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Sabbath Becorder

THE REPORT OF THE PARTY. AN EADBARD TRACT SOCIETY. CHIPTE A PEANY CO. K. T.

Sabbath

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

TERMS—89 A YEAR, IN ADVANCE.

VOL. XLII.-NO. B1.

ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 28, 1886.

WHOLE NO. 2184.

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

AN APPBAL.

BY LILLA V. P. COTTRELL,

(Written for "Y. P. S. C. E." Entertainment.)

Is there in life one crowning joy, Or pleasure that can never cloy, Or bliss secure without alloy? There is:—the bliss of doing good: And would you find it if you could? Come join the "Y. P. S. C. E."

There is in life no place so sweet, So satisfying, so complete, As walking where the Master's feet Have trod, to save a dying world. For love of men to ruin hurled. Come join the "Y. P. S. C. E."

O, lives there one who never felt His heart with zeal or kindness melt, Or with his God and sinners knelt In sympathy for others' woe? If such an one exists below Come join the "Y. P. S. C. E."

You ne'er can see the tearful eye. Or hear the ever grateful sigh— As God shall lift a hope on high— Without a sacred transport, glad To comfort, in his name, his sad. Come join the "Y. P. S. C. E."

Are you dissatisfied with earth Who heave a sigh 'mid all your mirth, Whose life has been a sob from birth? Your dearest hope of bliss fulfill You may—there only wants the will. Come join the "Y. P. S. C. E."

Ye rich and proud who fain would find

Some new indulgence for the mind, A scheme to gladden other kind. Yourself shall gladden more, far more, Than any pleasure tried before, Come join the "Y. P. S. C. E." Help raise the fallen from the dust,

Help right the poor by judgment just, The broken heart teach thou to trust. Pour o er a soul life's balm; you can Both seek and save some erring man. Come join the "Y. P. S. C. E." All hail, my brothers! noble sons,

My sisters too—ye generous ones! Send back the peal: Stand fast, do good? Smit' with thy love we could, we would. Come join the "Y. P. S. C. E." WEST HALLOCK, Ill., Aug. 7, 1886.

THE BELOVED DISCIPLE

BY MRS. WM. C. DALAND.

The Evangelist John was the son of Zebedee, a fisherman of Galilee. His mother was Salome, who was, doubtless, a sister of Mary, the mother of the Lord. The family has been called a poor fishing family, but as Zebedee kept hired servants, and as Salome was one of the women who supported the Lord from their means, and embalmed his body, it must, after all, have been possessed of some degree of wealth.

The story of John's life may be briefly told. Called by Jesus from the fishing nets to be his disciple, he followed him through the three years' ministry on earth; made one of the trio upon the Mount of Transfiguration, and in the Garden of Gethsemane; stood but a little way off in the house of Caiaphas, the High Priest; and, kneeling beneath the cross on Calvary, heard the tender words: "Behold thy mother," by which Jesus entrusted to him a most sacred charge. We see him afterwards outstripping Peter in the race to the sepulchre; and once more clinging to his Lord during the few days before the ascension. Then we find John going with Peter into the Temple when the blind man is healed at the Gate Beautiful; and, again, brought with Peter, before the angry Pharisees to answer for speaking of Jesus as the Messiah.

This is about all we know of John directly from the Bible, but outside writers have told us that he lived for a long time in Ephesus, and that he was banished to the Island of Patmos under the reign of one of the Roman Emperors. He himself tells us that it was while he was in Patmos that he received the wonderful visions of which he told in the book of Revelation. Tradition adds that John was recalled from Patmos to Ephesus after the death of the tyrant, and that he died there at a very advanced age.

Bare as are the details which we have of the life of the apostle John, there is yet no character, either in the Old or the New Testament, with whom we feel more intimately acquainted. Little has been said about him by himself or others—it is noticeable that. throughout his gospel, John never once mentions himself by name, but only as "the | 80 sermons since the first of July, and traydisciple whom Jesus loved," "that other eled 1,200 miles by private conveyance, and pelled, from a sense of common decency, to Senstors and Members to sit and vote upon as greatly benefited as we think their dele

possible to describe his character minutely. contemplate heavenly things. And, yet, equally with the sage, and makes his part of the New Testament the best loved of all. In his Gospel, John's mind seems never to descend to little things, but to be directed always towards the "Lamb of God who taketh away the sin of the world." Thus he seldom mentions a miracle unless it has suggested a topic for one of Christ's discourses to his disciples, and the whole Gospel is made up almost entirely of Jesus' own words, with

the book together. John represents Jesus more in his tender, loving aspect than do any of the other Evangelists. His fourteenth, fifteenth and sixteenth chapters have probably carried more peace to weary, sinking souls than any other words ever written. Then everything in John's writings is so real that we can almost see the people as we read of them. The conversations of Jesus with Martha and Mary, with the Samaritan woman, and with the Pharisees, are so natural and interesting that we can read them over and over again and find that they never lose their charm. The loving exaggeration with which John ends his Gospel brings him near to us, making him seem so much a very man.

John was indeed a faulty human being in spite of his piercing vision and lofty mind. He lay on the breast of Jesus, yet he was no more able than Peter to watch one hour with all the other apostles, he fled when Jesus was a great comfort for us. Peter denied his Lord, but Jesus selected him as the rock on which to found the church; John slept in the hour of his Lord's greatest agony, and deserted him in the hour of his greatest need, and yet Jesus, to the end, held him as his dearest earthly friend. Then let us take comfort, weak and faltering disciples though we be, Jesus chose for his intimate companions just such poor creatures as ourselves. because they loved him. Yes, in spite of faltering, of sleeping, of denying, and of fleeing, they did love him, and they proved it later on by standing firm in far greater dangers for his sake, and, at last, if need were, by dying for him. Jesus saw the real worth of Peter, and could forgive the sin forget the outside human weaknesses. And to do his will, he will forgive us when we fail at first, and will take us back to favor again. But we must not forget that while these erring apostles were guilty of a few sins, they were fruitful in many good works. They fled at the first rude shock, but stood firm ever afterwards and, as soon as possible, incurred far worse dangers for Jesus' sake.

So, while an encouragement for our natural weakness, we cannot take John's character as an encouragement of continual laziness and cowardice. Let us see instead that we emulate his beautiful, adoring love which blazoned Christ's name in brightest colors, and left his own in darkness; that we strive to imitate the zeal which made his long life one great work day for the Master.

LEONARDSVILLE, N. Y., July 15, 1886.

FROM BROTHER McLEARN.

BERLIN, Wis., Dec. 6, 1886. To the Editor of the SABBATH RECORDER:

It is some time since I have contributed anything to the columns of the RECORDER: and, thinking that a few items from this field might interest the readers of our paper, I devote a few spare hours I have to that

In the first place, I wish to say, that we are in great need of more laborers on this field. I have to travel over 200 miles to complete my circuit. I have preached over

field. There are 12 or 14 preaching stations, Extremely modest and unassuming—despite | where there ought to be constant labor. that one audacious request which he made, | Several places are now calling for protracted as well as his brother—serene and mild in meetings, and I am unable to meet such ordinary intercourse, but with a mind the demands. It is hard to hear hungering souls most majestic possible when he comes to crying for the bread of life and not be in circumstances to help tem. When I hear these majestic thoughts he has embodied in of gray-headed men who are not Christians language so simple that it charms the child | wishing for a protracted meeting, my heart | aches because I am unable to gratify them. I have never been with a people who were more willing to do their part, and who were kinder and more cheefful in bearing their share of the common burden than the people on this field. And if I am compelled to be consistent with themselves. Take the years. It is now before the House for acleave them, it will be because I am unequal to the amount of work necessary to be done. Now, could our Missionary Society do better has a spirit at all other than his breath! To than to put a good revivalist, such as Bro. just enough narrative by the writer to hold Huffman, on the field for, at least, three deify the Son of God! One of their minismonths? Or send a good man to fill the ap- ters made the statement publicly that, durpointments, and I will do the work of an ing the time that Jesus lay dead, there was evangelist. I feel that our people will stand nothing pertaining to him alive, any more greatly in their own light if they neglect | than there would be to a "dead dog!" this field. Our dear bother Morton did a course, then, regeneration is a thing imposnoble work when he visited this field. No sible in the present life. This they boldly President, the duties of the office are to be one but the Master will ever know the amount | declare. Again, Mrs. White's visions are of labor he performed, and the difficulties he overcame in developing such an interest

around this circuit. By invitation of the pastor and church at Dodge Centre, Minn., I spent two Sabbaths. with them in the early part of November. I was most happily surprised to find such an | While we are keeping quiet, and extending excellent body of brethren of "like precious faith," and especially so many fine young men and women in the church, and, so far es. If they did this in an honorable way, as I could see, young people of much prom- by giving to the public their views just as ise. Our excellent brother Lewis and his they hold them in secret, I would have nothequally excellent wife have done, and are do ling to complain of. But it is by gross deing, a great work in Dodge Centre. The ception, by denying what is objectionable to the interests of womankind. Miss Kate Jesus in Gethsemane; and, just as much as | church has been greatly troubled by the dis- | when it suits them, and strenuously enforc- | Field spoke for the emancipation of woman honorable course pursued by the Seventh-day ing them wherever and whenever they can. arrested. In this human frailty lies hidden Adventist ministers in that place. So per- Before any more of our people go over to the liberation of all women from the bondage sistent have they been in working upon the Adventism, I would earnestly advise them of bustles, whalebones, seels, high heels, disaffected in the church for whom there are to acquaint themselves with the analysis more or less in every body of any considera- I praise God for an almighty Saviour; for ble size) that several have asked letters to soul liberty; for the simplicity of a gospel unite with them. In consideration of these

things, the brethren desired me to give an exposition of the Seventh-day Adventist position in relation to the "Visions" of Mrs. E. G. White, the "Nature and Destiny of Man," and the "Sanctuary." As there were He could forgive them over and over again several Seventh-day Adventist ministers in the place at that time. I thought it would be the much more honorable way to notify them of my intention, extend an invitation to them to attend, and also to reply if they saw fit. I assured them that they would be some time before we heard from them. caused by intense personal fear; he saw the Finally, a person whom they call "Elder," loving, adoring heart of John, and could replied in person with a programme of (if I remember correctly) fourteen propositions, so with us; if we have hearts glowing with several of which, he said, would require two love towards our Saviour, and hands longing or three evenings for proper discussion. But the trustees wisely limited us to six even-

added, that when he got through, there the subject was to be dropped. I agreed to it on the condition that he would abide by the be seen, that as I had no opportunity to review him, and, leading in the discussion each till one of the trustees, a man of great reput an end to the discussion, if such it could | territory. be called. I then, by request of the church. presented the Adventist view of the "Sanct- | find a substitute reported for his original uary." Mr. Hill has sent my note to him with a long harangus to the Review and acting as attorneys or employees for railroad of labor had been expended in their prepara-Herald, of Battle Creek, in which he grossly companies which hold characters on land misrepresents the brethten of Dodge Centre. grants, or other aid from the United States. by stating that they were unable to bear the Outside of the Senate and railroad circles truth of his expositions of Scripture, etc.

the honest and intelligent people who heard their pockets. Public right and the honor me. I had some excellent meetings while of every Senator and Representative was inthere, and came away with pleasant memories, and a strong desire to see these dear brethren again. My stay with our dear brother as the hireling, or the retained attorney, or Lewis I shall ever cherish as one of the happiest episodes of my life. It is high time that our brethren of the

Recorder.

Seventh-day Baptist Churches understood what is involved in Seventh day Adventism. We should have no desire to interfere with them, if they would only preach what they believe, or in other words, if they would only to veterans who have attained the age of 62 question of man's nature. It is not whether man's spirit sleeps or not, but whether he ridge, of Michigan, Chairman of the comestablish this dogma, they are forced to unregarded as a rule, if not the rule, of faith and practice. This they pretend to deny, though at the same time they hold them as of equal authority with the Word of God. have long felt that our churches have main- terior. Consequently, official society is agitained a culpable silence on this matter. Christian greeting to them, they take every advantage to make inroads upon our church- wife? It is a matter that could not be settled

church; for the simplicity, clearness, and fulness of the Word of the living God; for present and eternal salvation through the Lord and Saviour Jesus Christ.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, Dec. 10, 1886.

The second week of the session finds Con-

gress grappling with a number of important questions. Among them are the Tariff, In-Act, the Indian problem, the Sundry Civil | ing following. bill, Congressmen acting as attorneys for

subsidized railroads, and secret sessions. The House of Representatives declared emphatically that the Yellow Stone National Park shall not be desecrated by a railroad. There was quite a spirited debate on the subings. I then stated the conditions of the ject. Hon. S. S. Cox thought the bill askdiscussion, viz., that I would lead if he ing for such a privilege should be entitled a would confine himself to the passages of measure "for the spoliation of the Nation-Scripture I handled and the points I made, al Park." The measure, he said, had its orand represent me fairly and stop when he igin in corporate greed. Behind it, no got through! To this he finally agreed, but doubt, were railroad monopolists, and men who worked, not in the interest of the people of the United States, but for themselves. Half a dozen Congressmen for or against rules of the discussion. Now it will readily the scheme were drawn briefly into the debate, and one of them was Representative Kelly, of Pennsylvania, who is called the time, that it was highly necessary that he | Father of the House, because of his age and should do as he agreed. But instead of do-long service. He has been in Congress over ing honorably, as he promised, he "wandered thirty consecutive years, and is the oldest round," and indulged in abuse and sarcasm, | man in the lower branch. Mr. Kelly implored the House to stand by the sanctity of luctance to speak in public was obliged to the one national park on this continent, and call him to order twice. But it made no protested against any action which would difference, he continued his irrelevant and encourage other speculators to ask the Amerabusive talk till the trustees were obliged to | ican Congress to allow /them to invade that

Naturally Senator Beck is indignant to bill prohibiting Members of Congress from the Beck bill is regarded as a measure that fair attendance at all the massings. Rach This was not the case. It was on account of should have been a law long ago. Contendhis dishonorable and ungentlemanly conduct. ing for the consideration of his bill, the that the descons of the church were com- Kentucky Senator said it was indecent for all the Sabbath-schools represented may be

Dodge Centre, I leave to the judgment of having the money of those companies in volved in having the world to understand that no man was sitting in either House the agent of any of these subsidized railroad corporations.

It will be interesting to the old Mexican veterans, over the country, to know the exact condition of the Mexican Pension bill at this time. The House passed it and the Senate amended it so as to restrict the beneficiaries tion, but for some reason Representative Eld. mittee which has the matter in charge, does not seem anxious to push it. Friends of the bill, unwilling that there should be any longer delay, propose now to press the House to pass it with the Senate amendment, and they are confident that a majority of the Members will vote in its favor.

According to the new law governing the Presidential succession, in case of removal. death, resignation, or inability of the Viceassumed by the Cabinet officers in the following order. First, Secretary of State; Second, Secretary of the Treasury; Secretary of War; Fourth, Attorney Gene-eral; and then Postmaster General; Secretary of the Navy, and Secretary of the Intated over the question of social precedence. Who shall ride first, walk first, talk first, call first, and sit nearest the distinguished host. the Senator's wife, or the Cabinet officer's by hap-hazard concessions and so it has been suggested to the ladies that the eldest be allowed to go first. Two notable women who have lectured

here during the week, on subjects pertinent from the degradation of Mormonism in Utah, and Mrs. Jenness and all other hindrances to women's devalopment in the present system of dress. Miss Field interspersed her lecture with passages of scornful loathing for the people who, under guise of a divine revelation. were engaged in undermining the "noblest government on earth." She has confidence in the present Administration, and believes that President Cleveland and Senator Edmunds will grapple successfully with the treason in

SABBATH-SCHOOL INSTITUTE.

According to appointment, a Sabbathschool institute was held with the church at Nile, beginning on the evening of Tuesday, treated kindly and have equal rights. It was | terstate Commerce, the Tenure of Office | Dec. 7th, and closing on the Thursday even-

> The Institute was called to order by T. R. Williams, who presided during the entire

The following essays were presented:

Relation between the Church and Sabbath-Study of the Bible as a Whole," E. H. Socwell. Preparation of Sabbath-school Lesson,

Teaching Process, T. R. Williams History of Sabbath-schools and Sunday schools, E. H. Lewis. W. C. Titsworth. Authenticity of Scriptures. Conditions and Evidences Sabbath school

Work. Importance of Spiritual Application of Sabbathschool Lesson," G. W. Burdick. Teacher's Qualifications. E. A. Witter. Mission of the Bible school," E. P. Saunders. Church History: Its Importance to the Bible D. E. Maxion.

Evidences of the Christian Religion, C. A. Burdick. Relation of the Old and New Testaments, L. E. Livermore.

A class exercise, with blackboard, was given on the lesson for Dec. 12th, by Mr. and Mrs. L. H. Kenyon.

Those attending were requested to take notes as the essays were being presented and, at the next meeting, the essays were, respectively, rehearsed, and the audience questioned concerning them.

There were seven sessions held in all, and an increasing interest was manifest throughout. The essays were all of a practical character, and showed that no small amount

The weather and sleighing were as good as could be asked for, which resulted in a one present seemed to appreciate the benefits afforded by the Institute, and we trust that

R. H. SOOWELL SE

days shalt thou labor, and d

"A CHART OF THE

" Showing the Unchanged Order the true Position of the Sab the Combined Testimony of ern Languages."

BY A. H. LEWIS.

