide upon her nest—an act which I soon observed—and when once nestled she so assimilated herself in her surroundings that I doubt if the dried leaves themselves knew of a foreign presence among them. Yes, the ground-robin comes honestly by his motley.

The veery, the nuthatch, the chat, the Maryland yellow-throat, and the daintiest feathered forms of tiny warblers will come about your woodland haunt without decoy or other invitation. The cat-bird among the fringing undergrowth at the edge of the wood will "dart and mew," and otherwise beguile your amused attention by the hour. I doubt not that I could stroke his gray coat if I really and determinedly attempted. I have often come very near it without half trying.

Listen and look intently, and catch the exact effect as nearly as you can," says a well known contemporary saunterer. Strolling through a thick wood one day, I heard the familiar guttural notes of the cuckoo, or rain-crow, among the trees not far distant. A closer analysis of the sound suggested a peculiar quality not before noted, and I instinctively picked up two boulders from the stone wall which ran through my covert, and by striking them together with a slight rebounding pressure and a gradually accelerated stroke, to my surprise, I decoyed the bird so close that I could see the color of his eyes. I hope to get another opportunity to repeat the test and assure myself that the former episode was not an accident or mere coincidence.

How the resonant tattoo of the woodpecker rings out through the arches of the vernal wood! It has proven a puzzle to many that this tiny hammer should possess the power to awaken such a volume of sound. But the secret lies not so much in the hammer as the drum—the dry, vibrant wood. The bird is not here for food; no crumbly, soggy timber would thus speak out for him, for he has his bulletin tree in the orchard and his signal tree in the forest. If he desires to wake the echoes, to tell the whole woodsy community, including his listless mate, perhaps, that he is about, this ringing, wooden tongue serves him better than his own. Sometimes it serves him to his peril as well, no doubt, for the hunter, too, has ears, whether he be that human bird of prey, the "biped without feathers," or his winged prototype. I once observed a red-tailed hawk cautiously following up this inviting clew of sound. Approaching from behind the tree, he made a sudden dash for the spotted quarry. There was a commotion of wings, a shower of falling twigs and lichens, but the nippers and the hammer never met. Downy was off with flying colors, and I soon heard the pean of victory resound from a distant tree.

Apropos of a vibrant property of wood, have you never heard the grinding in the dead, dry trunk of the pine—the gnawing of the minute teeth of the borers? It is like a busy carpenter-shop in full blast. I remember, in a recent walk in Conway woods, that such a tree audibly announced its presence fully twenty feet in advance of me. Sawdust poured out from hundreds of apertures, and on laying my ear against the trunk and closing my eyes, I seemed to be in the midst of a metropolitan bedlam—a whole city block behind in its contract and rushed for the finish, with hammers and planes and chisels in wild echoing confusion. I could hear the saws and augurs, gonges, derricks, and pulleys, almost the hurried footfalls—indeed, everything but the profanity of the workmen. And yet a single one of these disclosed in his hiding-place was scarcely larger than a brad.—William Hamilton Gibson, in Harper's Magazine for December.

"NO PEACHES."

"No, I thank you; I don't eat peaches." "Don't eat peaches? I thought everybody liked peaches. Why don't you like peaches?"

"Well, as you have got hold of the pump handle, you may as well have it all out. When I was a boy, over forty years ago, my good mother said to me: 'George, go over and tell Mr. and Mrs. Clarke you took the peaches, you are sorry for it, and will never do so again.'"

"How she found it out, I never knew. But I answered, 'I can't.'"

"Yes, you can."

"No, I cannot."

"Then you'll go without your supper."

"Then I'll go without my supper."

"Yes, and your breakfast, too."

"I can stand that."

"And when your father comes home, you will stand something else!"

"That 'something else' startled me; and never did more reluctant feet go to the gallows."

"Mrs. Clarke, mother says I must tell

you I took some of your peaches, and I'm sorry for it."

"How many did you steal?"

"I took two in this pocket, two in that, and one in each hand."

