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Sabbath Recorder.

PURLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TREAS—19 A TRAL IN ADVANCE

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ALFRED CENTRE, N. Y., FIFTH-DAY, DECEMBER 80, 1886.

WHOLE NO. 2188

The Sabbath Recorder.

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

CASTING ANCHORS.

The night is dark; but God, my God, Is here and in command, And sure am I, when morning breaks, I shall be "at the land." And since I know the darkness is To him as sunniest day, I'll cast my anchor Patience out,

And wish, but wait for day.

Fierce drives the storm, but winds and waves Within his hand are held, And trusting in Omninotence, My fears are sweetly quelled. If wrecked, I'm in his faithful grasp, I'll trust him though he slay; So letting go the anchor Faith. I'll wish, but wait for day.

Still seem the moments dreary, long, I'll rest upon the Lord: I muse on his "eternal years, And feast upon his Word. His promises so rich, so great, Are my support and stay: I'll drop the ancher Hope ahead And wish, but wait for day.

O wisdom infinite! O light, A love supreme, divine! How can I feel one fluttering doubt, In hands so dear as thine! I'll lean on thee, my best beloved. My heart on thy heart lay, And casting out the anchor Love. I'll wish, but wait for day.

RRLIGIOUS GIVING.

BY APTHUR C. HUNTING.

A paper read before the Southern Illinois Yearly Meeting, and furnished for publication by re-

Will a man rob God? Yet ye have robbed me. But ye say. Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the thithes into the store-house, that there may be meat in mine house, and preve me a blessing that there shall not be room enough to re-

We, Seventh-day Baptists, claim to be Bible Christians. Whatever the Bible clearly teaches, that we profess to believe and practice. We keep the Bible Sabbath; we practice Bible baptism; we worship the God of

Claiming thus to follow its teachings in all things, we find it necessary to disregard many of the practices of other denominations. This, I think, should be true as regards the proper way of supporting the gospel. The modern way of doing this is not Biblical.

When a minister is engaged, the members of the church resort to many different plans to raise the required salary. Some worthy member carries a subscription paper about the neighborhood, and asks donations from all classes. "The Woman's Aid Society" gives festivals, oyster suppers, dime sociables, donation parties, and the like. "The Young People's Benevolent Society" gives basket sociables, or a chance to vote on the best looking girl, or a concert or entertainment less harmful in themselves, perhaps. And there will be church fairs, grab bags, ring cakes, and many other lottery schemes. All this is wrong, and much of it wicked. It is resorted to in order that church members may avoid giving any more than they can possibly help. This seems to me one of the surest evidences of a low standard of Christianity. It is not religious giving, but is worldly gratification.

portion of the abundance with which God in this world's goods as are we. The Jews has surrounded us for the advancement of his cause, thus glorifying him. It is not buying earthly pleasure at sociables and parties. All our wealth is directly given us by As every man hath received the gift, even the Maker and Ruler of the universe. His so minister the same one to another, as good earth furnishes the soil from which our crops grow; his rain waters them, and his sun shines upon them. . We only use means entrusted to us by him; and, just as among public show. Paul says, in 2 Cor. 9: 7. men, when one lends another property by | "Every man according as he purposeth in the use of which he increases his wealth, he his heart, so let him give, not grudgingly, is morally and legally under obligation to pay or of necessity; for God loyeth a cheerful for the use of that property; so we are under giver." He also says, Rom. 12:18, "He obligation to give of our increase to the Lord | that giveth, let him do it with simplicity." who furnishes us all our means. The Lord And Christ, in the Sermon on the Mount, has men at work all over the world who must says, "Take heed that you do not your alms be supported; and he depends upon us, his before men, to be seen of them; otherwise

what the Bible says about this subject.

1. God created all things. The Bible so many times and so forcibly says this that it is unnecessary to quote any passage to confirm it. Having made all things, it is just and reasonable that he should say how they should be used: and no one has any right to use them contrary to his wishes.

teaching of the Bible, and is clearly stated God, who furnishes you, not only your capi-God's life we live—everything is God's.

illustrated by our Saviour, in the parable of | fully." 2 Cor? 9: 6. the talents. God has entrusted all these as will most glorify him. He has not given very beginning to give a tenth of all their or to be turned into gold and hoarded up in ham, returning from successful war upon dark vaults where it will do no one any the enemy, gave a tenth part of all to Mel good. "The silver is mine, and the gold is chisedec, "priest of the most high God." mine, saith the Lord of hosts." Haggai 2: Gen. 14: 20, and Heb. 7: 1. 2. When the now herewith, saith the Lord of hosts, if I will not | 8. Brethren, those broad fields are the laws were given to Mines, it was very fully open you the windows of heaven, and pour you out Lord's; those barns filled with cattle and set fourth. "But horses, grain and hay, are the Lord's; that done away when Chair money in your pocket or in security is the Lord's; that family of dear loved ones is the no longer need of the to carry on God's Lord's. They are only given to you as a trust work? Do missions work all the time for a season; by and by the Lord will take them to himself again, for "The Lord giveth and the Lord taketh away." How often do we forget these truths, and say to ourselves, "These are my fields, these my cattle, this this wealth!" That is what the rich man said to himself. But God said unto him, "Thou fool, this night thy soul shall be rebe which thou hast provided?" Luke 12: him with our property as well as with all ought ye to have done and not to leave the his other gifts. This we must do by using other undone." Notice God does not say, our property as he would have us.

4. God wishes us to use a portion of the and to help the poor. Christ told his disciples to provide neither gold nor silver in their purses when they went forth to preach. "for the workman is worthy of his hire." which is equal to saying, Those with whom you labor must support you. Just as sure as God calls some men to preach the gospel, money and to give of that money to support those who are preaching; for it would not be just to ask a man to work for him without at least his living while at work. Many times also there are exhortations in the Bible Religious giving is cheerfully giving a to help those who are not so greatly blessed be aided. Peter, in his Epistle, says, "Use hospitality one to another without grudging. stewards of the manifold grace of God." 1 Peter 4: 9, 10. 5. We must give cheerfully and without

lowed the teachings of the Bible. Let us see 16:17. Paul, in 1 Cbr. 16:2, wrote to his give cur gifts. Paul wrote to the Corinthi- name." Torricelli discovered that his his received, freely give." A man who is mak- God has prospered him, that there be no says, "He giveth to the sir its weight." If ing a thousand dollars a year is expected to gatherings when I come." 1 Cor. 16: 2. scientists had read the Bible they would have five hundred a year.

7. God is entitled to a tithe. Is not this true? When you rent your farm to a man 2. God created all things for his owns you expect a third or fourth of all he is able pleasure and glory. This is a prominent to raise upon it; is a tenth too much to give in Rev. 4: 11, "Thou art worthy, O Lord, tal, but your health, friends, life, and all to receive glory and honor and power; for earthly, as well as spiritual, blessings? But thou hast created all things, and for thy you, perhaps, raise the objection that you pleasure they are and were created." Since are not able to give so much. Are you sure God created all things for his glory, we you are not? The poor Jews were able to should seek first, at all times, to glorify him. give a tenth, and Godiblessed them for it, and Jesus ever taught that our duty to God is gave them greater wealth. If they, after greater than all others. He said, "Thou having been in bondage so long, were able to shalt love the Lord thy God with all thy give a tenth, surely we, who are so fully heart, and with all thy soul, and with all blessed with freedom, ought to be able to do thy mind." Matt. 22: 37. Paul says, in the same. Moreover if we do inconvenience 1 Cor. 10: 31, "Whether therefore ye eat, ourselves a little. God will fully repay, and or drink, or whatsoever ye do, do all to the | we will be better off in the end; for he has glory of God." Then we must keep the many times promised this, and his promises glory of God constantly in mind, even in eat- | are inviolable. Jesus said. "Give and it ing and drinking. This is just and proper; shall be given unto you, good measure, for it is God's sun that shines upon us, God's pressed down, and shaken together, and air we breathe, God's earth we live upon, | running over." Luke 6: 38. "But this I say," wrote Paul, "he which soweth spar-3. God has placed us here to be his stew- ingly shall reap also sparingly; and he which ards for a short time. How plainly this is soweth bountifully shall reap also bounti-

8. Since he is entitled to it, God expects blessings to us, and expects us to use them a tithe. God taught his people from the them to us to be used upon ourselves only, gains for the support of his ministers. Abrame into the world?" I think not. What for the conversion of souls and live upon nothing but the truths found in the gospel they teach? Certain not. The gospel will feed the soul, hungering for truth, but it will not clothe the body, or sustain its my gold; I have made and I intend to enjoy strength. Jesus did not teach that the tithe was done away. He admonished the Scribes and Pharisees because they were so particular to pay tithes, and had omitted the weightier quired of thee; then whose shall those things | matters of the law-judgment, mercy, and faith (Matt. 23: 23); but he does not set aside 20. So we see that God expects us to glorify | the tithe, for he immediately says, "These "Ye shall give me a tithe;" but he says (Lev. 27: 30), "All the tithe of the land is wealth he has given us to carry on his work | the Lord's: it is holy anto the Lord." That is to say, the Lord graciously gives us nine tenths of all we make! With this we are to provide for all our parthly needs. But one tenth he reserves to himself. It is not ours, it belongs to God. If we use it selfishly upon ourselves, or in any other way not pleasing to him, we rob God; and robbery is sin. just so sure he calls other men to make think there may be cases where it will please God to have us use his tenth nearer at home than China, or, perhaps, even our own church and pastor; but for whatever purpose we use it we should be very sure it will be in accordance with his will. Many men who profess to be Christians deliberately take God's share and use it upon themselves needlessly, and had laws which provided that the poor should even foolishly, for such things as they could just as well, and better, get along without. For example, take a man who earns his dollar a day and spends ten cents daily for tobacco; and, then, after supporting himself and family, is not able to give anything for religious purposes. To all such, God addresses the words queted at the head of this article: "Will a man rob God? Yet ye have rebbed him. . He are cursed with a curse, for ye have relibed me."

are not more greatly pleased; both in worldly sphere) of the earth." Hipparcus and and ontits, and needle point laces sit in and spiritual things. Paul, exhorting his Ptolemy both could find less than eleven brethren to give liberty, said they must do hundred stars, while the Bible stated them these peverty-stricken villages, her the so to prove the sincerity of their love. 2 Cor. to be as the sands of the sea, "innumerable" the importer thus gives to Irian state, that be supported; and he depends upon us, his before men, to be seen us.

stewards, to support them. There is also much more work which needs doing, and which could be done, if there were only means in the Lord's treasury with which to pay the interesting of the blessings of the Lord.

8: 8. Let us prove the singurary of our love. Here was a contradiction. But here at new to the prove God full he will not "open. The telescope reveals eighteen millies weeks into community of heaven." Matt. 6: 1.

The telescope reveals eighteen millies weeks into community of heaven, and there is special into open the windows of heaven, and there is special into community of the windows of heaven, and there is special into the windows of heaven, and there is special into community to the blessings of the Lord to receive it."

Some for men, to be seen up to our love. Here was a contradiction. But here is need to be a second in the second in the second into the prove God full here.

The telescope reveals eighteen millies weeks into community to the blessing as God has blessed us. "Every man shall give as he is blessing, that there was a contradiction. But here are now.

The telescope reveals eighteen millies weeks into community to the windows of heaven." Matt. 6: 1.

The telescope reveals eighteen millies weeks into community to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And there is also to the windows of heaven." And the windows of heaven." And the windows of heaven." And the w an thee " Dank | One more word at

churches to give as God had prospered them; ans thus: "Upon the first day of the week, weight. This was a great trinmph for the his gift every week according as God had so much trouble. "Fickle as the wind," is churches where it has been tried.

But whateversum we give, and in whatever way we give it, let us give as unto the Lord, and the Lord will abundantly bless us and the gift, in the way he sees best.

A FEW THOUGHTS ON SCIENCE AND THE BIBLE

We admit that the Bible uses terms accord-

ing to the appearance of things, such as the rising and setting of the sun and moon, the ends of the earth, and the like. Scientists do the same now, and in this they are not different from the Bible writers. If wisdom no higher than man's dictated the Bible, its expressions would be behind the times; but, on the contrary, they are ahead of the age in which the were written. The Bible was not that science does not contradict many false interpretations of the Bible. So does common sense. Let us compare some of the statements of science and the Bible.

from the beginning has said the same thing. It was "chaos." "void." "without form. "darkness." Arrangement was an afterlimited, but now men are praised for discovhas but recently discovered that the strata of the earth were formed by the action of water and that the mountains were once beneath the sea. The Bible has always declared the same, but no one seemed to understand it until science brought in its testimony. "I have covered the earth with the deep as with a garment, the waters stood above the mount ains; at thy rebuke they fled, at the voice of thy thunder they hastened away, the mountains arose, the valleys decended into the place thou hast formed for them." A vol ume of geology is in that sentence.

In respect to the submerging of vast sections of land and the upheaval of others, as developed in our vast coal field, Peter was good ways ahead of geology, for he said, "By the Word of God the heavens were of old and the land formed out of the water and by the means of water whereby the world that then wise claimed that the earth rested upon a turtles back, the Bible was saying that God Scotch in texture, quality and price, and "hung the world upon nothing," just what which are bought by Poole and other make astronomy says. Long after the Bible was ionable tailors, as well as patronised and written, the wise of the ages claimed that worn by Mr. Parnell. The presents also Brethren, have not we all robbed God, the earth was flat; while the Bible, speaking which have taken the highest awards; delimore or less? Is now this the reason why we of God, says, "He siteth upon the circle for cate hand sawn under lines for trous Table how we shall ber the gard " He called the state of the state of

and Christ says, Matt 10: 8, "Freely ye have let every one of you lay by him in store as ence; and yet the Bible, speaking of God. give more than he who makes only four or Notice, every one was to give, and to make found out that the air had weight without prospered him. This, I think, is the true an old saying. Meteorologists have been plan. It is much easier to give a small sum studying for years to find some fixed laws each week, than to give fifty times that sum governing the winds. The mystery is solved once a year, and it will do just as much good | and a man stationed at a single point can as if it was all in a pile together. A very give the weather and the wind to a nation good way to secure this weekly giving is for The Bible says, "The wind goeth towards the church to procure, at a triffing cost, the south (equator) and turneth about unto small envelopes, printed with blanks for the the north. It whirleth about continually name of the donor and the purpose for which and the wind returneth again according to he gives the amount. Into one of these each its circuit" (its fixed course). "All the rivone will place, during the week, his gift for ers run into the sea, vet the sea is not full." that week, and, on the Sabbath, drop it into etc. We are told by scientists that the earth the contribution box. The treasurer can is all fire inside. The Bible says. "As for then put it to the use designated by the con- the earth out of it cometh bread and under tributor upon the envelope. Of course there it is turned up as it were fire." Astrongare many other plans, but this has been found | mers tell us that our system and many other one of the most satisfactory in several of our systems larger than ours, with their sums and moons revolve around the Pleiades as the great center of attraction. The Bible speaks of the attraction of the Pleiades hundreds of years before science found it out It thus seems that the Bible has always

been in advance of science, and that science is coming nearer to the Bible as it becomes more enlightened, and will some day stand on Bible ground.

PRACTICAL HELP FOR IRELAND.

In the Century for December, Mrs. Ernast

Hart. of London, gives an account of the cotablishment of cottage industries in Donegal. from which we take the following extract: "A brave, simple, independent, and penurious people are these Donegal peasant. designed to teach science, but where they im- ry, and work we determined to give them: pinge there is no conflict. We do not say but how? Could poor, far-away Donegal compete with the thousand mills of Bradford and Manchester ? Reflection on the pearling conditions and capabilities of a peasantry rooted in the soil, but willing to work at Science teaches that matter existed before home industries, bade me hope; and in spite arrangement or organization. The Bible of wise political economists who told me I could not put back the clock, that I was attempting the impossible, I determined to bry to revive, with the aid of the modern influwork. The world was not made at first ences of art and science, the old cottage induswhat it was to become, it was to be shaped tries which once flourished among these paomountained; stratified and valleyed, subse- ple. A Donegal farm consists of from quently, just what the Bible teaches. The five to ten acres of bog-land that has to be Bible has been condemned for teaching that reclaimed, and the farmer migrates in the light existed before the sun was outlined and summer to England or Scotland as a farmlaborer. If during the long winter months ering and asserting the same thing. Science of enforced agricultural idleness he and his family could be employed at some industry that could be pursued at home, it would, I thought, be sufficient to lift the family out of destitution, and the recurrent spring famines would be forestalled. What could the people do? They could spin, weave. knit, embroider, sew, and make lace. Spinning was and is still done on the primitive large wheel, the wheel being turned with one hand, while the thread is manipulated with the other. The carding was careless and the thread uneven; the weaving was slovenly done in narrow looms, which have not even the flying shuttle, and the rough gray cloth made had no sale in the large towns. There were, however, many excellent knitters, as the knitting industry, owing to the cheapness of labor, had mirvived: but embroidery or sprigging had been killed outright by Swiss machine competition. To make a long story short, I set to work to remedy these defects, and then to find a market for the goods. I sent warn and wool and patterns, with careful and was being overflowed by water perished (a minute instructions, into the mountain vilgeological subsidence), but the heavens that lages; I established agencies in the most renow are and the land (the present geological ment of orders, and gave technical informaupheaval) by his word are reserved for fire," ston about dyeing, washing weaving, etc. or "unto fire." Geology gives a clear com- and now, after nearly three years' steady only ment upon this difficult passage. While the tivation of these industries, homespuns, made entirely by hand, are threed out of these village looms, which compete with the

produce hand knitted howery and gloves,

brital drosse. The vanefit to the mosts

The Corresponding Secretary having tem porarily changed his place of residence, all com munications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sicco, 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.

A WORKER'S PRAYER.