The chart named in the a

the result of many years of

part of an author well know of the RECORDER, Rev. Wm D., of London, England. studies which Dr. Jones ha commendable patience ha especial ability to speak with the question concerning whi few years since it did not see the question of the week essentially practical in the d Sabbath. It was a matter of to the writer to find, during years of the existence of the so many clergymen of the doubted the existence of the manent division of time in h still more surprising to lear respondence, that so many, claimed that we have no accu concerning the order of the terest deepens in the differen bath reform, the loose notion expressed that it makes no d day of the week is observed, knows which is the first day of the week. These stateme sult of ignorance which is the part of any scholar or since the ignorance exists, growing therefrom is so often especially important that acc tion be disseminated concer tion. Dr. Jones began his as a defense of the Sabbath, logical investigation, which in literature, aside from its b Sabbath question. The re

now in press, and will be issu the first of January, 1887. the days of the week in mor the principal languages and and modern) of the world. will be printed in foreign or pictorial and instructive featu obtained at great pains and transliterations and translation dering each name easily un chart is a bird's eye view of History of the Seven-Days' V remotest period of antiquity time. It shows the unbroken our weekly cycle, and the rig the Sabbath from the begins language and of time itself. keeping family should have minister ought to carry one and hold it up to the people a very great and needful help the Sabbath question. A study of this great work thoughtful reader to the condirecting hand of God is ap

has attained are well set fort

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"After many years' researc

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enlarged, edition of his chart

among the nations—at once memoral of his creative work The writer has been au Board of the American Sab ciety to lay this matter befor the RECORDER, and to appea half of the author of the chi

serving intact from the beg

this simple but important of

in behalf of the cause of Sab Every one interested in the or having any interest in the tion whatever, should be p chart, and should make a car The truths which it teaches in any valid defense of Sui (if such defense can be made bath. These facts put at re such as referred to above;

The mise of the chart will es by about 7 feet. The lows: Post free, unmount Paper), rolled on straw boar 75 cents. Mounted on lin and varnished, 5s, or \$1.25. Babbard, Plainfield, N. J., ha

the week is the oldest divisi

one which is universal, and

unchanged throughout the

The Treasurer of the Tra of the receive orders for the The profer sending to him : the London, The

Missions.

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

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

SUGGESTIONS.

- 1. Monthly meetings for prayer and conference and other exercises, in the interests of our denominational work.
- 2. Weekly or monthly collections for missions; and we suggest the same for the Tract Society, whose work has also greatly enlarged.
- 3. One dollar a year from every one for each Society, and above that according to ability.
- 4. Quarterly remittances to the Treasurer. on the first of December, March, June and September.
- 5. Pastors can do much for our cause by discourses, frequent remarks, and by personal and active interest in the raising of funds.
- 6. Interest in denominational enterprises grows no faster than information; and this is found chiefly in Annual Reports and in the SABBATH RECORDER, while much ought to be given from our pulpits.
- 7. General, hearty, and continued co-operation, are absolutely essential to success, as the Lord is calling us to still greater enlargement.
- 8. BEQUESTS AND LEGACIES.—One of the best ways of honoring the Lord with our property, is to make it the means of building up his kingdom, through the preaching of

I give, devise, and bequeath to "The Seventh day forever. [As a permanent fund the income only to used, may be added, if the donor so wishes.]

If the legacy is not money, but real estate or some other form of property, insert a short description of the

9. The Secretary invites correspondence from any one who does not understand or approve our ways and means.

FROM J. W. MORTON.

CHICAGO, Ill., Dec. 1, 1886

Since my last letter I have made a trip into Iowa. November 10th I arrived at Marion, where I expected to find the Adventist brethren assembled in General Conference. Their meeting, however, did not commence till the following day. I soon found a hospitable home with Bro. J. Brinkerhoff, editor of the Advent and Sabbath Advocate, with whom I was already acquainted. Indeed, the Marion brethren, with whom I became acquainted last summer, all received me very cordially. Bro. J. T. Davis, of Welton, was there, with Dea. Loofboro, as representatives of their church, while Bro. A. M. Brinkerhoff, Superintendent of the Garwin Sabbath-school, represented that These brethren were very cordially received.

I had two objects in attending this meeting: First, to become better acquainted with these Adventist brethren, and especially to learn all I could of their doctrines and prac- other. tices. Secondly, to cultivate friendly relations with them, with a view to union with was not disappointed. There were two annual meetings held while I was there, both largely composed of the same persons; the Iowa State Conference, and the General Conference of the whole denomination. The attendance could not be said to be large at either. The membership is too widely scattered for that; but the enthusiasm was all that could be expected.

I learned that there are, in four state conferences, about thirty preachers, half of whom, or more, are ordained ministers. I did not learn the exact number of churches, but it must be nearly thirty, if not more, and the entire membership is about one thousand, besides many scattered bands and individuals not yet organized. But few of the ministers are constantly occupied in gospel work; not on account of unwillingness, but for want of means of sup-

of the time. The Marion Church has Bro. A. C. Long for its pastor, but he spends much of his time in missionary work. Bro. W. C. Long and brethren Branch and Nichols are the most active ministerial workers, respectively in Missouri, Michigan and Nebraska. I heard all of these brethren preach, except Bro. A. C. Long, who, being at home, modestly called on the rest of us to do the preaching. They are, in my opinion, good, sound preachers, not at all fanatical, and, as far as I could judge from their utterances, sound and evangelical in the

As to their doctrines, I learned that there is among them, as among us, a good deal of latitude in what are termed non-essentials; and I judge that they would class as essentials just about the same tenets as we should. The following is a copy of their "Declaration of Principles," which they represent as "held by us in general:"

1. Faith in personality of God and the Lord Jesus Christ. 2. Repentance. 3. Conversion. 4. Immersion, for the Remission of Sins. 5. Experimental Religion. 6. The Law of Ten Commandments. 7. The Seventh-day Sabbath. 8. The everlasting Kingdom of God will be set up upon the Earth when the Lord comes. 9. The Unconscious State of man in Death. 10. The Non-immortality of the Soul. 11. The Resurrection of the Saints at the Coming of Christ. 12. Judgment upon the House of God during the Gospel Age. 13. Judgment upon the Wicked during the Thousand Years. 14 The Restitution Age, or Age to come, but not of a Resurrection of the Dead to Probation. 15. The Resurrection of the Wicked Dead in their final Judgment and Destruction. 16 The Prayer of Faith to save the Sick. 17 The Personality of the Devil. 18. The Ordination of Ministers by the Laying on of Hands. On Essentials, Union; on Nonessentials, Charity. Nothing to be made a test of Fellowship but the Commandments of God and the Faith of Jesus."

The above articles, though they were "ac-Baptist Missionary Society, a body corporate and politic first, under the General Law of the State of New York, and afterward by Act of the General Assembly of the state of Rhode Island, passed at its January Session, 1880, the sum of — dollars, to be of Articles 14 and 16. In regard to maappropriated and applied to the uses and purposes of said Society, and under its direction and control terialism, I am inclined to think that most of them hold it in some sense or other; but I find that many of them attach a different meaning to the words spirit and matter from that common among us, making the latter almost synonymous with substance. In conversation, Bro. A. C. Long, one of their clearest thinkers, remarked to me that he thought the chief difference between them and us was in the answer to the question, "Does Immortality come by the first birth, or by the second?", "We," said he, "contend that it comes by the second birth your people, or most of them, hold that it comes by the first." Of course this remark had reference to the nature of man. would simply say further, that I consider these brethren strictly evangelical; and that their preaching is calculated to bring sinners to repentance. For the year, they report more than half as many conversions as we do with eight times as many members and about ten times as many active minis-

> The following preamble and resolution, on union with us, was unanimously adopted:

WHEREAS, we are assured that our Seventh-day Baptist brethen are desi ous of a closer fellowship with us in gospel work, and whereas we fully re

ciprocate this desire, therefore Resolved That our General Conference send a del egate to their annual North Western Association, and in return request them to send a delegate to the annual meeting of our General Conference in order to cultivate a more intimate acquaintance with each

the committee, and afterwards read them in us at an early day, should it prove to be the meeting, to show them what I regarded agreeable to us and to them. I expected to as a good plan of union; but it was thought | 46 sermons; 6 public religious meetings atmeet the most active and influential of their that their brethren, most of whom are whol-tended; numerous religious visits; about 20 church and Bible school, at a cost of a little ministers and other members, in which I ly unacquainted with us, were hardly prepared for this step as yet:

> Resolved, 1. That should any of our churches see fit to connect themselves with the Seventh day Bap tist General Conference, or with either of the Sev enth day Baptist Associations, or Quarterly or Yearly Meetings, still retaining their connections with our General Conference, and with their several state Conferences, we shall not consider such action a

breach of covenant, or in any seese objectionable.

2. That should any of the Seventh-day Baptist churches desire to join our General Conference, or either of our state Conferences, still retaining their membership with the Seventh-day Baptist General Conference, and with their several Associations and Quarterly or other Yearly Meetings, we shall heartily welcome them to our fellowship.

They also adopted the following minute

Resolved, That we invite our Seventh-day Baptist brethren to unite with us the coming year in earnest prayer, asking God with that faith which takes no denial, that he will help us this coming year to lay

it for publication in the SABBATH RECORDER; request granted.

Resolved, That we, as a Conference, express our high appreciation of the labors of Bro. J. W. Morton, as well as his earnest effort to bring about such state of feeling between us and the Seventh day Baptist brethren, which will enable us to work to ether in harmony as Sabbath-keepers and Chris

I sincerely hope that our brethren wil comply with the letter and spirit of the former of these resolutions.

From Marion I went to Garwin, having learned that there was a desire on the part of the brethren there to receive a missionary visit. I found that church in fair condition spiritually, but much in need of a leader. There was much to do, and apparently no one to do it. They were desirous of obtaining a pastor, but had made no systematic Alfred Centre, N. Y., one from Chase counand determined effort to raise the funds for his support. The fact that the crops of the past year were short and prices low added to their despondency. Under all the circumstances, I felt it to be my duty to help them raise a sufficient sum on subscription to pay a small salary, hoping that some brother with a small family, or none, could be induced to take charge of | ing, which did us all good. Such occasions them. I went around among them and took pledges from young and old, down to the little children, till I had eighty names on my book. The pledges were for so much per month; and the amount obtained was place, was appreciated. nearly twenty dollars per month. One entire family had to be left out, on account of the absence of its head. The head of an other family refused to pledge anything, and two other individuals also refused to promise. I would add that the sum obtained was more than double what had been raised on their last subscription. While I was attending to this financial business, Bro. J. T. Davis, who accompanied me, was reconciling some matters of difference among the brethren, which I hope and trust may never give any more trouble. After the pledges had been secured, the church held a meeting and extended a unanimous call to Bro. J. C. Rogers, of Milton Junction, to be their pastor. I have not yet learned whether he accepted their call or not. If he should decline, the call will be extended to another

Garwin is a fine field. The young people are numerous, and generally well disposed most of those over two ve years of age being members of the church. Some, however, who live too remote to attend the Bibleschool regularly are in danger of forsaking the Sabbath, if not religion itself. For this reason especially, a good pastor is needed. It is understood that if the pastor will visit the brethren near Grand Junction, ninety miles from Garwin, occasionally, they will contribute from \$20 to \$30 toward his support. This will bring up the salary to something like \$275 for the year. I hope this church may grow every year in financial strength, and in all other respects.

pose to make a trip to northern Wisconsin, and see what can be done for the Cartwright field, and on the way back to look after the Minneapolis interest. Afterwards, unless the calls shall be very urgent, I wish to spend the most severe part of the winter at home.

The little church here is doing as well as usual. We are much cheered and helped by the presence of Drs. Maxson and Post, from Milton, who are spending the winter here—the former in the Chicago quite a good interest in all the meetings of Medical College, the latter in the Cook County Hospital; also by the attendance and musical aid of Bro. Charles Post, who is attending lectures in the College. The Mission School is flourishing, and we still I submitted the following resolutions to hope for fruits, the enjoyment of which seems long delayed.

-I report for the quarter, 13 weeks of labor Outlooks given out, besides other tracts; over one hundred dollars, which is more collected on the field, \$130 50; traveling expenses (including attendance at Yearly Meeting), \$53 73.

FROM 8. R. WHRELER.

DECEMBER 1, 1886.

Dear Brethren,-In accordance with the expectation of the Board, and also the brethren whom I visited, I spent a month in Marion, Chase and Lyon counties, Kansas. I went directly to Oursler, Marion county. This is the location of the Marion County | hear that he is at work there. Pray for the Church. There is no town here as yet. post-office was established last March, with Bro W. E. M. Oursler as the P. M. One train each way every day slacked up so as to | besides New Auburn; 26 sermons; congreexchange the mail with safety. But in response to a petition, a flag station was grant- the evening; 14 other meetings; 30 visits ed in October, while I was there. Arrange- and calls; about 150 pages of tracts and

Thus this locality is developing in importance. Step by step it will go forward. Now is the time to move; and I am satisfied that, with a missionary pastor and judicious management, a Seventh-day Baptist church could be established. How I do wish this could be done. I have canvassed the matter considerably with reference to going there myself, but as yet the way has not opened for me to do it.

At this place I spent two weeks, preached six sermons, held some other services, and visited as opportunity allowed. The interest was encouraging. The Sabbath service of Oct. 16th was a memorable time. Nineteen, all told, were assembled in a stone schoolhouse. Among the number was one from ty and two from Pratt county. The sermon was listened to with attention, then followed an interesting covenant meeting, in which all who had professed Christ took part. Then we partook of the sacred emblems commemorating the dying love of our blessed Saviour. In the afternoon we assembled at Bro. Oursler's, and closed the day with a prayer-meetare very refreshing to these scattered Sabbath-keepers. They are like water to a thirsty soul. The recent visit by Bro. J. B. Clarke, agent of the Tract Society, at this I spent the next Sabbath with the breth-

sermons—one at Bro. Wm. Jeffrey's house and the other in the Presbyterian house of worship in Elmdale. Elmdale is about 18 miles from Oursler, and adds strength to the Marion Church. I spent the last Sabbath in October in Lyon county, near Emporia, where I preached three sermons. At this place an encouraging interest was manifested by the young people

ren in Chase county, where I preached two

es, there is no question but that they do much good in these following ways: 1st. They are a great comfort and strength to the scattered Sabbath-keepers whom they

of the community. Whatever may be said

concerning these labors with reference to

making permanent Sabbath-keeping church-

2d. They are impressive for good upon many strangers who are in attendance. In this connection, it is to be remembered that these missionary services are frequently held in such localities, and under such circumstances, that some attend who are seldom seen in a congregation for religious worship.

3d. By these labors the seed of Sabbath truth is sown, which seed shall not return void, but will yield an appropriate harvest. Labor in the Lord is not in vain.

It was my intention to stop a day or two in Topeka, but I hastened home to have an interview with Bro. J. W. Morton, who spent a few days at Nortonville.

-Four weeks of labor; 3 preaching places: 11 sermons; average congregations over 43; After resting a week or two longer, I pur- 7 other meetings; 18 visits and calls; and 800 pages of tracts, etc., distributed.

FROM A. G. CROFOOT.

New Auburn, Minn., Dec. 1, 1886. Dear Brother,-The past quarter has been

a busy one; and I think there has been progress, both here and in Freeborn county. I have baptized four young persons and received them into the church here. There is the church. I preach Sabbath morning, then again in the evening. A weekly prayer meeting is held on the eve of the Sabbath. I have preached out on the prairie (about 12 miles from here) one evening to an audience of twenty. There are three of our families living out there. There is a fairly good interest in Bible-study and in the Bible-school. They have bought a new organ for the than half paid for.

There is more snow here now than at any time last winter. We have had two blizzards and are now having the third. The thermometer registered 16° below zero this morning.

Immediately after Conference I went to Alden and Trenton, where I spent two Sabbaths, preaching four sermons and assisting in the Semi-annual Meeting.

I presented the matter of calling Elder Ernst to work on that field, and am glad to feeble churches and the workers on the Minnesota field.

-13 weeks of labor; 3 preaching places. gations of 50, Sabbath morning, and 35 in port. Those who are working in the minis-try are all missionaries, all the time or part present, endorse this resolution, and request the present of the population of Dakota Territory numbers 415,000, and the population of Nebraska by baptism.

THE population of Dakota Territory numbers 415,000, and the population of Nebraska by baptism.

FROM L. A. PLATTS.

HORNELLSVILLE, N. Y., Nov. 29, 1886. The enclosed statistical report gives all information I have to give concerning my field of labor. As you will see, the average attendance at Sabbath services is larger than during any quarter since I have labored here, which is encouraging. Our people are so scattered that it is difficult to get regular attendance at prayer-meeting. The appointments are made at private houses, and I stay all night where the meetings are to be held. so the family is there and myself; sometimes others come in, and sometimes they do not. but in any event, I read the Scriptures, talk and pray with the family, and we call it a prayer-meeting.

-Thirteen weeks of labor; 13 sermons: average congregations of 30; 10 prayermeetings and other religious meetings; 21 visits and calls; and 1,000 pages of tracts and other publications, distributed.

FROM PERIE F. RANDOLPH.

LINCKLAEN CENTRE, N. Y., Nov. 80, 1886. The fruitage of the last quarter's work

is not as apparent as we had hoped for; but there has been some vantage ground gained. A new church organ has been purchased at Otselic. We now have a good organ in each of these churches, the first they have ever owned. The spiritual condition at Lincklaen is much the same as last quarter; the weekly prayer-meeting has been continued with good interest, and an attendance of over twenty. The Quarterly Meeting at Otselic was a rich feast of good things, spiritually. We missed the presence of Elds. F. O. Burdick and L. C. Rogers; but Eld. L. R. Swinney came to the rescue. His sermons were full of wise counsel and touching appeals that did us all good. Several were quickened, and declared themselves ready to live and work for God's cause in the future. One was a member of the church. for whom many prayers have been offered. He is capable of being very useful in the church work, and the little church feels greatly encouraged by the prospect of his help in the future. We are introducing a form of the envelope system in both of these churches. We have asked each one to prayerfully decide how much he will give monthly to the Missionary Society, and during the month to put the amount in the envelope, seal it up, and pass it in on the last Sabbath in the month; and if any cannot be present on that day, to send in their envelopes, or bring them the first Sabbath they can be present. Last Sabbath was the first collection of the envelopes at Lincklaen. It was bad going and only thirty were present. but twenty-two envelopes were passed in, containing \$2 34, fifty-six cents were given out of envelopes, making in all \$2 90, the largest single monthly collection we have ever had here. We feel much encouraged with the way they have taken hold of this matter, and hope in time to be able to do something for the Tract Society in the same way. We will use the envelopes at Otselic after this. There were only eighteen present at Otselic last Sabbath; but their gifts for

missions amounted to \$1.75. We are hoping and praying that the genial clime of the South may effect a permanent cure for you.

