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E SEVENTH-DAY BAPTIST MEMORIAL BOARD. B. POTTER, JR., President, Plainfield, N. J.,	VOL. X
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PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY	ence be
AMERICAN SABBATH TRACT SOCIETY, — AT — LIFRED CENTRE, ALLEGANY CO., N. Y.	regular bers.
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Sabbath Recorder.

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

TERMS-\$2 A YEAR, IN ADVANCE.

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XLII.-NO. 8

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 25, 1886.

WHOLE NO. 2141

as second-class mail matter at the postlfred Centre, N. Y.

DISESTABLISHMENT.

BY REV. W. M. JONES.

SEVENTH ARTICLE.

piscopal Church of England has ts pale much real Christian life, voted and self-sacrificing ministers ien, and many who long to be free ward others as intelligent, commonristians ought to act. But the Esent is a concern that tempts men to p everything. A million times it ched or ranted itself out of breath, wfulness of schism, the certain doom and that the millenium can never the sects cease to be. All this while increase within her, and she refuses wledge that she is the most noted in the nation. She is, in her own on. the *religious* POWER of the nation, e who are appointed to exercise the s of the Church, in the great majoruses, seem to act as though clerical authority of the State, is the Alpha ega of all things that pertain to the tion of the soul, and the sustenance body, especially the latter. It was hat was sought for in the first inand this they will not surrender till obliged to do so. It is this sort of nat my American countrymen ought oroughly enlightened upon. Unless lookout is kept up, and a thorough ge of the creature's wiles is obtained t before the people, like a serpent in ss it will spring upon, and fasten The name of "God" in the tion. and "Sunday" in stolen livery constitution,-these are the steps by he religion of Jesus is to be made. ng to the wishes of some, a thing of int and not of choice. Even here in d many of the young people do not why they and their parents are nonnists. "My family and I attend the church in the morning, but my son ighter like to go to the parish church evening, and so I go with them." d because the service is largely choral, attire of the rector, and curate, and er, and the bowings, and the proceso which the people do reverence by are so grand,—and yet has that father ten the pains, once or twice a week, amily table or at prayers, to enlighten dren on these things? A little more s-""thou shalt teach thy children ings when thou risest up and when est down, and do it diligently"-would children to religious freedom; I say more of Moses and much less of the gustines would be most healthful. It though I hope not, necessary for om the above. every phase of civil life. The inquiequently made, what do the judges ation and life? Cases have been non-conformist interest because of eads to deal with for his fellow Comlers. en lawyers, to understand the differetween church members and other attendants who are not church mem-What gross ignorance is displayed by in the High Court of Chancery apenth-day Baptists: "the propagating paganda of Sabbatarian baptism." n, or of baptizing the Sabbath, or else, make a constant hobby in our preache two doctrines, and in fact, preach g else [] It is very difficult to convey to the American reader the inequality and the burdens which a State religion creates and imposes upon the people. It is a system that tempts the Golden Lion Inn, Llandyrnog, a petithe priests to meddle with nearly all the af-

Sabbath Recorder. your birth, your marriage, your death and especially, perhaps I ought to say, emphatically, your burial without the permission and offices of the parish priest. Non conformists feel that the clergy still attend, in these matters, to what is none of their business. To read or to hear the sayings of these State agents one gets the idea that all the sound scholarship, deep piety, care for the souls of men, education of children, etc., etc., belong to the Church of England. In many minds to be a dissenter is still to be a schismatica heretic, yea a ranter, and a blot on true Christianity. But let me introduce here a few events of a recent occurrence, as illustrative of what I have here written. I think they will help the reader the more readily to understand the animus and the working of State religion. whether it be under the name of Christian, or Jew, or Mohammedan, or Pagan; because these all grind at the same mill, and harrow with the same harrow, namely, personal power, and a lording over conscience and civil rights. Now read the following and judge ye accordingly:

SEIZURE OF HOP-POLES.

By the direction of the Rev. J. L. Cameron a number of hop-poles were seized and sold under a distress warrant, yesterday morning, for the recovery of extraordinary tithes at Mr. A. May's farm, Timberman, Shoreham. After the sale an indignation meeting, called by placard, headed "The Church in Danger," was held, and, amid great excitement. a resolution for the abolition of tithes was carried. A large number of farmers were present.-Daily News, Dec. 15, 1885.

THE TITHE QUESTION IN KENT .--- EXTRAOR DINARY SCENE.

A distrain sale for the recovery of extraor dinary tithes took place yesterday at Diddend en, Kent, by eviction of the Rev. W. Patermous fangs in, the religious liberty of | son, the rector. The tithe, which had not been paid for two years, amounted to 321., and 47 sheep and a cow were seized and offered for sale by Messrs. Pettit, Son and Bryne, of London. About 1,000 persons assembled. and when the auctioneer mounted an empty wagon to commence the sale the vehicle was drawn into a shallow horse pond, but no harm resulted. This disappointed the crowd, who seemed determined to give the auctioneer a ducking, and they drew the wagon in the direction of a deeper pond. Before reaching this, however, the auctioneer contrived, with the aid of about a dozen constables, to reach the ground. He was then hustled about, pelted with old cabbage stalks, etc., and drenched with water poured on him when he tried to seek the shelter of a neighboring farmhouse. Eventually the sheep were bought in on behalf of the farmer (Mr. Weekes) and the auctioneer expressed his determination never again to undertake a similar business. He contributed 5s. to the Anti-Extraordinary Tithe Association, and promised to become an annual subscrib er. An indignation meeting was subsequently held, and a resolution, confidently relying upon the reformed Parliament to remove from the Statute Book the law authorizing the vexatious and unjust burden, was unanimously carried. Mr. G. C. Whiteley, late Liberal candidate for the division, wrote expressing regret at inability to attend the meeting, and trusting that it would strengthventh-day Baptist parents to take a en the hands of Mr. Bolton, M. P., in introducing a bill into the House of Commons. Episcopacy here seems to enter into Several other farmers in the parish have refused to pay their tithes, and sales in their case are also expected. Mr. T. H. Bolton, one of the newly-elected members for St. gistrates know of dissenting church | Pancras, will introduce as soon as possible a bill for the abolition of the extraordinary as she, in her present unnatural state, has tithes. The measure has been prepared in assailed and tormented God's people for cenco operation with the Anti-Extraordinary ek of non-conformist judges on the Tithe Association, of which Mr. Bolton is A non-conformist has been recently the President. The extraordinary tithe is a ted as Charity Commissioner, but if tax in addition to the ordinary tithe, and is rogance and walk humbly with God, and all thorough dissenter he will have some applicable to crop grounds, market gardens, and fruit plantations. It comes into existence with the special cultivation, and ter It is so difficult to get them, minates when the cultivation ends. The bill seeks to prevent the extension of the tithe beyond the particular parcels of lands now paying it, and contains provisions for the redemption of the existing tithe on those particular parcels of land. It is proposed to compute the capital value of the extraordisuch an expression as the following nary tithe on each particular parcel of land, maw; for "need of praise" read meed of and to make such value a charge upon the praise. land. The land owner will have the right to redeem, but until redemption the charge neans the senseless stuff of sabbatizing will carry interest at 4 per cent, and this interest will be payable in lieu of the extraordinary tithe by whoever would have been liable to pay such tithe.—Daily News. JAN. 21, 1886.

century to century, would be to forbid | ish, who is in receipt of some 700%. a year, | shine. But it did not move, and he persistof which the following is a correct copy: Rev. Sir,-We the undersigned, being tithepayers in the parish of Llandyrnog, do hereby beg most respectfully to call your attention to the very grave crisis that we as occupiers of land do now unhappily experience. We feel that it is quite unnecessary on our part to make a lengthy appeal, as it is an admitted fact that at the present value of commodities it is no longer possible for us to pay out of profit the ordinary charges our lands have heretotore been subject to. Therefore we respectfully ask you for a substantial allowance in our tithes now due, and so assist us in these days of trial.' The rector having not only refused to make any allowance, but also characterised his petitioners' action in the matter as being ignorant and ungenerous towards himself, at a meeting to take into consideration the rector's reply it was unanimously passed 'That

all present should no longer continue to send their tithes to the village inn, but request the agents to call for same at the respective farms.' On the 14th, inst., the day ap pointed for receiving the tithes of the parish of Llandyrnog, the vast majority of the farmers, who are Non-conformists, assembled at 3 P. M., and, on asvertaining that no allowance was to be made, they all in a string entered the agent's room, each one in pass ing inviting them to call at his place of resi dence, where alone the money would be paid. Subsequently a meeting was held at the Golden Lion, when several excellent addresses were delivered on the injustice of an Established Church in Non-conformis Wales."—Daily News.