"How many are two and two, and one in each hand?"

"Six."

"Wait a minute. Here are twelve. You must eat one before breakfast, and one before going to bed every day. Don't give one of them away; you must eat them all; and when gone, come and tell me."

"That night I took one and the next morning one, and I thought they never would be gone. Such peaches! It was like eating oysters with the shell on. Every one raised such a big lump in my throat that I couldn't swallow."

"I soon met Mrs. Clarke, or, rather, she met me."

"George, are those peaches gone?"

"I shall never eat any more."

"Why not?"

"Because they stick in my throat, and don't taste good."

"And that bad taste has been in my mouth ever since. No, I thank you, I don't eat peaches."—John Spaulding, D. D., in Herald and Presbyterian.

WOOLEN MANUFACTURES IN JAPAN.

Although it appears that there is no probability of wool's being grown in Japan, as the only sheep in that country are animals reared with great trouble as curiosities, it is said that woolen manufactures will probably be carried on to advantage there. The Japanese of the upper classes are very generally adopting European clothing; and though this is now principally made by native tailors, all the cloth comes from abroad, especially from Vermont and other New England states. Woolen fabrics are being used very extensively among the rich, and before long the same articles bid fair to become popular with the poorer people. The Japanese government and nation see that there is a fair field for starting woolen manufactures in their country; and, taking into consideration the imitative faculties of this people, and the low rate of wages at which they are content to work, they are likely soon to become proficient in manufacturing wool, if they can get the wool, especially as they have shown themselves to be capable of using machinery and other aids to labor which twenty years ago were unknown to them. If wool could be imported, a great industry might be established. The wool of New Zealand and Australia is said to be more suitable than that grown in America for manufacturing cloth for Japan, on account of its greater fineness; and as this latter country has so many products, such as tea, sugar and rice, all of which are marketable commodities in Australasia, the commercial relations between Japan and those colonies, it is thought, might be developed advantageously by a mutual exchange of produce.

INGENUITY.

Tact is the exercise of mother-wit in getting out of difficulties. Ingenuity may be defined as tact reversed, or the exercise of mother-wit in getting into advantages. One gains by escaping, the other gains by securing; but they are very similar. A successful church-worker needs both ingenuity and tact. In fact, all success depends largely upon the two. A remarkable case of ingenuity and tact combined has come to our notice in an old issue of The Youth's Companion.

A New York artist hit upon a unique way of attracting purchasers. He had exhibited a collection of his paintings, which had received much criticism, some praise, and had brought but little money. Not discouraged, he sent invitations to his friends, announcing a private exhibition at his studio. A large number accepted the invitations, and were surprised to find on the walls, instead of bright colors on canvas, rude drawing on common wrapping paper.

With dignity and composure, the artist led his guests from one drawing to another, saying of the first—

"This," a sketch of a dentist pulling teeth, "is a modern drawing."

The next sketch represented a bald-headed school-master applying the birch to the seat of a small boy's trousers. "This, gentlemen, is, as you will perceive, a striking cut from one of the old masters."

He next called attention to two companion-pieces. One was the picture of a placid pond surrounded by woods. Its mate showed a woman emptying a pail of water from a second-story window. From beneath it a boy was running, to avoid a drenching.

"Why do you make these companions?" he was asked. "There is no similarity between them."

"But don't you see," he answered, "this" pointing to the quiet pond and wood, "is a landscape, and this," pointing to the fleeing youth, "is a water-scape."

Pausing before a sketch of an umbrella, the painter explained: "There, that is a patent arrangement by which traveling abroad is made easy and cheap—within the reach of all. By means of that, when it rains, a man can be on both sides of the water at once."

The artist, at last, stopped before a paper on which was drawn an ordinary church collection-box. Pointing to it, as he bade his audience good-night, he remarked, "I hope my collection will be taken up soon."

And it was. His wit caused laughter, made his friends good-natured, and brought customers.