-Miss Randolph reports 13 weeks of labor at Lincklaen and Otselic, N. Y.: 24 sermons: average congregation at Lincklaen of 52, at Otselic, 35; 13 prayer-meetings and other meetings; and 62 visits and calls.

FROM U. M. BABCOCK.

DAYTONA, Fia , Nov. 28, 1886. Enclosed please find report. Our congregation consists almost exclusively of our people, so you can readily see it is quite small. They are generally at church. Yesterday twenty-two were at church; and that will be somewhat increased, we hope, through the winter. At present I am not prepared to say what our prospects are as to increase in church membership, nor as to transient attendance.

As to health I have been well all summer. Mrs. Babcock is a present quite well. Dea. Harvey and wife are here. Mrs. Crandall and daughter from Rockville are here. The debt on the house is nearly all provided for. I manage to keep soul and body together on what I get. The Lord will provide for the future in some way, I can not see how.

-Thirteen weeks of labor at Daytons; 22 sermons; congregations of 20; and 43 other religious meetings.

PRON L. A. PLATTS.

BLLEVILLE, N. Y., Nov. 29, 1882 sed statistical report gives all I have to give concerning my

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Sabbath Beform.

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

"A CHART OF THE WEEK."

" Showing the Unchanged Order of the Days and the true Position of the Sabbath as Proved by the Combined Testimony of Ancient and Modern Languages."

BY A. H. LEWIS, D. D.

The chart named in the above heading is the result of many years of research on the part of an author well known to the readers of the RECORDER, Rev. Wm. M. Jones, D. D., of London, England. The oriental studies which Dr. Jones has pursued with commendable patience have given him especial ability to speak with authority upon the question concerning which he writes. A few years since it did not seem possible that the question of the week could become essentially practical in the discussion of the Sabbath. It was a matter of great surprise to the writer to find, during the first three years of the existence of the Outlook, that so many clergymen of the United States doubted the existence of the week as a permanent division of time in history. It was still more surprising to learn, through correspondence, that so many men ignorantly claimed that we have no accurate knowledge concerning the order of the week. As interest deepens in the different phases of Sabbath reform, the loose notion is repeatedly expressed that it makes no difference which day of the week is observed, because no one knows which is the first day or the last day of the week. These statements are the result of ignorance which is inexcusable on the part of any scholar or student. But since the ignorance exists, and the claim growing therefrom is so often repeated, it is especially important that accurate information be disseminated concerning this question. Dr. Jones began his work, not only as a defense of the Sabbath, but as a philo- nation. May I ask to which one you belogical investigation, which is of great value long? That you belonged to the Seventhin literature, aside from its bearing upon the day Advent Baptist was my first presumption; Sabbath question. The results which he has attained are well set forth in the following quotation from the advanced sheets of

able to announce that the third, and greatly enlarged, edition of his chart of the week is now in press, and will be issued on or before the first of January, 1887. It will contain the days of the week in more than 150 of the principal languages and uses, (ancient and modern) of the world. A large number will be printed in foreign or native type—a pictorial and instructive feature of the work, obtained at great pains and expense—with transliterations and translations, thus rendering each name easily understood. The chart is a bird's eye view of the Language-History of the Seven-Days' Week, from the remotest period of antiquity to the present time. It shows the unbroken continuity of our weekly cycle, and the rightful place of the Sabbath from the beginning of spoken language and of time itself. Every Sabbathkeeping family should have a copy. Every minister ought to carry one about with him and hold it up to the people. It will afford a very great and needful help to lecturers on the Sabbath question. A few half-hours' study of this great work will lead the thoughtful reader to the conclusion that the directing hand of God is apparent in preserving intact from the beginning till now this simple but important division of time among the nations—at once a monument and memoral of his creative work."

"After many years' research the author is

The writer has been authorized by the Board of the American Sabbath Tract Society to lay this matter before the readers of the RECORDER, and to appeal to them in behalf of the author of the chart, and equally in behalf of the cause of Sabbath reform.

Every one interested in the facts of history, or having any interest in the Sabbath question whatever, should be possessed of this chart, and should make a careful study of it. The truths which it teaches are as important in any valid defense of Sunday-observance (if such defense can be made) as of the Sabbath. These facts put at rest all statements such as referred to above; and show that the week is the oldest division of time, the one which is universal, and has remained

unchanged throughout the historic period: The size of the chart will be about 18 inches by about 7 feet. The prices are as follows: Post free, unmounted (very strong paper), rolled on straw board cylindar 3s, or 75 cents. Mounted on linen, with roller, and varnished, 5s, or \$1 25.

The Treasurer of the Tract Society, J. F. Hubbard, Plainfield, N. J., has kindly consented to receive orders for the chart from those who prefer sending to him rather than to the

or its aim. Those who have in their possession Vol. I. of the writer's works, will find in Appendix A a partial view of the matter which appears much more fully in the chart itself. Please send your orders at once, either to London or Plainfield. Those sending to London will note the following: "Remittances should be made in Postal or Post Office Money Orders, not postage stamps. payable at Newington Green Road, N., London. Address William Mead Jones. 5 Mildmay Park, London, N.

OUTLOOK CORRESPONDENCE.

Ост. 4, 1886.

Dear Sir,-I read your Outlook thoughtfully, and although I am not yet ready to look over the great subject as you do, yet I do not overlook many of the facts you present, and therefore also read it thankfully Respectfully yours,

W. D. E. S.

MINNESOTA, Nov. 10, 1886. Thinking the persons who wrote in Vol. 2, No. 2, of the Outlook are a little off, would like to inform them that now there is no such thing as a Sabbath, nor has there been since the year 31 A.D. The word does not occur in the New Testament, and the true Sabbath, if any, is Saturday not

This correspondent seems to have written hastily, and to have read the Outlook with little care. Probably he meant to say that the term Sabbath is never applied to Sunday in the New Testament. Surely, he would not verture to say that the Sabbath is not mentioned in the New Testament when the term is applied to the seventh day more than half a hundred times. Without some charitable explanation, we must conclude that A. U. is himself a "little off" from the law of accuracy.

KENTUCKY, July 16, 1886.

A. H. Lewis, D. D., Dear Doctor,—I am reading your "Sabbath and Sunday History" with much interest, and cannot but highly esteem you for your great painstaking and persistent search after the truth of the question you profess to discover. From the degree appended to your name I am inclined to think you are a minister of some denomibut I may be mistaken. I can hardly doubt that you, after advocating the observance of the seventh day as the day of rest, keep any but that as the Sabbath. Will you oblige me by giving me some practical information as to the observance of the Seventh-day in ing.' the same way that all Christians observe the Lord's day? Do you live on Sunday as though it were a Tuesday or a Thursday, and worship and rest on Saturday, etc? Do you ignore the resurrection day of our Lord altogether, or do you observe once a year, as Christmas, e. g., is observed?

Yours truly, A. T. DE L.

This letter is given to the readers of the RECORDER to show how candid inquirers who are wholly unacquainted with Seventhday Baptists become anxious at once to know more about them. It shows also. how thoroughly sacred sincere men hold the Sunday who have been taught the doctrines of the catechism and have had no questions as to their accuracy. Earnest inquiry is the beginning of honest obedience.

Mississippi, March 12, 1886.

Dear Sir,—I have received the January number of the Outlook. Thanks. I like your disquisition on the resurrection. You are certainly right on this. You may be right on other things too, but I cannot see as you do on the Sabbath. It, however, we have Sabbath rightly translated, first day of the week, I might be nearer in sentiment with you. Why we have this translation, and why all our Greek scholars agree to it. and you with the rest, I cannot see. Wish you would show me. I believe Sunday became the Christian Sabbath, and that we have inspired authority for it. I, like you. to the fullest capacity of the institution. just let the New Testament writers "say what they do say." Matt. 28:1. Now late on the Sabbath day as it began to dawn εis μίαν σαββάτων (into the first of the Sabbaths). Why translate first day of the week, when it is not the meaning of $\sigma\alpha\beta$ βάτων? Though both here designate the same day, they do not mean the same thing. Here's your error-my truth. Mark 16: 1. And when the Sabbath was

past—σαββάτου. Verse 2. And very early good translation?

Luke 24: 1. Τη δὲ μιᾶ τῶν σαββάτων. And on the first of the Sabbaths, very early

Luke 18: 12. Νηστεύω δὶς τοῦ σαββά-Tov-I fast twice on Sabbath. Ate one meal and fasted two. Is this not as good as the rest of his boasting?

author, in London. The writer will gladly this is better than your Seventh-day Sabbath, pils of Tholuck, who were so many and so this is better than your Seventh-day Sabbath, pils of Tholuck, who were so many and so the chart, which Christ fulfilled resting in the tomb.

Sabbath. Is Sabbath equal to Seventh-day, and, too, day of the week?

See again, Matt. 28: 1, $O\psi \hat{\epsilon} \delta \hat{\epsilon} \sigma \alpha \beta \beta \hat{\alpha}$ των; and your criticism on page 200, second column, of Outlook. Good.

Mark 16: 1. Καὶ διαγενομένου τοῦ σαββάτου; here to translate σαββάτου day of the week will place it on Tuesday—Second-day. Does σαββάτων mean seventh, first, and second day of the week? How came it to have this meaning at all? It cannot translate it everywhere. It is plain to me that the New Testament writers called the first day of the week Sabbath.

We give the foregoing as a literary curiosity with which the last few years have made us quite familiar. It will be interesting to readers of the Greek, at least. The writer belongs to a class of scholars (?) who take delight in clearing up all difficulties according to a plan peculiar to themselves. However difficult it may be for us to understand the Hebraism which uses μιᾶ τῶν σαββά- $\tau\omega\nu$ for "first of the week," the use is too well established to need any defense here. The foregoing is one of many efforts to remove the authority of the law of God. If great blindness rested on the Jews who rejected Christ, that which is equally unaccountable and perverting seems to veil the eyes of those Christians who seem eager to boast themselves in the false no-lawism that perverts the gospel, and gives license without regard to law. This false interpretation is well expressed in the closing paragraph of the letter from which the above is taken. It is as follows:

"The only safety is to be a new creature in Christ-new soul, new motives, new plan of salvation, new ordinances, new Sabbathall under the new dispensation."

That means, because God offers to forgive me because I have broken his law, and to make me a new creature through forgiveness, therefore, there is no law to break, and I will do as I choose!!

That means, "because God offers to forgive men for breaking his law, if they repent, therefore, there is no law to break, and men can do as they choose." "Logic is logic," but the above is foolish contradiction.

Education.

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

ALBION ACADEMY.

The fall term of school in Albion Academy, which closed December 14th, has been a very successful one. Seventy-four students were enrolled in the various classes. The prospect for the winter term is more promising than any previous one since the re-opening of the Academy. Prof. Maxson has proven himself worthy of public confidence; and, with his co-workers, is doing excellent work in the intellectual, moral and spiritual culture of the youth. A recitation room in the basement of the Ladies' | Dartmouth College. Building was newly refitted, and some other valuable improvements were made during rected the editor of the annual catalogue to the summer and fall. Other improvements will be made during this vacation.

Efforts are still being made to put the institution on a permanent basis, and we are hoping, ere long, to see it where failure will coming from all parts of the country.

be impossible. year. During the past term there have been students from Wisconsin, Ohio, Minnesota and Dakota. Inquiries are coming in them on his way from chapel each morning. constantly from different quarters about the school; and we hope, with proper diligence, to continue to increase the attendance up

LARGE OR SMALL COLLEGES.

Among other things, President Dwight of Yale University, in his excellent article, "How I was Educated," in the November Forum, says: "But I cannot help feeling, in view of my own college course, and of all that I have seen since then, that the great in the morning της μιᾶς σαββάτων (on defect of the past and the present education the first of the Sabbaths). Why is this not a lies in the want of personal and individual intercourse between the teacher and his pupil—immediate contact of the mind of the former with the mind of the latter—in such in the morning, etc. Why is not Sabbaths a degree as is to be desired for the pupil's a translation of σαββάτων? Because it is highest inspiration." In our large colleges a transfer? Just as it was rightly done in | and universities this advantage can, at the Mark 16: 1, John 20: 1. Same as Luke best, be obtained in a moderate degree only. The Christian Intelligencer well says:

"It is only a college whose students do not exceed two hundred that can afford the requisite facilities for a close contact of the teacher with his pupil. Such contact com-Acts 20: 7. Ἐν δὲ τῆ μιᾳ τῶν σαββά- pensates for many deficiencies in other των (And on a First-day Sabbath), a Sab- things, but the lack of it cannot be compenbath on the first day of the week. I think sated by anything else. The American pu-

1 Cor. 16: 2. Κατά μίαν σαββάτων companionship he allowed them to have (Every First-day Sabbath), not Seventh-day with him. It was not so much what he taught as the charm of his inspiration and personality, which influenced them so deeply and permanently."

We commend the foregoing, which we clip from an exchange, to the careful consideration of all our young people who talk of forsaking our own schools for those of larger facilities and larger patronage. The testimony of an educator of the experience of President Dwight is worth heeding.

THE CULTURE OF RESERVE.

BY EDWIN F. NASON, A. M.

"In the commerce of speech," says Joubert, "use only coin of gold and silver." Were we to heed the admonition, it would silence profuse utterance on the part of al save the intellectually rich. There would doubtless be less brass in circulation, and so far forth conversation might be a gainer. Yet in one sense it seems a severe dictum.

Must we necessarily infer that the possessors of uncultured minds, of untrained intellects are to maintain a strict silence? By no means. There is a currency of general conversation, common to us all, useful and appropriate in its way, though it be only inferior copper. But we all prefer silver or gold when we can get it. If a special topic be under discussion, the one who measurably understands it will be more likely to approximate silvery speech than he who voices the opinions of ignorance. The latter can contribute gold by silence. Yet it is so characteristic of us to be unwilling to admit ignorance, we are so fearful of being termed crabbed or morose, that we fling out our worthless coin with a rashness that we oft- aims and purposes of the League are asked to times regret.

If we would but regard silence under such circumstances as the acquirement of one kind of culture, the culture of reserve, we rolled. The officers elected for the ensuing might more easily reconcile ourselves to year are, President, Hon. Noah Davis, of quietude when topics were being treated that New York; Vice Presidents, Col. Edgar P. rendered it desirable or needful for us to be learners and not instructors. And this much needed culture of reserve is not to be sought by the young and untrained only. There is W. Conway, No. 161 Hull St., Brooklyn; many an educated man who has not acquired | Treasurer, Marcien Thomas, Brooklyn. this final grace. It is entirely possible for an expert in politics or business to make himself unpleasantly conspicuous, when he talks of theology, and vice versa.

care in conversation, was given to him in the most courteous way by a man who is we known in the halls of Congress as a distinguished senator from Massachusetts. How frequently we all may have needed such lessons and not received them! Yet in these prodigal days it is little wonder that the fashion of life should become the fashion of speech, and that exuberant talk, as well as exuberant conduct, should be a prevailing characteristic. We all do, we all may, claim the privilege of expressing our opinion on any subject in which we are interested, after we have carefully formed it, but may we not well learn the exercise of reserve pending that attainment?—Morning Star.

CLIPPINGS.

Rev. William Clark, D. D., of Amherst, N. H., has completed his 88th year. He is the only survivor of the class of 1822 of

The Corporation of Yale College has diuse the name of Yale University hereafter, in that and similar official publications.

The New England Conservatory of Music, in Boston, Dr. E. Tourjee, conductor, has had 2,186 students during the last year,

President Dwight, the head of Yale Uni-The field of patronage is enlarging every versity, has already added to his popularity he started for the door, but Aunt Sarah was among the students by his always prompt and gracious acknowledgment of the customary "low bow" of the classes as he passes

> A new astronomical observatory is being erected at Carleton College, Northfield, Minn. The building is eighty by one hundred feet in size, of St. Louis pressed brick, trimmed with Bayfield brown stone. In October the corner stone was laid with appropriate public exercises. Wm. W. Payne, a graduate of Hillsdale College, an accomplished scholar and a Christian gentleman, is the director. He ably conducts in addition The Sidereal Messenger, the only magazine in this country devoted purely to astronomy, and its cognate subjects.

Cemperance.

"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 NEW YORK STATE TEMPERANCE-

The Anti-saloon Republicans, of New York state, held a convention at Courtland, on the last day of November and the first day of December.

REPUBLICAN LEAGUE."

About one hundred earnest temperance men were present, representing all sections of the

"Temperance-Republican League." convention was addressed by Albert Griffin. of Kansas, President of the National Antisaloon organization; U.S. Senator Blair, of New Hampshire; Rev. Dr. Geo. Ball, of Buffalo; Rev. Dr. O. H. Warren, of Syracuse; Gen. Thos. W. Conway, of Brooklyn; Mrs. J. Ellen Foster, of Iowa, and others. All the proceedings were harmonious and en-

The constitution and platform adopted declare the aim of the League to be, briefly stated, as follows: The suppression of the manufacture and sale of intoxicating drinks as a beverage.

Its methods are: To induce the Republican party to undertake to secure this result. Until entire suppression can be accomplished in the state at large, local option, and where local prohibition is impossible, the enactment and enforcement of the most stringent, restrictive legislation.

A prohibitory amendment to be submitted to the people, in connection with, but separate from, the constitution proposed by the coming Constitutional Convention. A petition to the Legislature for such a change of the laws as will permit towns, villages, cities and counties to vote, annually, upon the question as to whether liquors may be sold, within their respective limits, or not. United action on the part of members of the league, in caucuses and conventions, to secure the nomination, for office, of reliable temperance men.