"For I have received of the Lord that which also Idelivered unto you." 1 Cor. 11: 28.

Lord, speak to me, that I may speak In living echoes of thy tone; As thou hast sought, so let me seek Thy erring children, lost and lone.

Oh! lead me, Lord, that I may lead The wandering and the wavering feet; Oh! feed me, Lord, that I may feed Thy hungering ones with manna sweet.

Oh! strengthen me, that while I stand Firm on the Rock, and strong in thee, I may stretch out a loving hand To wrestlers in the troubled sea.

Oh! teach me, Lord, that I may teach The precious things thou dost impart; And wing my words, that they may reach
The hidden depths of many a heart.

Oh! give thine own sweet rest to me, That I may speak with soothing power A word in season as from thee, To weary ones in needful hour.

Oh! fill me with thy fullness, Lord, Until my very heart o'erflow In kn dling thought and glowing word, Thy love to tell, thy praise to show.

Oh! use me, Lord, use even me,

Just as thou wilt, and when, and where; Until thy blessed face I see, Thy rest, thy joy, thy glory share.

FROM PROFESSOR DELITZSCH.

Our friend and brother Ch. Th. Lucky, who comes to us with a nationality, and with ideas, customs, plans and purposes, with which our people are not familiar, must not think it strange if there are those who are slow to give him their confidence, and to favor granting him financial help in his work of carrying the gospel to the Hebrews. The impositions of former years may make some of our brethren over-cautious.

But we feel sure that he and others will, upon a little thought, justify us, inasmuch as the circumstances are peculiar and the case a special one.

Sometime ago we secured a letter from a Professor in the Union Theological Seminary, of which Mr. Lucky is a graduate of good record and standing, endorsing him as a Christian worker and student. Then we wrote to Professor Franz Delitzsch, of Leipsic, Germany, the eminent German Theologian and Biblical scholar, whom Mr. Lucky claimed as a friend and correspondent. This testimony, coming from such a source. we cannot withold from our readers:

Dear Sir,-I know Mr. Lucky, about whom you wish to gain imformation, as a truly Christian man, full of zeal, and ready to every sacrifice for the salvation of his brethren And I know also that his endeavors have been blessed by events. So far as I can judge he is worthy of your attention. Faithfully Yours,

PROF. FRANZ DELITZSCH.

NOVEMBER 20, 1886.

P. S.—My best compliments and friendly greetings to the Rev. H. B. Hackett.

- FROM D. K. DAVIS.

HUMBOLDT, Neb., Dec. 3, 1886. In consequence of an absence from home, of five weeks at one time and two weeks at another, I have to report only six weeks to the Board. One week of this time was spent at Harvard. It was my purpose to spend two Sabbaths there; but, on account of sickness and other causes, I concluded not to stay longer. One of the two families mentioned in a previous report has moved to Harvard, leaving only one family in the neighborhood where our meetings were formerly held. I preached at the school-house on Sunday evening to a fair congregation. notwithstanding the fact that the appoint- a more decided step and show forth that the ment was not announced until the close of a preaching service held late that afternoon and closing about the time of sunset. The more weeks before a decided step is taken. minister who preached in the afternoon, Rev. Mr. Rockwood, is a Rochester student. He Church at Glenville once in two weeks. preaching at the school house in the after noon. By a conversation with him, he mentioned the fact that he receives the Outlook regularly. I held two meetings at Harvard.

evening after the Sabbath. Permission to use the church was secured about noon, and the only notice of the meeting was given by two young sisters who called upon a few families and friends with whom they were acquainted and told them of the appointment. The word, however, must have passed around considerably, as the congregation was much larger than I anticipated. The pastor, Rev. Mr. Bush, was present, conducted the opening exercises, and treated me very cordially. Two of the families in that society will doubtless sell their farms and locate in other societies as soon as practicable. In the mean time it will dombtless be well to visit them occasionally. My purpose to go with team was abandoned on account of a lame horse; and, as our winter set in while I was there, with a fearful blizzard, about six weeks earlier than usual, it was well that I did not go with a team.

Since my last report, nothing worthy of note has occured at the other stations.

Meetings at Round Grove were suspended early in the summer, in favor of Kennedy school-house, with a promise to resume my appointments at the former place in the fall or winter, which promise I hope to redeem soon. The meetings at Pleasant Hill have been interrupted by my absence from home. but will doubtless be continued through the winter, only as they may be interrupted by bad weather.

With the church here, things are moving in the wonted channel. Two prayer-meetings, Bible-school and preaching service are maintained with fair attendance and interest, except the prayer meeting on Sixth-day evenings, at which the attendance has been small of late. But I hope that the attendance will increase when the busy season of husking is over. Pray for us that the work of the Lord may prosper in our hands.

—Six weeks of labor; 5 preaching places; 15 sermons; 9 other meetings.

FROM L. C. ROGERS.

Union Dale, Pa., Dec. 1, 1886.

My statistical report for the quarter ending Dec. 1, 1886, is as follows: Weeks of labor, 13; number of sermons, 18; Bible. Such publicity as this given Bro. Lucky readings, 9; religious visits, 73; added on seems to annoy him, as it ought to anybody. | profession, 1; missionary collections, \$10 25; traveling expenses, \$5 37.

The labors of the quarter have been mainly expended on the needy fields in Chenango county, N. Y., and Susquehanna county, Pa.

The Norwich Church had the pleasure of receiving to its membership, on Sept. 25th, Mrs. Lavinia Mallory, a convert to the Sab bath, and formerly a member of a First-day Baptist Church in Michigan. This little church has also been called to part with one of its members. Mrs. Sarah J. Cook Buell. who departed this life, Nov. 12th.

During the last month of the year, I shall endeavor to make the circuit of the churches on my field, as far as possible, to encourage the missionary interest, and strengthen, by the preached word, the hearts and hands of this week working with Mr. P. Ch. Lucky. the workers. The present Conference year ought to be, in interest and missionary enterprise, in advance of any previous year in I am anxious to see the Hebrew paper com-

The facts and figures laid before our people bearing upon our general denominational work, during the closing months of last Conference year, ought, by the good hand of our God upon us, to send us forward in our career, with little farther urging, for months, and even years, to come. God grant that it be so. Let us not be discouraged. There are coming to us as a people better days than we have known of late; and it will be when our churches and elders are baptized into a glorious reformation spirit, and the membership of our churches regenerated, renewed and strengthened. May the good Lord hasten it.

FROM CH. TH. LUCKY.

In my postal of last week I told you already that I gave up the Sunday school room in Attorney Street. I thought at first to look out for another place in which I could take mission station is an established one. But a great change came, and it will take a few

Bro. Griess (full name, Samuel Griess) was baptized last Sabbath, 27th of Nov., in New lives at Nelson, and supplies the Baptist Market, by Rev. J. G. Burdick. He is an able fellow, and I hope he will prove a good and useful acquisition to our denomination.

It is not for me to count the pains and trials, but only the joy the Lord gave me in leading a soul to the duties of Christian life. One on Sabbath P. M., at the bouse of Bro. Whether men will acknowledge my work or gan with the few dollars. He has seen no Hartsough, who has been coufined to his not, is not for me to sek. This acknowlhouse by sickness elmost a year, and the edgement I long for, that the Lord would other at the Compbellite church; on the any "thou hast well done, faithful servant,

appointed to preach next Sabbath in New York Church. There is hope the New York Church will extend to him the call to preach for them this year. If so, he will stay at New York; then he is desirous to do mission work among the brethren and sisters after the flesh, i. e., among the Jews. He is very able to do this work. He was Rabbi of the Reformed style. He might reach the better-class Jews. I would like to comply with his wishes, and would let him have the place. And as he would not take any salary for the mission work it would be very easy for the Board to pay hall expenses. Of course the Board will take trouble to pay the rent of hall situated in the midst of opportunities to preach to Jews.

Meanwhile I am going on in my chief work, i. e., which I once named with the Methodists' name. "Button-hele mission." I do all I can. It is not for me to sit idle. For A. L. CHESTER, Treasurer, the report of these two months I have very little to tell. October and November, 7 weeks of labor, 6 regular sermons, and one delivered by Bro. Greiss. About 5 addresses in other places, all for the same purpose, i.e., promoting Christianity among the Jews, the number of visits and calls I could not tell. In general I can say, my whole time was occupied by the work. I could not do any other work, even writing, because people used to bother me by their odd questions and dis putes whole days. One other thing that occupied my time was the care of those that are in our ranks. I think this is a special duty. Satan does all he can to discourage people in their Christian life. I looked out for work for one family, and settled them in New Market, where they have work of Mr. C. T. Rogers. There are three members at New Market, Mr. P. Ch. Lucky and his wife, and Mr. Leopold Eliezer Ritter. Besides them there is another one, who was connected with the First German Baptist Church at New York City, who now, after I have preached to him the Sabbath doctrine. went over to New Market, and keeps Sab. F. F. Johnson, receipts on the field..... bath. Whether this brother (his name is Henry C. Katowsky; he is of the finest Rabinic Jewish family) will prove a faithful G. Velthuysen, member of our churches, I cannot tell. That U. M. Babcock, Waynes, J. C. Waynes, J Mr. and Mrs. Lucky and Leopold Ritter will Andrew Carlson, bal due on last quarter, be faithful members. I have the best hope. U. H. Davis, upon salary to July 12, 1887, be faithful members, I have the best hope. They applied already for membership in the Piscataway Church, and I hope they will be received in the third Sabbath of December, for at that Sabbath they hold communion in

While I am at writing there are many Jews in my room. One is especially stubborn, the others are indifferent. But one would like to be baptized, he and his wife; this man has only one little child. But there are great difficulties in the way; the time will bring it about. May he be the subject of prayer by all who love the kingdom. There is one under instruction, and will probably apply for baptism very soon. He is at New Market The work is thus going its way; but I pray the Lord may show me what else I am to do. ing into effect; if not, I don't know what I am going to do; this is one of my weakest points. In this paper matter I seem to stumble. May the Lord keep me, that I might stand. Shall I give up all hopes? Who might reveal it to me? Well, then, I'll say: Lord, thy will, not my will, be done. But to know is my greatest anxiety. I close, and assure you my best regards and affection.

SOMETHING DEFINITE.

Every member of our church should give a definite part of his or her income. Even children should be taught this great principle of giving to God out of what is given to priation of \$100 to aid them. them for their amusement or their private use, as a privilege and a pleasure. As we look to God's Word for guidance we find that he required a tenth of their income from his people, the Children of Israel. Christians, who are not under the law, but under grace, should have a higher standard for the measure of their gifts to God rather than a lower. They should certainly not be content with less. If any member of our church, then, made even this the standard of his to grow, with the wealth of the country. Many have thus tithed their income, and they have found that they were able to give far more than they thought before they could afford, and, moreover, they have found also that God wonderfully blesses such aystematic, regular giving I heard lately of a merchant who began this principle when he had only a few hundred dollars to tithe. His tithe is now many thousands, but he goes on paying it as regularly as when he because to regret the principle on which he began. When we accustom ourselves to reckon one-tenth of our income as God's own, not ours, we do not feel the loss of it.

go unto the right." This brother Griess is It is as though we never possessed it. And yet it is voluntarily given to the Lord, and what we lend to him is in the safest treasury.—Bishop Qu'Appelle of Rupertsland.

MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society, was held in the vestry of the Pawcatuck church, at Westerly, R. I., Dec. 8, 1886. 9.30 A. M.

Wm. L. Clarke in the chair.

Prayer by Geo. B. Utter.

Eleven members and two visitors were

The minutes of the special meeting held Oct. 13, 1886, were read, corrected, and ap-

The Treasurer presented his Quarterly Report as follows, which was received and ordered to be put on record:

In account with the Missionary Society: DR.

Balance, cash on har				
Receipts from Sept.	arp to anti	1	976	85
in October		• • • • • • • • • •	. 241	52
in Novem	ber	••••••	. 48	94
ii Irom Dec.	1st to 8th.	• • • • • • • • •	. 88	67
			A0 640	4.8
		•	\$2,648	1.4
	Cr.	- Tak	er e	3
Paid as follows:	$\mathcal{A}_{\mathcal{A}}}}}}}}}}$			
A. E. Main, balance	Sent 1 18	29A	.\$ 210	RR
L. C. Rogers,	Sopulat, 1		- 400	
H. P. Burdick,	1 16	• • • • • •	. 119	
Perie . Randolph,			11	42
A. G. Crofoot,	46			87
C. J. Bindall,	46			
J. W. Morton	4.6			21
Jas. F. Shaw,	44			60
H. Stillman	66			00
S. W. Rutledge, L. A. Platts,				00
L. A. Platts.	**			00
Geo. J Crandall.	66		33	40
Geo. J Crandall, D. K. Davis,	66			64
8. D Davis,				00
U. M. Babcock,	46			00
Andrew Carlson,				85
G. Velthuysen, bal.	Oct. 1st		. 100	00
O. U. Whitford, ex	rpenses att	ending th	le	
Associations.			. 29	25
C. W. Willard, bill	mdse. for	China	. 2	25
Taney Church, to as	sist in getti	ng a pasto	r, 50	00
A. L. Chester, misc	ellaneous	expenses a	M .	
Treasurer and	Committe	e upon Pe	r-	
manent Fund	s and Bequ	ests, and in	n-	_
terest upon m				
ciety			. 88	61

J. W Morton, cash..... .. E. Main, receipts on field..... A. E. Main, for school account..... Incidentals..... Dr. Ella F. Swinney, salary to July 12, '87, Am. Sab. Tract Society, bill, postage.... Ch Th. Lucky, salary for October..... G. B. & J. H. Utter, bill, printing...... 188 00 \$3,574 09 Balance cash this date....

balance Sept. 1st.....

LIABILITIES. G. Velthuysen, Ch. Th. Lucky, Due, salaries Home missionaries, Dec. 1st,

A. L. CHESTER, Treas. WESTERLY, R. I., Dec. 8, 1886.

CORRESPONDENCE.

From A. E. Main, Corresponding Secretary, Quarterly Report, suggestions concerning work in China, Holland, the different Associations and the employment of laborers.

D. H. Davis in regard to reinforcing the China mission, and the condition and needs of that field.

Dr. E. F. Swinney, in respect to her illness and recovery, and the renewed work in her mission.

L. C. Rogers, Quarterly Report of labor, and his desire to enter a new field of labor, when his present field is given up by the

A. G. Crofoot and the New Auburn Church. Minn., in regard to his engagement with that church, and asking for an appro-

H. B. Lewis, concerning proposed labor as pastor with the Ritchie Church, W. Va., and the need of an appropriation to that

A. H. Lewis, respecting aid to the Ritchie Church, and approving the proposed settlement of a pastor over said church.

C. W. Threlkeld, in regard to his late work in Stone Fort, Ill., and vicinity, and dues to God's service, at once, the resources his engagement the current year, as missionof the church would grow, as they ought ary in Southern Illinois and Kentucky, by the Board through the Corresponding Sec-

> Robert Lewis, Stone Fort, Ill., approving the labors of C. W. Threlkeld and his engagement as missionary on that field. Quarterly Reports were received from A

> G. Crofoot, D. K. Davis, S. D. Davis, J. W Morton, L. C. Rogers, J. F. Shaw, S. R. Wheeler, L. A. Platts, W. K. Johnson, Horace Stillman, Perie F. Randolph.

50 be hereby appropriated to the New Anburn Church, Minn., to aid them in the support of their pastor, from Oct. 15, 1886 to Sept. 1, 1887.

Voted, That the Recording Secretary notify the churches at Alden and Trepton, Minnesota, that we have in hand a balance of \$131 25 from the appropriation of \$250, for the Minnesota field, which sum we are will. ing to appropriate to aid those two churches in sustaining preaching from Dec. 1, 1886. to Sept. 1, 1887, pro rata for such period as they may notify us of having regular preach. ing on the Sabbath.

The committee, appointed at the last meeting, to see if an arrangement could be made by the Niantic and First Westerly Churches. to have jointly a pastor, reported that noth. ing could be accomplished in that direction this year. The report was received and the committee discharged.

Voted, That we appropriate to the Niantic and Woodville Churches, from Jan. 1, 1887 to April 1, 1887, at the same rate as they at present receive.

ORDERS VOTED.

IO A. G. Crotoot	K X1	28
8. D. Davis	RI	RN
. W. Morton	200	M
. C. Rogers	175	M
. C. Rogers.	100	00
S. R. Wheeler	. 86	$\Omega 2$
Iornelisville Church	25	00
Otselic Church	18	75
incklaen Church		
Woodville and Niantic Churches	62	50
W. K. Johnson	17	30
J. Velthuysen	100	00
		••

Voted, That the Treasurer, the Recording Secretary and the Corresponding Secretary be a committee to prepare a schedule of what they deem to be the traveling expenses of missionaries employed by this Board, and report the same at our next regular meeting.

Veted, That, in view of the opinion expressed by some members of the Board that it would be better to have "traveling expenses" reported to-day, passed upon without waiting for a report from the committee already appointed on that subject, one member of which being far away, we authorize the Treasurer, the Recording Secretary, and J. H. Potter, to pass upon "traveling expenses" this day reported, and we authorize the Treasurer to settle with the persons making these reports, in accordance with the judgment of 20 00 said committee.

The correspondence concerning the reinforcement of the China mission was laid 878 08 over for reading and action until next meet-200 00 ing of the Board. The Treasurer was authorized to hire what

money is necessary to pay the orders granted The Treasurer was instructed to obtain a

ecord book for the Recording Secretary. Adjourned,

W. L. CLARKE, Chairman. O. U. WHITFORD, Rec. Sec.

LIVING CLOSE TO GOD.