JAN. 21, 1886.

HOW THE HOME COUNTIES WERE WON.

To the editor of the Daily News:

Sir,-I see by this morning's paper that Lord Salisbury presides at a dinner given at the Hotel Metropole, on Wednesday, the 17th inst., to the four Conservative members for Hertfordshire, to celebrate their return. As a native of that county, I car only say it was the rectors and the vicars from their pulpits that denounced the grand | der the pressure, he secures money by fraud. old man, our leader, and frightened the Then he covers one dishonesty by another. working man into voting for the Conserva tives; the reason was because they would pull down all the churches and make them into music halls and theatres. These facts have come to light, hat the wives of the rectors and their families have been very busy intimidating the working classes, and threatening them if they voted for Mr. Glad stone they would be excluded from all the gifts of the Church. As a working man feel that if that's Christianity of the Church of England, the sooner, its done away with plans. the better. Then the poor Baptist minister and the Independent pastor, working away preaching the gospel, visiting the sick, relieving the poor, and doing all the work of the parish, and with only 60%. a year, and what I say is, 'tis a great shame that these men should not have the tenth part of the tithes, as well as the church, for they do the work and the rectors look on and grumble in the community where he lives, and no one like bears with sore heads. The Lord make them sore afraid, for there is a reckoning day for them by and by, and I think they will be sadly denounced as under-shepherds who care not for the sheep.

becomes red in the face, but the stubborn grined by his failure, he puts forth still another desperate effort to accomplish his purpose, and then abandons the enterprise, dropping disgusted into his seat. Just then a plain looking man in the next seat leaned failure, said, "Mister, there's a catch in it;" found that when he touched the right spot, wish, and the shade was quickly and easily adjusted.

This little incident, that seems so common-place at first thought, may become a wise teacher to those who will take the pains work. to follow out the line of its suggestion. That "catch" reminded me of many things that thwart men in their enterprises, and head them off in their ways. Many a man seizes hold of some undertaking with as much confidence as that man seized the blind, and yet just as ignorant of the necessary means of success, with no painstaking forethought, and no tact by which to adjust themselves to new emergencies, they tug and strain, only to find some "catch," and then sink down in despair.

1. Here is a young man starting out in business. He thinks he knows it all, seeks no advice and asks no odds of any. He is ambitious to be rich, and begins to trifle with conscience. He forgets to be friendly and gentlemanly, but lives for self alone. Business interests press him into a tight place, and conscience has been compromised so long that its voice is little heeded. Un-Step by step he comes to the end of his ca reer. The sheriff levies upon his property, and he is headed off in the midst of his plans, and flees the country, an exile and an outlaw for life. Foolhardy, selnsh, impetuous, he violates conscience, disregards the principles of business honor, and of course he soon finds that, for the dishonest "there is a catch in it" that thwarts all his

ed in his efforts for some time, hoping to there could not be some good brother close loosen it. See him tug and pull till he at hand, to point out the "catch" to him. He would say: "Brother, there is a knack thing does not "budge one inch !" Cha- | in doing almost everything." The strongest mind and truest heart will not succeed in leading people and in managing others, unless we know how to exercise good Christian tact. Many a man fails here. He may strain every nerve to make things go, but forward, and, pointing out the cause of his all in vain unless he can command this little, yet all-essential quality. Good educawhereupon our hero renewed his efforts, and tion, a true heart, and stalwart principle, will all be used to little purpose, if he lacks in the right way, it yielded readily to his the knack of managing men. What some inen need more than anything else, is a good, sensible understanding of human nature: and until they have this, there will always be "a catch in it." wherever they try to

which he has not found. What a pity that

4. One other suggestion comes to me out of this incident. When a good brother pointed out the "catch in it," then the man quickly succeeded in his undertaking. So there is many a man to-day who would quickly remedy his failure in life if some friendly hand would only show him how to do so. How easy it was for the friend in the car to point out the cause of his failure. There are so many whose wills are good, and whose efforts are well meant, who always begin at the wrong place, work to disadvantage, overlook important minutia, get at things wrong end foremost, and therefore fail, who need just such kindly services as that man bestowed when he said, "Mister,

there's a catch in it." Friends, let us all remember, that almost everything has a "catch in it" that will head us off unless we find it and act accordingly.

SHILOH, N. J., Jan. 25, 1886.

A WHITE LILY.

The season of music was closing. Parepa Rosa, stepping from the private entrance of the "Grand," was about to enter her carriage, when her attention was arrested by. "Please. mi ladi." It was only the shrunken, mis-shapen form of little Elfin, the Italian street singer, with his old violin under his arm, but the face upturned in the gaslight, though pale and pinched, was as delicately cut as a cameo, while the cager, wistful light in the great brilliant eyes, the quiver of entreaty in the soft Italian voice held her for a moment against her escort's endeavor to save her the annoyance of hearing a beggar's plea. "Well?" The slender, brown hands of the dwarf held up a fragrant lily, with a crystal drop n its golden heart.

without extra charge. ctionable character will be ad-

JOB PRINTING. te is furnished with a supply of jobbing material, will be added as the business may demand, so ork in that line can be executed with neatness

ADDINES.

WELSH FARMERS AND THEIR TITHES.

A correspondent writes: "As the out come of a public meeting of farmers held at tion, signed by all, with the exception of some five or six occupiers of land in the important

A WORKING MAN OF HERTS. FEB. 1, 1886

My object in these articles has been to state in a summary way the "case" for Disestablishment, and not for the destruction of the Episcopal Church. Freed from the State and placed on the same footing as the primitive Methodist, the Exclusive Brethren, Baptist and Independent churches, the Episcopal Church may, yes, ought to congratulate herself that she will not be assailed turies. Let her henerforth do unto other sects as she would be done by, cease her arwill be well. This desired boon can only be brought about by Disectablishment.

56 MILDMAY PARE, Feb. 4, 1886. CORRECTIONS.

For "eating" of household property read rating of, etc. The "eating" is very near the truth! For "monarchism" read monachism; for "clerical man" read clerical

"THERE'S A CATCH IN IT."

BY REV. THEO. L. GARDINER.

We were fairly under way on board the morning train for Philadelphia. It was a bright sunny morning, and the "shady can do that people no good, almost overside" of the car was full, and there was a goodly number obliged to take the "sunny a complete standstill, and the poor man side." One of these, arising with a good de- drops down sad and disappointed. Now gree of assurance, seized hold upon the what is the trouble with that man? There window shade with the evident design of certainly must be a "catch" somewhere :

2. Here is a boy who is full of life, and wants his own way. He disregards the ad vice and commands of his parents, calls father "the old man," and ridicules mother runs wild in the street, seeks evil company, and so goes to the bad. He has a bad name can respect or trust him. He thinks it is fine to do as he pleases, and flatters himself that he is more of a man than the boy who obeys. Now let this wayward boy start out in life to seek some good situation in business. He has been on the wrong track, has not found the secret of success, and now he can get no good recommendations. Business men learn that he has bad habits, and they don't want him. He is headed off all around, gives up in despair, and finds, poor boy, that for every one with a bad name, "there is a catch in it."