All citizens who are in sympathy with the become members and to co-operate with it.

Twenty thousand names are already en-Hill, of New York, and Rev. Dr. O. H. Warren, of Syracuse; Secretary, Gen. Thos.

A State Committee, consisting of one member from each Congressional district, (officers being members ex officio) was ap-We have heard a minister of considerable pointed, with instructions to push the work repute say that the most pointed lesson he of forming local and subordinate leagues ever received on the desirability of exercising through the state, to fill vacancies, mature plans of operations, and to call an annual

AUNT SARAH'S PRISONER.

"No, John Westlake, you are not going out," said Aunt Sarah Westlake, the resolute maiden sister who had come all the way from Beechton to see what could be done for

She found things looking desolate enough; the poor wife pale and careworn, the children hiding whenever father came home.

This evening he had come in cross and surly, as only strong drink can make a man. His wife had made a cup of fine, strong coffee, which she hoped would make him forget the little black bottle always kept concealed in the dark cupboard under the stairs. It was there now, but empty. Aunt Sarah had found the bottle and turned its contents into the drain.

Now, as he seated himself at the table to partake of the nice supper which she had helped to prepare, he muttered something about "not being able to eat, as his medicine

"Try a cup of this nice coffee, won't you John?" asked his wife in a trembling voice. With an oath he caught the coffee-pot from his wife's hand and dashed it to the floor; then, catching his old, battered hat, there before him.

"No, John," she repeated again, "you are not going out. You are not yourself. Whisky has made you crazy. You are not fit to go into the street. Everywhere are the places where poison is sold It has almost destroyed you and your wife and children now. You are my prisoner. When mother died she said to me: Sarah, take care of Johnny, and bring him to me in heaven; and I tried, John-you know I did."

John Westlake was crying now. He had sunk into the chair beside him, and his old hat lay at his feet.

He saw his dying mother, and his sister Sarah—a fair girl then—with her hand upon his head and the tears falling down her cheeks, as she said: "I will, mother. God helping me, I will. How she had given her life to him, and how he had loved her till he left his safe country home for the city with its drinking-places, like the jaws of death, opening everywhere. "If I didn't see it everywhere. Sarah, I could be safe," he said

"Ask mother's God to help you, and we will all help you, and you shall be saved." Aunt Sarah said, with tears falling like rain down her cheeks. She knelt beside his chair, and he fell on his knees beside her. The wife knelt, and Harry and Lottie came and knelt beside him, putting their arms around his neck.

Aunt Sarah prayed, and the father prayed also, orying: "God help mel" He did help. and in Aunt Sarah's safe country home, where no rum-shops are found, John Westlake and his family are to day safe and hap-

The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, December 23, 1886

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

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Drafts, Checks and Money Orders should be

made payable to E. P. Saunders, Agent.

"Don't do right unwillingly, And stop to plan and measure Tis working with the heart and soul That makes our duty pleasure."

PERHAPS the largest element of personal character is taste. Find out what a person likes, what his preferences are, and you have the key to his character. That a man is sometimes seen in bad company is not half so strong evidence that he is a bad man as is the fact that he likes bad company. We cannot be too careful at this point. Young The elaborate ritual of the temple service men, look out for your tastes. Parents, see that pour children early learn to love only the good and pure.

In our issue of December 2d, we reprint ed, from the Providence Evening Journal. an anonymous article on the "Sabbath Question." The Board of the Tract Society have been requested to print the same in a tract, and have referred the matter to a committee. If any of our readers can give any information as to the authorship of the article they will confer a favor upon the Board by communicating the same to Rev. A. H. Lewis, D. D., Plainfield, N. J.

THE MINUTES of the September Anniversaries will be ready for mailing in a few days. They make a pamphlet of over 200 pages, including full minutes of all the ses sions, the annual reports of all the Societies, statistical tables of churches and Sabbath schools, and other matter relating to the organization and work of our people for the year. It will be a good document to send to persons inquiring about our denomination

THE Helping Hand for the first quarter of of 1887 has been mailed this week, as previously announced, to those who have paid for it or who have signified a wish to take tious designs, God was using them for just it for a part or all of the year. We have introduced a new feature in this volume, arrangements for which were completed too late to be mentioned in the editorial department; it is an arrangement of daily Bible readings by which it will be possible to read the entire Bible by course in a year. W have given the readings for three months in this number, expecting to continue them through the successive numbers of the year We hope many will adopt the plan and faithfully follow it.

GENERAL SHERIDAN said, not long ago, that when he was made a second lieutenant, he determined to be the best second lieutenant in the army. He carried the same determination into every successive position to which he was promoted; and it made him the winner of many battles, and placed him at the head of the United States Army. Determination is the quality which wins. It is more than genius, talent, learning, money, friends, or all these combined. It makes friends, earns money, acquires learning, evokes latent talent, and shames the flashes of genius by its steady, masterful power of endurance and achievement. If every Christian soldier would adopt the motto of General Sheridan and determine, in every position, to be the best possible soldier in that position, what a victorious host the Lord's army would be!

of the Week," prepared by Bro. Wm. M. life. Jones. We sometimes hear Seventh day Baptists speak as though they already understood the arguments for the Sabbath, and were well grounded in the faith, and did not, therefore, need to read anything more.

cause of truth itself, to become thoroughly striking way, would seem to have prepared conversant with the subject in all its phases. This chart offers us, for a small sum of it has cost many years of study, and no little | the extreme. It must have added not a money, to unearth and arrange in this compact, suggestive and convenient form; and humiliation was on account of their own this in a line of investigation, to most of folly in persistent idol-worship, in spite of our people, entirely new. We venture the find a large sale.

THE FULLNESS OF TIME.

The coming of Jesus Christ into the world was the greatest event the world has ever witnessed. As he is the central figure in a true system of Christian theology, so his personal coming and presence in the world is the pivtrue of Jewish, or Hebrew, history, there is little room for doubt. The promise of God to the woman in the garden, concerning the seed which should bruise the serpent's head, foretold Messiah's work. The sacrifices and offerings that sprang up in the early worship of God's people told of sin, and of redemption through the blood of chosen sacrifices. took up the same thought, amplified and beautified it. The patriarchal life, the law given by Moses and administered by judges and kings, the pastoral life of the people. as well as their military discipline, all played important parts in training a people made ready for the Lord. Prophets voiced their sublimest thoughts, and poets sang their sweetest lays, when the theme of their divinely inspired utterances was the person of him who should be born of the seed of David and of the house of Judah, the King of kings and the Lord of lords. In a word, the whole history of Israel is devoid of meaning apart from the expectation of the coming and ministry of Jesus. Viewed from the light of Bethlehem and Calvary, Eden and Sinai are full of meaning. The life, ministry and death of Jesus constitute a luminous commentary on the mysterious sacrifices which, through the ages, seem almost to have burdened the life of God's ancient people. Turning the picture around, it is easy, from our high vantage ground, to see that all the life of that people was a preparation for the manifestation and work

It is equally true, if not equally manifest, that the mission of other peoples was to help prepare the way for the coming of the Lord. However far such an end may have been from their selfish thoughts and ambithis purpose.

As the times were ripening for the revelation of God's purposes, the world powers culminated in two types of civilization which hastened the preparation of the world for that revelation. These were the Greek and the Roman types, representing Most High, and think to change times and the intellectual and the physical culture of men, producing, on the one hand, the best philosophies, and, on the other, the most perfect system of laws, in their applications to the practical affairs of life, the world had yet known.

The culture of the Greeks helped to prepare the way for the coming of Christ, both by its excellencies and by its defects. It furnished men with the purest, most elegant, and most expressive language that has ever been known; and this became the medium for communicating divine thoughts to men, the silver casket in which the golden gems of God's purposes and plans of salvation were presented to sinning and dying men. Again, by its elaborately wrought systems of philosophy, the Greek culture had disciplined the best minds of the nation to habits of metaphysical thought, and meditation upon the supernatural, so that they were as well prepared as men could be to grapple with the divine philosophy of sin and redemption, and the conception of the divine-human Saviour. The defects of the Greek civilization helped to prepare the way for Christ, in that these philosophies, WE would call especial attention to what when they had done all they could for men, is said in another column about the "Chart | left the soul still thirsting for truth and

The two distinguishing characteristics of the Roman civilization were its thorough military discipline, and its admirable system of laws, in both of which the people were trained to habits of obedience to au-But we feel confident that this chart opens | thority, and to a wholesome respect for law; a line of study that not many of our people so that it was comparatively easy to teach have ever known anything about, and one them the doctrines of sin and its punishthat promises to add great strength to our ment, the blessedness of forgiveness through position on this question. However well repentance, and subsequent obedience to the grounded we may regard ourselves, person. Word of God; and in these doctrines men's ally, to be, we owe it to ourselves, to those minds are easily prepared for the obedience who are inquiring of us for the truth, and of Christ, even unto death, that he might

the Jewish people for Christ's appearing. Their subjugation to a heathen and idolmoney, and for a few hours of study, what worshiping people was galling to them in little to the bitterness of their lot, that this many warnings and admonitions from God. hope, with Dr. Lewis, that the chart will | Anything, therefore, which should seem to offer deliverance from such subjugation, would be hailed with exultant joy. That they mistook the true nature of Messiah's kingdom and afterwards rejected him because he did not fulfill their carnal expectations, is one of those strange things which | not to use the International Sunday school the student of history finds difficulty in lessons. Those lessons are Bible lessons, satisfactorily explaining, but it does not and certainly no harm can come to us from militate against the general statement that otal point in the world's history. That this is in the life of these peoples God was disciplining the world and preparing it for the revelation of his Son.

That which is furnished by the lives of these three typical nations—the Hebrew. giving a high religious training; the Greek. furnishing the language and systems of human philosophies; and the Roman, the splendid discipline of law-combine to create that state of things described by the Apostle Paul, in language at the head of this article, as "The Fullness of Time." When that time came, God sent forth his no harm in using them, but much good. Son, made of a woman, made under the law, to redeem them that are under the than the steps leading to it, greater than human thought can conceive; for divine we wonder that when it occurred the heavenly host took up the strain, and sang, "Glory to God in the highest; peace on earth, good will to men "?

Communications.

WHERE SHALL WE STAND?

fourth beast, dreadful and terrible, and in this matter; it cannot begin too soon, if strong exceedingly; and it had great iron we desire and expect to train up our chilteeth: it devoured and brake in pieces, and dren with right Biblical conceptions of truth stamped the residue with the feet of it; and and duty, untainted in thought and heart it was diverse from all the beasts that were with the marks of the beast. before it, and it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and behold in this norn were eyes like the eyes of man and a mouth speaking great things." And in the 19th verse the prophet says, "Then I would know the truth of the fourth beast." In verse 23, this explanation is given: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from al kingdoms, and shali devour the whole earth, and shall tread it down and break it in pieces," and in verse 25, it is added, "And he shall speak great words against the Most High, and shall wear out the saints of the laws, and they shall be given in his hand until a time and times, and the dividing of

This power is pagan and papal Rome, or Catholicism, that power spoken of by H. D. Clarke, in his article on Sunday legislation, in RECORDER of Sept. 2d, which thought to change times and laws, by suppressing the second command, by substituting Sunday for the Sabbath in the fourth command and by dividing the tenth command and making two of it, to make up the ten com-

Again, we read in Revelation (7:2,3) And I saw another angel ascending from the east, having the seal of the living God and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

Bro. T. R. Williams, in one of his articles to young men, in the RECORDER of last winter. claimed the Sabbath to be the seal of the living God; which we believe it is.

Again, in Rev. 20: 4, it is said, "And saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast, neither the image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with vast amount of labor spent upon the work. Christ a thousand years.'

The beast, spoken of in this verse, I believe to be the Catholic power, and its image. the Sunday-Sabbath; and those who have read the recent articles of Bro. H. D. Clarke, in his correspondence on the temperance and national Sabbath movement, can see that he believes, as I do, that this image is soon to be erected.

heard another voice from heaven, saying, not of her plagues; for her sins have reached unto heaven, and God hath remembered her

who oppose us, as well as to the stone for sin. But all this, in a much more is it not time for us Seventh-day Baptists to

know how we stand? Are we standing squarely on God's word by affiliating with, and using the international Sunday school lessons? Or should we obey the injunction of Revelation 18: 4, quoted above, and "Come out of her and be separate"?

J. J. NICHOLS. PLEASANT HILL, Mo., Nov. 25, 1886.

If, in the conclusion to the foregoing ar ticle, Brother Nichols means to suggest that we, as Sabbath-keepers, ought to separate ourselves from the power described in the scriptures quoted, in such a way as to emphatically protest against his assumption, we quite agree with him. But he can hardly mean to suggest, we think, that we ought the study of the Bible. That these selec tions are made by men who observe the first day of the week as a sacred day, cannot change the character of the selections; and the use of these selections in regular course by our own schools does not prevent us from using other scriptures for study if we so de sire. The fact that Sunday schools are studying the same course of Bible selections cannot compromise us, nor harm them; let us rather hope and pray that it may do us and them much good. The International lessons being wholly Biblical, there can certainly be

But if our correspondent means to suggest that the general and indiscriminate use law. Such careful preparations, made of the notes and explanations on those through long ages, betoken an event greater | Bible lessons which are made by First day teachers, and, not infrequently, made in the interest and for the defense of those wisdom was preparing the world for it. Do errors which have come into the church through the power described by the scriptures which he quotes, is hurtful to us, we quite agree with him. The errors of Sunday-keeping, and of infant-beptism, and some others of a kindred nature and origin, are so ingrained in the thought and life of these teachers that their teachings partake of the same savor, an influence all the more dangerous to us because it is not always easily detected. Out of an experience of many We read in Daniel (7:7, 8.): "After this years in the Sabbath-school work, we are saw in the night vision, and behold a convinced that there ought to be a reform

THE TRACT SOCIETY.

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society was held at Plainfield, N. J., Dec. 12, 1886, the President in the chair.

Members present: Chas. Potter, Jr., I. D. Titsworth, J. F. Hubbard, Geo. H. Babcock, A. H. Lewis, J. G. Burdick, R. M. Titsworth, J. A. Hubbard, J. D. Spicer, and D. E. Titsworth. Bro. Ch. Th. Lucky, of New York, was also present.

The committee on manuscript for Eld Bailey's book reported that they had received the same, and recommended its publication by the Board. It will make a book of about 275 pages of the size of "Sabbath and Sunday." The Board adopted the recommendation of the committee.

Correspondence with several parties was presented by the Corresponding Secretary: With E. P. Saunders, Agent, relating to matters connected with the Publishing House; with L. A. Platts; with Miss Mary F. Bailey, Corresponding Secretary of the Woman's Board, relating to subscription lists for Light of Home, and to matter for Household Department for same; with A. E. Main, referring to a Hebrew paper, and Conference reports; with D. C. Burdick, Nortonville, Kan., referring to Hebrew paper; from N. Wardner, suggesting putting in tract form the article taken from the Providence Journal which was published in the RECORDER recently. The suggestion was referred to a committee.

The report of J. B. Clarke, Traveling Agent, was presented, giving an account of his labors to date.

A letter from Eld. Wm. M. Jones, referring to his "Chart of the Week," was read. Bro. Jones called attention to the and to its historical value, and hoped it would find a good sale among our people. The matter was referred to A. H. Lewis. with power to present to the denomination as deemed best.

The Treasurer presented his quarterly report, which was adopted. He also report Again, we read (Rev. 18: 4, 5): "And I | ed making a loan of \$1,000, as ordered at last meeting. He stated the present finan-Come out of her, my people, that ye be not cial condition to be: Cash on hand, \$286 51; partakers of her sins, and that ye receive bills due, \$400 21. They were ordered paid as fast as funds sufficient shall accumulate.

Jome Hews.

Wisconsin.

WALWORTH.

We are glad to report that we expect very soon to have a pastor again, having engaged the services of Eld. S. H. Babcock. He is to begin his labors the first of January. It is hoped that his coming will awaken a new interest, and that pastor and people will work together effectually for the prosperity of the church.

Eld. James Bailey has preached for us acceptably since April last, and last Sabbath gave an interesting and instructive sermon on the book of Revelation. In his intense interest and earnestness he exhausted his strength, for a time causing his hearers some anxiety; but we hope that he will be able to preach the remaining Sabbaths of the year. and that he may be spared yet many years. to see the fruits of his labors.

Our church is not in the condition of Christian activity which is most desirable. but if the earnest prayers of a small band of Christian women, whose hearts are burdened for the interests of Zion, can avail. God will be merciful and again visit us with quickening grace and lead us up nearer to himself. We hope to have a parsonage built in the early spring.

The weather has been pleasant and roads good most of the fall, with a few days of severe cold the first of this month. It is snowing to-day. There is very little sickness. and doctors complain of dull business.

DEC. 14, 1886.

Illinois.