Conversion is a two-fold process: God seeks the sinner, and then, under the influence of the Holy Spirit, the sinner seeks God. The shepherd finds the wanderer, and the wanderer finds Jesus, the way, the truth, and the life. Once afar off, he is made nigh by the blood of Christ. As conversion is the return of the penitent soul to God, the joy, the sweetness, and the vigor of the Christian ife depend upon keeping close to God. Draw nigh unto me, and I will draw nigh unto vou.

If you ask what we gain by living close to God, I would answer, that we gain fresh supplies of strength. The strength of yesterday will not suffice for to-day, any more than yesterday's food will sustain me if I neglected to eat my breakfast this morning. God means that we shall be kept in constant dependence; therefore he metes out "strength equal to the day." The manna must fall fresh every morning. Lord, give us day by day our daily bread. No Christian can live on an old experience, or an old promise made to God in years gone by, or on the divine help that was furnished to him in a passed emergency. A new conflict requires a new and immediate interposition of the divine aid. The Christians of Laodicea may once have been healthy and happy; they coused to live near God, and he "spued them out of

Security depends upon living close to Jesus. The soldier who keeps the ranks on the march, and behind the ramparts during the assault. is commonly safe; the stragglers are apt to be picked up by the enemy. To this latter class in our churches belong the casualties and the disgraceful desertions which so often shock and shame us. Among this class of backsliders are the ready victims of the tempter—the men who betray pecuniary trusts, and the weak kneed time servers who succumb in times of hard pressure, and the deserters who slip away from God's worship through broken Subbaths, and all the votaries of self-indulgence who keep their names on church rolls and yet are mostly found in the haunts of "Vanity Fair." Drifting away from God, they fall into the hands of the adversary. Need a Christian ever slip or stumble? Need he ever walk in the dark, or lose the roll of his assurance? No; not if he lives close to Christ, so close that the Shepherd's eye is ever on him, and ce Stillman, Perie F. Randolph.

APPROPRIATIONS.

Voted, That of the \$250 appropriated at in reach.—T. L. Cuyler, D. D., is the Babball

days shalt thou labor. seventh day is the Sabhat

> TIB PIRST TO. TEL (From the Episcope

"A friend asks when changed, and who by. fere to the change from first day of the week; and is easily found by turning of Luke's Gospel. By the on the day of our Lord's was the first day of the apostles were gathered to phas and his companion of the appearance of Jest to Emmaus; and it may that they were gathered ship, at such an exercis seem to have been most circumstances: when, as w 20: 19, they sat with close of the Jews. Then we fi that the disciples at Trass break bread, or celebrate on the first day of the we 2, St. Paul speaks of the week as a recognized peri tions were fitly made. "From these references

the custom of setting apa the week as the Lord's-da to us from the most remot been reasonably inferred t warranted by the highest the change has commende body of Christians as con great and glorious event urrection."

Then follows a remark, ly a hint to enable the fri own question; and the a the recommendation of a

Open Letter IN REPLY TO THE FORES

To the Editor of the Episcopul As you have taken the li "A Friend" in reference the Sabbath, will you perm who is also a friend of tr attention to a few facts wh

God is unchangeable.

ancient prophet to say to h

question.

people, "I am Jehovah therefore ve sons of Jac sumed." Again James spe Giver of every good and pe whom there is no variablen turning." Now as certain ments are true. God never bath, nor any other prec logue, of which the Sabb one. Heaven and earth ha away: and we have a very of the perpetuity of every of that law, from the lips of truth, and whose words are Apostle declares to be same yesterday, and to-day Now I wonder that you d such express declarations assume that the Author of after keeping all his Fath made a change of one of th a change must so affect great day of judgment as i tence-in passing the line be A. D.—the desecrators of for the first four thousa proved guilty by the very w cept, and since that time all

We have often read of day when the seventh angel be sounded, when "the tem is in heaven" shall be op shall be seen in his templ testament. Rev. 11: 19. monthled universe the divi "Ten Words" uttered ami Mount Binai shall be exhi by which every man is to will be so heaven-daring as the fourth commandment as currently taught at the not a word in the book t enyposition.

the first day condemned,

sembled intelligences of the u

"True and righteous are

No! a thousand times NO!

the author of confusion."

All honest readers of admit that our Saviour in minima to be vises vel by the all time to commemorate and managed and it of shir between "that "the and the tale market, and judgment of the age in wh Sherped and / Noneth law Street

ppropriated to the News Minn., to aid them in the pastor, from Oct. 15, 1888

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W. L. CLARKE, Chairman. THORD. Res. Sec.

LIVING CLOSE TO GOD.

is a two-fold process; God inner, and then, under the inhe Holy Spirit, the sinner seeks shepherd finds the wanderer, and er finds Jesus, the way, the truth, Once afar off, he is made night d of Christ. As conversion is the ne penitent soul to God, the joy, and the vigor of the Christian dupon keeping close to God. h unto me, and I will draw nigh

k what we gain by living close to ald answer, that we gain fresh strength. The strength of yesnot suffice for to-day, any more rday's food will sustain me if i to eat my breakfast this morning. that we shall be kept in constant e; therefore he metes out 'strength he day." The manna must fall morning. Lord, give us day by ily bread. No Christian can live izperience, or an old promise made years gone by, or on the divine was furnished to him in a pessed A new conflict requires a new diste interposition of the divise Ohristians of Lacdicea may once healthy and happy; they coused to lod, and he "spued them out of

depends upon living close to Jesus r who keeps the ranks on the behind the ramparts during the sommonly safe; the stragglers are nicked up by the enemy. To this in our churches belong the the disgraceful desertions of the sheek and shame us. Among the periods are the ready victims the men who betray peculic. he weak kneed time serve times of hard pressure, Ma who slip away from God's wall. Broken Subbaths, and all the salf-indulgence who keep the Murch rolls and yet are me the haupte of "Vanity Full Bo adversery. Need a Character I al be aver ice the roll of the section of the lives close to Christ, to the Ja Cayler, D. Die Se.

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.

THE FIRST VS. THE SEVENTE DAY.

(From the Episcopal Recorder.)

"A friend asks when the Sabbath was changed, and who by. We presume he refers to the change from the seventh to the first day of the week; and if so, the answer is easily found by turning to the last chapter of Luke's Gospel. By this it appears that was the first day of the week, the eleven apostles were gathered together when Cleophas and his companion returned and told of the appearance of Jesus during the walk to Emmaus; and it may fairly be assumed that they were gathered together for worship, as such an exercise would certainly seem to have been most natural under the circumstances; when, as we are told in John 20: 19, they sat with closed doors on account of the Jews. Then we find in Acts 20: 7 that the disciples at Troas came together to break bread, or celebrate the communion, on the first day of the week. In 1 Cor. 16 2. St. Paul speaks of the first day of the week as a recognized period when contributions were fitly made.

"From these references, and the fact that the custom of setting apart the first day of the week as the Lord's day, has come down to us from the most remote antiquity, it has been reasonably inferred that the change is body of Christians as commemorating the great and glorious event of our Lord's res

[Then follows a remark, that this is mere ly a hint to enable the friend to answer his own question; and the article closes with the recommendation of a certain book.

Open Letter,

IN REPLY TO THE FOREGOING ARTICLE. To the Editor of the Episcopal Recorder:

As you have taken the liberty to instruct "A Friend" in reference to the change of the Sabbath, will you permit another friend, who is also a friend of truth, to call your attention to a few facts which bear upon the telligence which God has given us to read

ancient prophet to say to his own rebellious sumed." Again James speaks of him as the Giver of every good and perfect gift, "with whom there is no variableness nor shadow of turning." Now as certainly as these statements are true, God never changed the Sabbath, nor any other precept of the Decalogue, of which the Sabbath command is (Ez. 46:1), and preached every Sabbath. Heaven and earth have not yet passed away; and we have a very strong assurance of the perpetuity of every "jot and tittle" of that law, from the lips of him who is the man shall set on thee to hurt thee: for I truth, and whose words are truth, whom the have much people in the city." "And he Apostle declares to be "Jesus Christ, the continued there a year and six months. same yesterday, and to-day, and for ever." Now I wonder that you dare, contrary to Thus Paul preached to them for seventy-eight such express declarations of divine truth. assume that the Author of our salvation, after keeping all his Father's commands, made a change of one of them, when such | five years later they received Paul's letter. a change must so affect the order of the they could only understand it as a requiregreat day of judgment as to vary the sentence in passing the line between B. C. and A. D.—the desecrators of the seventh day for the first four thousand years being other construction would be put upon the proved guilty by the very words of the precept, and since that time all the violators of | gency to make out a case for Sunday. the first day condemned, while all the assembled intelligences of the universe respond, "True and righteous are thy judgments." the author of confusion."

day when the seventh angel's trumpet shall be sounded, when "the temple of God that is in heaven" shall be opened, and there shall be seen in his temple the ark of his testament. Rev. 11: 19. When before an assembled universe the divine original of the "Ten Words" uttered amid the thunders of Mount Sinai shall be exhibited as the law by which every man is to be judged, who will be so heaven-daring as to suppose that the fourth commandment will then appear ples "sat with closed doors on account of as currently taught at the present day? and | the Jews," it might have sided him in his not a word in the book to warrant such a search for truth if you had said, in the lan-

admit that our Saviour instituted two ordi- the Jews? Because the chief priests and nances to be observed by his church, through elders had hired the soldiers to say. "His all time, to commemorate his death, burial disciples came by night and stole him away and resurrection; and it cannot be "reason- while we slept." "So they took the money. ably inferred" that "the wisdom of God" and did as they were taught." Matt. 28: erred in this matter, and that the higher | 13, 15. Well might the disciples then sit judgment of the age in which we live teach- with closed doors, to protect their own lives. es that one of those events also requires a when they knew that those who had just perpetually reserving commemorative day! killed their Master did not owe them any Is it possible that professed Christians have good will. As the sacred writers have not the temperate thus to arrest the divine plan? told us that the gathering together was for

work required the ascension to glory, what right have we to discriminate, without any divine authority, against the day of the crucifixion, and that of the ascension, especially when the inspired writer tells us that the scene of this last glorious event was "from Jerusalem, a Sabbath day's jour-

making assertions which the careful reading of the testimony will not warrant. Perhaps on the day of our Lord's resurrection, which | you are aware, while many are not, that the first day of the week is only mentioned eight times in the New Testament: six times in the Gospels—and all relating to the day next after the Sabbath upon which the women "rested according to the commandment," once in the Acts, and once in the Epistles. And is it not a remarkable circumstance that, in connection with each of the cases referred to, the living oracles show conclusively that the parties immediately concerned did not regard it as the Sabbath-day? | ing law which has been on the statutes-Does this astonish you? Then read the testimony carefully and honestly. Mark testifies that the women bought spices $(\dot{\eta} \dot{\gamma} \dot{\rho} \alpha$ - $\sigma \alpha \nu \ \dot{\alpha} \rho \dot{\omega} \mu \alpha \tau \alpha$) on the morning of that day before going to the tomb. And the record shows conclusively that they came prepared to do a work on that day which "the comwarranted by the highest authority, while | mandment" of God hindered them from the change has commended itself to the vast | doing the day before. This is incontroverti- To all who will read and hear this. Salute! ble, if we had nothing more. But the same fact is shown by the journey of fifteen miles to and from Emmaus. Surely "Cleopas and his companion" did not set out on that long journey on the Sabbath-day; and it is inconsistent with every fact of revelation to suppose that so remarkable a manifestation of the risen Jesus should have been made to two transgressors of the law of God; for they could not have had the remotest idea of a change of the Sabbath unless Jesus had told them, and he certainly did not. Take then the case recorded in the 20th chapter of Acts, and the common inand understand must entirely preclude the God is unchangeable. He inspired the belief that Paul, either as a Pharisee or a Christian, would leave the ship and go on people, "I am Jehovah; I change not; foot a distance of nineteen and a half miles, therefore ye sons of Jacob are not con- from Troas to Assos, on the Sabbath-day! It is utterly inconsistent with the record.

Let us now look a little at the facts of the case last mentioned. In the 18th chapter of the Acts we have an account of Paul's labors week after week for "the six working days" There God blessed him abundantly, saying to him, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no teaching the word of God among them." Sabbaths; and thus the church at Corinth as these, the case is clear, that when about ment to lay aside, not upon the Sabbath-day, but upon "the first [working] day of the week." And it is very evident now that no case referred to, only for the desperate emer-

Did you notice that Paul's preaching or reasoning in the synagogue at Corinth was "every Sabbath"? And note further, that No! a thousand times No! for "God is not | Paul speaks in Acts 13: 21 of "the voice of the prophets which are read every Sabbath-We have often read of an approaching day." And this agrees with what James says of the synagogue service "every Sabbath-day." Acts 15: 21. Now as certainly as these texts are true, there could not have been at that time any other Sabbath. Thus the word of the Lord overwhelmingly and utterly disproves the idea of any first-day Sabbath during the time in which the New Testament was written.

When you informed your friend that (on the evening after the resurrection) the disciguage of the book, "for fear of the Jews." All honest readers of the Bible must John 20: 19. And why were they afraid of And a reminion of sine is secured by "the worship, but have plainly declared that the

shedding of blood," and the mediatorial disciples did not then believe Jesus was risen, we have no right to "assume" a mo tive that is not warranted by the narrative. But whether for worship or concealment. there is nothing in the circumstance that could give a pretext for changing the Sabbath, with which it had no connection what-"As it was in the beginning, is now, and ever shall be," "the seventh day is the Sabbath of the Lord thy God." Shall we then impiously substitute another day for It is much to be regretted that the advo- that which the Lord has hallowed, while we cates of Sunday have been in the habit of pray, "Lord, have mercy upon us, and incline our hearts to keep this law?'

> GEO. W. MCCREADY. Moncton, N. B., Nov. 1, 1886.

> > SUNDAY LAW IN HOLLAND.

BY A. H. LEWIS, D. D.

place the present Sunday law of Holland bethis translation was made, an agitation has arisen concerning the revision of the followmainly a "dead letter"—for more than sev-

(Translated from the Dutch, by Rev. G. Velthuysen,

Copy of the Law, containing precepts for the celebration of the days of the public Christian Religions, Enacted, March 1, 1815. No. 18. We William, by the grace of God, King of the

Netherlands, etc., etc., etc.

WHEREAS, we have taken in consideration the necessity to assure after the example of our pious forefathers, who always put the highest value on it —the dutiful observation of the Lord's day, and of other days, consecrated to the public Christian worship, by means that are unanimous and of general effect through the whole extent of the United Neth-

So it is, that we, having heard the Council of State, and in common deliberation with the States General of these countries, did approve and understand, as we do approve and understand by the

That on Sunday and such religious feast days, as by the communities of the Christian faith of those countries generally are acknowledged and celebrated, not only all kind of business or trade, such as divine service might be disturbed by, shall be prohibited, but that generally no public labor will be tolerated, save in case of necessity; in which case the local magistrate has to give a written consent.

That on these days it will be not allowed to expose for sale of to sell in markets, streets or public sales any merchandises, whatever, except sales and store are neither perat Corinth. There he wrought at his trade mitted to exhibit these wares, nor to sell with open doors.

That during the time, destined for public service, the doors of the inns and other places where drinks are sold, as far as those places are lying within the compass of the buildings, are to closed; and that also during the same time it will be not allowed to play at kolf, to toss the ball or such kind of plays.

That on the Sundays and general feastdays no public divertissements, such as was gathered. Under such circumstances | theaters, public balls, concerts or horseraces will be tolerated; however to the local government it will be left to make exception, but never before the full close of all divine

That the local police has to take care, in

order to prevent or to cause to be ceased all disturbing movement and noise in the neighborhood of the buildings, destined for public worship and generally all that would disturb divine service.

That the transgressors against the decrees

of this resolution shall be punished, in pro-

portion to persons and circumstances, by a

fine of not more than twenty-five guilder or,

for the transgressors, who are unable to pay

this fine, by an imprisonment of not longer

than three days.

That in case of a second transgression the fine or the imprisonment shall be doubled and further all the goods that have been laid down or exhibited for sale will be confiscated, and the inns and other public local ities must be closed during a month.

And that by these general ordinances al provincial or local regulations or institutions are to be considered as abolished.

Ordering and commanding that this law will be inserred in the Paper of State, and that a sufficient number of copies must be printed and—according Art. 56th of the Fundamental Law—sent for execution to the different Provinces or Disticts, under obligation to make them public everywhere and to stick them on, as well as to cause them to be proclaimed in the pulpits of the different Thristian communities.

Ordering and commanding further that our ministerial departments and other authorities, justices and officers, whom it concerns, have to maintain the strict observance without any connivance or dissimulation.

Given at The Hague, March 1st of the year 1815, the second of Our Reign. Signed WILLIAM.

By order of His Royal Highness. Signed A. K. FALOK.

Temperance.

"Look not thou upon the wine when it is red when it giveth its color in the cup, when it moveth itself aright. "At last it biteth like a serpent, and stingeth like an adder.'

TEMPERANCE DAY IN "WREE OF PRAYER.

The coming of the New Year brings the universally (?) adopted week of prayer, to which we look forward as to a promised feast. Some of our pastors (and we heartily wish all of them would do so) prepare such topics for that week as will best meet the present needs of the people among whom they are laboring. May each community be stirred to its inmost recesses by the presen-We are indebted to the kindness of the tation of those topics that are often ignored translator named below for the ability to in the general pulpit ministrations, but which have a deep significance in the lives of young fore the readers of the RECORDER. Since and old. Dear pastors, we do earnestly plead that, among your topics for that week of prayer, shall be "Temperance," in all its forms and phases, especially including "Social Purity" for all, men and women, old and young, that our lives and hearts, as a people, may be free from all the stains social impurity might bring unto and leave upon us. We speak not in behalf of any organization, but for a truly Christ like realization of individual responsibility in the matter, and a personal willingness to learn every obligation, and then to do it, that the coming year be rich in harvests.

SUPT. SOCIAL PURITY.