3. Again, there are hundreds of people trying to fill places for which they are not fitted. The one who misses his calling, and attempts to labor in a profession for which he has no aptitude, will sooner or later find things going hard, and may perehance find the "catch" that brings everything to s standstill. Here is one who enters the ministry, with a strong desire to lead men to God. He secures an education, and passes well in the theories that pertain to his calling. Really his heart is right, and his head is sound. He enters upon his work with enthusiasm, and pushes things with impetuous zeal. He preaches the full gospel, tries to bring all the members of his flock to the standard of truth, and presses really good measures upon them for adoption in the line of church work. But somehow things do drag, and the people seem drifting away from him more and more, everything goes crosswise, he loses heart in the work, and the thought that he is not appreciated, and whelms him. Finally, everything comes to

"Would mi ladi please?"

"Do you mean this lovely flower for me?"

"Yes, yes, mi ladi."

"You heard me sing ?" "Mi ladi, I hid under the stair. 'Twas vesterday I heard the voice. Oh, mi ladi, mi ladi, I could die !"

The loud plaudits of the world she had just left had never shown Parepa Rosa the power of her grand voice as she saw it now in those soft, dark eyes, aflame, and in those sobbing, broken words.

"Child, meet me here to-morrow at five o'clock," and holding the lily caressingly, she stepped into her carriage and was driven

It was Parepa Rosa's last night. In a box near the stage sat little Elfin, like a child entranced. Grandly the clear voice swelled its triumphant chords, and rang amid the arches with unearthly power and sweetness. The slight form of the boy swayed and shook and a look so rapt, so intense, came on his face, you knew his very heart was stilled. Now the wondrous notes trilled softly, like the faint sound of bugles in the early morn, and again its sweetness stole over you like the distant chimes of silver bells.

Encore after encore followed.

The curtain rolled up for the last time, and, as simply as possible, the manager related the incident of the previous night and announced that Parepa Rosa's farewell would be the ballad warbled many a bitter day through the city streets by little Elfin, the Italian musician.

Loud and prolonged was the applause, and at the first pause, sweeping in with royal grace, with the white lily on her breast, came our queen of song. Queen, too, by right of her beautiful, unstained womanhood, she stood a moment, and then sang clearly and softly the ballad, with its refrain of "Farewell. sweet land." Accompanying her came the low, tender wail of little Elfin's violin. There was silence in that great house at the close. and then a shout went up that shook its very pillars.

Parepa Ross ! God called thee in thy perfect womanhood, but thy voice lives in our hearts, and, at the last great day it shall be written in shining letters on thy name: "Inagmuch as ye have done it unto the least of



fairs of the people. To have its own way, parish of Llandyrnog, has been presented to window shade with the evident design of certainly must be a "catch" somewhere; asmuch as ye have done it unto me."

Missions.

2

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

THE address of the Corresponding Secretary is temporarily changed; and all communications and reports intended for him, or, for the Board through him; should be addressed, until further notice: A. E. Main, Cor. Sec'y, Daytona, Fla. -

THE whole Bible is translated into about 60 languages; and the New Testament and portions into some 180 more. Millions of copies are being distributed.

amount of funds raised from \$7,000 in 1871 | this year." to \$223,000 in 1885.

THE number of ordained foreign mission aries has increased since 1876 from 2,000 to about 2,900 in 1884, and the income from \$6,000,000 to over \$10,000,000.

Rev. Dr. ARTHUR MITCHELL said, at a missionary conference of medical students in New York, that "medical missionary work must be a life-work and a spiritual work, having in view the salvation of souls."

previously been raised, secured, be the adoption of the plan of weekly offerings, \$500; one Sunday school in the West increased its contributions from \$5 a week to from \$15 to \$20; and another from \$7 to \$30.

THE next meeting of the Board of Managers of the Missionary Society will occur on the second Wednesday in March. All quarpastors should be in before that time. Meet ings will occur quarterly thereafter, that is on the second Wednesdays of June and Sep tember.

OUR readers will be interested in the article upon the Jewish movement in South Russia, published this week. Mr. Lucky,

tive teachers and helpers; and from Europe, ed natives and 17,444 native teachers and helpers. Of living native communicants

there are about 775,000. ANOTHER pastor says: "Our people here do not feel like agreeing to any plan of regular

offering. They say that they prefer to give to the Societies as they have done in previous years. They have requested me to tell you on their behalf, that they will promise that their contributions for the current year shall not fall below what they were last year. I believe the total of contributions last year

THE women's missionary boards of the amounted to \$129 50, and therefore I am Presbyterian Church steadily increased the authorized to promise as much or more for

> THE wholesale giving of books and medicines to rative converts, and the building of costly meeting-houses for native congregations out of mission funds are thought to be among the hindrances to greater progress in self-support among the native churches in India.

ONE pastor writes: "I wish you would send to me fifty copies of the Missionary Concert Exercise prepared by Miss Sarah have to hire a hall. But I think we can Velthuysen. I wish to create more of an interest here in the missionary work. It A mission where only \$100 a year had looks as though quite a bit of extra work

would be needed_to get up much of an interest. I will take up a collection when the exercise is used, and forward it."

It is well said that "facts are the fuel which feed the fire of missionary zeal, and that simple ignorance of those facts is largely the source of small offerings, and smaller interest." The editor of this department must terly reports of missionaries and missionary depend, in part, upon our missionaries for a supply of facts; and, in part, upon pastors through missionary sermons, the monthly concert of prayer, and similar agencies, for the circulation of these facts.

THERE has been a remarkable awakening among some Corean colonists in the sparsely settled wooded valleys of Manchuria, about 300 miles east of Movkden, capital of the Chinese province of Leao Tong. The work corning this remarkable religious movement | began with some tracts and gospels that fell into the hands of a leader among them. He went to Movkden; sought Rev. Mr. Ross, a Scotch United Presbyterian missionary, embraced the gospel, and carried the good news back to his friends. Again he went after Mr. Ross to come and baptize the believers. About 100 have received baptism, and others are waiting for further instructions.

we could establish a missionary station there, ploy 1,079 ordained natives and 9,195 na-I think it would be a great work. I believe 1,849 ordained missionaries, 566 laymen that Minneapolis is one of the most promand 1,121 women, and employ 1,283 ordain- ising place for missionary work that I know of, for several reasons:

2. There are some trying to find more truth

3. There are good opportunities to scatter tracts and papers in both languages.

4. We could do missionary work there in the hard Winters we have in Minnesota. When we could not be out in the country, visiting in the city than among the farm- not such a plan be put on foot? Try to set

great need of a paper in the Danish and

Norwegian languages. Now I would like to know if the Missionary Board will allow me to establish a mis- miles of Eld. Threlkeld's old home. sion station at Minneapolis. If so, if the

Tract Board will let me have books, papers and tracts to use in the work; books to sell, | Head of the church more and more about and papers to take subscriptions for. There | this matter.

may be some more expense, because we shall make that up by collections, or some other wav.

Please let me know what you and the Board think about these plans.

PERSECUTION IN CHINA.

From an interesting article in The Chinese Recorder, of Shanghai, by Rev. R. H. Graves, M. D., D. D., upon persecution of Christians in the province of Kwangtung, we gather the following outline of causes and remedies: CAUSES.

1. Race-hatred among the Cantonese against people of Western nations. 2. Bad conduct of some foreigners in commercial, social and private life. 3. Anti-foreign and anti-Christian influ-

ence of Hongkong Chinese papers. 4. Pretensions of Roman Catholic priests to possess certain civil privileges and powers. 5. Hostilities with France.

FROM F. F. JOHNSON.