Popular Science

In climates having a difference in temperature between the seasons, a railway track 400 yards longer in summer than in winter, the expansion forces the rails closer together, making an up of space between the rails in each mile.

It seems to be well settled by ocean philologists that the salt of Solomon is the common salt, and the camphire is identical with the henna (Lawsonia inermis). It is what flowers are the Bil Sharon, "lily of the valley" others that have been referred to in sacred writings.

Dr. V. C. VAUGHAN, of Michigan, succeeded about separating from some opium which had produced alarming many persons a highly potent which he named tyrotoxin. A sample of ice-cream was eaten by eighteen persons sick, also a con. Dr. Vaughan thinks of the poison is due directly the growth of some micro-

On the trans-Caspian railway now approaching Merv, it is about eight hundred dollars saved by the use of ozokum, wax for ties. When purified mixed with limestone and granite, which is abundant in the railroad, produces a very This is pressed into shape gives ties which retain their ness even in the hottest weather.

ACCORDING to the calculations of a scientific writer, lately, it requires an amount of vegetable matter layer of coal, the estimated would really take 1,000,000 coal-bed 100 feet thick. This has an area between 300, square miles of coal fields, ing sufficient to supply the a period of 1,500 to 2,000, 100,000,000 tons of coal these fields in one year, or ring around the earth at and one-half feet wide and feet thick.

PISTON AREA AND HEAT

However much change may the type of a locomotive, appear to be incapable of doing harm; 2 1/2 square feet face ought to be provided inch of piston area, or, what same thing, the area of one by 5 will give the proper Thus, the area of a 17 inch square inches, and 22 1/2—1

An 18-inch cylinder has 324 square inches, and 254 1/2—1,272, ner the proper surface for 1 is 1,417 square feet. Of to be regarded as a hard and it will be found that it is with the best locomotive power, and that when an attempt is reduce the proportion, the proved good steamers with Scientific American.

A FLOAT IN A CRATER.

Dutton, of the U. S. Geological Survey, recently engaged in a Crater Lake, in Oregon, and received from him has discovered probably the fresh water in the country land, Oregon, on the 7th of escorted by ten soldiers, the courtesy of the General military department of the Crater, the brink of the wall of the having brought with them on the running gear of a transportation over a hundred train road without injury. the transportation without and preparations were at lowering them, 900 feet, to steepness of the wall was at the place selected about degrees, and the descent p above covered with snow, a ledge lower down. The water quite unharmed. abating them, rigging lowering them occupied couple of days were occ journeys around the wall boat—the only possible way the rocks and structure its various parts. Next for soundings. The depth of ably exceeded the capacity though the absence of any bear the water line almost range from 855 feet to 1 the soundings show, and and probable that depths shallower may be found. is about 1,400 feet. The water's edge is precipitous yards from the shore, 600 feet are found all The greatest depths will

The Sabbath School.

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

INTERNATIONAL LESSONS, 1888.

- FOURTH QUARTER. Oct. 2. Jesus Betrayed. John 18: 1-14. Oct. 9. Jesus before Pilate. John 18: 19-40. Oct. 16. Jesus Delivered to be Crucified. John 19: 1-16. Oct. 23. Jesus Risen. John 20: 1-18. Nov. 6. Jesus Restored. John 21: 1-14. Nov. 13. Peter Restored. John 21: 15-19. Nov. 20. Walking in the Light. 1 John 1: 5-10; 2: 1-6. Nov. 27. John's Vision of Christ. Rev. 1: 4-18. Dec. 4. Worshipping God and the Lamb. Rev. 8: 1-14. Dec. 11. The Saints in Heaven. Rev. 7: 9-17. Dec. 18. The Great Invitation. Rev. 22: 8-21. Dec. 25. Review.

LESSON XIII.—REVIEW SERVICE.

BY PRESTON F. RANDOLPH. For Sabbath day, Dec. 26th.