DARE AND DO.

The RECORDER of Dec. 9th had some very appropriate remarks by Dr. Lewis concerning the action taken by the National Womans' Christian Temperance Union upon the Sabbath question. They do not talk of Sunday-observance in any other light than that of a Bible Sabbath. They entertain no other idea. A vail is over their hearts, even as the Scripture saith it is upon the hearts of the Children of Israel when Moses is read. and like them, it will not be taken away until they accept the Bible Sabbath instead of tradition, and turn to the Lord and keep his commandments, including his Sabbath.

Those of us who have received the light,

and walked therein, know that the outcome of this agitation must be persecution for us, keeping of Sunday. We naturally shrink from a social connection with that organization which is apparently seeking that result, in fact this has been given by some of our sisters as the reason they did not join them -they would be binding fetters upon themselves. Writing upon this question, our County President said, "It seems to me if our Sabbath publications were sent to our leading workers, as much good might be done as in cases where they now go." Perhaps I am in an error, but I am following the conviction, that by joining the W. C. T. U. we are throwing our influence in the temperance work where it will tell to the best advantage; we are putting ourselves in connection with those avenues of general intelligence concerning temperance, the needs and obstacles which would not otherwise attract our attention, and, since through the dissemination and appropriation of light wisdom may be obtained, we thereby become better prepared to judge of what ought or ought not to be done, as well as what can or cannot be accomplished.

Again, being members of the same family, each one striving to serve God acceptably as we have received the light, whenever the subject of Sabbath-observance is presented, then and there is an opening for a wedge of truth, which no outsider would dare to thrust in. In other words, the W. C. T. U. is an open door, inviting, yea, urging every woman among us to come in; through which we can carry a greater influence for Sabbath truth than any other we have known to be

The National Woman's Christian Temperance Union is receiving reports from almost every known part of the globe and purposes to reach wherever the foot of man has trod; it publishes in its organ. The Union Signal, the addresses of its correspondents, thereby putting its readers into communication with people whom we could not otherwise soon of the Women's Christian Temperance Un-Will we send to each one of these, packages states a law requiring scientific instruction of our "Sabbath literature," and at no dis- on this subject in the public schools. Shall tant day find the bread cast upon the waters not an enlightened Christian sentiment, in returning fruit a hundred fold? Would we our churches take some method to insure an have a hand in evangelizing the nations, we must work rapidly, for our opportunity will be gone. The spirit is troubling the waters, and if we use not the doors thrown open to us, we shall learn what "inasmuch as ye did it not unto these, ye did it not unto me" or the impressive counsels of manly wisdom, means; for, though the Sabbath question is which come from the teaching of those who receiving attention wherever the gospel is are not compelled by statute law, but in precisimed, yet not in every place is Joho- pelled by that personal philesthrophy which

let no more time pass by unimproved in this line of evangelization. Intemperance and no-Sabbathism are gross feeders. Step into the open door while you may. "God never sows a good the second time, until the torn busom of the graceless soil is ready for the seed." If there is no Woman's Christian Temperance Union in your vicinity, orga nize one as quickly as possible. Get every woman in the town into it and do all in your power to advance both lines of interest at home and abroad. The greater the number of our woman who are members of the County, State, or National, W. C. T. U., the more our light will be seen. The better we do our duty the more savour to the sait with which we may salt the multitudes, and the more truly we shall come rejoicing, bringing in the sheaves.

May the Holy Spirit awaken all our energies, and so lead us that we will come up to the help of the Lord, to the help of the Lord against the mighty. A WORKER.

THE CHURCH AND THE DRAM-SHOP.

From an article in The Christian. by Judge Robert C. Pitman, we make the following extract:—

Against the dram-shop, the Christian Church must wage unflinching and uncompromising war. The political economist may denounce it as the shameful waster of the public wealth; the statesman, as the overshadowing peril of our popular institutions; the reformer, as the huge obstacle which blocks all the paths of human progress; and the philanthropist, because it causes untold misery to its victims; but the Christian Church, besides and beyond all these reasons. because it degrades and debases human nature itself, and blots out the divine image from the soul of man.

And, now, how shall it fight this demon? First, let it seek to cut off its supplies. If there were no drinkers, it is a truism that there would be no dram-shops. If I address any "moderate drinker," I will not stop here and now to argue with him the point of danger, or to press upon him my clear conviction that, aside from that, if he follows the foremost man in our liberal church, and easily the first of English metaphysicians. Dr. James Martineau (who at sixty threw away the glass of wine his physician recom mended as a daily beverage), he will share his experience of the direct refreshment and satisfaction in the simpler modes of life. and join with him in the expressed belief that 'few things do more, at a minimum of cost, to lighten the spirits and sweeten the temper of families and of society, than the repudiation of artificial indulgences." But I will urge the moderate drinker to surrender his luxury, that he may have influence (to if it succeeds in securing laws enforcing the use the tender phrase of the great Apostle to the Gentiles) over this "weaker brother for whom Christ died," and that he may stand where he can do valiant work in this "battle between heaven and hell." If there is any self-denial in the surrender. it is a denial of the lower self which enriches the higher—a putting aside a sensual indulgence for the uplifting of a brother—which, if there is any truth in religion or any reliance upon the experience of noble souls, brings its own "exceeding great reward."

Next the whole force of its moral condemnation must be brought by the church to bear against the dram-shop, its patrons, supporters and allies. In the Protestant world. the pulpit is the principal voice of the church; and its tone should not only be unmistakable, but courageous and emphatic. There is always a grave question to what extent the pulpit should deal with practical affairs, with what may be called applied Christianity. And I am willing to grant this much to the conservative—that the primary function of the pulpit is the awakening of the spiritual life, and the unsealing of that fountain from whence all good actions do proceed. There is always danger when the pulpit attempts to teach cencrete ethics in the complex affairs of human life—the double danger of neglecting that which no one else is set to do, and of attempting that which others can do better. But still, in a matter so clear, and of so overshadowing importance as the suppression of the dramshop, I must think that pulpit is false to its trust which never utters either a word of solemn warning against the seductions of the intoxicating cup, or the national peril of the saloon. There may be other places better adapted for reiterated exhortation or practical teaching, but the pulpit has a clear duty to define its position. It yet carries with it s great moral power; and, to many minds, what it does not denounce it practically sanctions. We are apt to underestimate the negative influence, when great moral ques

tions are at the front. I have spoken of the duty of the pulpit. May I add a word as to the Bible-schools? As formation is better and surer than reformation, we can not afford to neglect the field of youthful culture until the enemy has sown it with tares. The motherly instincts reach, and to-day this opportunity is ours ion has already secured from many of the effective presentation of its moral and religious aspects in our Bible-schools? Upon many natures cold scientific truth may make little impression; but their hearts may be open to the tender touch of womanly love, makes them true children of the great

The Sabbath Becorder.

Alfred Centre, R. Y., Pifth-day, December 80, 1886.

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

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or for publication, should be addressed to the

"O BLESSED life! the mind that sees, Whatever change the years may bring, A mercy still in everything, And shining through all mysteries."

WE EXTEND to all our readers the compli ments of the season. A happy New Year may it be to all a year full of the presence of the Holy Spirit and the comforts of his

A CORRESPONDENT wishes to know the present addresses of the widows of the late Presidents, Lincoln, Garfield and Grant. Any person able to give this information will confer a favor upon a worthy brother by sending the same to this office.

THE Church Missionary and Tract Society, of Richburg, N. Y., reports five dollars sent to aid Bro. Mayes in building a house at Rose Hill, Texas, of which Brother Shaw made mention a week or two since. The Church and Sabbath-school in Hornellsville send \$3 77 to the same object.

THE Washington Post is credited with the remark that the Secretary of the Interior he was, but his sorrows and griefs were those has scored another good point in the struggle for the emancipation of woman from her also, was a life of triumphs, of sublime vicnumerous wrongs and disabilities. It used | tories. We know of nothing in all his minto be held that if a woman took up a homestead, and married before completing the requirements of the homestead act, she forfeited her right to acquire title. The Secretary now reverses this decision, and rules have glorified thee on the earth; I have fin- its blessed fullness, rest upon him over whose that the marriage of a woman who has made | ished the work which thou gavest me to do." a homestead entry will not defeat her right So there was nothing more to be asked of fallen. woman may now go West, take up a home- A most glorious work had been committed stead, take a husband to support and not to him; most gloriously had it been carried thereby forfeit her right to the labor of her to its consummation. It was finished. In own hands. Notwithstanding the ludicrous view which the Post takes of the matter, the decision of the Secretary is a wise and just one, and may well be counted as one of the work than of its character. In the good step taken toward the proper adjustment of woman's rights.

APROPOS of the mass of talk about the New Theology which one hears now-a-days. it is refreshing to hear a man talk who has an open heart to all true scientific discovery and teaching, and yet who has unwavering faith in the Word of God, and in the cross of Christ. Speaking of the theology of the twentieth century, Bishop Hurst said in an address at Boston, recently: "As we look the great future in the face, and ask, 'What will be the condition of our Christian theology in the century to come?' we can foresee two possible results. One is, that our theology will be a disturbed mass, honeycombed by a burrowing skepticism, and without any aggressive force. The other is, that it will develop into greater beauty, invade new fields, appropriate the triumphs of every science, and advance with every new stage in the progress of universal human thought. The prospect is in favor of progress and victory from pole to pole, and from the rising to the setting sun. When God's bell shall have rung out the twentieth century, and rung in the twenty-first century, the theology of the Christian Church will be still sitting in her robes of royal purple, with the bloom of youth still upon her cheek, with one hand still clinging to the Bible, and with the other still pointing to the Lord Christ."

reaches the majority of its readers, the year 1896 will have nearly, or quite, run its course Its opportunities for work, for kindly offices delove, for personal improvement, and for the helping of our fellow men to better aspi rations and better hopes, are all past. Also the unkind things we have mid and done: left upon other shoulders; the wronge which our selfishness may have caused others to suffer; and the heart aches which

for profound and heart-felt penitence for all make that consecration now. short-coming and wrong-doing, and for a humble seeking of forgiveness at the hands of a kind heavenly Father; it is a time when we should begin a more earnest, thoughtful, unselfish and consecrated life than we have hitherto lived. It is certainly a good time to plan ways of useful service in the kingdome of God, and toward our fellow men, and, having planned these, it is a good time to begin to carry them into practical life. God gives us a work to do for him in the world: and he gives us time in which to do it; but there is no provision for waste in his plans. If we begin at once our work, and do it faithfully, there is time in the next twelve months for a year's good work. If we loiter, or neglect our opportunities, we permits us to see its close, with an unbalanced account, with an unfinished work. Of course, it is no more important that we think of such things at the close of the old year, or at the opening of the new, than at any other time; but the season naturally time, and of trying to forecast the future, tends properly to the fastening in the heart which comes from a consciousness of a good work well done; so there is no sorrow so hopeless as the sorrow for opportunities neglect or idleness, left unfinished. Jesus was proclaimed by prophecy as a "man of sorrows and acquainted with grief;" and so

which he bore for the sins of others. His istry which breathed more the spirit of satisfaction in victory than those introductory words to his intercessory prayer, recorded in the seventeenth chapter of John's Gospel, "I the contemplation of such a finished work

there was infinite satisfaction; and this satis-

faction is more the result of the completion

nature of the case, we can do no such work

as was done by the Son of God. But we

have a work to do for him, and, in the plan

of God, a work necessary to the full realization of the fruits of his blessed work in the lives and hearts of men; and it is our privilege to share in the Saviour's joy in the contemplation of our work, in his name, faithfully done. It is for that promptness, faithfulness, and endurances to the end. which will enable each one of us at the end of another year, or at the end of our mortal life as Jesus' fellow laborers, to be sharers of his joy in the contemplation of a finished work, that we plead with our brethren today. Let us cast our thoughts forward into another year, not with vain dreams of what we would like to do, but with plans as to what, with God's help, we will do. Then if he shall permit us to stand between 1887 and 1888 and cast a backward look, our hearts shall not be pained with the sight of the good we intended to do, but which remains still and forever undone; but rather shall th: y be filled with the divine joy of a finished work. The world to-day is in need of men enough who are going to do something. The

men who are missed, when they take their departure from the world, are the men who, while they were in the world, did something, and who, at their departure, could say with complacency, "I have finished my course, I have kept the faith." Another lesson of this hour in which the old year is dying is WITH THE RICHT. the fleetness of time. How swiftly the years come and go. When we were children a year was a long time. How we counted the months, the weeks, the days, which seemed

By the time this number of the RECORDER to us so long! Now, that we are men and women, and the cares of life and the world's work has come upon us, how swift the days come and go! And we begin to realize something of the feeling of Jacob when, after telling Pharaoh that he was 130 years old, he the burdens which our thoughtlessness has added, "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my der soldbes and indifference may have fathers in the days of their pilgrimage." In

comforted, are all alike locked up in the grim lose our golden moments, or let pass unimvaults of the dead past. It is indeed, as one proved our opportunity for doing our best has expressed it, "A time for memory and work for our blessed Master. This should for tears." But it should be more than this. | be a time of personal consecration of time, It should be a time for such restitutions as it talent, property and life to the service of is possible for us to make; it should be a time our God. May he help us, one and all, to

MAY GRIDLRY SHERMAN.

This young woman was born in Ulysses, Pa., July 16, 1864, and peacefully departed this life at Alfred Centre, N. Y., December 16, 1886, being 22 years and 5 months old. Early in July last she was married to Mr. Bert Sherman, son of Rev. O. D. Sherman, of Mystic, Conn., who has been a number of years an employee in the office of the SABBATH RECORDER. In the autumn of 1880, Miss Gridley came to Alfred to pursue a course of study, which she completed in 1885, graduating in the University course, with credit to herself, and to the institution. During the first term of her course she joined the Atheshall come to the end of another year, if God næan Lyceum, in which she, at once, took a leading place; and in that circle her peculiar and characteristic traits were best known and most thoroughly appreciated. At the recent public session of that society she was to have had a part, but, instead, a touching tribute to her memory was read by a memsuggests these thoughts, and the habit of ber of the bereaved society. This tribute looking thoughtfully over the past at such a says, "So thoroughly did she enter into all that she undertook, that whatever she did was always exceedingly well done. She was good impressions and to the helping of a ready writer, and her mind seemed to re good resolves. There is no joy like that flect a brilliancy upon the most commonplace topic; there was, too, a charm, all her own, in the rendering of whatever she had written, so that she never failed to please an lost, the pain of work begun, but, through audience; and no programmes of our society were looked forward to with more pleasure than those in which she was to take part."

> During the past year she became an earnest Christian, by which all the natural graces and cultivated charms of her young life were consecrated to the highest and noblest ends of human living. Though we cannot fathom the mystery of the sudden close of such a promising life, it is not ours to question the wisdom and love of him who gives and takes, as seems to him best. May his peace, in all voung life this dark cloud has so suddenly

The following lines, written by Mrs. M. E. C. Sheppard, fitting closed the memorial tribute from which we have quoted

Sweet sister, fare thee well, a long farewell, Though now, safe housed within the glorious No voice, though with sincerest prayer c'erla-

Can come to thee where thou art gone to dwell. Yet would our thought, which cannot break from

Still, on the way thou went'st, all faltering With questions which, though vain, our love

While faith leads on in paths we cannot see. Oh! in those heavenly mansions dost thou hear Unutterable things of rapturous meaning?

Did loved ones, from their casements fondly Greet thee with tender words of welcoming cheer

Or can thy quickened spirit, now divine Things hidden in this 'visible creation,' Or, from those altitudes of blest elation, See through the meshes that our souls entwine? Ah! vain to ask; no answering voice will tell What splendors wait beyond the gates supernal

Communications.

For those who enter through to life eternal. Dear sister, fare thee well, a long farewell."

GOOD NEWS FROM HOLLAND.

The following letter cannot fail to interest readers of the RECORDER, beyond the personal interest which many will take in the writer because of former acquaintance with him. The letter shows in what strange ways who are doing something; there are already truth finds those who are devoted to it. It. seems like a creation of fancy that De Boodschapper, published in Holland, should become the agent of Sabbath reform in America. Thus it is that truth makes its way. finding loyal hearts and strengthening the chain which binds believers together in faith and obedience. I am sure that the readers of this letter will join in sending sympathy to, and in prayers for, brother Velthuysen. and his co-workers. A. H. L.

HARLEM, Holland, Dec., 10, 1886.

MR. J. F. HUBBARD, Plainfield, N. J. Dear Brother. - Your kind favor of November 15th last came at hand at due time. and the post office money order, etc. Your wishes and prayers for the spreading of the knowledge of the Lord's Sabbath, by the means of the paper that the help of the Society does circulate through this country. and even in Germany and the United States. are not wholf in vain. From Salt Lake Uity I got sletter of a Dutchman who has been conserted to the Subbath by the lecture of our De Beodeckesper. Sunday last I met

the paper, was convinced since a year, but now since four weeks keeps the Sabbath. She was not acquainted with our Sabbath keeping friends there, but now I hope she will make acquaintances. Her husband was convinced, too, but, being a day laborer, he was afraid for his livelihood. She told me for Plato, speaking of the Baccharals, sava. that a converted Jew, a missionary from Scotland among the Jews in Holland, whose sermons she often heard, called on her and asked: "Do you now keep Sabbath like the Jews?" She answered, "Sir, do you keep, Sunday like so many Christians, do you like to seek worldly pleasures, etc., on your Sunday?" He denying—as she of course expected—she answered. "Now like you keep your Sunday, as I did before in fear of the Lord, and not after the fashion of the world, so I am keeping the true Lord's day that I now found, not after the fashion of the Jews. but like my dear Saviour who learns (teaches) us by his word and example." I hope to see next Sunday, that sister again, for she told Sabbath, too. Having no time that day to call upon the latter, I hope to do so as I may be again at Rotterdam.