We have had some very severe weather for the last three weeks. Peach fruit all killed. My health is moderately good, and 1. The good interest in religious mat | church interests are about as usual. Eld. Huffman did not stay here long enough. About the time the interest was good, he had to go home. If he could have stayed about two weeks longer, I think a great deal would have been done for our cause. Wish he could stay in Southern Illinois all the time. We have the truth, why should it not prevail? Wish we could have a tent in we could work in the city. The people can Southern Illinois. Am of the opinion that better come out to meetings in a city in the it would pay us well. Would like to put in Winter time, and we could do more religious all my time with some good worker. Could

the Board to try the experiment for six

5. In Minneapolis and St. Paul, there are months, commencing with the first of May. Scandinavian Printing houses, where we I have several points in view, viz: Marion, could have a paper printed, and we are in | Harrisburg, Raleigh, New Burnside, Eddyville and Golconda, places near here, i. e., within thirty miles. Golconda is the county seat of Pope county, and is within seven

> May the Lord help us in this great work. He surely will. Let us consult the great

> > Yours for truth.

RABINOWITCH AND THE JEWISH MOVEMENT IN SOUTH RUSSIA.

JAN. 19, 1886.

Joseph Rabinowitch is a thorough Jew of of the Eastern type. He is about forty seven years of age, though, as the result of study and work, he looks a little older. He is five feet eight or nine inches in height, is of fair complexion and has a ruddy countenance. He has a short gray beard, though the greater part of his hair has fallen from his head. He walks with a stick, being lame on his left foot. In ordinary conversation on divine things he spreads his hands and arms like eagle's wings, and then, loudly and rapidly, he pours forth his sentiments in torrents, compelling the attention of his listeners. Every muscle of his face, and every member of his body seems to aid him in expressing his meaning. His eye is as full of fire as his voice is of energy, especially when either the Bible or the love of Jesus is the topic. He

has a strong will, a sanguine temperament, a

this new light. His wife at first opposed his views because she did not understand them : but his children soon accepted them. He now began to regard the teachings of the New Testament as divinely inspired as were those of the Old, and the Lord Jesus Christ as the true Son of God, the way, the truth, and the life. To know the Son, he says, is to know the Father, and for this reason his special delight is in the Gospel of St. John. He says the Jews think they can understand the Son through the Father: but Jesus says : "No man cometh unto the Father but by me." "He that hath seen me hath seen the Father." In answer to the question, "When did

you definitely trust in the Lord Jesus Christ for salvation ?" he replied, "A year ago last Rosh Hashana (Jewish New Year), that is. about two years ago."

On his return from Palestine, he began to converse with the Jews about Mr. Oliphant's schemes of colonization; but these, he said. would not lead them back to Palestine. The Jews gathered round him to talk about the Holy Land; but, at first, he did not speak to them of Christ. Many of the Jews thought that Rabinowitch would himself form a colony, and lead them back to Pal. estine. Soon after this, Rabinowitch began to tell his brethren that he thought the only one who could lead them back to their land would be the Messiah, and to set them looking in the right direction for their Messiah. he told them a little story by way of illustration. A number of Jews traveling by a four-wheeled conveyance in a little town in Poland, lost one wheel, but still pursued their journey. They overtook another carriage driving on in fiont, and asked if they had seen a lost wheel on the road. The The driver replied, "You foolish man, you must go back, and not forward, to find your lost wheel." The four wheels were Abraham, Moses, David, and the Messiah. The fourth wheel, the Messiah, had been lost; the Jews must go back to find it. Finding this, Israel's four-wheeled chariot would run with safety.

The movement is unique and exceptional, and should be allowed to work itself out to the glory of God and the greatest possible plessing to the Jewish people. Rubinowitch possesses a very gentle, humble, loving spirit, and quickly responds, even to tears, to assurances of Christian affection ; he does not desire to identify himself with any sect, but wishes to take his Christianity from the New Testament, and grow out of old habits and doctrines into new ones, as the Holy Spirit may teach him in his continued and prayerful study of the entire Word of God.

It would be premature and unwise to pro-



BY A. H. LEWIS

We speak of majorities and man standards, the arithmetic bers. Practically, this is well a measurement of power it is In the work of reform the re truth. That is divine power. among men. All reform is 1 There are those who, with deep truth, obey without regard to c obedience clarifies their vision, see what the less loyal do not

see. In writing upon the questio ance-in the Congregationalist Prof. Austin Phelps, D. D., t of minorities clearly. He is u of Sunday who believe in it as trast with the great majority w a holiday, or not at all, to take they are few. He says :

"Majorities are not requisit In moral reforms, especially, it the many, the world over. Al. great principle for a fulcrum. one now in hand not popular? lar. Minorities create everyt greatness and renown. Little all the great work. The elect that lives."

"Men of robust beliefs, wh why,' men who are not afra which nobody seconds, men w the nicknames with which the are the men who, in the long moral homage of mankind. lies.' Time and God are on th

The truth thus expressed faith and hope of the Seventhnate this truth from history and and all minorities must be cla fanatics. But while it remain ties are not requisite to move norities create everything that and renown," no friend of tru at liberty to despair, or to cease triumph of truth. God is no truth must triumph. It is rides on God's power. It i wisdom. On this we may conceptions on our part, r so much the better, that so to God. The sure way to es conceptions and from error, re-examination. Whoever lo these. The bigot opposes thes dom of self-sufficiency be over ally indolent oppose these bec bor and research. The half l because they fear that somethi The real lover of truth rejoice vestigation because they develo The lazy and the unbelieving ing, while the true miner une valley. The fault-finders lift voices to complain about the ers, and tell how "not to do it Through all this the lover though few and disregarded. Ten thousand indolent and stand at a safe distance, while back the swollen waters ris banks a threatening destruc as impotent as their carping while, the score of brave me minority "-work steadily aw They are weak and few, but let loose the power of the im once done, the mightiest po gravitation, does the rest. make a path, narrow though truth. This done, the truth its own broad highway. Because these things are a not little flock, for it is your to give you the kingdom."

before sailing for Europe last Fall, promised to visit Russia and learn what he could conamong the Jews, which points to an acceptance of Jesus as the Messiah and Israel's only hope.

OF the 159 Congregational churches in Nebraska, a year ago, 115 reported at the October Association, and of these 115 only 15 are self-supporting. In view of the great need of funds everywhere, and of their own best interests, the churches were urged to plan for some advance each year, and to hasten as fast as possible toward self-support.

IF we realized our responsibility and our privilege, we should not spend so much more upon ourselves than we do for religious work, as is now the case. Religious work not only leads to the salvation of souls, but it increases the value of real estate, and of railroad, manufacturing, and other kinds of property. The right way is always, in the end, the wise way.

upper Congo past Livingston Falls. Emi- come. nent men are connected with this enterprise, and its completion will greatly aid in developing the upper Congo Valley.

THE receipts of the American Home Missionary Society (Congregational) for December were over \$56,000. There were this society had in commission 1,447 mis-States and Territories of the Union.

THE late commander-in-chief of the Chi nese armies left, as a dying charge for the emperor, the wish that he would seek the building of railways, the development of mines, and the construction of ships and guns, for the sake of national prosperity and strength. Chinese superstitions .have been opposed to such things; but although the people cannot be convinced beforehand, they cannot shut their eyes to progress when it has been initiated by progressive countrymen. Whatever may be said against the financial management of railroads, they are, nevertheless, great civilizers. This enterprising Chinese official, Tso Tsung Tang, An agreement has been signed between when he realized that he should never look the Congo Free State of Africa, and the upon his emperor's countenance again, found Congo Railway Company, of Manchester, only this comfort in his Buddhistic faith,

England, giving the company the right to that he must wait until, as a dog or a horse, construct a railway between the lower and he may discharge his debt in the life to

FROM C. J. SINDALL.

DODGE CENTRE, Minn., Jan. 21, 1886.