WEST HALLOCK. Some items from this quarter may be of interest to the "Home Department." The autumn has been a pleasant one, and nearly all the farmers have so faithfully improved it in gathering their crops as to leave but little corn in the field at this writing for the picker, and we might add but little unoccupied space in the crib. The dry summer was followed by a rain attended with so much wind, as to leave farmers in doubt whether or not the corn crop was helped as much by the rain as it was injured by the wind; but notwithstanding their fears we should judge it has yielded an average of 40 bushels per acre; some fields yielding from 60 to 80 bushels; oats varied from 40 to 60 bushels per acre. Peoria prices now are about 30 cents for oats, and 35 to 36 for corn. Wholesale price of cheese at present is 13 cents; hogs \$4 00 per hundred, so that even in an "off year" the Peoria county farmer is not a great sufferer. We have had but a little flurry of snow, and wheeling is good. Mercury touched from 8 to 12

and very pleasant. We have been furnished a due amount of social and literary sauce for a few months through Band of Hope entertainments, Ladies' Society socials, and parlor entertainments by the Y. P. S. C. E. The Sabbathschool is to have no Christmas tree, but its place will be partially taken by exercises and an arch at the district school.

below zero last week, but it is now moderate

Our place was considerably stirred up few weeks since by the burglarizing, one Friday night, of the post-office and store run by Hummel Bros. Several hundred dollars' worth of goods was stolen. By some very neat detective work the thieves were found and arrested two or three weeks after, and are now awaiting trial. The goods were shipped to their friends in Ohio to be sold, and will mostly be recovered. The thieves were harbored by a man in the neighboring town of Princeville, and proved to be not entirely new at the business, as they were wanted in Ohio for similar offenses, two rewards having been offered for their capture. One of the men received an ugly bullet wound in the face for resisting the officer with cayenne pepper when arrest-

A few nights after the robbery, occurred another exciting scene in the burning of Deacon Truman Saunders' large barn, containing sixty tons of hay and six hundred bushels of oats. It was just at twilight, and they had barely time to get the horses and stock out of the barn. The cause of the fire is a mystery, as the men about the premises claimed that there was no lantern and no smoking about the barn at the time. The poperty was partially insured.

The pastor has accepted a call to the pastorate of the Nortonville, Kan., Church to begin his labors with the New Year. The people here seemed very anxious for The minutes were approved, and the him to remain with them, reiterating their call, which was a standing engagement; but RECORDING SECRETARY. it seemed to him wise to accept this new

to sever the ties and please upon this field, he hopes t cure some good man to go fore them, in whose hands ests of the church will suff has not in former years ha of being the most desirable think it is entitled to take present time. A part of t its support of its pastor generous of any church in and I see it is ranked, by of our pastors second, in the tion in the liberalty of it home work, which amoun per member—Plainfield b largest besides these church \$6 per member. If it has ly as some other churches al enterprises, possibly it for in part by the above this direction we think the erable gain in recent years. past year being between \$2 We admit, however, there growth. It should be rem that there are only about bers and but little more th us, and that is one of the ures, that there has, for y almost continuous emigra ciety and but few if any to their places, as this is large high price of land. The crease seems to me to from without. Our loc that. Much seed has bee begins to appear, and a patient, wise and earnes yield a more bounteous as a people, we are not churches to aggressive lab The Light of Home I h entering wedge. I have grateful for the kind rece ation I have received, no people but by the comp having preached, I find, churches and school-hour neighborhoods around us. wise received equal favor edge receiving more than from the churches, and thereto, during my four this last one I could not "H. D. C.," I cannot no unkind thing said or first-day folks, or our ow I should almost tremble, not always done my duty world is at enmity to the even scripture says: " all men shall speak well kind things have been sp no doubt, than have greatest regret is that been more fruitful, and loved ones, at the end o remain unreconciled to many tender recollecti

feld which was offered him.

Minner NEW AU

Thanksgiving-day wa services in the Seventh the writer preaching fr was something new for preaching on that day,

will be for the interests

that the work may not

DECEMBER 9th, 1886.

attendance. A Band of Hope was fall, which is doing a g ing the people, especia reference to the gigi our land—intemperance

Monday, December 1 myself were invited to and when we came h found that our house session of, and the goo were getting supper. they did not let us coming, so we could warm and things rea said it was all right, t and tried to make u visitors. There were all enjoyed a good so were gone we found, that they had "pound "pounds," from a po mek of flour. We do for it, but very thank who have so kindly

they all realize in its

our Bariour, when

to cite than

Jome Mews.

Wisconsin.

WALWORTH.

glad to report that we expect very ave a pastor again, having engaged es of Eld. S. H. Babcock. He in his labors the first of January. It that his coming will awaken a new and that pastor and people will work effectually for the prosperity of the

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eather has been pleasant and roads et of the fall, with a few days of ld the first of this month. It is snoway. There is very little sickness. ors complain of dull business.

Illinois.

WEST HALLOCK. items from this quarter may be of to the "Home Department." The has been a pleasant one, and nearly armers have so faithfully improved hering their crops as to leave but n in the field at this writing for ker, and we might add but little ied space in the crib. The dry was followed by a rain attended much wind, as to leave farmers in hether or not the corn crop was much by the rain as it was injured rind; but notwithstanding their fears d judge it has yielded an average shels per acre; some fields vielding to 80 bushels; oats varied from bushels per acre. Peoria prices now at 30 cents for oats, and 35 to 36 for Wholesale price of cheese at present its; hogs \$4 00 per hundred, so that an "off year" the Peoria county is not a great sufferer. We have a little flurry of snow, and wheeling Mercury touched from 8 to 13 ero last week, but it is now moderate

ave been furnished a due amount of ad literary sauce for a few months Band of Hope entertainments. Society socials, and parlor entertain-The Y. P. S. C. E. The Sabbathto have no Christmas tree, but its ill be partially taken by exercises arch at the district school.

place was considerably stirred up a eks since by the burglarizing, one night, of the post-office and store Hummel Bros. Several hundred worth of goods was stolen. By y neat detective work the thieves ind and arrested two or three weeks ad are now awaiting trial. The ere shipped to their friends in Ohio old, and will mostly be recovered. eves were harbored by a man in phooring town of Princeville, and to be not entirely new at the business, were wanted in Ohio for similar two rewards having been offered capture. One of the men received bullet wound in the face for registions. or with cayenne pepper when arrest-

nights after the robbery, occurred exciting scene in the barning of Truman Saunders' large berg ag sixty tons of hay and mir hundred of cate. It was just at twilings had barely time to get the horse out of the barn. The cases of is a mystery, as the men about the claimed that there was no leastern moking about the barn at the time erty was partially insured.

pastor has secented a call to the of the Nortonville, Kan., Character ais labors with the New Test

field which was offered him, and, though sorry to sever the ties and pleasant relationships upon this field, he hopes they may soon secure some good man to go in and out before them, in whose hands none of the interests of the church will suffer. If this field has not in former years had the reputation of being the most desirable for a pastor, I think it is entitled to take a new role at the present time. A part of the time, at least, its support of its pastor has been the most generous of any church in the Association, and I see it is ranked, by the figures of one of our pastors second, in the whole denomination in the liberalty of its giving for the home work, which amounted to about \$10 per member—Plainfield being \$18, and the largest besides these churches being only \$5 or \$6 per member. If it has not done as largely as some other churches for denominational enterprises, possibly it may be accounted for in part by the above fact; but even in E. P. Saunders Agent. Evangelii Harold this direction we think there has been considerable gain in recent years. The total for the past year being between \$2 and \$3 per member. We admit, however, there is still room for growth. It should be remembered, though, that there are only about 80 resident members and but little more than 25 families of us, and that is one of the discouraging features, that there has, for years, been such an almost continuous emigration from the society and but few if any to come in to take their places, as this is largely precluded by the high price of land. The main hope of increase seems to me to be by acquisitions from without. Our location is good for that. Much seed has been sown and fruit begins to appear, and a few years more of patient, wise and earnest effort ought to yield a more bounteous harvest. I think, as a people, we are not awake in our local churches to aggressive labor as we should be. The Light of Home I have found a good entering wedge. I have occasion to be grateful for the kind reception and consideration I have received, not only by our own people but by the communities about us, having preached, I find, in twelve different churches and school-houses in the towns and neighborhoods around us. My wife has likewise received equal favors. I also acknowledge receiving more than my share of "calls" Ditto, interest, 12 months, on \$1,000 from the churches, and overtures looking thereto, during my four years' stay here, and this last one I could not resist. Like Bro. "H. D. C.," I cannot say there has been no unkind thing said or thought of us by

that the work may not stop. DECEMBER 9th, 1886.

Minnesota.

first-day folks, or our own; and were it true,

I should almost tremble, fearing lest I had

not always done my duty; since much of this

world is at enmity to the cross of Christ; and

even scripture says: "Woe unto you when

all men shall speak well of you;" but many

kind things have been spoken, all, and more,

no doubt, than have been deserved. My

greatest regret is that my labors have not

been more fruitful, and that any of these

loved ones, at the end of this period, should

remain unreconciled to God. There will be

many tender recollections, and my prayer

will be for the interests that cluster here, and

NEW AUBURN.

Thanksgiving-day was observed by union services in the Seventh day Baptist house, the writer preaching from Psa. 116:12. It was something new for this town to have preaching on that day, but there was a good attendance.

A Band of Hope was organized here in the fall, which is doing a good work in educating the people, especially the children, in reference to the gigantic evil that is in our land-intemperance.

Monday, December 13th, Mrs. Crofoot and myself were invited to one of the neighbors, and when we came home about dark, we found that our house had been taken possession of, and the good people of our church were getting supper. We protested because they did not let us know that they were coming, so we could have had the house warm and things ready for them. They said it was all right, took our things for us, and tried to make us think that we were visitors. There were twenty-six present, and all enjoyed a good social time. After they were gone we found, to our great surprise, that they had "pounded" us with all sorts of "pounds," from a pound of sterch up to a sack of flour. We do not feel any the worse for it, but very thankful to our many friends who have so kindly remembered us. May they all realize in its fulness the words of our Saviour, when he said, "It is more blessed to give than to receive."

THE TRACT SOCIETY.

First Quarterly Report.

J. F. HUBBARD, Treasurer. In acc't with the Am. SABBATH TRACT Soc.

Balance from Annual Report..... Cash received since as follows: 526 (0 November, a published...... 153 55 '' 16th, Demand Loan. 1,000 00—1,153 55

By cash paid out: • G. Velthuysen, Harlem, Holland, \$50, **\$**50, **\$**50.....

Exchange.... A. H. Lewis, postage, express, etc..... on account salary editor ... C. E Bartholomew, Light of Home, \$26, \$26, \$26. P. Saunders, Agent, Light of Home account, \$120 04, \$32 57.....

E. P. Saunders, Agent, Tract Depository account, \$60 49 \$29 28, \$29 70.... P. Saunders, Agent, Tract Society 119 47 account, \$2 64, \$5 66.

E. P. Saunders. Agent. Outlook account, \$102 09, \$143 16. \$21 55.

J. B. Clarke, salary, \$66 66 \$65 70....

\$50 88 ... Balance to new account..... INDEBTEDNESS. Loans of Oct. 18th and Nov. 16th..... \$1,500 00 HEBREW PAPER FUND. Received from Mr. and Mrs D. C. Bur-

dick, Nortonville, Kan..... \$50 00 E & O. E. J. F. HUBBARD, Treasurer. Plainfield, N. J., Dec. 1, 1-87. Examined and compared with vouchers, and J. D. SPICER, Auditing T. H. TOMLINSON, Com. found correct.

MEMORIAL FUND.

First quarterly report of E R. Pope, Treasurer of the Seventh day Baptist Memorial Fund, to the Trusters, from Sept. 1, 1886, to Dec. 1, 1886. Cash balance.....Bi Centennial Education Fund, Loan,

paid American Sabbath Tract Society. J. F. Hubbard, Treasurer... J. F. Hubbard, Treasurer..... 1,000 00 Interest on same..... Burdick Farm, income..... Chair of Church History and Homiletics, interest, 12 months, on \$3 000

Missionary Society, paid, mortgage, E. Gable..... Interest.

Plainfield Chair Theology, rents.....
interest, Rev. A. E. Main, Milton College, "

Bi-Centennial Education Fund, Note. Mrs. F. A. Clark, Milton, Wis.... ture, interest, St. Paul City Railroad

Bonds.....Plainfield Chair Theology, St. Paul City Railroad Bonds..... Burdick Farm, income.....

Young men preparing for the ministry, income estate of Orlando Holcomb, John Whitman mortgage..... Milton College, 6 months' interest, Marcly mortgage......
Plainfield Chair The logy, rents.....

12 months' interest, J. A. Rogers mortgage, \$1,000.....

\$5,541 42

DISBURSEMENTS. Bi-Centennial Education Fund, appropriation, Milton College, A. Whit

ford, Treasurer....Babcock Chair Physics, Loan, American Sabbath Tract Society.

Chair Pastoral Theology, Bond, Nether-

Mortgage Co.....Bi-Cen ennial Education Fund, Loan, American Sabbath Tract Society... Babcock Chair Physics mortgage, B. Edwards, Albion, Wis.....

Plainfield Chair Theology, taxes and ex-bills Cash balance.....

> \$5,541 4 E. R. POPE, Treasurer. E. & O. E.

Examined and compared with the vouchers, and A. HUBBA D. ound correct. R. M. TITSWORTH.

GEO. H. BABCOCK,

Condensed Mews.

The Little Rock, Mississippi River & Tex Railroad was sold to Jay Gould, December 15th, for \$50,000.

A permit was granted at the Health Office in Baltimore, the other day, for the burial of Henry Jones, colored, aged 118 years. The record papers of his freedom verify his age.

The Supreme Court of Ohio holds as constitutional the law preventing the sale of air ground, where an agricultural exhibition is in progress.

The National Wagon Manufacturers' Asso-

ed to advance chestnut coal sixteen cents a ton. Prices for other sizes remain un-

About 100 members of the constitutional convention, and all of the members of the so-called legislature of South Dakota, are at Huron, Dakota, as are "Governor" Millette, United States Senator Edgerton, and other prominent supporters of the movement. It s believed that a date will be set for the state government to begin running.

William A. Wooster, a prominent resident of Great Falls, N. H., has been lodged in jail by his creditors. He owes them \$6,000, and under the state laws they can keep him in juil for fifteen years, providing they pay his board. Mrs. Wooster, the wife of the prisoner, is worth over \$150,000, and would pay his debts, but he would not consent to her doing so.

The Indian commission at Bismarck, Dak., reports having concluded a satisfactory agreement with the Gros Ventres, Mandan and Arickaree Indians, who agree to cede all of their reservation north of the forty-eighth parallel, also the larger portion of the terri tory lying between the Missouri River and the Fort Buford Reservation. The Indians agree to take lands in severalty on their diminished reserve.

Major Nathaniel F. Hurd, who was an officer in the war of 1812, died at his home in Montclair, N. J., Dec. 17th. He served on the staff of Major General John Montgomery in the second war with Great Brit-He introduced the hot blast oven among iron manufacturers in this country. Recently he celebrated his ninety fifth birthday by visiting the iron fields of Ohio unat-

and Hudson River Railway and leased lines for the year ending September 30th, shows: Gross earnings, \$30,506,000; operating expenses, \$18,610,000; net earnings, \$11,896, 000. After paying dividends and other charges there is a surplus of \$1,072,966. As compared with 1885, the statement shows an increase of \$6 076,000 in gross earnings, and \$2,291,000 in net earnings. Last year a de-

The statement of the New York Central

Foreign.

Gold has been discovered in the Giant Mountains, in Silesia.

ficiency of \$935,000 was announced.

England has decided to reduce the Egypt ian standing army to 10,000 men.

In January all French employees on the Alsace Lorraine Railroad will be dismissed and replaced by Germans. The Spanish government proposes to es-

Paris, New York, Mexico and Buenos Ayres. A London special reports that £536,000

were withdrawn from the bank of England, Dec. 17th, for shipment to the United Wholesale evictions are threatened on the

Stackpool and Westropp estates in Kilkee, county Clare. The tenants are preparing Schwenniger, Prince Bismarck's physician

who has just returned from Friedrichsruhe, reports that the Chancellor is improving, but

Mr. Gladstone writes to the Welsh Liberation Association that he regards their designs with interest, but at his age he must leave agitation to younger hands. A dispatch from Burmah says the Shans

have mustered in great force and occupy the passes leading to the Ruby mines. The British column has been reinforced.

M. N. Drose, now Vice-president, has been elected President of Switzerland for 1886, and M. F. W. Hortenstein, the present Minister of War, has been elected Vice-president.

The Pope has had a conference with Cardinal Simeoni and prepared instructions to the Irish bishops, charging them to keep their clergy scrupulously within the limits of duty in regard to the anti rent movement.

The Suez Canal Company and the Egyptisn government have agreed to the widening of the Suez Canal. From Port Said to the Bitter Lakes, the canal will he forty-four metres wide and from there to Suez sixtyfive metres.

bers of his council to prepare a constitution suitable to the condition of the empire. At the same time he informed his ministers that he had determined to have an annual parliament at Moscow.

The Czar of Russia has ordered the mem-

The Political Correspondence asserts that the Russian government has sent a telegram to Prince Lobanoff, the Russian embassador at Vienna, refusing to countenance the candidacy of Prince Ferdinand of Saxe-Coburg-Gotha for the throne of Bulgaria.

The public feeling of uneasiness in Germany, owing to the war scare, though without definite basis, is beginning to visibly affect business and retard enterprise. It is reliably stated that Count Von Moltke at a dinner recently gave it as his opinion that there will be no war while Emperor William lives.

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other intoxicating liquors within two miles of a 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 nece-sary for this purpose that both the Society and the property, ciation, at Chicago, adopted a resolution ad if other than cash, shall be accurately described. A vancing the price of wagons ten per cent, will made in the tate of New York less than sixty skimmed at 10@11c.; and closely skimmed state Co. W. Va. containing sixty screes of land was

The New York coal managers have decid- convenience of any who may desire a form for this purpose, the following is suggested: FORM OF BEQUEST.

> 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 de scribed 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 Babcock, 844 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

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

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 3 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 fol-

O. U. Whitford, Westerly, R. I. Perie F. Randolph, Lincklaen Centre, N. Y. L. A. Platts, Alfred Centre, N. Y.

Preston F. Randolph, Salem, W. Va.

E. M. Dunn, Milton, Wis.

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 tablish commercial bureaus in London, 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 opy of the Conference Minutes for 1818. A. E. MAIR.

Stsco, Fla.

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

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.

400,000 Subscribers.

If we gave a column to The Youth's Companion Announcement, we could scarcely enumerate the attractions it promises for its sixty-first volume. Serial stories of adventure and domestic life, including the eight prize stories for which \$5,000 have recently been awarded. Narratives of travel by celebrated explorers, biography, history, science, hygiene, recreation—and many more subjects, are represented in it.