Yours in Christ, G. VELTHUYSEN.

MEN WANTED.

We saw a statement, a short time ago, to the effect that the average age of the college graduate is increasing. To us this seems like a promising sign. It is recorded that a scientist once thought to propagate a race of giants. He took his first subject, and by a system of dieting had, at the age of nine, a man of immense proportions; but at the age of seventeen the monster died with all the symptoms of old age. This plainly shows that nature has placed in man a certain amount of power, and, if this is hurried out of its natural course of development, evil results must follow. We fail to see why the same line of argument may not apply to the mental as well as physical powers. Or, as an eminent educator put it to his class, "You can't put a quart into a pint bottle." There doubtless is a time in the history of all civilized countries when the cry is for men, not so much with reference to their quality as their quantity, when men of even a mediocre standing are sufficient for their time. But with us that time has passed. The time has come when the world wants men of the highest capabilities; men who have fitted in careful preparation, developing themselves gradually, and turning every advantage in the direction of their chosen calling. The world does not want over-grown, unnaturally developed boys, it does want more of fully equipped men, fewer "one-sided giants," more earnest workers, and fewer

THE FEASTS OF SATURN.

BY C. A. S. TEMPLE.

"Throughout the realms of ancient paganism." Saturn was worshiped as "the god of the Mysteries," "Father of the gods," etc. His first appearance was in Babylon. He was the illegitimate son of Semiramis—Astarte-who was probably the vilest woman among mankind. There, in Babylon, under the name of "Tammuz," and with the powerful aid and co-operation of his royal moth er, he claimed to be, and was represented and believed in as the long promised and even then, long-expected Messiah, who, as Emmanuel, as was well known to the ancients, was to be "the Saviour of the world!" After his death, he was deified in Babylon, and worshiped as "God the Son!" (His lop's Two Babylons, pp. 114-20,432-5.) As the god of wine, the patron of drunkenness, licentiousness, and every conceivable form of debauchery and "uncleanness," he was worshiped under the name of "Bacchus." His worship was celebrated secretly, in the "Mys teries" and openly and publicly in the "Fes tivals." Whatever difference there may have been in details, in those different meth ods; in character, they were always the same. In both, "superstition waved high her flaming torch," while the wildest, foulest revellings and debaucheries were always their inseparable and even inevitable concomi-

Both sexes were initiated and mingled freely in the Mysteries. Shrouded and de- | hood, that Christ was born on the 25th of fended by the dark pall of secrecy which enveloped them, those Mysteries became as was intended—"places of assignation," and, as a natural result, the fruitful purseries of ism of "Christmas;" she adopted and banindiscriminate licentiousness and vice. Whenever and wherever the feasts, or feativals of Saturn—Bacchus—were celebrated. the whole community became a complete pandemonium in debauchery, licentiousness and moral pollution of every form and name. Rollin, in his Ancient History, says of the within a few years, ment Protestants have treatfeasts of Bacchus, in Athens, Greece, "Noth- | ed it with deserved contempt. Now, however,

bauchery, and all that the most shandoned licentiousness could conceive of, gross and abominable. And this, an entire people, reputed the wisest of all Greece admired and practiced. I say an entire people: he has seen the whole city of Athens drunk. at once."

Strange as it may appear, these excesses were always a part of "the solemaities" of the festival! Stranger still, it is now well known, that, amid all the abominations that attended these orgies, their grand design was. professedly. "the purification of souls . . from the guilt and defilement of sin!" (Servius in Georg., lib. 1, vol. 2, p. 197, and in Eneid, lib. 6, vol. 1, p. 400. In Histop, p. 35.) In Babylon, where it originated, and afterward in all the pagan nations, the great me one of her friends had begun to keep the drunken festival of the month Thebeth. answering to our December-called in Rome. Saturnalia (Hislop pp. 156, 7)—was celebated in commemoration of the birth of Tammuz (Bacchus). In Rome, the whole month of December was considered as belonging to the Saturnalia, though the 25th was especially devoted to the birthday celebration. (Idem. pp. 159, 60.

> Just as now, in Christmas, the festivities were continued according to the tastes, inclination or ability of individuals. As now. too, by some they were coatinued till the great carnival, now called Mardi Gras, in February, which seems to have been the winding up feast in the Saturnalia.

> All this great mystery of iniquity—the old pagan Saturnalia, the drunken, Babylonian festival of Bacchus—now lies hidden, disguised, yet rampant, under that cunning, deceitful name, Christmas! See Neander, vol. 2, p. 247.

How came this? Let us see. Very early in the history of the church. Christians began to celebrate the birth of Christ. Many celebrated it on the 20th of May, others on the 6th of January. Late in the fourth century, the fiat of the church that December 25th was the time, settled the whole matter, and from that time till now that day has thus been widely regarded and obscrved.

But why did the church adopt the drunken festival of Bacchus, the Saturnalia, with which to celebrate the birth of Christ, and themselves for their chosen life-work, with | why did she choose December 25th for that a purpose to excel; men who have spent years | purpose? Let us see. One single fact answers the whole question. Compromise compromise with paganism; concession to its dark spirit in everything had become, in that century, the ruling passion and policy in the church. The order of Christ's house was already set aside and superseded. The ancient pagan hierarchy from the Pont. Max. down to the lowest priestly order, had usurped the place of the ministers of Christ. "the Lord's Supper had been supplanted by the pagan, unbloody sacrifice of the mass." The ordinance of baptism had become thoroughly paganized. Pagan rites and ceremonies had completely perverted the Christian worship, and several pagan festivals had been adopted and had found their way into the church as Christian ordinances! In short, the church was herself completely swallowed up, absorbed by that yast sea of paganism, into which she had deliberately thrown and abandoned herself! Her adoption of the Saturnalia was, therefore, but the natural, logical result of the rule, the system of administration, which for centuries she had followed and practiced, and to which she was now fully committed.

The reason for her choice of December 25th is equally clear. The birth of Bacchus (Tammuz) had for ages been celebrated among the pagan nations at the time of the winter solstice, in December-in Rome, on the 25th. As the church had committed herself to the work of adopting and assimilating the whole system of the ancient paganism, it was but natural that she should seek to perpetuate the worship of its chief divinity, and especially that great festival by which his birth was commemorated.

To do this, and at the same time impose the festival, birthday and all, upon the world as a Christian ordinance, must be a master-stroke of skill, in strategy, artifice and cunning. But she was equal to the occasion. She fulminated the satounding false-December, the natal day of his great enemy and rival, the great pagan messiah; and then, under the captivating, but profane enphontized the old Roman Saturnalia. "the drunken Babylonian festival of Bacchus." with which, on that day, professedly, to celebrate the birth of Christ!

Of course, Romanists have accepted and observed this feetival from the first but until brought into hearts which we ought to have view of this fact, also, we can ill efford to with at flotternam a woman, who, reading ing was seen but danging, drankenness, de- this purely pages clear cases, this families.

i distribuito de la constitución I a Deposit - Specious Baller HE Way Into the To Maritian Church ! Rven & alle of a Obeletian ordinant secreted to it. In fact. an ordinance receives even a til tion and honor now bestow "name of blasphemy" so go

The manner of its celebra the bloody sacrifices—is pro cient times. The gifts, dancing, "laciviousness, 1 wine, revelings, banqueting idolatries" of its great Bacch are literally and carefully pro ticed; and this not among but to a shameful extent ev estants ?

With such positive and ea ment from both church now given it on every hand der that Christmas is sur fully sapping and underm foundations of morality and land. Now, is it any w unanimous verdict of the be American press should be. worst features of this worst increasing upon us with ev the Christmas celebration? have fallen upon the times Master, when deceivers at signs and wonders, insomuc possible, they would deceiv ulect."

Of the abominable idolat of Saturn, so abundant, among professed Christians

IN MEMORIAL

On Wednesday, December unanimous vote, at a li session of the Ashaway Sewi following minutes relating t Potter and Miss Angelin scopted, and copies orders their respective families, also RECERDER and Westerly cation.

On Thankselving day. out sine, him laviel la the fulness of joy swaiting streng our Percer Cur see ly feeling the loss of an hearted associate, yet com with the belief that she welco privilege of a nearer and dear immediate presence.

It is with sincere and deep would express our heart felt her bereaved sister, and com consoling and tender love praying she may enjoy, in st ness, the consciousness of th

Very suddenly, on the vember 23d, it pleased our to call home his faithful ch yon. Although deeply shoc summons which quieted fe hands and removed from our countenance. from our acco yet inspiring presence, we co ful thanks that he chose one

for the change. To her bereaved family deepest sympathy, and wou with the thought that, sig Christ, and they strive to they are not separated, fo wake or sleep, we should liv

him." 1 Them. 5: 10. Mrs. M. J. Moo Mus M. B. CLA MRS. A. D. COTI

Fone !!!

New York.

An interesting Sabbath Institute, under the conduc isms. D. D., of the Subbati was held here, beginning on December 7th, and cloning evening following. There sions in all, and they were c napers and addresses sho sabjects of interest to alk e bath school teachers. But m ers took notes of most of a the reading of most of the p reviews of the subjects, co toose by the authors; and bers of the Institute. This ing and problems feeting This to be restricted the line

A. E. MAIR.

If the the most tick consist de And this engitter et of all Greece

tion. I say an entire pe ting of the Bacobanal Thole city of Athens drawn

may appear, these excess part of "the solemnities" Stranger still, it is now well mid all the abominations shall orgies, their grand design was the purification of souls and defilement of sin! " (A , lib. 1, vol. 2, p. 197. sol. 1, p. 400. In History lon, where it originated and li the pagan nations, the state val of the month Thetak ar December—called in Rome slop pp. 156, 7)—was celebal tion of the birth of Tammer n Rome, the whole month of considered as belonging to though the 25th was especially birthday celebration. (Idea

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THE MANAGEMENT AND THE PARTY OF

recking exhalation from the bottomless pit. under its present specious disguise, is fast finding its way into the very bosom of the Christian Church! Even the rank and dignity of a Christian ordinance are being freely accorded to it. In fact, no true Christian ordinance receives even a tithe of the attention and honor now bestowed on this great "name of blasphemy" so generally.

The manner of its celebration—excepting the bloody sacrifices is precisely that of ancient times. The gifts, mirth, feasting, dancing, "laciviousness, lusts, excess of wine, revelings, banquetings and abominable idolatries" of its great Bacchanalian original, are literally and carefully preserved and practiced; and this not among Romanists only, but to a shameful extent even among Prot-

With such positive and emphatic endorsement from both church and clergy, as is now given it on every hand, it is no wonder that Christmas is surely and powerfully sapping and undermining the very foundations of morality and religion in our land. Now, is it any wonder that the unanimous verdict of the best portion of the American press should be, and is, that the worst features of this worst of festivals are increasing upon us with every repetition of the Christmas celebration? Surely we must have fallen upon the times predicted by the Master, when deceivers shall show great signs and wonders, insomuch that, if it were possible, they would deceive even the very

Of the abominable idolatries of this feast of Saturn, so abundant, so startling, even among professed Christians, more anon.

IN MEMORIAM.

On Wednesday, December 15, 1886, by unanimous vote, at a largely attended session of the Ashaway Sewing Society, the following minutes relating to Miss Harriet Potter and Miss Angeline Kenyon were adopted, and copies ordered to be sent to their respective families, also to the SABBATH RECORDER and Westerly Weekly for publi-

On Thanksgiving day, November 25th, our sister, Miss Harriet Potter, entered into serving our Father. Our society, while deep ly feeling the loss of an earnest, warms that the mercantile houses will suffer. hearted associate, yet comfort themselves with the belief that she welcomed with joy the privilege of a nearer and dearer service in his immediate presence.

It is with sincere and deep regard that we would express our heart felt sympathy with her bereaved sister, and commend her to the consoling and tender love of our Father. praying she may enjoy, in still greater fullness, the consciousness of this abiding favor. Very suddenly, on the morning of November 23d, it pleased our gracious Father to call home his faithful child Angie Kenyon. Although deeply shocked at the hasty summons which quieted forever her busy hands and removed from our sight her happy countenance, from our association a quiet, yet inspiring presence, we can render grateful thanks that he chose one ready and fitted for the change.

To her bereaved family we extend our deepest sympathy, and would console them with the thought that, since she is with Christ, and they strive to "abide in him," they are not separated, for "whether we wake or sleep, we should live together with him." 1 Thess. 5:10.

MRS. M. J. MOORE, MRS M. B. CLARKE, MRS. A. D. COTTEBLL,

Home Mews.

New York. NILE.

An interesting Sabbath school Teachers Institute, under the conduct of T. R. Williams, D. D., of the Sabbath School Board, was held here, beginning on Tuesday evening, December 7th, and closing on the Thursday evening following. There were seven sessions in all, and they were crowded full with papers and addresses—short and long—on subjects of interest to all, especially to Sabbath school teachers. But many besides teachers took notes of most of the papers After the reading of most of the papers, there were | paper on, "How to make these forces availareviews of the subjects, consisting of questions by the authors; and answers by members of the Institute. This was an interesting and profitable feature of the exercises. It is to be regretted that comparatively few help. 4th. Work for Christ's sake. 5th. of our Subbath school teachers in the Association were in attendance. Our local

couraged by an active interest and co-opera- effort. tion on the part of our Sabbath-school superintendents and teachers, they would New York Church last Sabbath, the 11th. undoubtedly do much good. Why should it not be so?

ADAMS CENTRE.

Mrs. Helen M. Barker, President of the W. C. T. U., of Dakota Territory, was recently among us on a visit to old friends, and gave here a very fine temperance lecture to a large and appreciative audience. She will be remembered, by the temperance workers of Allegany county, when a resident of Friendship. Her husband left the pastorate of the Baptist Church here, for that of the church at Friendship, something like a dozen years ago; and they left hosts of friends who rejoice in Mrs. Barker's success as a temperance worker. There are certainly

very few lady speakers who are her superiors. L. K. Williams and wife completed twenty-five years of their married life, the 9th of December. The occasion was very pleasantly celebrated by a visit, in the evening, from about fifty of their neighbors. Plenty of music and a good supper added to the pleasures of the visit.

LEONARDSVILLE.

We have had the pleasure lately of visiting this society—our old home. We find an earnest, working element in the church and a good interest among the young people. This is especially noticeable in the social meetings. Brother Daland, the pastor, and his wife are doing a noble work here. The Bible-readings for the young people, every First-day afternoon, conducted, by sister Daland, afford much good instruction, the fruits of which are already manifest. Interesting meetings are being held every Tuesday evening at the Lloydsville school-house. between Leonardsville and Unadilla Forks, the pastors of the churches preaching. One conversion is already reported, being the teacher of the school.

The people of this valley are very much interested in the proposed new railroad connecting New Berlin with Bridgewater. The D. L. & W. offer to lease it; and, the citizens giving the right of way, it looks as though it might be successful. This will the fulness of joy awaiting those loving and greatly help the large manufacturing intersts in Leonardsville, though it is feare

> Our visit was made enjoyable by the dear brethren and sisters, who are always endeavoring to show their regard for the Lord's servants. Many encouragements have been given us since we left this church to labor in other fields, and we are again placed under obligation to them, having received several valuable and useful gifts, for which we return our hearty thanks. May the Lord abundantly reward this people for their kind-

Rhode Island. WESTERLY.

A. M. C.

A second meeting for the purpose of con sidering the spiritual condition of Westerly. and the best means of improving it. was held under the auspices of the Protestant ministers of the town, in the Broad Street Christian Church, Monday evening, Dec.

Rev. B. D. Hahn spoke of the general spiritual depression of the churches, stating that one-half of their membership is in torpid condition, and the other half more or less depressed in consequence. He pleaded for a revival, from the fact that there had not been a thorough work of grace in the town for twelve years; and urged the necessity of very earnest movements to arouse men to a sense of their spiritual state and

Rev. O. U. Whitford, who followed Mr. Hahn, spoke on the religious forces in Westerly, presenting statistics showing the total membership of the evangelical churches, the attendance at prayer-meetings and at the Bible-schools, and the number of con versions for the past two years—all going to show a lack of earnest Christian work in the churches. He held it to be the first business of a church to convert men; and, in view of the situation represented, urged upon Christians the duty of personal effort toward the salvation of their fellows.

Rev. George L. Clarke then read a brief ble for a higher spiritual condition of Christisns, and for the salvation of sinners." 1st. Repent. 2d. Pray. 3d. Believe in the power and willingness of the Holy Spirit to

attendance was pretty fair, and our people tion of every family, by the ministers, going agers.

seemed to appreciate the privilege they two by two. There will be occasional union enjoyed. If these institutes could be en- meetings at present, lacking to more special

> Rev. O. U. Whitford preached for the Rev. B. F. Clayton supplied his desk.

> sale of fancy articles Thursday evening. Dec. 9th. The receipts were about \$87.

New Jersey. MARLBORO.

We are always glad to read the "Home News" department of the SABBATH RECORD-ER, and in order that we may have that department, we must each contribute, from time to time, our share.

We are continuing our usual services, and with greater interest, we can confidently say. There is an increasing attendance at our Sabbath morning services, and a thoughtful listening to the word. Our Sabbath-school is well attended, and is made very interesting. We have monthly and quarterly reviews.

Through the industry and perseverance of our "Ladies' Benevolent Society," we have recently had our and sence room newly fields yet known. papered and painted, which has greatly improved its appearance.

The Yearly Meeting of the New Jersey and New York City churches was held with us in November, and, though the weather was stormy during the early part of the meetings, and windy afterwards, the attendance was remarkably good, and we believe the result was beneficial.

We have passed through trials and discouragements, but we feel sure that better days are in store for us.

Delaware.

SMYRNA.

After delightful autumn weather all the fall, a cold wave struck us very suddenly. the evening after Dec. 1st. since which time we have had winter in earnest, with good sleighing most of the time.