I thought that I would write to you and ask for some advice concerning the work in the Lord's vineyard. I came home from Dakota last week. I had to come because several legacies, but the large numbers of of my poor health and the hard Winter. donors of comparatively small sums is a very | But I am getting better since I came home. interesting feature of the record. Last year My time has been taken up every day with writing and correspondence. I received a sionaries in over forty of the forty eight | letter from E. L. Stewart, of Alfred Centre.

foreign missions, for 1883-84, was \$80 55, vian people: I think that more could be done civil matters. while the cost of each conversion in the if we only could find out the best method Presbyterian Church North, was \$630 89. and process to work. I feel that more In that year America contributed for for- ought to be done for the cause among us. eign missions \$3,830,931, and Europe \$6,- I have been thinking for the last two years,

6. Conduct of Chinese high officials, which was the main cause. 📜

of these officials were the secret or open enemies of Christians. (Dr. Graves says:

acting as they did. Whatever feeling they pastor had once called his attention to the might have against foreigners for debauching 105th Psalm, and it now came back to his the people with opium and lottery tickets mind with much force, especially verses 23, they know that the Protestant missionaries 24, 25 and 26. "Israel also came into in their daily preaching condemn these Egypt; and Jacob sojourned in the land of things. They know that in the days of Ham. And he increased his people greatly; coolie kidnapping, we circulated tracts warn- and made them stronger than their enemies. ing the people against the snares of the kid- He turned their heart to hate his people, to napper, and that publicly and privately we denounced the coolie traffic. They know that our hospitals and dispensaries have been chosen." He then read verse 42: "He reopened for years, giving relief to the sick and suffering. They know that Protestant his servant." churches have never knowingly shielded any one from the power of the law, and that very allel time of suffering and of promised derarely, and then only through some mistake, liverance. As yet he thought of nothing especially by the child-widows. There are have we ever interfered in any law suit, only beyond relief from distress, and promoting when we thought at least that the man was | the people's temporal welfare. The sad and unjustly accused on account of his attach- desperate condition of his people led him to ment to Christianity. Even then there has entertain the question of agricultural colo-been no arrogant assumption of power, but nies, which, if successful, would partially only a request that justice might be done. relieve the suffering. He first conceived the The mandarins know well enough that Rom- idea of forming an agricultural colony in anism and Protestantism are different, and Bessarabia; but the Jews themselves would propagated by men of different nationalities, | not encourage this. Those who were usprers -that while French, Spaniards and Italians and public house keepers preferred to respread Romanism, there are no American, main as they were, and the better class of English or German priests working among Jews were hindered; so this scheme fell the Chinese. The simple fact is that the old, through. conservative spirit leads the Chinese to be jealous of any foreign influence except that which increases the military strength and the material wealth, and that which panders to the self-indulgence of the people."

REMEDIES.

1. Present more and more the benevolent and moral side of our Western civilization. 2. The Hongkong native press should not be allowed unchecked liberty, under the much after all the abominations of the hea-British flag, to stir up anti-foreign and then; and polluted the house of the Lord anti-Christian disturbances, on the main which he had hallowed in Jerusalem. And land.

3. Over against the opposition of the ruling classes let there be (a.) Provision in the treaties for definite and uniform legal action, whenever it may be required. (b.) The He desired that I should write a history in status of Chinese Christians should be clearly regard to the origin of the Seventh-day Bap- defined. (c.) Let the attention of the Chinese According to Rev. Mr. Wilder, editor of tists among the Scandinavians. I have done government be called to the difference be-The Missionary Review, the average cost so, and will send it to-day. Now in regard tween Romanism and Protestantism, in reof each of the 124,407 conversions in to our mission work among the Scandina- spect to their attitude towards political and

> 4. Form a China Branch of the Evangelical Alliance, in which all Christians may work for religious liberty.

190,865. There are over 100 foreign mis- of starting a mission in Minneapolis and St. come from these trials. And may our own of the land of Palestine, were to be traced New Testament is more read and valued evsionary organizations, which sent out (1883-Paul. There are, in Minneapolis, over 20,000 Government deal with the Chinese in this and that all the hopes of the nation proba-orate the condition of the Jews in many

simple faith, a gentle spirit and a kind and nounce upon the issue of this movement; tender heart.

His mind was greatly exercised and agi- into national restoration and blessings, and There were honorable exceptions, but many | tated during and after the last Russo-Turk- | the return in glory of our Lord Jesus Christ, ish war, as to the temporal well being of his should lead all Christians to watch it with people. How could Jews be settled in Rus- loving sympathy and prayerful solicitude .--"There can be no excuse for the Chinese held in the name of a Jew? A Lutheran Reporter.

deal subtlely with his servants. He sent Moses, his servant, and Aaron, whom he had membered his holy promise, and Abraham

Rabinowitch reflected, surely this is a par-

He now (1882) resolved to go to Palestine. Arrived in Jerusalem, he gazed on the holy city and the temple site, deeply moved by the ruin and desolation all around; even the Arab woman.

He was now led to meditate upon 2 Chron. 34: 14-16. "Moreover all the chief of the priests, and the people, transgressed very the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God and despised his words and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

This passage, he remembered, was in the last chapter of the last book of the Hebrew Bible, and the words "no remedy" impressed his mind with overwhelming force. "No remedy," even in the study of the have been employed among them, and 300 Talmud, though some considered otherwise. I Jews are now ministers of the gospel. The He even thought of the New Testament and | British and Foreign Bible Society have cirits teachings, and received impressions, as by a light from heaven, that probably all the | copies of Hebrew Scripture since its com-By the blessing of God, good may yet sufferings of the Jews, and the desolation mencement, while Dr. Delitzsch's Hebrew

but the bare possibility that it may develop



TOO MUCH cannot be said to arouse Christians in every land to an appreciation of the sad condition of widows in India. 'The sympathies and prayers of all lovers of their race should be given to this unfortunate class of our fellow-beings. Official statistics show that in all India there are not less than twenty one millions of widows, a number which is more than five times the population of the New England States. We can have little conception in this Christian land of the sufferings endured by these poor creatures, hundreds of thousands of these child-widows, who have never left their father's homes, but who are esteemed cursed, and are saluted with every opprobrous epithet, simply because some old man or boy to whom they were betrothed, and whom possibly they never saw, has died. The Hindu belief is that the gods hate these widows, and hence any act of kindness shown to them will be an offense to the maligant deities, who may vent their wrath on the person who does the kindness. Men are expected to hate "the vile things," as the gods have done. They are to be exiles from society, to sit on the

ground, to fast twenty-four hours twice a month, never singing, nor laughing, nor joining in any social festivity. Their life is devout Jew, weeping and praying at the wail- so bitter that it is not to be wondered at ing place, could be frightened away by an | that many of them regret that the English have abolished their old custom of suttee, in accordance with which they might be on the funeral pyres of their dead husbands. But the Hindus themselves are beginning to appreciate the cruelty of their treatment of widows, and organizations have been formed to favor their remarriage. Some Brahmans and persons of high caste have encouraged the practice by personal example, and have married widows of lower caste than themselves. This change of sentiment will bring relief to myriads of our fellow-beings .- Missionary Herald.