We are not surprised at The Companion's having nearly 400,000 subscribers when we see how it provides something of interest for every member of the family. The Companion is published weekly, and fully illustrated. Its subscription price is \$1 75 a year, which, if sent now, will pay for the paper to January, 1888.

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese

etc., for the week ending Dec. 18, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished BUTTER.—Receipts for the week, 28,082 packages

exports 1,454 packages. In state butter it has been chiefly the October and November fresh that has been moving, both creamery and dairy makes selling at a range of 25@27c., with exceptional fancies running up to 80c, per lb. Entire daries and hodies of dairies have ruled dul! and hardly sold at all this week. Fancy fresh, Western creamery has been scarce at 80@31c., because two-thirds of the arrivals would not pass as extras and sold at 27@28c.

Fancy fresh creamery, Elgin..........31 @32 co common to fair 18 @20 do creamery firkins......20 @28

CHEESE.—Receipts for the week, 19,071 boxes: exports, 6,087 boxes. The market remains about the same as last week, all the trading for export being for fair to good full creams at 11@12c, and lightly

Factory, colored full-cream, finest good to fine do

white

quality property.

EGGs.—Receipts for the week, 8,578 barrels All strictly fresh eggs have sold quick at full prices Most of the state eggs arriving are long held stock They sell slowly at irregular prices, say 23@35c. We

Near-by marks, strictly fresh-laid, per doz. 27 @28 N. Y. state held stock..... Canada and Western..... Limed eggs..... ..18 @19

night milk skims.....

BUTTER, CHEESE, EGGS, BEARS, ETC. Hadusicely and Entirely on Commission. Cash advances will be made on receipt of property, where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no agents, make no purchases whatever for our own account, and solicit consignments of prime

DAVID W. LEWIS & Co., NEW YORK.

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

1887.

Harper's Young People.

ILLUSTRATED.

HARPER'S YOUNG PROPLE has been called "the model of what a periodical for young readers ought to be," and the justice of this commendation is amply sustained by the large circulation it has attained both at home and in Great Britain. This success has been reached by methods that must commend themselves to the judgment of parents, no less than to the tastes of children—namely, by an earnest and well sustained effort to provide the best and most attractive reading for young people at a low price. The illustrations are copious and of a conspicuously high standard of excellence.

An epitome of everything that is attractive and lesirable 10 juvenile literature.—Boston Courier. A weekly feast of good things to the boys and irls in every family which it visits.—B. college It is wonderful in its wealth of pictures, informa

tion and interest.—Christian Advocate, N. Y. TERMS: Postage Prepaid, \$2 00 Per Year.

Vol. VIII. commences November 2, 1886.

Single numbers, Five Cents each. Remittances should be made by Post Office Mon Order or Draft, to avoid chance of loss. Newspapers are not to copy this advertisement with out the express order of HARPER & BROTHERS.

HARPER & BROTHERS. Address

1858.

1886.

ON TIME FOR THE HOLIDAYS.

J. C. BURDICK'S Jewelry Store,

ALFRED, N. Y.,

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

JEWELRY, LADIES GOLD Watches and Chaine SPECTACLES.

PERFUMERY, LATEST DESIGNS AND LOWEST

PRICES.

AURORA

WAILOH A SPECIALTY.

Watches sold on monthly installments when de sired, 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 an

J. C. BURDICK, Jeweler and Engraver.

THE SECOND COMING OF CHRIST AT HAND. We live in those days wherein the Lord will gather the rael out of both Jew and Christian Churches, that the resident and hody may be preserved blameless to recite. rael out of both Jew and Christian Churches, these spirit, soul and body may be preserved blameless to receive the Lord at his coming. Bon. ix. 4; Isa. xi. 11, 13; Bay vil. 4; Rom. vill. 30; Rev. xiv. 1: 1. Them. v. 20, 21, 20; I. 20

FOR SALE.

A farm five miles from Salem, on Greenbrier

L. F. RANDOLPH, Hopkin

Dag. 16, 1886.

owing to the advance in iron and other ma- days before the death of the testator is void as to cheese at 5@7c. Prime skims sold at 8@84c. We house and other farm buildings attached. Locisties formed under New York laws. For the quote:

Miscellany.

LOOK ABOVB.

BY REV. OLIVER CRANE.

Look above when brooding sorrow Casts it's shadow o'er the way; Trust in God, and let the morrow Bring thee freighted what it may; Why should aught that is foreboded Heavy on thy spirits weigh?
Why should be thy heart corroded With the ills of yesterday?

Look above when foes assail thee, And the worldly on thee frown; Look above when shore lights fail thee, And the night comes darkly down; God bath set the stars to light thee When the sun has been withdrawn, And though gloom awhile benight thee, It shall scatter at the dawn.

Look above, when in thy toiling Sore discouragements appear; Look above, when Satan foiling Brings thy spirit into fear. For the arm that moves sublimely All the planets in their spheres, Is the arm that ever timely For thy rescue interferes.

Look above, and God shall brighten By his gracious smile thy face; Look to him and he will lighten All thy burdens by his grace; He has promised not to leave thee, In thy pilgrimage below, He will guard, and he relieve thee, Till is vanquished every foe.

-Central Baptist.

BEN'S BOAT IN THE FOG

BY REV. E. A. RAND.

"It is not smooth weather, I know, grandmother, but I think I will come home to spend your birthday with you."

This was a sentence in the letter from Elsie Freeman's big brother Ben, who was was away from home. Sister Kate read the letter, and as she read, grandmother Freeman listened, mother Freeman listened, Elsie listened. Indeed, it seemed as if everyin the stove seemed to hush the sound of its crackling, so spiteful a moment ago, and now hardly breathed. Elsie's kitten, curled up in her lap, ceased to purr, and went to sleep. Everybody, everything, listening. No, the clock, in very measured tones, said distinctly and positively—what?—"Tick, tick, tick?"

It sounded like, "Don't! don't! don't!" three miles across a harbor.

"All wanted to see "Ben" good-natured, generous, laughing Ben. He was grandmother's favorite. She would sometimes pulling his boat back from this dangerous say, "All Ben needs is to be a Christian. If locality. Where, though, to row his boat, he would only begin to pray!" She had said he did not know. this to Ben, and Ben had replied, "Well, I seem to feel the need of praying."

purpose to come home.

"It's rather rough to-day," said grandmother Freeman.

"And blowy," said mother Freeman. "And inclined to be misty," said Kate.

All hoped he would not come that day, carelessly said to the faithful friend who for the birth anniversary would not arrive urged him to come to a speedy decision to till the morrow.

Grandmother now went to the window, and, wiping her spectacles, adjusted them and

Elsie's father was a ship-carpenter. He had established his home on a bank above the harbor shore, because it was, of course, more convenient to live near his work, which was in that part of the harbor. Near his right." home, was the "Upper Landin'," a famous locality for the tying of the boats. Father Freeman's day of work was now over. He might be expected to arrive at any moment. and be heard stamping his feet out in the

"Wish you would see again what that letter says about Ben's coming," remarked grandmother.

"About Ben's coming?" said mother

"Sartin," replied grandmother.

"I will look again," said mother Freeman, taking up the letter. "Why! here's a postscript, and if he don't

say in it that he shall start this noon!" The members of this little circle looked at one another in astonishment. In the silence that prevailed, the clock said, very pos-

"Well," remarked grandmother, "if Ben

has started, he has started." Freeman, "he will get here. Ben, you know, is one to finish up what he undertakes. I guess it will come out all right."

Grandmother's only reply to this was to go to a window and look out once more on the harbor. Elsie also watched the weather. and she saw the gray fog as it stole softly over the water. "Oh dear," thought Elsie. What if Ben should get bothered in this

fog!"
She knew very well how bewildered people cometimes were by this silent, treacherons for, covering up all familiar landmarks, and posibly compelling the boatman to row for

hours without reaching land.

mother again stood by the window and looked | praying for me, that I should be praying for a young girl spends the late hours in study,

"I wish we could have told Ben not to start. But," said grandmother, "there full surrender of his will, in sincere trust in should be set right immediately. is no way of reaching him now except by way the mercy of God, he looked up and away of heaven."

"What, grandmother?" asked Elsie. "Why, dear, that means we can only pray

for people." "Oh!" exclaimed Elsie.

in hand. It was Elsie. She went to her sus Christ. That light is sure to guide home room, looked out into the shadowy night, and to the heavenly shore all that follow it.then set the candle down on the window-sill. | Morning Star. Turning away, she knelt and prayed that God would take care of Ben and bring him safely

And Ben, he was out on the water, bewildered in the mist; caught, he was, in the fog. He had not minded any sign of unfavorable weather when he started, so anxious was he to be at the birthday in good season. little hazy," he said, turning toward the north-east, "and not just what you call smooth weather, but I won't stop for that." Off he rowed. When he was half way across be well refreshed by the harbor, as he judged, the haze that had frowned in the east now advanced rapidly. It had a singular appearance as Ben watched it. There were fragments, or lines rather, of vapor, thrown far forward, thrown, too, at

"Why," he said, resting on his oars, and looking back at the fog, "I should think that mist was trying to throw a lasso at me."

And very soon Ben felt that he was "lassoed," caught in the mist. "Well, I know which way to go," he as-

serted. "I am all right." He was all right—until he heard a fishing

horn sounding somewhere in the fog. "That is, a vessel coming," concluded Ben; 'but I don't see her."

She was in the fog, though, and suddenly up loomed the sails of a big three-masted schooner, and her big black hull was seen distinctly, and the old horn too, sounded nearer, going, "Toot—toot—toot!" "I declare if she doesn't mean to run over me," thought Ben, rowing out of her way as rapidly as he could. The next minute, this big, thing in the kitchen listened. Even the fire | rushing, wood-and-canvas leviathan had gone by him, the mist swallowing it up. There was the horn, though, still tooting on; and Ben's boat rocked uneasily 'mid the frething waves that the vessel left behind her.

"Now, we will go in what direction?" thought Ben, looking very much puzzled. "I do believe that I am turned round, trying to get out of the way of the schooner, and I can't say which way to go!"

Ben was, indeed, puzzled. He had heard It sounded like, "Don't! don't! don't!"

Ben was, indeed, puzzled. He had heard of the "ologies" she was confusing her poor about similar cases of bewilderment, but he over-worked brain in the attempt to master. thought that Ben Freeman, when he did re- had always boasted that he never would be These called for a sound body, a clear intelturn, would be wise to cross the big, roomy caught that fashion. Then he thought of the lect, and the study of years. Lucie's eyes harbor in "smooth weather." He must row | ugly places he might run into—"Wrecker's his boat three miles down a river, and then Reef," "Hard Ledge," "Swift Point." He did almost run upon the black rocks at "Wrecker's Reef."

"Glad to get out of your way!" he said,

The afternoon wore away, and the evenguess I-will-some time! Fact is, I don't | ing shadows began to fall. Ben felt very uneasy. He did some serious thinking out The Freeman's were now discussing Ben's in the fog. He had been attending special services at the church where he worshiped when away from home, and was inclined, but not decided, to seek and serve the Sav-

> "Guess I can take care of myself," he had carelessly said to the faithful friend who seek Christ. After saying this, he was very sorry he had made the hasty remark. He recalled it now, that he was so helpless, out in that perplexing fog. "I know I ought to lead a different life," he said. "I know I ought to be decided. There is grandmother-she wants me to be a Christian. And I know she is right about it. Yes, she is

Still he rowed on. At last, glancing upward, he saw a little star not far ahead. "What is that?" he exclaimed. "That is

not a star, I know. It's something else!" How anxiously he rowed! The light was gone in a moment, yet he continued to row in that direction, and soon his boat was beached. "I know where I am now," he said, as he made out the form of a building near him. "That is father's boat-house."

He hurried home, and into what a welcoming circle he was received!

"Are you glad brother has come?" he said.

taking Elsie into his lap. "Yes, I guess I am."

"Now, I'll tell you a little story. I was out on the water, not knowing which way to go, and I saw a tiny light up somewhere. It was gone in a moment, but I followed it and itively and impressively, "Don't! don't! got home. You see the fog parted one moment, and I saw the light. I have been thinking about it, and as our house sits up high on the bank, and as your room is in the "And if he has started," added mother end of the house toward the harbor, I wonder if the light could—could—have come from your window!"

"I had one there." "You did! What were you up stairs for?"

Should she tell him? "I'll whisper it," she thought. "I prayed

for you," she said very softly. "You were a good girl," he said soberly. After that, what was the matter with Ben?

"He seems to be thinking," said grandmother to mother Freeman. "Something is on his mind," said mother Freeman to grandmother.

in their careless living, and begin to think quiry as to Lucie's condition. "Yes, 'tis time comes, and out of as soon as possible when steadfast vision be fixed on the life eternal, Ben has not come," Elsie wanted to say soberly, earnestly, resolutely, "something sad a bright young life doomed to spend in his rising time comes; without one beloved we shall own with gratitude that all things the aloud. After supper, she and grand- himself, "It is time, when all hands are of labor, she laid out for

in the window, a heavenly and gracious assurance that God, his Friend, Maker, Father, A little later, a girl stole up stairs, candle received and forgave him for the sake of Je-

"BURNING THE MIDNIGHT OIL."

BY ELLA GUERNSEY.

If I were an ambitious young girl with an aim" before me, and an intense desire within me to drink deep from the fountains of learning, my first care should be to look carefully to it that the body and brain should

"Sleep, tired nature's sweet restorer."

I have in my mind a young girl who promised to attain to great brilliancy in the severe course of study mapped out for her by an equally ambitious but unwise teacher.

Said the fond mother, "We expect much of Lucie, and are determined that she shall have lessons from the very best masters in the different arts, though we are poor. Lucie is worthy of the sacrifices we willingly make to further her studies. Frail and delicate the child seems, yet she studies all day and far into the night without fatigue. I do not think she spends ten minutes each day in foolish games and recreations. I've fitted up a beautiful little room for her, heavy Canton flannel curtains, and warm blankets, with soft wool rugs, the poor dear is so chilly all the time, she cannot endure a breath of cold winter air.

"At twilight she practices over difficult piano studies; Lucie never sits down to play over a silly ballad or school-girl's light waltz. Excelsior is her motto, and she values every fleeting moment. Every cold evening I make a fire in the grate in her room, draw the heavy curtains close, her windows are west ern and northern ones, then at ten I send in hot coffee, sandwiches, a little cake and pie her appetite is so variable."

Lucie did, indeed, look pale and delicate. My impulse was to arge her to banish the heavy curtains, open the windows, abandon the midnight lunches, and vile-smelling kerosene lamp, and to lay aside at least a dozen grew bright, her face and form so attenuated, her breath so short that a physician was called, who prescribed rest, a generous diet, and pleasant company.

"But I can't spare the time," the girl pleaded.

"If you continue overtaxing yourself in this way, you will have a nice, long rest in the cemetery," growled Dr. Mercer.

"Do you sleep all of seven hours, Lucie?" "Why, no, doctor: I usually sit up until nidnight, or perhaps one, and then—"

"Do you sleep then?" "No, doctor, I keep thinking over every

thing I had gone over in the day." "Precisely! can you tell me Lucie, just what you expect to gain by this waste of in tellect and youthful strength? A premature grave, or old age, a body racked with pain, disordered nerves, surely awaits you. Ambition is commendable, but people who want to work well must possess sound bodies and minds. No one can attain much progress in so many studies or industries. Find out what you can master in the shortest time, select your profession, and work to that aim, not forgetting to cultivate cheerfulness, and

take care of your body."
"What a fussy old fellow doctor Mercer is! an old-school gentleman, who doesn't think much of women's intellect," said Lucie, with a wan little smile, not in the least inclined to follow the prescription.

A few months passed swiftly by. Glowing accounts of Lucie's wonderful progress reached me. Young as she was, she was preparing to assume the duties of a teacher in a noted institution requiring a high standard in trained intellect to fill even the humblest position within its walls. During the month of July, while studying faces of my fellow-passengers, en route for the lake shore and Canada, the familiar face of Lucie, close ly guarded by her father and a stranger, was the first one that I had seen for days.

Grasping my hand, the father could say nothing, while Lucie, with the light of insanity in her eyes, talked fast and loud, telling me of the honored position she was

to fill in a Normal College.

When passing slowly by beautiful Niagara, I gently called her attention to its grandeur. Delightedly she clapped her hands, her laugh ran out loudly, like the old

A few more weeks interverned; a party of visitors with myself were admitted inside Lucie,—walked softly up and down the long hall way, humming a gay air from Pirates boys as follows:

and the remainder of the time in sleepless. And bowing in penitence for sin, in the ness, something is radically wrong, and

"We often neglect the body while educatfrom himself, even out of sin's perplexing ing the mental organs. The time has arrived when the body, abused and neglected, And lo! a shining, a light beyond Elsie's loudly calls for rest. For a delicate young necessaries, and in, to say the least, a state girl to undertake to master, in a short time, difficult and complicated branches of study, of which at best she can only obtain a smattering, is suicidal.

"This girl need not have been under my care to day had she possessed an intelligent mother, who could have directed her in the preparation for a useful, happy, and in a less ambitious way, successful life. Ah, well, this asylum is filled with mistakes," murmured the good doctor as he left me, to look after other visitors.

the losers. Nature is a strict paymaster. -- his sister do. Golden Rule.

SHOW ME THY FACE.

Show me thy face-A cheering beam Of loveliness divine— And I shalt never think or dream Of other love save thine. And lesser light will darken quite, All lower glories wane—
The beautiful of earth will scarce Seem reautiful again!