Thanksgiving day was observed here by all the churches, with usual services, and afterward the serving of turkey was a prominent factor of the day's programme.

The temperance cause is the greatest political issue before the people of this state; and, within the past few years, it has wonderful changes upon the minds of the body politic. Right must eventually tri-

A few months ago our four children. Grace, Eva, Edith and Miriam Swinney. with two others, Eunice and Willie Anthony, formed themselves into a little society known as the Orient Missionary Band. Their object was to raise money to educate a heathen girl, to help Aunt Nellie in Shanghai, China, and, if necessary, to take her place when she is aged and feeble. With this purpose, they set about making articles to sell and having their friends to aid all they could, and in a few weeks they had quite a collection. The next thing was to convert them into ready cash, which was not so easy; but their mothers came to their help, and proposed that they have a fair in our parlors, and charge five cents admission. The time was set, Dec. 9, 1886. Beautiful moonlight favored them, and our parlors were crowded. They realized more than their most sanguine expectations, the proceeds of the sale, clear of all expenses, being \$29 33. Thus you see what a few children can do when their hearts are earnestly in the work for the Master.

I report this for the readers of your excellent paper, thinking it may be a stimulus for other children to do likewise. The money raised will be forwarded for the use of the China Mission School, through A. L. Chester, in a short time. The children propose to raise \$30 00. or more, next year, for the same purpose, and thus, help educate and keepers in the city, over the Sabbath, are cordially elevate the heathen girls of China all they C. O. SWINNEY.

Condensed Mews.

Abstaining from food as a remedy for disease is finding converts in Washington. Dozens of people there have taken to fast-

Mrs. Jessie Johnson, the Chicago female awyer, insane from over-study, jumped into the Chicago River, recently, and was if our people who know of any who are interested

The net earnings of the Milwaukee. West Shore & Western Railway, for the year ending December 31st. are estimated at \$1,012,-

It is alloged in St. Louis, that the eastern and western sections of the Wabash Rail road will be separated under the new order The town is districted for personal visita- of things, and operated under different man-

The stockholders of the St. Louis & Chicago, and the St. Louis, Chicago & Peoris Railroads, have signed articles whereby the two roads have been consolidated and given the name of the first mentioned. The capital stock will be \$2,000,000.

The net gold coin and bullion in the treas-The Ladies' Aid Society held their annual | ury at Washington, Dec. 21st, amounted to \$171,161,972, being an increase of about \$7, 250,000 since November 30th. The total gold coin and bullion now held by the treasury is \$260,043,971, and the amount of gold certificates in circulation is \$88,881.999.

> At Cincinnati, a number of wholesale liguor-dealers have taken joint action to bring suit in the United States Supreme Court, to test the constitutionality of the Dow liquor tax law. They propose to deny the right of the state of Ohio to tax dealers on the products from other states. They will be joined by saloon-keepers who have paid their taxes under protest.

The French press have been warned against publishing military news which would be of

The governments of Holland and Belgium have signed a declaration agreeing to suppress traffic in girls.

A company of Peruvian explores claim to have discovered gold mines in the province of Tarapaca outrivaling in wealth any gold

The Paris newspapers state that M. De Lesseps at a banquet, recently in a speech said that 137.500,000 francs were still needed to complete the Panama Canal.

The Lloyds have ordered a steamer to be built, which, it is intended, shall surpass in speed and size any vessel now afloat. She will be constructed by the Fairfield Company, of Glasgow, Scotland.

The commission of staff officers in Germany continues making arrangements for new troops, just as if the proposed military bill was already passed. The war ministry is hastening the production of repeating

Writing from Careomers, Venezuela, a correspondent says, I believe the world has never witnessed such a plague of locusts as that from which we are suffering. I have ust been to Paparo, and the innumerable millions I have witnessed no figures

Uneasiness is felt in Paris over the rapidity with which the government is working to | with selections of fine quality running up to 25c. place the armament of France in the most complete condition possible. The state manufactories of arms and ammunition are all being worked to their utmost capacity. It is reported that Italy is arming, and that Germany is increasing her troops in Alsace-

BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for all the week, exporters taking very little, and home this purpose that both the Society and the property. if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to ocieties formed under New York laws. For the 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.

THE quarterly communion and covenant meeting of the Seventh day Baptist Church at Richburg, N. Y., will commence at 2 P. M., on Sixth day before the second Sabbath in January, 1887. All non-resident members are invited to be present. If any cannot attend, will they please send us a letter? Any of our brethren of other churches. who can do so, are also invited to meet with us, and help make it a profitable occasion.

J. P. DTE, Church Clerk.

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. Presching at 8 o'clock. All Sabbath nvited 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, Linckleen Centre, N. Y.

L. A. Platte Alfred Centre, N. Y. E. M. Dunn, Milton, Wis.

Preston F. Randolph, Salem, W. Va.

It will be seen that this committee is made up of one member for each of the five Associations. Now. 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 Associa tion 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 our respond in the Swedish language should be sent to L. A. Platts, Alfred Centre, N. Y.

O. U. WEITPORD, Chairman.

Law Tars Horzadbyttle Serveta Gar B holds regular services at the Bell . Protective Association on Broad Bt. every le both, of 9 o'clock P. M. The Barrel speed to ing the Sabbath in Hornellsville are especially in vited to attend. All strangers will be most cordially

PERSONS in Milton, Wis., and vicinity, when 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 de ciety publications, will find them on sale at the store of Robert Williams, in the care of F.O. Dubie.

THE subscriber will give uity cents for a copy of the Conference Minutes for 1818.

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

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

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, chees etc., for the week ending Dec. 24, 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, 23,455 packages: exports about 2,000 packages. It has been a very busy week here—Christmas gifts and well-wishing have been going gloriously on all the week. Whole sale markets have, perhaps, been left a little in the lurch, and trade in butter has been only moderate. But there has been a good fall business all through. and the season's make is probably more generally marketed than at the same time for many years back. In winter, the West "takes the cake" in the butter market—their grain-fed, heavy bodied butter. full flavored and fresh from the churn, has a decided lead among buyers. Such goods are now salesble here, and scarcely enough to go round at 3202 83c. Eastern creameries are more variable in price. but have been mostly all taken. Fine New York state creamery firkins sold here at 28@281c., and 25c. was asked for some retail selections. Fair to good wintry New York state tube sold at 18@22c. During the week there were sales of upwards of thousand packages of held Western creamery butter for export at about 20c. The market closes firm

Grain-fed Western cresmery, churny flavor. 82 @88 Fresh, churny flavor. Eastern creameries. .25 (39) Winter make dairy, fair to good. N. Y. state dairies entire, good to fine... creamery firkins. Western creamery, early makes. Butter, poor to common.....

CHERRE.—Receipts for five days, 13,085 boxes; ex ports, about 7,000 bxs. Finest cheese have ruled dull trade buying only from hand to mouth. Holders however, are firm and refuse to sell for less than 18c. After leaving these top qualities there was good trading in all other grades, fair to good fresh creams selling at 11@194c, partly skimmed at 9@ 104c., and full skimmed state cheese at 608c. Pennsylvania skims were in light receipt and sold at 8@4c. We quote:

Factory, colored full-cream, finest......121618 good to fine do night milk skims..... Eccs.-Receipts for five days, 4,011 barrels.

The market has ruled steady for strictly freeh eggs, and they have sold quick on arrival at full prices. Held, fresh lots have improved a trifle, but limed have been dull and irregular in prices. We quote: Near-by marks, strictly fresh-laid, per dos. .28 @20 N. Y state held stock Canada and Western

BUTTER, CHEESE, EGGS, BEASE, ETC. Backstooly and Bathrely on Con

Cash advances will be made on receipt of property. where needed, and account of sales and re 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 Hornellaville, by a new process, in new mill, has the reputation of being second to

FRIEND OF THE

E:(C) IC HHP) H:

HOUSEKEEPERS WHO WART SOMETHING EASY TO ADJUST!

none. We believe it will have a large sale.

SIMPLE TO OPERATE! WILL MEYER BET OUT OF ORDER! CAN BE OPERATED BY A COILD

GAGE'S PATERT 286 (6) VESTS (6) 60 60 61

GAGIZ NOVELTY MING OO. BURFALO N.Y.

Miscellany.

"GREEN PASTURES AND STILL WATERS."

O. Father dear, Whate'er betide, no more I'll doubt and fear, Unreconcile 1: So sweet to day the rest I feel in thee, So sweet the peace thou givest unto me-Thy wayward child.

Thy way was best, Though oft I doubted, in my wild unrest, Thy guiding hand. Though weary with the desert way, I see Through paths unknown thou wert but leading me To this fair land.

With joy complete, Once more, with trust, I sit at thy dear feet, To know thy will. In thy great, loving care all things I leave; Thy word is sure; O Lord, I do believe Thou wilt fulfill.

"GOD BLESS OUR HOME."

We come from the fog-laden streets of the city, From wide windy spaces where the cold has no pity. From close, darkened room, or from bleak hill and

To thankfully enter the welcoming door,— And God bless our home!

We come from the fights and the races of life, From the flerce din of voices, the conflict and strife, From the tempests of words that are thundered loud, From the riot, unquiet, and stress of the crowd, And God bless our home!

O mur little nest, in a snelter so cheery, O place of sweet rest for the troubled and wearv. Each day has its Sabbath of prayer and of psalm Where the church in the house is kept sacred and

So God bless our home!

No spot is so near to the heart, nor is any Ignored by so few, or beloved by so many; Where dear eyes smile on us, and kind voices speak There find we the pledge of the heaven we seek, And God bless our home!

Yes, God give the home his abundant good blessing, God shelter its roof from all evil distressing, And grant to its inmates the spirit of love Which rules in the house of our Father above, And so bless our home.

God make us unselfish, devoted and dutiful, Meek, merry, and kindly, wise, tender and beanti-

And not only hear when we offer our prayer, But himself love our home, and abide with us there And so God bless our home.

—Marianne Farningham.

THE PULPIT CLOSET.

RY MARY E. WILKINS.

"Yes'm," said Marion; she was a very obedient, willing little girl.

She got the comb and brush, and begun was five years old, and Marion twelve. She felt a great deal older than he, and sometimes treated him very patronizingly; still she was, in the main, good to him, and she loved him dearly. He was a sweet little boy,

long, yellow curis.

Marion was feeling very happy and satisfied to-day. She had on her new blue and white summer silk, and her new hat trimmed with white ostrich plumes. Her brown hair was beautifully braided, and her Sabbathschool lesson was learned. She had a higher book than Eddie. Somehow she felt so complacency, that she had to trust her little | was doing the same. brother to some of it as she curied his hair.

tone, which was as much like her mother's church appeared and stated that he had seen as she could make it, "you are going to be a the child run by his house in the direction of good little boy in church to-day, aren't you?" home.

roll of his eyes at her, but an impatient little lies," said he. "I didn't know at first what jerk. He always resented Marion's aring was."

church, and not laugh nor whiteher, and listen to the sermon. Be

"What?" and making breathlessly. " What Marion?"

"Becson Graves will come and—put you in the closet under the pulpit."

Eddie stamped his foot. "He won't neither, Marion!"

"Yes, he will, too, "Ain't any closet under the pulpit."

"You don't know about it." Marion was quietly giggling behind Eddie's back. "You never saw the closet under the pulpit, where they put all the bad little boys who don't be-

have in meeting, and—lock 'em in."
"How long?" inquired Eddie, quiver-

ing.
"Oh, a long time; two or three hours." Eddie heaved a deep sigh. Marion went on curling and chuckling.

"He believes every word of it," she said to herself. She thought it was a great

The Way family lived three miles from church, and always rode. They got started in good season, after all, to-day. It was a very warm morning. The white sandy road glared in the sun. It was not a very pleasant ride on a hot day; there was so little

It was uncomfortable, even in the cool it. obsech, this morning. The older people contributed to keep composed, and familed themsort to a little, innocent, trusting child herself.

solver sheadly. The children, for the most again," said she. "You cannot calculate the harm you might do. It is never safe and are you going to be one of my scholdid settles. He sat seberly apright, look-playing with untruths, Marion.

"I collected to keep composed, and familed themsort to a little, innocent, trusting child herself.

"Where did you come from, little girl, and are you going to be one of my scholdid themself."

I collected to keep composed, and familed themself.

"Where did you come from home: where did you to me

"He looks very sober," she thought to herself. "I wonder if he feels well."

The minister was giving out the last hymn, and Eddie had not moved a muscle. Then, father and mother and Marion all started. and looked at him reprovingly. His mother | pit." put her hand on his shoulder. Marion blushed. The people looked around at their pew, and she felt mortified. Nobody knew what the little boy was laughing at, and very likely he did not himself. It might have been simply because his poor little nerves had been strained so long that he could not help it. There was no need for any one to look reprovingly at him, for he directly clapped his little hand over his mouth, and turned very red and then very pale, and sat stiller than ever.

After the service a friend of his mother came hurriedly down the aisle, and began talking to her. She had some news which put Mrs. Way in something of a dilemma. A little girl in Eddie's class had the whooping cough, and she was coming to Sabbathschool to-day. Eddie had never had it, and his mother did not wish him exposed; he was a very delicate child. She looked distressed. She was a teacher in the Sabbathschool, and so was Mr. Way. She did not wish to take Marion from her class, but what could she do with Eddie?

"Eddie," said she, after a moment, "mother doesn't want you to go to Sabbathschool to-day. Little Gertie Brown has the whooping cough. Now, you will be a good little boy, won't you, and sit right here in the pew until Sabbath-school is done? You can have the Child's Paper to look, at, and it won't be very long."

Mrs. Way was surprised at the terrified look he gave her. "Why, you're not afraid to stay, are you?" she said bending down over him.

"No'm," he said, and settled himself back resignedly. His mother went down to the vestry, but the look on his little face haunted her. She could not think what it

Meanwhile, Eddie sat up primly in the great silent church. The Child's Paper staid in the rack; he never touched it. He was staring at the pulpit, and thinking. The pulpit was no small ornamented desk, but one of the old fashioned kind-tall and solid and beetling. There was ample room in it for a closet big enough to contain a little return. Yea, he will give you himself! When boy. Eddie looked at it, and believed. On either side of the pulpit was a door. Presently one of these doors opened, and Deacon Graves appeared. He was a tall, sallow-faced old man, with very sharp black eyes. "I wish, Marion, that you would curl | Eddie half rose from his seat, and cowered Eddie's hair; it is almost time for the bell to when he saw him. His heart gave a great that Deacon Graves was coming to lock him. into the pulpit closet, because he had laughed in meeting.

Deacon Graves came straight down the twisting Eddie's long, yellow curls. She aisle. He did not notice Eddie at all, until, could do it as well as her mother. Eddie all of a sudden, he saw a little wild figure dart out of a pew and fly before him out of the door.

"Why," he thought to himself, "that's the little Way boy!" He stood wondering what it meant. He did not know whether with his round, serious, blue eyes and his he ought to stop him or not; but Eddie was out of sight before he decided. Descon Graves was very slow motioned man.

When Mrs. Way came up from Sabbathschool, an hour later, Eddie was not in the church, and there was great consternation. Everybody was asking everybody else if he had seen anything of Eddie Way. Marion was crying; Mrs. Way, pale and trembling, sweet and nice, and brimming over with was rushing here and there, and Mr. Way

Finally, Deacon Graves told what he "Eddie," said she, in a soft, admonitory knew, and a man who lived next to the

"Course I are," said Eddie, with a serious | "I never saw a child go so fast in my

At that, Mr. Way backed his horse out of "Now you hold still, dear, or I can't curl | the shed in a great hurry; the family got | the flowers. your hair. You must sit just as still in into the carriage, and they drove home fast, looking for Eddie all the way.

Nobody could dream why Eddie had run off in this manner, Marion least of all. She cried all the way home. Her mother, agitated as she was herself, tried to soothe her.

When they got in sight of the house, Mr. Way gave a great groan of relief. "There he is!" he cried.

There was the poor little boy cowering close to the front door in the burning sun. He could not get into the house. His mother sprang out of the carriage before it fair- telling you, a teacher came into one of these fied at a saloon in the neighboring city. ly stopped, and ran up to him, and caught rooms bringing with her an atmosphere of

moaned. He was utterly exhausted.

and did all in their power to soothe him, but but whether child or woman she is at a loss Caddie, who, in her great desire to get warm sweep, dust, wash dishes and assist in cookhe was ill for several days. That long run to decide. A large shawl is held tightly by had crept so near the fire, sleeping so heavily ing. in the hot sun, and the fright, had been too fingers encased in a man's leather glove. A that she was forgotten in the first general much for the delicate little boy. 'As soon as scarlet hood is on the head, and from its rush for safety. When she was carried out, them. he could speak, he begged his mother not to many openings wisps of yellow hair crept a little, burned, charred figure, with the re-let Descon Graves put him in the pulpit out. The ends of the old, ragged shawl mains of the shawl still clinging to her, no all that girls can, and all that boys can becloset, and it took all her eloquence to con- reach the floor, nearly hiding the large pair one dreamed life could remain in the little sides.' vince him that Deacon Graves had no dispo- of old shoes, tied only at the top to keep form, but the blue eyes opened and her weak sition to do such a thing, and, if he had, them from falling off. there was no pulpit closet.

ing straight at the minister; Once in a "I only—did it for a joke." sobbed the

"It might have turned out a more seri-

ous joke than it did," said her mother. "Well I'll never tell him such things again, anyway," said Marion, tearfully. suddenly, he chuckled almost out loud. His "Mother," she added suddenly, after a little pause, "I wish there was a closet in the pul-

> "Why?" "So they could put me in it. I think it

would serve me right if I had to be locked up there a whole day."

PRACTICAL BELIGION.