> THE number of Jews in the world is about 3.000.000. 100.000 Jews have accepted Christianity since the beginning of the century, though only about 270 missionaries culated among them more than 1,000,000

"Ye fearful saints, fresh The clouds ye so mu Are big with mercies, With blessings on y

THE SEVENTH-DA

To the Editor of the Mail and Ea "Doom of the Old Faithenth day Baptist Organiza eration Believes in Sunday

Why Innovations Have C J., the only Stronghold-

In your issue of Jan. Mott writes, under the purport to be facts con day Baptists, and the at Plainfield, N. J. Th such a comedy of errors which to suggest a few am sure your desire fo prove. If your corresp this city, as his commu failed to obtain all the which exists. If the co birth in the "den of (New York, a copy of a general or religious inf been an excellent comp

racies concerning the as a denomination may following sentence:

"They are an interest they do not believe in achools; they are weake years ago; they must vance of broader thoug

The facts concerning follows: The Seventh ganized in America, a





nswer to the question, "When did finitely trust in the Lord Jesus Christ vation ?" he replied, "A year ago last Iashana (Jewish New Year), that is. wo years ago."

is return from Palestine, he began to se with the Jews about Mr. Oliphant's s of colonization ; but these, he said, not lead them back to Palestine. The athered round him to talk about the and; but, at first, he did not speak m of Christ. Many of the Jews t that Rabinowitch would himself colony, and lead them back to Pal-Soon after this, Rabinowitch began his brethren that he thought the only o could lead them back to their land be the Messiah, and to set them lookthe right direction for their Messiah. them a little story by way of illus-. A number of Jews traveling by a heeled conveyance in a little town in , lost one wheel, but still pursued urney. They overtook another carriving on in fiont, and asked if they n a Tost wheel on the road. The iver replied, "You foolish man, you o back, and not forward, to find your eel." The four wheels were Abraloses, David, and the Messiah. The wheel, the Messiah, had been lost; s must go back to find it. Finding rael's four-wheeled chariot would run fety.

movement is unique and exceptional. uld be allowed to work itself out to ry of God and the greatest possible to the Jewish people. Robinowitch s a very gentle, humble, loving spirit, ckly responds, even to tears, to ass of Christian affection ; he does not o identify himself with any sect, but to take his Christianity from the New ent, and grow out of old habits and es into new ones, as the Holy Spirit ch him in his continued and prayery of the entire Word of God.

uld be premature and unwise to pro-

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 POWER OF A MINORITY.

BY A. H. LEWIS, D. D.

We speak of majorities and minorities as by human standards, the arithmetical standard of num hers. Practically, this is well enough ; actually, as a measurement of power it is a delusive standard. In the work of reform the real power is that of truth. That is divine power. It is God working among men. All reform is pioneered by a few. was represented by receipts of less than There are those who, with deeper loyalty to God and \$4,100. In 1885 the receipts for the same among men. All reform is pionecred by a few. truth, obey without regard to others. The spirit of obedience clarifies their vision, and enables them to see what the less loyal do not see-do not want to

In writing upon the question of Sunday observance-in the Congregationalist of Jan. 21, 1886,-Prof. Austin Phelps, D. D., brings out the power of minorities clearly. He is urging the few friends of Sunday who believe in it as a sacred day, in con. trast with the great majority who regard it only as a holiday, or not at all, to take courage even though they are few. He says:

"Majorities are not requisite to move majorities. In moral reforms, especially, it is the few who sway the many, the world over. All that they need is a great principle for a fulcrum. Such a reform as the ore now in band not popular ? Then make it popular. Minorities create everything that comes to greatness and renown. Little handfuls of men do all the great work. The elect make all the history that lives."

"Men of robust beliefs, who know 'the reason why,' men who are not afraid to make motions which nobody seconds, min who do not blush for the nicknames with which the world labels themare the men who, in the long run, command the moral homage of mankind. They have 'great al lies.' Time and God are on the side of such men.

The truth thus expressed lies underneath the fai hand hope of the Seventh-day Baptists. Eliminate this truth from history and from human faith, and all minorities must be classed with fools and favatics. But while it remains true that "majorities are not requisite to move majorities; that mi norities create everything that comes to greatness and renown," no friend of true Sabbath reform 1s at liberty to despair, or to cease from expecting the triumph of truth. God is not dead, and hence truth must triumph. It is God's thought. It riles on God's power. It is guiled by God's wisdom. On this we may rest. If imperfect conceptions on our part, must be put aside, so much the better, that so we may come nearcr to God. The sure way to escape from imperfect conceptions and from error, is agitation and re-examination. Whoever loves truth, welcome these. The bigot opposes these lest his little king dom of self-sufficiency be overturned. The spiritually indolent oppose these because they require la bor and research. The half hearted oppose these because they fear that something will be disturbed. The real lover of truth rejoices in agitation and investigation because they develop the riches of truth. The lazy and the unbelieving sit on the bank waiting, while the true miner unearths the gold of the valley. The fault-finders lift up their querulous voices to complain about the methods of the workers, and tell how "not to do it."

building, second to few, if any, in that city. nominational strength, the mission work work were \$9,886.

the whole of the work of the Seventh-day Baptists outside of their individual churches.

The publishing of Sabbath literature for general circulation was begun as an individual enterprise as early as 1819. The American Sabbath Tract Society was organized in 1843 Its work of publishing has been steadily enlarged, and within the last five years it has been pushed to an extent far beyond that of other denominations. Within four years past, this Society has expended \$20,000 on one periodical-the Outlook and Sabbath Quarterly—which has placed the doctrines of the people it represents before the clergymen of the United States; it has had an average circulation of 50,000. In 1885 the bath" should be transferred to a national Society began the issue of The Light of Home, day of rest by authoritative edict. To this month. Thirty years ago the business of publishing represented about \$4,000; in 1885 it reached an aggregate of \$14,123; \$6,600 of this amount was used to spread the truth concerning the Sabbath, outside of the de-

nomination. The denomination supports a monthly paper in the interests of missions and Sabbath reform, in addition to mission | which is not the case with the Sunday o work, at several points in Holland, and a paper in the Swedish language in the United | laborers have lost their weekly day of rest States. Thirty years ago the denomination | to a much larger extent than the Jewish had comparatively few books and tracts; in laborers, both in Europe and also in this 1885 the depository showed over 1,500,000 country. Thousands and tens of thousands pages, most of which are for gratuitous distribution.

two-Alfred University in the State of New | standing outside the churches to watch their of 659 students.

and a denominational Sabbath-school de vour reform propositions. They are fast and the Erectheum, remains of a prehistoric distributed by the government very liberally partment publishes its own lesson helps and losing their weekly day of rest."-Inter palace similar to those found at Hissarlik indeed. We drank because we had nothing a weekly child's paper. The International Ocean. Lessons are used, and the denomination is fully abreast with the age in this field of work. These schools report 5,440 scholars in 1885. The German Seventh-day Baptists of Pennsylvania, organized the first Sabbathschool of modern times. The facts show ing. that the Seventh day Baptists have increased their work in every department, four or five fold, within the period of their decadenceaccording to Mr. Mott. Thirty years ago their communicants numbered a little over 5,000; in 1885, there were 8,765. All things considered, they do not seem to be quite interesting enough as "relics" to need a funeral oration at this date. In regard to the church at Plainfield Mr. Mott draws still more widely on his imagination for his facts. He says: "Here in Plainfield, however, the seventh day is observed by a great many of its believers. It so happens that the numbers and respectability of the members of the denomination will admit of such an observance. There are so many of them that they can close stores and drop business on Saturday. Probably there is no town in the world that most need is not so much more education, presents a similar sight. Several thousand more devotion, better or longer training in people, out of a population of eleven thou- our teachers, but rather more "common sand, conduct themselves on Saturday as the sense." The success or failure of a teacher | Mrs. Tryphena Cundall, and read by Mrs. rest of the people are supposed to conduct | largely hinges on this quality; and nothing | Cottrell, our pastor's wife. It is forwarded themselves on Sunday." This is fine rhetoric, but poor history. The Seventh-day Baptist Church in Plainfield was organized in 1838. It reached the highest point in membeship in 1883, when it | thank God, amenable to proper treatment, showed 197 communicants. We shall be glad | which must, indeed, be skillfully meted out to to welcome the thousands of which the corre- each individual according to his nature. But spondent speaks, and we expect to, after a in all children the sense of justice, or "fair said: while. No large proportion of the young play," is keen, and common sense would

They were a missionary people from the past half century, without studying the first. Incipient steps were taken toward or- philosophy of reforms and of history, in which ganizing for missionary work as early as they see that he who abides with truth abides 1801, when there were but eight churches with victory. The Seventh day Baptists are and about 1,000 members. In the year 1818, not the product of yesterday. The denomiwhen there were less than 2,200 communi- nation in England joins hands with Wal-

who have not united with the denomination. A. H. LEWIS, D. D. (Pastor Seventh day Baptist Church, Plainfield, N.J.)