Show me thy face-The heaviest cross Will then seem light to bear; There will be gain in every loss, And peace with every care, With such light feet the years will fleet Life seems as brief as blest; Till I have laid my burden down And entered into rest

Show me thy face, And I shall be In heart and mind renewed With wisdom, grace and energy, To work thy work indued, Shine through the veil. Immanuel, Until, the veil removed, In perfect glory I behold The face that I have loved! -Baptist Weekly

GIRLS, PLEASE LISTEN.

mothers and girls, if there are any girls in a curious fact about boys that two will this restless, hurrying age. There seems to be a great deal slower in doing anything be an increasing disposition among our girls than one. Boys have a great power of help--our young ladies-to indulge in the use of | ing each other do nothing slang phrases of the day; and it is obvious that some one must arise and put forth usefulness of boys, a farm without a boy strong endeavors to check the evil; it is fast | would very soon come to grief. He is always becoming a great plague spot among us.

them to their daughters.

Should we not check our little ones when they make use of slang expressions, instead of smiling on them as if it were clever? We way. This he sometimes tries to do, and should teach them that such conversation is people who have seen him "turning cartdemoralizing; that it will actually do them wheels" along the side of the road have harm; then, as they advance in years they supposed that he was amusing himself and

may dislike and despise it. Mothers, are there not some among you vent a new mode of locomotion, so that he who advise your daughters as they depart could economize his legs and to his errands from your side to attend some social gather | with greater dispatch. Leap-frog is one of ing, to "make a mash"? or, who upon his methods of getting over the ground their return inquire, "Did you make a quickly. He has a natural genius for commash?" What can a mother be thinking | bining pleasure with business. — Charles Dudabout when she makes such an inquiry? 1 beg such (for there are those who do this) to pause, to consider what she encourages. You cannot reasonably expect your daughter to become a pure minded woman if you fail te be an example of such.

The common slang is erroneously thought witty. True wit may be appreciated among nobling, anything womanly, anything even witty about what is now-a-days termed genteel slang; for there are those who despise the coarse expressions which so often fall from the lips of the street loafers, who appear to glory in such expressions as "going for him," "getting left," etc. Where shall

Then what about words which are worse house of God and the gate of heaven. than idle, words which corrupt and demoralize, which are the busiest of the busy, so contagious to our young?

To work a reformation we must begin with the daughters, hoping for the sons to follow. Let us marshal ourselves in one grand army, mothers and daughters leading the Davies.

THE BOYS' BED ROOM.

the walls of a lunatic asylum where great many of the comfortable, appointments for numbers of diseased minds were being min- the sleeping rooms are monopolized by the be, will be, if we use them aright, means of istered unto. A slight little figure—'twas girls of the family. Good Housekeeping ap- our fitness for the life that lies beyond.

"No, hope; don't foster false hopes. She the coldest, most inconvenient room in the de suppor time; but as she had heard her being on their minds," then there will be darkness the remaining portion of her days, but she was not strong enough to endure the minds, are working together for our good, and shall upon while he lingers about his morning recognize God's educational purposes in the mental strain in performing the amount bible-reading, or about the details of his what had else been the unsearchable mysteries of providence.—Perhody.

room because there are, very likely, no conveniences), let us institute a system of equality in planning the bed rooms of our chil. dren, making it a point always to keep the boys' room as pretty and cozy as the girls', and as scrupulously clean, rather than barely furnished with only the strictest of questionable order.

In these days of cheap, bright pictures and fabrics, which latter are also durable certainly most mothers may, without stint. ing the needs of the household, adorn and furnish their boy's bed room, if it only be already supplied with a bed and toilet set. If means to buy the other articles are lacking some packing boxes and a few yards of inexpensive material used to upholster them. will cost but little except the time used in getting them in shape; and the result of the This is no fancy sketch, and I can but few hours' labor, and the expense of perthink with a famous "mad" physician, "so haps two dollars, will be the conversion of long as a man, woman, boy or girl sleeps the Sahara of a room into a place in which a soundly and well, they are in no danger of boy will love to linger, feeling a pleasant falling into divers snares and ills which lie sense of possession; and to which he will in wait for members of the human race." bring with pride and delight his young They who burn the oil until midnight are friends when they visit him, as he has seen

Here, at least, he is safe from the hustling orders of any elder sisters he may chance to possess, who may have a propensity to monopolize, as elder sisters often do, all the cozy nooks in the house; this, at least, is outside their dominions.—Congregationalist.

BBING A BOY.

One of the best things in the world to be is a boy. It requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, with a good deal more work to do, and not half as much fun. And yet every boy is anxious to be a man, and is very uneasy with the restrictions that are put upon him as a boy.

There are so many bright spots in the life of a farm boy that I sometimes think I should like to live the life over again. I should almost be willing to be a girl, if it were not for the chores. There is a great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slow he can go on an errand. Perhaps he couldn't explain himself why, when he is sent to a neighbor's after yeast, he stops to scone the frogs. He is not exactly cruel, Yes, I want to write a chapter to the but he wants to see if he can hit em. It is

But, say what you will about the general in demand. In the first place he is to do all I would appeal to the mothers and through | the errands, go to the store, the post-office, and to carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate about in the same idling his time. He was only trying to inley Warner.

CHEERFULNESS.

We are disheartened because we lose sight and thought of the Father's loving presence sensible people, but slang-never! I would and merciful purposes; because we let our challenge anyone to discover anything en- minds revert to second causes, and feel as if it were a blind fate, and not a benignant will, that had charge of our future! And does that look dark? Has it not looked as dark before? But light has risen upon our darkness; and what seemed to us the inevitable altar of sacrifice has been the altar of our deliverance and blessing, even as the stone we find as noble types of womanhood in the on which the wayfaring patriarch laid his future as our past records furnish us, if our head at nightfall in lonely weariness was in girls do not rid themselves of this pernicious the morning consecrated by the vision of angels as the corner-stone of Bethel—the

For persistent cheerfulness we need not only hope of God's continued mercy in this world, but equally the hope of heaven. There is a wonderful force in the Scriptural the mothers. Through them we may reach | figure of hope as an anchor—an anchor withthe cable long enough to steady the ship in rough seas and under stormy skies. Were the cable shorter, were the hope too close at van; sons and brothers will not be willing to hand, it might be a disturbing force. But be found very far in the rear.—Emily an anchor dropped in an unknown sea, a hope beyond the death hour, near enough for faith, yet too far for sight, may keep us serenely happy, let earthly events shape themselves as they may.

This hope may attach itself with special In too many homes all the pretty, and force to experiences that would otherwise make us unmistakably sad; for these may pears as a champion for the rights of the Whatever deepens and strengthens character. whatever unearths our spirits and gives Now, instead of turning our boys off with them a new hold of attachment on the unseen future, is a part of our training for can never be restored, a hopeless case," was house, and making a sort of lumber bed room | what we are to be, and may well be regarded Yes, he was thinking. When people stop the ward physician's reply to my eager in- of it, for him to go into only when his bed with cheerful submission. Let the soul's

Hoyular St

HOW MUCH the human syst

is seen in the way people with impunity. That the hai as a protection to the brain n but few stop to think how it in order to fulfill its origi Animals which have soft hair in most cases, the power of e additional means of protection making it apparent that loos ness is better for that purpose it closely or compactly laid. known fact that what prot will protect from heat also, that hair loosely worn would in either case. Wearing it pi masses with switches attached, do, and shaving it close at th brain, a most sensitive spot, as is the fruitful source of head gia and other diseases, spite o fering of nature.

lightning in England is twent and four-tenths per 100,000 general rule it seems that unl killed on the spot by lightning A person struck by lightning stnnned, and deprived of cons time, often, no doubt, by m which case the effect is transic times, in consequence of a sho brain, in which case there is a of paralysis of motion and se appearances after death of bod been struck by lightning va Sometimes they retain the they occupied when struck; cases they may be dashed to distance. Their clothes are torn, and have a peculiar singe tallic substances about the bod of fusion, while such as are cor become magnetic.

THE yearly average number

DESTRUCTION BY NITRO GI PLOSIONS-An "old oil ope Bradford oil region thus rel New York Times some facts explosions which are certain and have been observed many tending the frightful death quently follow the handling ine in the oil regions, there the mysterious nature of whi It has puzzled scientific ob study, and I do not believe to satisfactory explanation can This singular feature is the annihilation of matter, esp human body, which in a maj results from a fatal explosion pound. I have noticed the stances. I had a teamster once named Henry France. of his kind in the oil cour nothing either above, below, that he feared. He was in th ing nitro-glycerine to any wanted to use it, and he as Warren Jack, actually got handling the deadly stuff the I had would remain at work France and Jack were comin of glycerine. These two me lous to fear that they used stuff as they would a load o standing in the wagon and the Jack, who stood some feet catching it and placing it o time to catch the next one tossed him. As it takes a set of nerves to even ride he knows there is nitro glyc seat, this manner of handli that the slightest jar freq will give an idea of the sort two men had. One day, in coming in with a load o when he was within a quar the well we heard an exp ever knew how it happened of the most complete cases annihilation I ever saw. W cellar that a few cans of digs in the ground when it usual area of timber felled off in the woods, to the ri we picked up a wagon tire. tail of one horse and the In another part of the woo was picked up, and that was except Henry France's gre the side of a stump, and hanging on the limb of Doran was blown to pieces ine explosion at Red Rock He was a man that well All that the most thorough ered of that 200 pounds of a part of one of the po than one pound. Charle known oil man, was blo

> pounds of them could be ourions part of the case how completely annihilate axplement of nitro glycer gradest force of the expensional spward. However, which Berrings Haran by the

glycerine one winter in The ground was covered

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hill only a few rods apart

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bey may. may attach itself with special that would otherwise stakably sad; for these may we use them aright, means of the life that lies beyond. pens and strengthens charac-nacarths our spirits and gives old of attachment on the una part of our training for be, and may well be regarded submission. Let the soul's be fixed on the life eternal ith gratitude that all things State for our good and sale.

State our good and sale.

Hoyular Science.

How MUCH the human system can endure is seen in the way people wear their hair with impunity. That the hair was designed as a protection to the brain no one doubts; but few stop to think how it should be worn in order to fulfill its original intention. Animals which have soft hair or fur possess, in most cases, the power of erecting it as an additional means of protection from cold, making it apparent that looseness or openness is better for that purpose than having expressive Scotch phrase, a "ne'er do-wheel." it closely or compactly laid. As it is a well His father owned a small farm which had will protect from heat also, it would follow | But to save Jock from the consequences of in either case. Wearing it piled up in heavy far beyond the possibility of redemption. masses with switches attached, as most women do, and shaving it close at the base of the misery, and died, leaving his wife, two or gravely. brain, a most sensitive spot, as most men do, three children, and worthless Jock. But is the fruitful source of headaches, neural- the shock of his death brought the boy to gia and other diseases, spite of the long suffering of nature.

THE yearly average number of deaths from lightning in England is twenty-three, or four and four-tenths per 100,000 deaths. As a general rule it seems that unless persons are killed on the spot by lightning they recover. stunned, and deprived of consciousness for a a recht wi' me?" time, often, no doubt, by mere fright, in been struck by lightning vary extremely. distance. Their clothes are often burnt or | Who can say? torn, and have a peculiar singed smell. Metallic substances about the body present signs | my own children speak to me with rudeness of fusion, while such as are composed of steel | and contempt, that I understand how great become magnetic.

DESTRUCTION BY NITRO GLYCERINE Ex-PLOSIONS-An "old oil operator" in the family who does the work of a servant with-New York Times some facts as to glycerine about the money which the father is fast explosions which are certainly mysterious, and have been observed many times: "Attending the frightful deaths that so frequently follow the handling of nitro-glycerine in the oil regions, there is one feature the mysterious nature of which is startling. It has puzzled scientific observation and study, and I do not believe to-day that any satisfactory explanation can be given of it. This singular feature is the almost complete | tern was found to be entirely useless. Al annihilation of matter, especially of the efforts failed to make it work. The owner human body, which in a majority of cases | removed it from its place in the cistern, exresults from a fatal explosion of this com- amined the valves, and stopped all possible pound. I have noticed that in many in- | leaks, and then tried it again; but the most | stances. I had a teamster in my employ vigorous pumping failed to produce the deonce named Henry France. Like all men sired result. The pump-maker was sent for. of his kind in the oil country, there was He took the pump to pieces and re-adjusted nothing either above, below, or on the earth | its various parts, working at it for several that he feared. He was in the habit of cart- hours, but all his efforts were fruitless. ing nitro-glycerine to any well where I | Tired out at last, he removed the covering, wanted to use it, and he and his partner, and looked down into the cistern, and dis Warren Jack, actually got so reckless in covered that there was not a drop of water New York Paper. handling the deadly stuff that no other help in it. I had would remain at work when they knew France and Jack were coming in with a load | churches sometimes due to causes similar to | ATALOGUE OF of glycerine. These two men were so call that which prevented this pump from worklous to fear that they used to unload the ing? It is well to have correct methods and stuff as they would a load of bricks, France | systematic appliances. The house of worship standing in the wagon and throwing a can to | should be as comfortable, as well arranged, Jack, who stood some feet away, and Jack and as inviting as possible. If possible, let catching it and placing it on the ground in the order be perfect, the singing faultless, time to catch the next one his companion and the preaching always eloquent. Have tossed him. As it takes a man with a good | the sermons and prayers exactly long enough, set of nerves to even ride in a wagon when and not a sentence too long. Make the he knows there is nitro glycerine under the | congregation large and orderly and attentive. | seat, this manner of handling a compound that the slightest jar frequently explodes perfect, if perfection is possible. Do not will give an idea of the sort of nerves these neglect a single leak; do not leave a single vised by the author, and enlarged, and will be published in two men had. One day, in 1880, France was hinge or joint or valve unoiled or out of three volumes, as follows: coming in with a load of glycerine, and when he was within a quarter of a mile of will not secure success. The pump will be the well we heard an explosion. No one worked in vain if there is no water in the ever knew how it happened, but it was one cistern. The best methods and appliances of the most complete cases of nitro-glycerine in church and school will be useless if not annihilation I ever saw. We found the usual cellar that a few cans of glycerine always digs in the ground when it goes off, and the in the heart of pastor and people, of teacher usual area of timber felled. Over 300 feet off in the woods, to the right of the road, we picked up a wagon tire. We found the every soul.—Cumberland Presbyterian. tail of one horse and the hoof of another. In another part of the woods a man's knee was picked up, and that was all we ever found, except Henry France's greasy cap lying by the side of a stump, and his silver watch hanging on the limb of a tree. George when noting Paul's request of the Colossians, Doran was blown to pieces by a nitro-glycer | that they might continue steadfastly in prayine explosion at Red Rock a few years ago. er, in his behalf, to the end that he might He was a man that weighed 200 pounds. preach Christ, as he ought to. His request, All that the most thorough search ever recovered of that 200 pounds of flesh and bone was "As I ought to speak." There is a vast a part of one of the poor man's feet-less | deal of important meaning contained in

man bodies, the iron frames of wagons, and in itself. He never tried to be eloquent. even the ponderous nitro-glycerine safes, His great concern was to so speak the gospel have been removed from human vision by an of his Supreme Lord that sinners might be explosion as effectually as if they had never saved. If all ministers of Christ would been formed, and the mystery of their utter | speak as they ought to, they would be much annihilation cannot be explained."-Scien- more efficient than they are, and Christ tific American.

TOO LATE.

A story is told as authentic, of a young man in the Highlands of Scotland who became a drunkard, a gambler and, in the

The old man sank under the disgrace and his senses. He foreswore cards and whisky, came home, and turned into hard work. had made his bow before the ecclesiastical He toiled steadily for years. At last his footlights. His lips trembled, his hands mother was "struck with death."

Jock, now a middle-aged, grizzled farmer, stern and grave, was sent for in haste. He stood in silence by her death bed a moment, shame. After a few minutes the superinand then broke forth:

"Mither? mither! gin ye see feyther there, A person struck by lightning is more or less | tell him the farm's our own agin. An' it's | bravely to the front. But on facing all the

The story reminds us of Doctor Johnson, which case the effect is transient; but some- | who went when he was an old man to stand | but his mouth and chin quivered so that the brain, in which case there is a certain amount head bared to the pelting rain, in bitter prised and beaten. He retreated to his of paralysis of motion and sensation. The remembrance of some act of disobedience to mother once more. appearances after death of bodies which have | his father on that spot when he was a boy. But of what avail are these tears or acts of her arm around him, "why didn't you say Sometimes they retain the position which atonement when the old father or mother your verses?" they occupied when struck; while in other | whom we have hurt and slighted so cruely is | cases they may be dashed to a considerable dead? Do they see? Do they forgive? scious of any slang, "I just couldn't. I

> "It is only," said a mother lately, "since ord. the debt was which I owed to my mother, and how poorly I paid it."

Many a poor girl who reads these words, who treats her mother as a member of the spending his feeble life to earn, will awaken some day to utter their remorse in an exceeding bitter cry; to which, alas, their can come no answer.—The Baptist Weekly.

STORY OF A PUMP.

One day a certain pump in a certain cis-

Is not the failure to secure results in

We should try to make outward conditions order. And yet these outward things alone The Sublical Teachines concerning the Sabbath and The Sunday. Price, in fine muslin, 60 cents. Paper, 30 brought into vital connection with earnest Christian love and spiritual life deep down and scholars. We need above all things a fountain of the water of life springing up in of Sunday, and especially of the work of James Gilfillan, of

"AS I OUGHT TO SPEAK."

I have been forcibly impressed, lately, than one pound. Charles Berridge, a well those few words. With all his natural abilknown oil man, was blown up by nitro- ity, and grand educational advantages, Paul glycerine one winter in Allegany County. was deeply conscious of his need of divine The ground was covered with newly fallen power, to enable him to effectually preach snow. On either side was a high and abrupt | Christ; and he knew that, in order to obtain hill only a few rods apart. Berridge was a such power, there must be much praying very tall man, and his weight was 180 done, not only by himself, but by his spiritpounds. The remains of the poor fellow ually minded brethren and sisters. His were searched for carefully, but less than 15 | natural eloquence would not be sufficient to pounds of them could be found. The most enable him to speak, as he ought to speak. curious part of the case, and one showing And no one knew this better than Paul. how completely annihilation accompanies an Though he had the tongue of the most gifted explosion of nitro-glycerine, was this: The angel, yet he needed the power which comes swedish language.

would be more highly honored. - Standard.