Giving up sinful practices or pleasures. or even questionable ones--is not enough. Such negative religion will not last long, or avail much. Genuine piety is a positive ham." thing; it is doing right, it is keeping Christ's commandments. Pulling up weeds does not make a garden in the bright May days. Mellowing the earth and dropping the seeds, and setting out the young plants is the only substantial way to do it. When the soil is busy growing vegetables and flowers, there is little space left for weeds. Less than half your religion depends on the "thou shalt nots." Christ did not say to Matthew, "Thou shalt out of cheating and other evil practices of the publicans." He said, "Follow me," and and then Matthew goes at once into a new line of conduct, and a new life.

Begin at once to do whatever your Master commands. Begin to practice religion. A advocate of temperance reform: "The child never would learn to walk by a hun- temperance movement must be carried fordred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling, or more pungent convictions, or for anything that you read of in other people's experiences. These are all snares and hindrances, if they keep you from doing at once the very first act that will please Christ. Have you never opened your lips to an unconverted friend, either to avow your own feelings or to do that friend some good? Then try it; you unexpected blessing to him or her. In short, school, on the life of the child, and on and children? "No." Well, neither do I. will strengthen yourself, and may bring an you must begin to obey a new Master; to serve a new Saviour; to strike out a new line of living, and rely on God's almighty help to this whole hearted and practical fashion, he same reason—"to det warm."

you possess Christ you have everything.— Juyler.

"TAD DRAHAM!"

With this drop of ink at the end of my pen I will undertake to show you a pretty ring, and I am not nearly ready," said Mrs. leap, and he grew cold. He had not a doubt country town, surrounded by great hills from the blocks in the chart. She still con

covered by time-hondered forest trees.

It would be a delighter pidly quiet place, but for the mad different which roars and tosses and translation over its rocky bed as it runs and rushes as imultuously through the center of the town, turning the wheels of the mills scattered along its banks, and waking the sleeping villagers to activity and industry by the merry clatter.

Further on the stream has made a deep gorge, or ravine, by its wild impetuous force, which furnishes the material for many beautiful pictures, and attracts many artists to its side, with sketch-book and pencil, in the long days of summer. So, owing to the power of the water forces and their sparkling beauty, the town otherwise so dead and listless is not without interest.

Overhanging this stream, so close to the bank that in summer its shadow may be clearly seen in the water, is the poorest, most desolate of board huts. At one small window several tangled heads and dirty, childish faces appear; shrill cries, fretful voices, and loud, angry tones come from the opening door. From a line suspended from the corner of the hut to a tree are always to be seen wet clothes, freezing and flapping in the rough winter weather, for "Jack Frost" has stopped the hurrying stream, sent away the warm breezes, and picked all

A faint, tiny thread of smoke creeps up feebly from the pipe which projects from the roof, serving as a chimney, in pitiful contrast to the wreath which rolls and curls tion from the abuse of the drunken father. so airly and rapidly from the broad chimney of the pretty brick school house just in sight school-house, "Oh, Miss Payne, Caddie and further down the stream. Here you Graham's house is all burned up, and Caddie may see brightly blossoming plants in the is burned awfully, and wants you." deep windows, comfortably dressed, happyvoiced children in the warm, pleasant rooms, with a sense of comfort everywhere.

The face raised to here is that of a child, She talked to Marion very seriously about a child not more than six years old. Yet one look shows you she is older in experience.

I came from Mrs. Marshal's, where I board, and it was a cold walk; are you cold?"

"Yet, I'm told. I tome betause I was"-"And your name is what?"

"Tad Draham. I live by the trick. My ma washes for the boarders, and my pa works in the mill and dets drunt. Somemost gone to day, and I'm told, awful told." "Poor child, so you are; you shall stay and get warm. You can come every day, teacher. Would you like to be a teacher, dear?

"Yet, if I tould be warm all the time; but my name ain't dear, it's Tad—Tad Dra-

"Yes, Cad; but I may call you Caddie, may I not? I like it better. Now it's time for the bell. I'll help you off with these wraps." But a scream from the little object stops her.

"If I tate them off they'll 'teal 'em. I al- child's voice breaks in withways 'teal all I tan."

you know it was wicked to steal?"

"No, not if you are told. Ma says we'll stay here at the toll-booth, and try to keep freeze if we don't, when pa fordets the tobs to burn."

> Do you wonder at the tears in the teacher's eyes, and the pain in her heart? And there flashes through her mind the words she had listened to that morning from an ward more slowly, with less impulse and more careful study and deliberate planning. The people must be educated to the idea." And as she looks down upon this wretched little dot, she thinks, while these pretended workers are educating, and while others are wondering what fuss the temperance fanatics will make next; this child may freeze to death—or worse—go on in the sinful path she has begun to tread. The bell away up in the tower warns her to begin her work,

For the days went by on their frosty wings bringing the little creature to the school each the strange little creature in her ragged do it. When you give yourself to Christ in morning, not to study, but always for the shawl, whose crooked tongue called herself

on, when she in the dust is forgotten.

She had no desire save this, no ambition, no longing, and would sit close to the fire all day unless aroused and sent to her seat.

Slowly and reluctantly she was persuaded to join in the pretty exercises and motion songs of the other pupils. With great effort she learned the prayer the school recited each morning, and by degrees she began to be interested in reading the printed words tinued a terror to the children, for more than one child went dinnerless, and more than one basket was found empty, while Caddie sat demurely by the stove getting

It was in vain to threaten, to coax or, whip. She had not touched the basket. had not even seen it, had not tasted anything in days, and would open her mouth in proof of her statements, with molasses cake still sticking to the small teeth. If caught with her hands in the basket, she always said, "I'm so hungry and told, and it makes me warmer."

One windy, disagreeable March night, she knocked at Mrs. Marshal's and asked for the teacher. In each hand is an egg which she is taking to the little grocery to buy tobacco for her father, she says, "who swears awful if he don't have some; and I am afraid of the dark, and want you to go too and tell about where the place is where you said I tould be warm and dood always." And the teacher goes, waiting on the walk for the child's return from the inside, the snow clinging in wet flakes to her shawl, and settling in sleety slush, and muddy pools at her feet, wondering as she waits, what the folks gress. at home would say if they could see her with that wretched child buying tobacco for a miserable drunken man.

Reaching her boarding place she unfastens the shawl from her neck and pins it carefully around Caddie, telling her to run quickly home, and praying silently for her protec-

eggs which were to have been cooked for supper were sent to buy tobacco, to help sat-

voice gasped, "Tell Miss Payne I want

said, "I did not 'teal your shawl, it's burned a pie or a cake; and he can harness a hurse, up, truly tis; it tept me warm and made skate, jump or wrestle equal to other boys. you feel close to me; are you tross tause it's He can sew on his own buttons, too. He is "Where did you come from, little girl, burned?"

They tell me you would have been burned a burden from mother or sister, while at the "I tomed from home; where did you tome to death but for it. Do you know, Caddie, same time you are gaining valuable information.—Congregationalist.

"My home is a long ways from here, but any more. I am afraid you are going to die. Are you afraid to die, dear?"

"I don't know, I never died, did you?" "No. but I know of One who did, who died for us, and he told us if we would fol. low him, doing as he did as nearly as we could, trusting in him to save us, we could go to live with him when he sent for us. I times he bring us tobs to burn, but they's think he is going to send for you. Do you

know who he is now, Caddie?" "Yet; the One we pray to at school; but you said he did not lite dirls who toot dincan't you, and learn to do ever so many ners and said they didn't, and if I died I things, and perhaps some day you can be a tould not do to heaven, and O I'm doing to die now." And a moaning, wailing cry come from the childish, suffering lips.

"If you are sorry, and tell Jesus so, he will forgive you and take you to his home." "You tell him for me, Miss Payne."

And as the quiet figure of the girl teacher kneels by the dying child's bed, she tells the loving, tender Shepherd all the temptations. and asks him to take the uncared-for lamb into his own warm, bright fold. The

"Tell him I was told, and I'd be sorry "I am sure no one steals here. Didn't only I'd freezed if I hadn't 'tealed. Tell him my pa dets drunt, and I want to do to live with him."

Later in the day she stands again by the same bed, but the burned lips give her no greeting. "Caddie is dead," they said; "how sad; how horrible." She thinks of her short, young life; of the sin-cursed, rumcursed future in which atmosphere she must have grown to girlhood and womanhood; of her last words—"Tell Miss Payne I am sorry I was bad, and I wouldn't took dinners only I was told, so told when my pa was drunt, and I am doing to heaven to det warm."

Had the Lord Jesus taken her to this beautiful home from the wretchedness to

"This is only a story." Yes. You could have written a better one. I believe it. But will you heed the lesson?

"You don't believe in prohibition?" Do

I have only told you a poorly constructed story. I will tell you more. I have seen "Tad Draham," and have heard the words. "I've tome to det warm."—Grace E. Crossman, in the Genevan.

A MOTHER'S TALK TO BOYS.

BY MARY A. ALLEN.

"It's well enough for a boy to bring in wood or coal, and make the fires, but it's girl's work to cook and wash dishes." Is it? Why? You think so simply because you have always seen such a division of labor, but did you ever think that you might be the loser by being that out from participation in housework? An eminent clergyman once said to me: "I think we men lose by not being trained in domestic duties. We need to have patience, skill, forethought, attention, ingenuity, helpfulness and forbearance developed in us, as they would be by taking a part in household labors, and we would also cultivate a spirit of politeness. and consideration. It is certainly not quite courteous in us to enjoy the dinner prepared by wife or mother, and then thoughtlessly walk off and leave her to the unpleasant task of 'doing up the work.' It would be more manly to do it all, and let her rest." I read, not long since, of two ladies who called on the poet Whittier, and he, being alone in the house, prepared supper for them with his own hands. He could not have done that had he never helped at home. There is nothing necessarily unmanly in housework. In our own land a male cock commands a high salary. In a big hotel his salary is about that of a member of Con-

Men who go to the far West and "rough it," in mine or on ranch, find it valuable to know how to cook. Boys sometimes board themselves while going through college, and unless they understand cookery they will not be able to give themselves wholesome fare. Boys like to camp out, and often they don't want girls around in the way, and to Next morning she hears, as she reaches the avoid it they should know how to wait on themselves. In many emergencies, to know how to sew becomes invaluable to men, as does knowing how to sweep, dust, and make Surely the hut has disappeared. The two a bed. A young man, whose mother was a poor widow, helped at home during his college course. A neighbor once found him On the particular morning of which I am | isfy and lull the thirst, only partially grati- | rubbing away at the wash tub, while his mother read moral philosophy to him. The naturally kind and loving father had When he went as a missionary to the Inhim in her arms. "Why, Eddie, what breezy good cheer, and a breath of frosty air smoked the tobacco he had sent his little dians, he found all this domestic lore of made you do such a thing?" cried she; from the sharp, stinging cold without, ap-daughter out into the night to procure, and great value; for if there were no white But she did not say any more. She saw preciating the warmth, the rapturous greetthere was something wrong. The child ings all the more for the uncomfortable could not speak. He clung to her and walk.

In his half-drunken stupor had dropped his ashes down among the cobs on the floor, which slowly ignited and crept farther on them. I know two manly little boys, eleven As she turns from the closk room, she sees into the floor, until the whole place was in and thirteen years old, who take care of They took him in and put him to bed, by the door the most forlorn little object, flames. All had escaped saye poor little their own room, make their beds, set table,

"You are as good as girls," I said to

"We think we are better; for we can do

It does not make boys "Molly Coddles" to know how to do housework. I know a boy who at fifteen can get a nice dinner all When the teacher stood beside her she alone, make biscuits, fricasses chicken, make planning to own a ranch some day. Be "No, dear, I am glad you kept it on. helpful at home, boys. You can lift many

Hoyular Science.

MARVELOUS MINUTENESS. —A microscopic slide in the possession of the Manchester Philosophical and Literary Society, in England, contains the Lord's prayer written within the 405,000th part of an inch. The minute speck can be found with powerful microscopes only with great difficulty, as the focus point of the lens must be made to cover the exact spot bearing the object. It was engraved by Mr. Webb, some years ago, by the aid of an instrument now held by the

BLACK Snow .- A "black snow," which fell in 1875 over an area of about fifteen by twenty miles in the vicinity of Holland, Mich., was found to contain a considerable proportion of dark earthy matter. This was subjected to elaborate scientific examination and pronounced volcanic dust from some far-distant crater. A dissenter from this view has sought a simple explanation, and has since proven that the dust came from the prairie soil a hundred miles to the southward.

FORMIC ACID IN HONEY.—At a recent meeting of the Physiological Society of Berlin, it was stated that when the bee has filled the cell either with pure honey or a mixture of pollen dough and honey, and has completed the lid, a drop of formic acid obtained sting is added to the honey by perforating the lid with the sting. Numerous experiments show that this formic acid preserves the honey and every other solution from termentation. If this be well established it will show that the sting and the poison apparatus of the bee has a further purpose than that of a defensive weapon. Another interesting fact suggest itself in connection with this. So far as is known most of the insects that have the stinging apparatus similar to that of the bee are collectors and stores of honev.—Boston Budget.

at least have more light; but while it is unmotes and fine dust actually show us the sunother. A beam of sunlight or electric light, loonists tell us that the higher they ascend the deeper becomes the color of the sky, until at the height of a few miles it looks almost like a black canopy, because, though the sun is shining in unclouded splendor, there is little or no dust to scatter his light. The space between the stars—stellar space, se it is called—is, accordingly, absolute blackness, notwithstanding the blaze of light which passes through it and becomes visible on striking our dusty atmosphere.—Sel.

Good Coffee.—Miss Corson, in a lecture, It is one of the simplest things in the world to make a cup of good coffee, and this can easily be accomplished by applying a little common sense. If you put boiling water on coffee and do not let it boil, you have all the good qualities preserved. One reason why dyspeptics cannot drink coffee is because it is boiled. The style of coffee pot is just a matter of fancy. I have made as good coffee in an old tomato can as I have this manner he now delights to come to ever supped from the finest French coffee urn. We should take lessons in this matter from the Turks and Arabians, who grind characteristic, a tender or attractive recoffee is ground as fine as possible put it in a bag of unbleached muslin, which should be tied tightly enough to prevent the escape of grounds. If you use a cupful of unground coffee you can make a quart of very strong, black coffee. In making coffee many comes from boiling. When boiling was placed on the bag of ground coffee it abould stand at least three minutes before derving. Remember, the longer it stands the stronger it becomes."

Is her heen named Allison Island, is nearly urists. wike long, rises from 100 to 150 feet "I once had a root of the Victoria sent to bloomed, but the flower was shrunken and mildewed. It was injured at the root."

Among the bystanders were two little girls of thirteen. They were the children of sensible men and modest, well bred women; but these children dressed gaudily talked loudly, and pushed into the front places. They were boarders in a summer hotel in the neighborhood, where they could be seen on the porches by day, and in the minute for many weeks without once carried.

We have the front places. They were boarders in a summer hotel in the neighborhood, where they could be seen on the porches by day, and in the ball-room by night, dancing, playing cards, and talking to young men, with a ludiorous. plands for many weeks without once seeing ball-room by night dancing playing cards, in high of land. If: A. R. Welter, who has trevaled widely in the Pacific, expected that sales of older women.

Their mothers looked on with an induly the base has by white men. Once in a gent saile at their "childish folly," forgat while we Pacific trades finds some new or life ting that the selection of the land of

tle-known island, and opens trade with its inhabitants. If business thrives, he keeps his secret as long as he can, so as to enjoy a monopoly. It was found a while ago, when the Woodlark Island were explored, that an Australian firm had carefully charted the island several years before, and had been quietly trading there, all unknown to the other Pacific merchants.—New York Sun.

GYPSIES AS MUSICIANS.

In days of yore, long ere the hills of England were tunnelled, its rivers crossed, or its valleys were invaded to make way for railway trains, it was sweet to listen to the mild music which, emanating from some gypsy camp in a secluded dell, mingled with the rich notes of the nightingale and other birds of song, just as the sun sank below the horizon in the distant west. Although inroads have been made on the haunts of the gypsy tribes, and their music is not heard so often now as formerly, the old love of it still lingers in the tents, and lives in the hearts of this singular people. Their home life is now and then enlivened by music and dancing, especially when the women have had "good luck," and the men have been successful in their speculations. It is then they indulge, more than they usually do, both in eating and drinking. A few of "fortune's smiles" will make them so lighthearted, and they become so merry, that a tune on the violin is proposed, to which all that are able and so disposed dance with ed the lid, a drop of formic acid obtained great hilarity, especially to that known as from the poison bag connected with the dance well, and the women and girls generally move lightly and elegantly, and all of them seem to enjoy the pastime, The favorite instruments of the gypsies are the harp, fiddle, tambourine, and tin whistle. Such apt pupils in music are many of them. that if they had proper facilities and efficient tutors they would be no disgrace whatever either to the most eminent composers or to the most accomplished musicians. In different parts of Europe, particularly in Russia and Hungary, many gypsies have become very popular as singers in cathedrals and churches, and have often been employed to THE DUST IN THE AIR.—We might sup- | sing before princes and fashionable assempose that with no dust in the air we should | blies, both private and public. In Spain some of the Gitanos are theatrical performdoubtedly true that the sunbeams show us ers, and cases are not infrequent in which the mot s, it is also no less true that the they have attained great efficiency and popularity. In Hungary a writer relates of beams, and that one is invisible without the knowing several gypsy women who were popular as public singers, and one in parif admitted into a chamber, the air of which | ticular, whose voice was of such remarkable is perfectly pure, at once disappears, and is sweetness that she was almost constantly enreplaced by pitchy blackness, except where it gaged in singing at concerts given in the strikes the wall or some other object. Bal- private mansions of the rich and noble for and twenty. miles around, and for which she was always very munificently paid.—Brooklyn Maga-

WELCOME CHRIST.