> JEWISH OPPOSITION TO THE TRANSFER OF THE SABBATII.

ject was that at a convention of representative | Exchange. Jews from all parts of the world, to be held

in Paris in the year 1900, the "Jewish Sabwhich now reaches 110,000 families every proposition the American Israelile says: "We heard long ago of such a man and tricity. such a project, although nobody in Chicago scems to have any knowledge of either. The only query in this matter is, why should the Jews change their Sabbath-day; why not the Christians and the Mohammedans? The Jewish Sabbath rests upon divine authority, Friday. The Christian and Mohammedan

of laborers must work on Sunday aside from those engaged in railroad, steam-boat, tele-Thirty years ago the Seventh-day Baptists graph, and telephone business. Go to the had no collegiate school. Now they have | Christian churches and count the coachmen York, and Milton College in Wisconsin. | horses; go into the iron and glass works, the ports of 1885 show an aggregate of thirty | count the cooks, waiters, maids, bar-keepers, | \$15,000 will soon be commenced. professors and teachers, and an attendance and you will find that the Christian Sunday

LIBBARIES IN THEOLOGICAL SEMINABLES.

There has been a growth within ten years. Andover has added 10,000 books, Hartford size of the eleven chief seminaries is as folcants, the denomination was systematically densian Sabbath keeping Baptists, of the lows: Union, 50,000; Woodstock (Roman shall either be driven from your nefarious at work in prosecuting home missions. For- Middle Ages, and through them with the Catholic), 47,000; Princeton, 45,728; Aneign missions were instituted in Palestine early church, as it was before false theories dover, 43,000; Hartford, 42,000; New Brunsand in China about 1850. The Shanghai of No-sabbathism, and the State church of wick, 37.473; Baptist Union, 32,000; Westmission has now boarding and day schools incipient Papacy drove the Sabbath out and ern, 25, 198; St. Sulpice (Roman Catholic), good men are praying that you may be speediand a medical department, with hospital enthroned the Sunday in its place. Such a 25,000; Columbia, S. C., 23.000; and Roch- ly reformed or summarily destroyed. By the people can afford to wait; and, though thank- ester, 20,556. Mr. Richardson, librarian at providence of God and the favor of this The home work has been enlarged many ful for the well meant efforts of Mr. Mott to the Hartford Theological Seminary, pre- court, these prayers shall be speedily answertimes within thirty years. In 1855, the date sing their requiem, they must be excused sented last Summer at the Lake George ed by signal and exact justice for your at which Mr. Mott places the acme of de- from going onto the shelf of relics at pre- Conference of the American Library Asso- crimes. And finally, let me entreat you, if sent, since more than thirty churches have ciation, three papers which now appear in you are not lost to every sentiment of hubeen added to their number within the last the printed proceedings. He was chosen an manity, to desist from your criminal, vagafifteen years, and, within the last five, a half officer of the Association. The facts reportscore of clergymen, with many others, ed in his paper on Theological Libraries, we honest calling for a livlihood, that you may The mission work proper is by no means | have embraced their views of the Sabbath | find, relate to 115 seminaries, which responded to his letters of inquiry. The Yale The-3 000 books, but the students have easy ac-

Berkely Divinity School at Middletown has inq. 17,000 volumes. The three seminaries in Connecticut may be said to be well equipped. The Chicago Theological Seminary, Con-A statement was recently made in a Chi-| gregational, already has 7,000 volumes, and cago paper that a Jew by the name of Louis is adding to them every year. Our Oak-Jackson was moving for the formation of a land Seminary in California has 3,500, and "World's Day of Rest League." His pro- is growing stronger in respect to books.-

CLIPPINGS.

The campus of Cornell is lighted by elec-

Harvard is to have a duplicate of the Longfellow bust in Westminster Abbey.

There are 190 college papers in the United States, and none in Germany.

Professor E. N. Horsford, of Cambridge Mass., has made a large donation to Well esly College. The amount of the gift is kept secret.

The trustees of East Tennessee and West Ryan University, at Athens, Tenn., have amended their charter, changing the name of the institution to that of Grant Memorial University. General Grant made the first cash donation to the institution.

Washington College, at Topeka, Kan., is prospering. A library building to cost \$20,-000 and a ludies' hall to cost \$10,000 are now These are neither relics nor fossils. The re- breweries, distilleries and similar places, in course of construction, and a chapel to cost

The news comes from Athens that Dr. is for rich people and not for the laboring Dorpfeld, the archæologist, has discovered year when the war broke out, so we had Sabbath-schools are universally organized, class. Go to our Christian neighbors with in the Acropolis, between the Parthenon plenty of wines of every description. It was

shamelessly boast that in defiance of the law and moral sense of the community, you will

continue in your wicked and criminal practices. It has, therefore, now become the 35,000, and Union Seminary 15,000. The imperative duty of this court to let fall upon you so heavily the arm of the law that you traffic or ruined in your fortunes of wicked prosperity. You have become a stench to the nostrils of the community, and all the bond traffic and betake yourselves to some yet become virtuous, useful citizens, and entitled to the respect of a Christian communiological Seminary has a reference library of ty. If you persist in this way your ruin is certain, and you will receive, as you deserve, cess to the grand University library. The | the execration of mankind."-Sabbath Read-

ALCOHOL NEITHER FOOD NOR FUEL.

Scientific experiments show that alcohol is in no proper sense either food or fuel. It is entirely indigestible. The stomach cannot assimilate it, and it cannot be converted into tissue. If after death the body of even a moderate drinker is dissected, the alcohol is found in the tissues as alcohol. Not so the milk which he has drank or the beefsteak which he has eaten; they have become a part of himself, while the alcohol remains in him a foreign substance and an intruder. As alcohol is not properly food, so neither is it properly fuel. It does sometimes add heat to the body; but it furnishes heat in the body as it furnishes heat in the room: when alcohol is thrown upon the open fire, there is an instantaneous flash, that is all. Some years ago an extensive experiment was tried in the Russian army, and it was found that those soldiers who did not use spirits endured the cold better than those who used them. A similar experience as to the effect of the use or wine on the soldiers during the siege of Paris we quote from Dr Klein's lecture, as quoted in Mr. Gustafson's volume:

"It was just the time when the wine merchants are used to buy their stock for the to eat. We found most decidedly that alcohol was no substitute for bread and meat. We also found that it was not a substitute for coals. You know how cold the weather was during the Winter. We of the army had to sleep outside of Paris on the frozen ground. and in the snow; and when we got up in the morning we were as stiff as planks. We had plenty of alcohol; but it did not make us warm. We thus found out by bitter experience that alcohol did not make us warm. did not replace food of any kind, and did not replace coals. Let me tell you there is nothing that will make you feel the cold more, nothing which will make you feel the dreadful sense of hunger more, than alcohol." Thus, whether we look at the results of our own personal observation, or through other eyes take in a large horizon, or ask the vital statistics of the scientific world, or study the direct effects of alcohol on the human frame, we are forced to the one concluslon that wine-drinking is not so well for health as water-drinking, and that it is as true now as in the days of Daniel, that he who lives simply is fairer and fatter of countenance than he who eats at the king's table. (Dan. 1: 11-16.) For it must not be forgotten that simplicity of diet goes naturally with abstinence from intoxicants, that luxurious living and highly spiced viands produce the unnatural craving which demands stimulants, and they in turn the unnatural craving which demands unnatural and luxurious food. It may not always be easy to draw the line between food and medicine, it may not always be easy to determine what is that invalidism which requires something more than food; but it is something to have learned that wine and beer are not foods. and that he is happiest and healthiest who is able to dispense with them altogether. -- Sel.