REMARKS.—Assign, previous to the session, the selections to be read from each lesson, and such other biographical and geographic exercises as time permits. The questions are simply suggestive. Use your own pen to develop the topics. The subject, "Cross and Crown," may be impressed by a chain of children, each presenting upon a card an essential feature of the topic with displayed initial. At each lesson is introduced. If desired, also, the appropriate lessons thoughts may be prepared before the session, and covered, upon blackboard or chart, and discussed lesson by lesson. Give the life, writings, and characteristics of John. Give a plan of Jerusalem, showing Gethsemane, Pilate's palace, Via Dolorosa and Calvary. Read or give a description of the Roman execution by crucifixion—its shame and cruelty. Give an account of Jesus—his selfishness and suicide. Describe, from prophecy and history, the destruction of Jerusalem and the terrible suffering and slaughter of the Jews, as the result of rejecting Christ. Give a brief drill upon titles and golden texts.

Subject.—CROSS AND CROWN.

Golden Text.—"Whosoever doth not bear his cross and come after me, cannot be my disciple." Luke 14: 27.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

- Lesson Topics. 1. CHRISTENED AT CEBESON. 2. REFINING JESUS. 3. TO THE CROSS. 4. SUFFERING UNTO DEATH. 5. BEING THE RISEN LORD. 6. A PROMISE TO WORK. 7. NEW LABORS OF LOVE. 8. DELIVERANCE FROM SIN. 9. RESTORED TO HIS PEOPLE. 10. WALKING IN THE LIGHT. 11. JOHN'S VISION OF CHRIST. 12. WORSHIPPING GOD AND THE LAMB. 13. THE SAINTS IN HEAVEN. 14. THE GREAT INVITATION.

Lesson 1.—"Jesus before Pilate." John 18: 1-14.

Topic.—HARBORING JESUS. Read 18: 1-14. What did the chief priests want done with Jesus? When he was presented to the Jews, what did they say? What was done with him? Golden Text? When we were delivered to us, what would we do with him—go on as sin and lead him to the cross, or accept him as King? Our sin condemn Jesus to the cross.

Lesson 2.—"Jesus Risen." John 20: 1-18.

Topic.—SEEING THE RISEN LORD. Read 20: 1-18. Who first saw the risen Saviour? What did he call him? What did she then do? Who else saw him, and returned to tell the story of the Golden Text? Shutting the Tomb, go tell it to others.

Lesson 3.—"Thomas Convinced." John 20: 19-31.

Topic.—ARGUMENTS TO WORK. Read 20: 19, 23, 27. For what did Jesus come into the world? Luke 19: 10. How did he send his disciples? How were they specially endowed for the work? How did doubting Thomas answer? Golden Text? Who all have a part in the work? All should cease doubting, and work for Jesus.

Lesson 4.—"Peter Restored." John 21: 4-19.

Topic.—NEW LABORS OF LOVE. Read 21: 15, 17. What was Peter's employment? When he said, "Thou knowest that I love thee," what was he told to do? Golden Text? What is that employment called? Who are Jesus' lambs and sheep?

New employment is given those who love Jesus.

VIII. "Walking in the Light." 1 John 1: 5-10, and 2: 1-6.

Topic.—DELIVERANCE FROM SIN. Read 8, 9, 10. If we may we have no sin, what is our condition? How may we have our sins forgiven? What is God, as stated in this lesson? Where should we walk? Golden Text? Deliverance comes with walking in the light.

Lesson 5.—"John's Vision of Christ." Rev. 1: 4-18.

Topic.—CROWNED WITH HIS PEOPLE. Read 5, 6, 18. Who is the Prince of kings? What shall be unto him for ever? In the vision, where was he seen? What are the candlesticks? v. 20. What hath he made us unto his Father? Crowned, Jesus shares his kingdom with us.

Lesson 6.—"Worshipping God and the Lamb." Rev. 8: 1-14.

Topic.—REDEMPTION'S SONG. Read 9, 11, 13. What is the new song? What had been done for the singers? Who joined in the chorus of verse 11? Who is that of the Golden Text? Redeeming power is creation's greatest song.