Phil is only five and just into trousers. his mother expected some ebullition of ecstasy when he got into them. But he was absolutely silent while he was going known fact that what protects from cold been in the family for two hundred years. through the process of shedding his dress and donning his new honors. When he was that hair loosely worn would be a protection his misdoing, he was obliged to mortgage it fairly rigged she looked at him fondly, and said inquiringly: "Well, Phil?"

"Now I feel some better," responded he,

He had to speak at a Sabbath-school concert not long ago, and the poor little soul was taken with stage-fright as soon as he shook, his voice would not come. He had to give it up, and he trotted down the aisle to his mother's side again, overcome with shame. After a few minutes the superintendent collect his mother action. tendent called his name a second time. Phil pulled himself together and marched people his courage forsook him again. He made a mighty effort to speak his little piece,

"Why, darling," she whispered, putting

"Mamma," he replied, tragically, unconhad to give my chin a rest."—Boston Rec-

CANDY-BATING.

The habit of eating candy is said to be steadily growing here, notably among young women. And the cardy trade is naturally Bradford oil region thus rehearses in the out a servant's wages, or a lad who flings 50 per cent more candy is made and sold in the city than there was fifteen years ago. Physicians ascribe a good deal of the ill health of their feminine patients to this cause. Medical advice is of no avail. They promise to follow it; but resolution yields before a box of bon-bons or chocolate cream.

Subscriptions to the paper, and contributions to the fund for its publication, are solicited.

Persons having the names and addresses of Swedes who do not take this paper will please send them to this office, that sample copies may be furnished. School girls are the greatest devourers of sweets. They lose appetite, grow pale, become thin, and fond parents think they are studying too hard. The habit of indulgence gets so fixed that they cannot surrender it when they get into society and are married. Hardly one New York woman in twenty Ten Copies and upwards, per copy............... 50 cents. who can afford the luxury, fails to injure herself by candy-eating in excess. Excellent candy is made here—the very best, I am told -which may be one reason why women are so inordinately fond of it. Here is a chance for some benevolent woman. Let her enter into a crusade against saccharine consumption. Total abstinence is declared to be the

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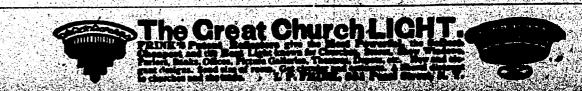
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INTERNATIONAL LESSONS, 1887.

FIRST QUARTER.

Jan 1. The Beginning. Gen. 1: 26-31, and 2: 1-8.

Jan. 8. Sin and Death. Gen. 8: 1-6, 17-19. Jan. 15. Cain and Abel. Gen, 4: 3-16. Jan 22 Nosh and the Ark. Gen. 6: 9-22. Jan. 29. The Call of Al ram. Gen. 12: 1-9. Feb. 5. Lot's Choice. Gen. 18: 1-18. Feb. 18 God's Covenant with Abram. Gen. 15: 5-18. Feb. : 9. Abraham Pleading for Sodom. Gen. 18: 23-33. Feb. 26. Destruction of Sodom. Gen. 19: 12-26.

March 5. Abraham Offering Isaac. Gen. 22: 1-14. March 12. Jacob at Bethel. Gen. 28: 10-22. March 19. Jacob's New Name. Gen. 32: 9-12, 24-30. March 26. Review.

LESSON I.—THE BEGINNING.

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

For Sabbath-day, Jan. 1st.

SCRIPTURE LESSON.-Gen. 1: 26-31; 2: 1-3. 28. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creep-

cth upon the earth, and over every treeping thing that creepseth upon the earth.

7. So: od created man in his own image, in the image of God created he him; male and female created he them.

88. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed;

to you it shall be for meat.

30. And to every beast of the earth, and to every fowl of the air, and to every thing that oreepeth upon the earth, wherein there is life, I have given every green herb for meat: and it wis so.

31. And God saw every thing that he had made: and behold, it was very good. And the evening and the morning were the mixth day.

1. Thus the heavens and the earth were finished, and all the host of them.
2. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God COLDEN TEXT.—In the beginning God created the heaven and the earth. Gen. I: 1.

OUTLINE.

I. Man created. v. 26-28.

II. Man provided for. v. 29-31.

III. Sabbath ordained. v. 1-3.

INTRODUCTION

The book of Genesis is the oldest writing in the world, and tells the story of the creation and of the first institution of religion. It is supposed that Moses wrote the book. Moses lived B. C. 1571 to 1451. At what particular time in Moses's life, he wrote the book cannot be now known. It covers a period of history extending over 2,369 years. It contains an account of creation; of the state of man unfallen; of the first sin and its consequences; of the promise of redemption which was given amid the first sorrows of the fedl. It should be observed that the work of creation proceeded in systematic order. First, creation is spoken of in general as "in the beginning," that is, in the very remote past. The progress of the preparation of the earth is described as advancing from the rocks to the vegetable world; then to the lowest of the animal creatures: then mounting through the higher order of animals until the world was ready for man. In our lesson passage we are to learn of the creation of man, the highest of God's works; of his establishment in his place among the creatures, and the origin of the

EXPLANATORY NOTES.

The works of creation owe their existence to an intelligent, personal Creator. This is shown in the nature, perfect plan and unity of creation. We must remember, in the study of the description of creation, that the narration is not given in scientific language, but in the language of appearance and use. The ject lessons. Often a very important and far reaching enunciation is described in a brief sentence or significant event. The language is highly figurative, and thus very animated. In this way very much is condensed into brief space.

V. 26. And God said. The word and connects will, conscience, and moral faculties. And let them race, and not to the first man alone. This states the relation of man to all subordinate beings: it is that his likeness to God.

Y: 27. So God created man male greated he them. Having stated the essential nature of man as in the image of God, and his relation to the lower orders of creation, as having docifically—as to his endowment for self-perpetuation. Woman was created not with man, but from man: thre showing that she, in her nature, was identical with man life in his life. She was not above him, nor below him but by his side and from his side, and hence count with him. "They two shall be

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Mrs. A. Sayder, St. Paul, Miss. A. Co. Sayder, St. Paul, Mi T. M. And God Missel them, and God sold unto Large and Santon base that God gave Ava Ritte of Welleville R Y

them the capability of increase, and hence the responsibility to "replenish the earth." The first family was now founded, and they were to bring forth children, and thus be blessed from the Lord. "Blessed is he who hath his quiver full of them." And subdue it, and have dominion. This expresses the will and good pleasure of God regarding the relation of the children of men to the world in all coming time. The possibilities of fruitage and every needed comfort are in the world, but it remains for man to develop, bring out, and thus ap- of Rowland P. Thomas, aged 85 years 0 months propriate these latent gifts deposited in the earth, in later Co., N. Y., and came with her husband to the vegetable and animal life. We see in this that man is not only endowed with the capabilities of lived. She was a member of the First Church of dominion, but he is placed under the necessity of exercising all his legitimate powers, if he would reap the most abundant harvests of earthly blessings.

a formal presentation of his gifts to man. Indeed, he compels man to see what he has given to him, and also to realize the adaptation of all these gifts to his own needs. In this he presents a motive for the highest gratitude on the part of man.

V. 30. And to every beast of the earth, and to every fowl of the air . . . I have given every green herb for meat. Here is another observation which he presents for man to make. Not only is he to observe his own needs and the provisions made for them, but he is to observe the needs of the lower orders of animal life and the provisions made for

V. 31. And God saw everything that he had made: and, behold, it was very good This signifies that God contemplated all his works with full satisfaction. for they were just as he would have them, each and all filling the place which he had designed in his great plan of infinite wisdom. And the evening and morning were the sixth day. Each of the creative days had a beginning and a full development, an evening and a full day, or morning: beginning with small things ending with perfected, fully accomplished plans, each day with its evening and morning seems to represent a distinct period, as well as a distinct work in God's creation. We ob eave also that these periods have a distinct and fixed relation to each other as indicated not only by the creative held by the people in this community. May the Lord works of the periods, but by the divinely fixed names of the periods. These names no more than the creative works, could be transposed, in the very nature of the case.

V. 1. Thus the heavens and the earth were finished and all the hosts of them. This simply affirms that the creative work was now completed. Probably no finite mind will ever be able to comprehend or measure the mighty magnitude of the creations of God. Still finite mind can apprehend the reality of this stupendous fact, and thus rea ize itself in the midst of the realities of God's boundless creation.

V. 2. And on the seventh day God ended his work which he had made. This seems to affirm that God ceased from his work, having already completed it. A more positive distinction could scarcely be conceived than that which is marked here. In the previous days God is described as bringing into existence, creating in all the orders and forms, the inanimate and animate universe; but on the seventh day he ceases from all this infinite activity of creat ing; rests from his work which he has made. It is not to be supposed that God ceases from activity, but that he ceases from activity in creating, as described in the previous periods, or days. And he rested on the seventh day from all his works, and sanctified it. The word rested in this connection signifies activity in the form of celebration of the works created. God has created, brought into being, all the universe including the world, with every being in the world: and having created he now sustains and guides, and in his divine providence watches over and blesses all his works. He does this because they are good exactly adapted to fulfill his divine plan. In all this work of creation, God reveals himself to all finite intelligences; and thus the infinite wisdom, power and love of God is manifest. His resting on the seventh day, the final day, is the celebration of all this revelation of himself in creation.

V. 8. And God blessed the seventh day and sanctified it. It is an interesting fact that the word blessed in facts taught are put very much in the form of ob- the Bible is generally connected with the idea of separating, distinguishing, exalting, magnifying, honoring, multiplying, the object which is designated. Hence, when this word is applied to the seventh day it implies that that day, as being the seventh day, the final day of God's week, is in some way distinguished, exalted, magnified, sealed for a special this with the preceding statements, in which God is purpose, distinguished from all other days. Here described as having created the heavens and the the day is distinguished by God himself from all earth in their various orders. Now he proceeds in other days. It is to be observed also that it is This purpose to create man, the highest order of creat | not simply a seventh day, but it is the seventh ed beings lower than the angels. God said. This day, the final day of God's week, that is thus is a form of expression representing the purpose of distinguished. This is as definite a form of state God, his determination. It also describes him as a ment respecting the day as could be made respectpersonal being having intelligence and will. Lt us ing the true God as distinct from the false gods. make men in our image and after our likeness. Here He is the only true God, so this is the only sevwe have the purpose of God brought distinctly be | enth day which is the "Sabbath of the Lord thy fore us, namely, to create man, and to create him in God." It is proper also to observe that God. in a definite image and likeness. Image and likeness blessing the seventh day placed upon it the divine have nearly the same meaning; but still, together, seal which in the commemoration of that day is exexpress the thought more distinctly. Likeness in a pressed in its self-repeating character, as a sign of measure interprets image. "God is a spirit," there the eternal rest. As such a sign it is to repeat itself, fore the image must be in the likeness of a spiritual or be repeated by every believer in that eternal rest. being, hence, this description of man refers to his down through all the ages, until it is swallowed up | Sarah Potter, spiritual personality, with intellect, self-determining in the eternal rest itself. And sanctified it. Who can apprehend the significance of God's sanctifying Ages deminion. The word them refers to the human the seventh day as a rest from all his works; as a E. M. Tomlinson. sign of his rest for all his people, and yet profane Geo. T. Canfield, that day as if it were not sanctified? Profaning the of sovereignty, to which he is entitled by virtue of | Sabbath day which God has sanctified and ballowed and in which he celebrates all his works which he has made, is second only to the constant profaning the name of God himself. On the other hand, to ob-serve that day, to sanctify that day in our lives and hearts as the promise and the divinely appointed sign of the eternal rest that awaits the children of God, is an act of profound faith in the final redemp minion over them, he now speaks of man more spe tion and triumph of the children of God through

MARRIED.

In Independence, N. Y., Dec. 12, 1886, at the residence of E. D. Potter, Esq., by Eld. J. Kenyon, Miss E. E. Rand WILLIAM JOHL POTTER, of Independence, and Miss. Aprel Stanger NORIA E. WARFIELD, of Andover.

James Boss, Calamus, Neb.

Near South Otselfe, N. Y., Dec. 18, 1886 by Rev. | Frank A. Barker, North Loup, Perie Firz Raudolph, Mr. GEORGE RUSSEL STILL- Wm. M. Green, Fargo, Dak., MAN of Cuyler Hill, and Miss OLIVE M. CHURCH, | Christen Swendson, Centreville, of South Otselic.

In Plainfield, N. J., Dec. 14, 1886, by Rev. A. H. Lewis, D. D., John A. Bryant, of Newark, and MARGARET RANDOLPH, of Plainfield.

In Alfred, N. Y., Dec. 14, 1886, at the home of her son in law, Noel B. Smith, PRUDENCE C., relict Alfred sixty five years ago, where the has since Alfred, and had been for a long time. She was a consistent Christian, a true wife and a loving mother, and we trust has entered into that rest for which she has so long hoped and prayed. She was the V. 29. Behold, I have given you. . He here makes last, but onc, of her father's family of twelve children. She has left four children, with a large circle of other relatives.

> In Newark, N. J., Dec. 12, 1886, of diphtheretic croup, Lillian Elizabeth Emmons, only child of John and Sadie Dunham Emmons, aged 1 year, 9 months and 8 days.

"He folds them in his bosom. Through all the happy hours; He gathers to his own dear home The well beloved of ours. For, oh, he loves them dearly: His choicest gems are they; He guides them with a gentle Hand along the heavenly way."

In Waterford, Conn., Oct. 18, 1886, Mr. John G. ROGERS passed from this to his eternal home, aged 48 years. When but a boy he gave his heart to God, and united with the Seventh-day Baptist Church in Waterford, where he continued a member until his death. A pleasant smile and a cordial greeting always made it a pleasure to enter his home. His sickness was severe and protracted. Called in the vigor of his manhood from a loving family and many appreciative friends, he was ever submissive to the divine plan. He sometimes longed to go and be at rest, free from pain and weakness. He loved music, and oft n. when his body was racked with pain, he would ask his adopted daughter to play and sing, "Soft and Low" as it was so soothing. The large attendance at his funeral, which took place at his residence, Oct. 21st, bore testimony to the high esteem in which he was sustain the beleaved family by his love, and give grace sufficient in this their hour of deep affliction.

In Albion, Wis., Dec. 1, 1886, Nora, second daughter of J. M. and Eliza Wood, and wife or Ernest Drake. This sister was among the number of young people who embraced religion during the revival meeting held at this place by Brethren Huffman and Burdick in the winter of 1876, and was baptized, and united with the Albion Church. She leaves a little babe without a mother's care, and a husband and a large number of relatives and friends, who will miss her very much from the home circle; but their loss, we hope, is her gain.

Sister Jane Whitford Saunders having been taken from our community and society, we recognize in her death a decree of an omniscient God and bow in humble submission to his divine will in her affections, and, to her loved ones, tenderly devoted; as a friend and associate, there was no one more loyal; as a kind and loved neighbor. a true and consistent Christian, an efficient and hopeful member of our society, we mourn her depart ure. In our deep sorrow we extend our heartfel sympathy to the children and family of our dear ister, praying that her example may be an incentive to a purer and higher life.

By order of the Home Mission Society,

MRS. C. R. HRAD, Com. MRS. C. M. DAVIS, ALBION. Wis., Nov. 28, 1886.

At DeWitt, Ark., Dec. 3, 1886, LEON E., son of . S. and Nettie E. Davis, aged 1 year, 2 months

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TOL XLII.—NO. 52.

The Labbath

at Alfred Centre. N. Y

CASTING ANCH

The night is dark; but God is here and in command And stre am I, when more I shall be "at the land." And since I know the dark To him as sunniest day, 171 cast my anchor Patient And wish, but wait for d

Firre drives the storm, bu Within his hand are held And trusting in Omnipotes My fears are sweetly que If wrecked, I'm in his fait I'll trust him though he So letting go the anchor Fo I'll wish, but wait for da Still seem the moments dre

I muse on his "eternal yes And feast upon his Word His promises so rich, so gre Are my support and stay I'll drop the ancher Hope al And wish, but wait for di O wisdom infinite! O light

I'll rest upon the Lord:

A love supreme, divine! How can I feel one flutteris In hands so dear as thine I'll lean on thee, my best be My heart on thy heart lay And casting out the anchor I'll wish, but wait for day

BELIGIOUS GIV

BY ARTHUB C. HU A paper read before the South Meeting, and furnished for

Will a man rob God? Yet But ye say. Wuerein have we es and offerings. Ye are co for ye have robbed me, even ting ye all the thithes into the there may be meat in mine he new herowith, such the Lord of open you the windows of heave

ouise it. - Mal. 8: 8-10. We, Seventh-day Baptists Christiana Whatever ti teaches, that we profess to tice. We keep the Bible tice Bible baptism; we wo

the Bible. Claiming thus to follow things, we find it neces many of the practices of oth This, I think, should be to proper way of supporting

modern way of doing this

When a minister is enga

of the church resort to ma to raise the required salar member carries a subscrip the neighborhood, and as all classes. "The Wom gives festivals, oyster supp donation parties, and the People's Benevolent Soc sociables, or a chance to looking girl, or a concert less harmful in themsel there will be church fai cakes and many other los this is wrong, and much resorted to in order the may avoid giving any m possibly help. This seen surest evidences of a low tianity. It is not rel is worldly gratification. Religious giving is c portion of the abundance has surrounded us for t his course thus glorifyis buying earthly pleasure Hes. All our wealth is

the Maker and Buler of meth furnishes the soil f grew. his rain waters hines upon them. - We trusted to us by him; man Cather Cone House the size of which she into is morally and legally the The second second second obligation to give of our With Earth Library in all the in the state of th

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