While there is much thought and discussion upon the second coming of Christ that is unsatisfactory and without any very practical outcome in the way of preparing men for that great event, there is a sense in which Christ's coming is eminently personal. practical and real, as in a revival when souls are brought into the kingdom and men come to know Christ as a personal Saviour. How full of interest were those personal communings with Christ on earth, to the woman at the well, to the disciples by the way, to the homes of the afflicted, to all those who sought him personally and sincerely. And to day, O how precious is his coming to the anxious, believing soul. In men, yea, is knocking at the door of many hearts. It is difficult to name a desirable their coffee to a fine powder. When the lationship in which Christ is not set forth as a personal friend, to woo the reluctant sinner, to attract and cheer the desponding believer. How important now when there are indications of tenderness of feeling on the part of many and a readiness to receive the Word, that both pastors and people people, sacrifice flavor for strength. Bitter- should be prepared to welcome Christ by his special presence to their own hearts and to the hearts of their friends who are strangers

EXPOSED TOO EARLY.

UMESOWN ISLANDS IN THE PACIFIC. One day last summer a group of florists The fact that two islands of considerable size and flower lovers was gathered in a garden have remaily been discovered in the Paci in a small town in New Jersey. The owner de Ocean shows that we have yet much to of the garden had succeeded in cultivating learn of this watery expanse. The latest the Victoria Regia, the famous Australian discovery is an island lying less than 100 lily, the rarity and beauty of which make it miles from the nothern coast of New Guiena. | the queen of flowers in the eyes of horticult-

sere the sea, and has abundant timber. me," said a bystander, "by a friend in Austrains. He told me much of its size and wonderful beauty, but gave me no direction as to its culture. I exposed it to the our hot July suns. The bulb grew and soon bloomed, but the flower was shrunken and

ble stain. No after culture nor remorse can bring back the lost blushes to a woman's cheek.

"I was engaged twice at sixteen," said a middle-aged woman lately. "I married neither of these early lovers, but another man, years, years afterwards, and have been for thirty years his faithful wife. Yet I would give half the happiness of my life if I could say to my husband that his lips were the only ones that had ever touched mine."

A woman may acquire sense, judgment and reserved manners with advancing years, but the modesty and refinement of youth once lost never can return.—Youth's Com-

THE CURSE OF IDLENESS.

He was a wise man who prayed, "Give me neither poverty nor riches; feed me with food convenient for me." And the reasons he gave are very applicable to the present day: "Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." These ancient words are pregnant with the blessings belonging to that great middle class, which we are accustomed to consider an invention of modern times. Obliged to work for their living, they are taught self-denial and self-control by the necessities of their position. They are never at a loss how to spend their day; and to men who wish there were thirty hours in the day, the notion of "killing time" is almost as shocking as homicide. Add to this the Puritan tradition, which influences the middle ranks almost exclusively, and a very good case is made out why they, rather than any other, should be considered the privileged class. Above them luxury and idleness too often relax the fiber of responsibility; below them, hardness of circumstance and insufficiency of wages, with consequent squalor, are too much for anything but a heroic temper to overcome. Give idle lordings and silly ladies daily task work, and they would have a healthier will. Double the wages of the working class all around, and the next generation would be transfigured and transformed,—Christian World.

"ROMEBODY IS KNOCKING."

I once knew an interesting family whose happy lives I shall never forget. A quiet happiness reigned over the whole dwelling, and seemed to extend itself even to the dog

Besides the father and mother, there were three sisters between the ages of fourteen

"Are they never parry?"
"do they never distance."

Once I learned the carret. Being in the garden. I may the Sarah, the young the one next in

"I do think you with me, Lois. This is the second trans you have refused. I am sure it is very district to hear these words, I was hid from the sight of the girls by bushes, yet through the openings of these I saw the elder sister bead down and whisper something in the ear of the younger. Sarah was silent a few moments, and then

"Never mind, Lois. We won't quarrel

about such a little thing." It was enough. Immediately Lois re-

"Well, now that I think of it, I may as well go with you to-day as at any other time; though at first I thought I could not. Yes, Sarah, I will go." And then they walked away arm in arm.

What was the secret that wrought this pleasant change to quickly? Something was said which brought the Saviour before

The elder sister had whispered to the younger the words, somebody is knocking; and immediately the image of One whom she loved berund all others appeared

before the child's mind.

These children loss their Saviour, and had agreed together to obey the Scriptural rule of "admonistration one another in love."

On the present arision the elder sister alluded to the free of Christ standing at the door, raying, any man hear my voice, and open the foor, I will come in to him, and will sup that him, and he with

Sarah heard the later's words. It was as the gentle knowled the gracious Redeemer. Immediately opened the door of her heart to receive and I think, in the sweet peace and later ness which filled her heart, she had a liment of his words. How much better this than persisting in having one's way; which so often brings unhapping way; which so often brings unhapping whole family.

Would it not be the fall of us had some such way to remine the another when ready to fall? "Be we kneed to do the followers of God, as dear observe and walk in love, as Christ also hath we have us, and hath given himself for us." It sigh is the standard toward which we have so sigh is the standard toward which we have say self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside, and so make sacrifices for the standard toward which we have self aside.

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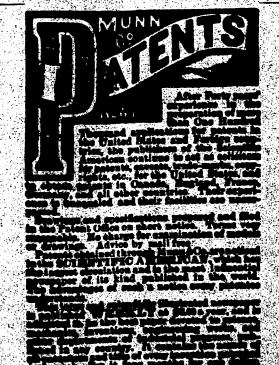
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The Sabbath School.

"Bearch the Scriptures; for in them ye think ye we seemal life; and they are they which testify of

INTERNATIONAL LESSONS, 1887

FIRST QUARTER.

1. The Beginning. Gen. 1: 26-81, and 2: 1-8.

To 1 Sin and Beath, Gen. 5: 1-6, 17-19. Jan. 15. Cain and Abel. Gen, 4: 8-16. Jan 18. Noch and the Ark. Gen. 6: 9-22. Jan. 20. The Call of Abram. Gen. 12: 1-9. Peh 5. Lot's Choice. Gen. 18: 1-18. Pol. 18. God's Covenant with Abram. Gen. 15: 5-18. Deh : Abraliam Pleading for Sodom. Gen. 18: 28-38. Destruction of Sodom. Gen. 19: 12-26. March 5. Abraham Offering Isaac. Gen. 22: 1-14. March 19. Jacob at Bethel. Gen. 28: 10-22. March 19. Jacob's New Name. Gen. 82: 9-12, 24-30.

LESSON II.—SIN AND DEATH.

March M. Review.

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

For Babbath day, Jan. 8th.

SCRIPTURE LESSON.—Gen. 3: 1-6; 17-19.

Ellow the serpent was more mattle than any beast of the Mill which the Louis God had made. And he said unto the pinger, Yes, hath God mid; Ye shall not eat of every tree

The first of the trees of the garden:

**A life the waman said unto the serpent. We may eat of the first of the trees of the garden:

**A list of the fruit of the tree which is in the midst of the garden. God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

**A said the serpent said unto the woman, Ye shall not

The God doth know, that in the day ye eat thereof, then your gree shall be opened, and ye shall be as gods, know-ing god and evil.

6. And when the woman saw that the tree was good for toos, and that it sees pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did out, and gave also unto her husband with her; and he

17. And unto Adam he said, Because thou hast hearkened unto the voice of the wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed to the ground for the sake; in sorrow shalt thou eat of it all the days of the life;

18. There also and thistles shall it bring forth to thee; and the dialite at the herb of the field;

19. In the sweat of the face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken: for dust thou are, and unto dust shalt thou return.

GOLDEN TEXT.—By one man sin entered into the world, and death by sin. Rom. 5: 12.

PLACE. - Garden of Eden. PERSONS.—God, Satan, Adam and Eve. TIME.-4004 B. C.

OUTLINE.

- I. Tempter. v. 1. II. The temptation. v. 2, 3.
- III. Listening to the tempter. v. 4. 5. IV. Lusting and yielding. v. 6.
- V. The penalty of transgression. v. 17-19.

INTRODUCTION

naming of the animals, and the formation of wom- ment is spread out over the whole earth, so that the if would be preposterous to designate the narrative as a myth; for certainly there is a human race, and this race must have had a beginning, a first peir, who must have had a home, and must have had a creator. They were moral beings, thus capable of virtue or sin. All these facts are clearly sustained by what we know, of the human race at the present time. The birth place of the human race cannot be positively determined at the present times hit the location was evidently near the headwater of the Hunhrates and Tigris Rivers. Norcan the axict date be positively determined, but most Biblical scholars regard it as about 4000 years before Christ, while some make the time much longer.

EXPLANATORY NOTES.

V. 1. Now the serpent was more subtile than any besst of the field. The tree of knowledge was made the medium of probation. There can be no development of positive character, good or evil, without trial: hence man, as a moral being, endowed with great possibilities, must be placed on probation for trial, where he must act in the exercise of his own choice. But for the exercise of choice, he must have an alternative placed before him. Our lesson with its connections, is a simple narrative of such alternative with respective motives clearly defined. God reveals himself to man, and makes known his will. He places before the human pair what is desirable, both to the appetite and to the intelligence; clearly points out what may be appropriated, and prohibits what may not be appropriated. The consequences of obedience and disobedience are also declared. Now the third party makes his appearance in the form of a serpent, possessing more wis down than all the other beasts of the field. This tempter addresses himself first to the woman, and, in his keen, crafty subtlety, he said unto the woman, You hath God said. Ye shall not eat of every tree of the garden. His craft is soon in quoting the words of God, God's prohibition. Observe here that he bases over the permissions granted to Adam and Eve. whereby they might partake of the abundant gifts of the garden, and refers simply to the one prohibition. In this is men his muchies skill in a wakening discontent and doubt in the mind of Eve. He has at once made an subject to her lower passions or appetitus and to her mental ouriouty and ambition. V. S. S. Berwens and onto the sorpent, We may

of figures of the bank. But of the fruit May 46. This shows clearly that the woman knew the probibition of God, and knew the consechange we well as she could, without having sinetiented them. Her stopping to answer the tempter d as act of redding. Byttering late discussion with the others by the outposed of God and the pen-

A deal the arrows said unto the woman To

ogic. The woman must first be made to doubt that God really leges her before she can positively disbe lieve his direct precepts, and rebel against them. Hence we see that the tempter calls her attention to some positive good as being withholden from her. No higher motives ostald possibly be suggested to the woman for disobeying God's expressed will than is suggested here by the tempter: "Your eyes shall be epened, and ye shall be as gods, knowing good and evil." Is it possesse that God would prohibit her from these great stainments? Surely, he cannot love her, she thought to herself. She was now prepared to disbelieve and to disobey the plainly expressed will of God. It is surprising how perfectly that logic of the tempter has been transmitted down through all the generations of temptations to the present day. The first thing to be accomplished with an innocent person is to create doubt as to the love of God, in view of his prohibition of what,

good. The plainest commands in the Bible, if they can be made to appear as cutting off some of our personal interests, may be made the occasion of doubt of the love of God; and then, as a second re sult, of a direct disobedience and defiance of God's authority. This is the natural history of infidelity, even in the church of Christ. No man or woman ever lived who entered into this training of the adversary first doubting, then compromising, and finally disobeying the law of God, who did not lose his or her communion with God.

to a selfish heart, seems to be some great personal

V. 6. And when the woman saw that the tree wa good for food, and that it was pleasant to the eyes. and a tree to be desired to make one wise, she took of the fruit thereof, and did eat. Her unbelief prepared her mind to see something good for appetite, and that was pleasant to look upon, and something that would make her wise; all of these objects addressed to her personal selfishness, utterly reckless of the prohibitions, she gratifies herself, and counts the authority of God as nothing to her. Nor is this all; she commends the same course to her husband,

and he did eat. The order of this temptation is perfectly natural. 1st. The tempter calls the at tention to the prohibition, and suggests a doubt of the love of God; then he denies the veracity of God. 2d. He appeals to the selfish desires of the physical appetite, the desire for pleasure, the ambition for wisdom. When the woman has thus been captivated, and led away into open disobedience, she is able to lead her husband to follow the same course. Such is the history of sin in the world.

V. 17-19. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, . . . cursed is the ground for thy sake; in sorrow shalt thou sat of it all the days of thy life. Instead of protecting his wife against temptation, or assisting her to over come when tempted, he has quietly submitted to her falling away, and then he himself becomes, in his cowardly renunciation of his dignity, subject, with her, to the same temptation. Hence he is, if possible. the deeper in sin than even his wife who was The connection between this and the former lesson first tempted. While the punishment of the woman Mrs. M. R. Berry, conbracce a description of the Garden of Eden, the in the tempted to her narrower aphere of life, his punish. M. B. Kenyon, Ashab natural fruits of the soll can be gathered only R. D. Barter, Noant through constant sweat and toil all the days of his E. C. Saunders, Mys life. So long as hardship and struggle continue, for Hannah Wheeler, Salen, N the subsistence and comforts of life, so long he p. T. Douglass, Pulsekti must be reminded of his disobedience to God and dependence for the fruits of the earth. And, if possible, to add to his unhappy condition and reflections, he is told, for the first time, that his earthly C. R. Coon, Worthvilles. life is of but few days, and full of trouble; and Silas Clapson West Winseld, then, his body, made of the dust of the earth, must P. W. Greene, Adams Centre, return to the dust from which it was taken. Surely, the prospective earth-life of Adam was gloomy indeed and, as the direct result of his voluntary C. P. Ormsby, unbelief and sin.

MARRIED.

At the home of the bride's parents, near Adams Centre, N. Y., Dec. 21, 1886, by Rev. A. B. Prentice, JOHN P. LANGWORTHY and LIBBIE M. WRIGHT, both of Adams Centre.

At Milton Junction, Wis., Dec. 5, 1886, by Eld. N. Wardner, Mr. ARTHUR L. WHEELOCK, of Rome, Jefferson Co., Wis., and Miss ALICE M. REYNOLDS, of Milton Junction.

At Milton, Wis., Dec. 29, 1886, by Eld. N. Ward-D. E. Willard, ner, Mr. William Davis, of Janesville, and Miss D. M. Johnson, ANNA S. GOODRICH, of Milton.

DIED.

WILSON G. Wood, son of Geo. W. and Lucinda Wood, was born Nov. 80, 1853, and died at his home near Adams Centre, N. Y., Dec. 16, 1886. For some years he had been in failing health, result ing in consumption, of which he died. For over twelve years he had been a member of the Adams Church, and a conscientious Christian. For many months he had known that he could not recover. yet he had no fear of death, but often expressed himself as anxious to depart and to be with Christ. tie made all the arrangements for his funeral, and died in the full assurance of faith in Christ. He A. J. Titsworth, Milwalle, Wis. leaves a wife and two children, his parents and a sister to mourn. To the church also his death is a great loss. The sermon at his funeral was from the text of his own choosing, yis... "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Matt. 24: 44.

Mrs. Elipha Lawis entered into rest on the even ing of Oct. 25, 1896. Mrs. Lewis, the oldest child of Amos and Mary Chapel Rogers, was born in the town of Preston, N. Y., Feb. 2, 1805. At the age of twenty four she was married to the late Daniel Liewis, who died May 26, 1871. For nearly fifty-seven years she was the center of attraction in the home at Preston, where she was ever found looking well to the ways of her household. The three surviving daughters, with an adopted son, will ressent ber her as a true and faithful mother. Early in life, Mrs. Lewis became a professing Christian, and united with the Seventh day Baptist Church, of which she remained a worthy member through life.

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M She was firm is her convictions of duty, and in her the U.T. Hallock, Wallsville, She was firm in her convictions of duty, and in her the poor and needy, the sick and suffering, found a willing friend. Though prevented by ill neath, for many years, from attending church; she was always affect in the observance of the Sabbath, and spent the greater part of the day in the study of the Bible. Her funeral was attended at her late residence, Ook 98th. In the absence of smalletter of her own demonstration, the services were quicknessed by the Rev. Dr. Bradford, of the Congregational Church of Oxford.

ion, now 31 years old were the only remaining members. A suitable obituary will soon he published. Fuperal services occurred Dec. 24th. Sermon from Pss. 116: 15. "Precious in the sight of the Lord is the death of his saints." L. E. L.

On Davis Creek, Valley Co., Neb., Dec. 10, 1886, of passives, Jama Davis, widow of Benjamin Davis, in the 78th year of her age. Sister Davis had been a Christian for many years, and her life seemed to ripen up like a beautiful field of wheat. The last earthly church with which she was connected was the Carlston (Minn.) Church, and we trust she has now found her name among the "washed in the blood of the Lemb," and where all trials and sorrows are forever at an ead.

At her home, near Lims, Wis., Dec. 18, 1886 Mrs. TEMPERANCE A. wife of Daniel Abbott, aged 57 years. Mrs. Abbott was the daughter of Maxson and Fanny Hull, a life-long observer of the Sab bath, and for many years a Christian. She had been an invalid for over twenty years, and the ob-ject of the most thoughtful care and loving atten-tion on the part of her husband. Funeral services were held at her late residence. The sermon was preached by Rev. E M. Dunn.

In Burnett county, Wia, Nov. 20, 1886, Mrs. JOHANNA LUND. She was born in Sweden, June 6, 1817. She embraced religion in Sweden, and oined the Baptist Church, by baptism, Sept. 6, 1867. Immigrating to America she came to Burnett county, Wis. After that she embraced the Bible Sabbath and joined the Seventh day Baptist Church of Wood Lake, Wis., of which she has been a mem ber in good standing until her departure, which was peaceful in the Lord.

At her residence, 1915 Maple St., Louisville, Ky. Dec. 7, 1866, Hammer, wife of Isaac P. Randolph, formerly of Saletn, W. Va., in the 69th year of her

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