Lesson 7.—"The Saints in Heaven." Rev. 7: 9-17.

Topic.—OUT OF TRIBULATION. Read 9, 10, 17. Who were this great company? What shall they no longer endure? What shall the Lamb do for them? Who shall wipe away their tears? Where are they? Golden Text? Our trials all end in the bliss of his service.

Lesson 8.—"The Great Invitation." Rev. 22: 8-21.

Topic.—WELCOMED TO COME. Read 14, 17. What is said of those who do his commandments? Who have a right to the tree of life? What city may they enter? Who are saying, Come? Who may take of the water of life freely? Whoever will may have all the joys of heaven.

Lesson 9.—"No Cross, no Crown." Read Luke 14: 27, Rev. 2: 10. What is it to bear the cross? Who, in our lessons, were not willing to bear the cross? Can you tell the end of Judas, and of the Jews of Jerusalem who rejected Christ? Who are those who sing the new song? Out of what had the white-robed company come? Who of those named in our lessons, do you think, are there? Are you striving to be one among them? Who shall receive the crown of life? Now bear the Cross, then receive the Crown.

BLACKBOARD.

Crosses may darken our most sacred retreats. Ejecting Christ is choosing wicked associates. Our sins condemn Jesus to the cross. Suffering for me, I'll stand by his cross. Suffering the risen Saviour, go tell it to others.

All should cease doubting, and work for Jesus. New employment is given those who love Jesus. Deliverance comes with walking in the light. Crowned, Jesus shares his kingdom with us. Redeeming power is creation's greatest song. Our trials all end in the bliss of his service. Whoever will may have all the joys of heaven. Now bear the Cross, then receive the Crown.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra. Winter make New York state creamery is in liberal stock, and is offered at all kinds of prices, say 22¢@25c., and sells only in a small way. All kinds of fresh make Western of good to fair qualities have had good inquiry at full prices, and are taken in preference to good, sound New York state dairies at the same price. Low grades of butter, worth say 10¢@12c., are in quick demand, and our market closes well cleared of this kind of stock. We quote:

Table with 2 columns: Item and Price. Includes Fancy fresh creamery, Fresh creamery, Fancy dairy (selection), N. Y. state dairies, Western creamery, Butter, poor to common, CHEESE—Receipts for the week, exports, Fancy cheese, and other dairy products.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Dec. 11, 1888, reported for the Recorder by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marketing plates furnished when desired.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

Topics to prepare for the session, that receive so hearty a welcome at the household of this season as one that contains news and suggestions for making Christmas interesting and the Yuletide enjoyable. For the benefit of those who are especially skilled in their knitting or crocheting, it gives explicit working directions for a great variety of useful and ornamental things. Mrs. Laura S. Burdick extends the good work of the American Society by devoting her editorial page to a summary of its aims, and a talk upon millinery matters, in per annum. A sample copy costs 10 cents. Deanna Publishing Co., New York.

LETTERS.

J. P. Southerton, R. Wheeler, P. M., Deer Field, Wis.; P. M. Kline, Mich.; H. D. Clarke, A. H. Lewis, A. B. G. G. P. Williams, C. O. Swiney, Mrs. M. A. Harris, E. J. Green, A. S. Swedberg, Mrs. B. F. Burdick, J. E. Richey, Annie Stillman, E. T. Thompson, L. L. Loofboro, Mrs. B. M. Gilles, W. H. Stanton, L. H. Brooker, S. W. Rutledge, J. L. Hoffman, O. G. Burdick, A. McLean, Royal Baking Powder Co., O. B. McQuiry, J. D. Washburn, Miss J. E. Foster, B. L. Davis, Mrs. T. H. Spence, T. J. Porter, Jabez Spurgeon, N. T. Cederholm, C. H. Randall, F. F. Randolph, J. E. Mosher.

RECIPTS.

All payments for THE SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with 2 columns: Payer Name and Amount. Includes Mrs. T. H. Spence, Mrs. Luther Baker, E. T. Tomlinson, Mrs. B. F. Burdick, J. D. Washburn, Mrs. S. J. Buel, A. F. Barber, T. W. Potter, D. P. Williams, R. B. Geer, Mrs. E. J. Brown, Mrs. J. E. Richey, J. D. Washburn, W. S. Livermore, B. L. Davis, Orlando Burdick, Mrs. J. L. Smith, Mrs. B. Brown, J. W. Crosby, Amy Campbell, J. O. Babcock, J. T. Davis, Al Van Horu, L. A. Loofboro, Mrs. R. M. Sillies, C. D. Burdick, Mrs. M. F. Vickers.

SENDING WARD.

Mrs. B. F. Burdick, New York, N. Y., \$1 65. Effa Crandall, Alfred Centre, 07.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending Dec. 11, 1888, reported for the Recorder by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marketing plates furnished when desired.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

There is a good demand for the best quality of choicest Eastern or Western creamery butter at 30¢@31c., with a possible 32c., and also for a crisp, high flavored dairy butter of 26c., with a possible 27c. for super extra.

ROYAL BAKING POWDER. Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

FRIEND OF THE HOUSEKEEPER. HOUSEKEEPERS WHO WANT SOMETHING EASY TO ADJUST! SIMPLE TO OPERATE! WILL NEVER GET OUT OF ORDER! CAN BE OPERATED BY A CHILD! GET GAGE'S PATENT PILLOW SHAM HOLDER. Enclose 25 cents for an enamelled pair, or 35 cents for a nickel-plated pair to GAGE NOVELTY MFG. CO., BUFFALO, N. Y.

THE CHEAPEST AND BEST ANTIEN BOOK PUBLISHED. I have a lot of ANTIEN TREASURES, which I will sell for \$7 50 per dozen. Cannot be had from the publishers for less than \$12 25 per dozen. Sample copy sent for 50 cents, and 12 cents to pay postage. Address: J. J. LILLYMAN, Milton, Rock Co., Wis.

\$100 A WEEK. Ladies or gentlemen desiring pleasant, profitable employment, write at once. We want you to handle an article of domestic use that consumers find itself to every one at night. Starts as early, sells like hot cakes. Profits 25% per cent. Parties wishing to practice economy should buy their own boxes, trials for particular. Used every day for the year round in every household. Price within reach of all. Wholesale agents receive SAMPLES FREE. Address: DOMESTIC MFG CO., Marion, Ohio.

SALARY & expenses to men and women agents. J. E. WILSON, Nurseryman, Rochester, N. Y.

Business Directory. It is desired to make this as complete a directory as possible, so that it may become a DIRECTIONAL DIRECTORY. Price of Cards (3 lines), per annum, \$3. Alfred Centre, N. Y.

ALFRED UNIVERSITY, ALFRED CENTRE, N. Y. Equal privileges for Gentlemen and Ladies. Winter Term opens Dec. 15, 1888. Rev. J. ALLEN, D. D., LL.D., Ph. D., PRESIDENT.

THE ALFRED SUN, Published at Alfred Centre, Allegany County, N. Y. Devoted to University and local news. Terms: \$1 per year.

UNIVERSITY BANK, ALFRED CENTRE, N. Y. E. S. BLISS, President, WILL H. CRANDALL, Vice President, E. E. HAMILTON, Cashier.

This Institution offers to the public absolute security, is prepared to do a general banking business, and invites accounts from all desiring such accommodations. New York correspondent, Importers and Traders National Bank.

M. BOURDON COTTRELL, DENTIST. FRIENDSHIP AND ALFRED CENTRE, N. Y. At Friendship, 1st-7th, and 15th-23rd of each month.

SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc. Canned MAPLE-SYRUP a Specialty.

A. A. SHAW, JEWELER, AND DEALER IN WATCHES, SILVER WARE, JEWELRY, etc.

BURDICK AND GREEN, Manufacturers of Tinware, and Dealers in Stoves, Agricultural Implements, and Hardware.