upon the issue of this movement; bare possibility that it may develop tional restoration and blessings, and rn in glory of our Lord Jesus Christ. lead all Christians to watch it with ympathy and prayerful solicitude. ilkinson, in Moravian Missionary

IUCH cannot be said to arouse Chrisevery land to an appreciation of the lition of widows in India. 'The symand prayers of all lovers of their race e given to this unfortunate class of w-beings. Official statistics show ill India there are not less than one millions of widows, a number more than five times the population ew England States. We can have ception in this Christian land of the s endured by these poor creatures. y by the child-widows. There are s of thousands of these child-widows, e never left their father's homes, are esteemed cursed, and are saluted ry opprobrous epithet, simply beome old man or boy to whom they trothed, and whom possibly they w, has died. The Hindu belief is gods hate these widows, and hence of kindness shown to them will be e to the maligant deities, who may r wrath on the person who does the Men are expected to hate "the gs," as the gods have done. They exiles from society, to sit on the to fast twenty-four hours twice a never singing, nor laughing, nor n any social festivity. Their life is that it is not to be wondered at y of them regret that the English lished their old custom of suttee. lance with which they might be neral pyres of their dead husbands. Hindus themselves are beginning to e the cruelty of their treatment of and organizations have been formed their remarriage. Some Brahmans ons of high caste have encouraged ice by personal example, and have vidows of lower caste than them-This change of sentiment will bring nyriads of our fellow-beings. - Mis-

mber of Jews in the world is about 100,000 Jews have accepted ity since the beginning of the cenngh only about 270 missionaries n employed among them, and 300 now ministers of the gospel. The nd Foreign Bible Society have cirmong them more than 1,000,000 Hebrew Scripture since its comnt, while Dr. Delitssch's Hebrew. ment is more read and valued ev-No one has done more to amelicondition of the Jews in many than Sir Moses Monteflors, whe

Israld.

Through all this the lovers of truth work on, though few and disregarded.

Ten thousand indolent and criticising ones may stand at a safe distance, while an "ice jam" holds back the swollen waters rising above the river banks a threatening destruction. Their cries are as impotent as their carpings are foolish. Meanwhile, the score of brave men-the "insignificant minority "--work steadily away at the crucial point. They are weak and few, but they can do enough to let loose the power of the imprisoned floods. This once done, the mightlest power in the universe, gravitation, does the rest. Thus the faithful few make a path, narrow though it be, for imprisored truth. This done, the truth rushes out and makes its own broad highway.

Because these things are so, Christ said: "Fear not little flock, for it is your Father's good pleasure to give you the kingdom.'

> "Ye fearful saints, fresh courage take; The clouds ye so much dread, Are big with mercies, an i shall break With blessings on your head."

THE SEVENTH-DAY BAPTISTS.

To the Editor of the Mail and Express. "Doom of the Old Faith-Decadence of the Sev enth day Baptist Organization—The Rusing Gen-eration Believes in Sunday as the Day of Rest— Why Innovations Have Crept In—Plainfield, N. J., the only Stronghold-Interesting as Relics." In your issue of Jan. 2, 1886, Lawrence S. Mott writes. under the above head, what do. purport to be facts concerning the Seventhday Baptists, and the church of that faith at Plainfield, N. J. The communication is following sentence:

vance of broader thought."

The Seventh-day Baptists see that Sabbath reform is a vital and a coming question; such a comedy of errors, that I beg space in a Sabbath is found in what the Bible says because less concealed; and we should re- of a human being unlawfully is guilty of a which to suggest a few corrections, such as I about the Sabbath; that all efforts to sustain quire them to do nothing we ourselves would crime. Your bloated victims upon the witam sure your desire for accuracy will ap- the Sunday are based upon the theory that not wish to be required to do in similar cir- ness, stand, and who undoubtedly committed one thing at least in raising the price prove. If your correspondent wrote from the law of the Sabbath has been transferred cumstances. Again, the natural state of the perjury to screen you from the law, not only of saloon licenses, and that is the vast this city, as his communication purports, he to the Sunday. They see that the compro- human mind is ignorance, and the marvel is abundantly testified that you are accelerat- increase of revenue gained. It was prefailed to obtain all the available information mise by which this was attempted, in the not that a child should learn so little and so ing death, but that you are inducing men to dicted that the number of saloons would be which exists. If the communication had its Puritan movement, was undertaken to meet slowly, but that he should learn at all. commit still greater crimes than your own. greatly decreased, but when the 'first period' birth in the "den of some Bohemian" in the arguments of the English Seventh-day Hence every aid and suggestion that the You still maintain the appearance of re-New York, a copy of any late cyclopedia of Baptists, who urged complete reform on that | teacher can offer in a proper way should be spectability, but how morally leprous and found that there were a hundred more sageneral or religious information would have point. They, with everybody else, see that given; untiring zeal in instruction should be scrofulous you are inwardly! The ruin, been an excellent companion. The inacca-the "Puritan Sunday" is a thing of the shown; the value and the dignity of knowl-racies concerning the Seventh-day Baptists past, and that the tide of business and holi-edge should be constantly portrayed in the upon this community declare as from the as a denomination may be condensed in the dayism threatens to overwhelm the last trace | teacher's practice, as an inspiration and en- | housetops that you are living in idleness and



THE University of Chicago (Baptist) is financially embarrassed. It will take nearly \$300,000 to meet the present obligations of the institution. It is thought that the entire property, for school purposes, is not worth more than \$200,000, and the question seems to be whether it were not better to allow the property to be diverted to business purposes, and seek a less expensive and more desirable location for school purposes.

COMMON SENSE.

Each year we become more and more impressed with the fact that what our schools is more difficult of attainment than its possession, if indeed it is not "innate." All

the fret. the worry, complained of so much by teachers is self-inflicted. Children are,

and Tiryus.

Mr. Thomas Holloway, of London, has built a University in that city for the higher education of women. The building occupies two entire blocks and cost more than \$1,000,000. It was begun in 1879 and has just been completed. It is a memorial by Mr. Holloway to the merits and memory of his deceased wife, and is represented as of superb architecture.

Cemperance.

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

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

AN IOWA JUDGE'S REBUKE.

At a meeting of the Ashaway and Potter Hill W. C. T. U., held with the President of the Union, Mrs. Wm. L. Clarke, after the transaction of business, the following article was presented by an octogenarian sister, tor publication in the SABBATH RECORDER, if it meets with approval.

Hon. F. M. Hubbard, district judge of the eighth judicial district of Iowa, in passing sentence upon some liquor dealers for violation of the prohibitory laws of the State,

"While there are greater crimes known to people of this generation have left the suggest that this feeling be always respected the law which are punishable with great "faith of their fathers." On the contrary, by the teacher. Again, good humor will se- severity, there are none which involve more they hold to it because they look beyond the cure more than ill humor, and common sense of those qualities known as despicable meanpresent, and consider more than the tempo | should lead a teacher to avoid exasperating | ness and audacity than the selling of intoxirary convenience of doing that which others a child by insisting on trivial things or ab- cating liquors. You who stand before the ject submission. Correct views of child nat- | court for sentence are, in every moral sense, ure and education lie at the root of this murderers; and you are, within the spirit, if common sense. Children have our own not the letter, guilty of manslaughter; for that every reason for considering any day as faults and weaknesses, perhaps magnified the law says whosever accelerates the death of sacredness or of religious regard for Sun- couragement to his pupils; truth, pure and eating the bread of orphans watered with weeks there were over one hundred unli-"They are an interesting relic of other days; day. Under such circumstances it is an in- undefiled, should be the object sought, and widows' tears; you are stealthily killing your they do not believe in missions or Sabbath- telligent and far-seeing faith which holds self-interest and self-praise should be foreign victims, and murdering the peace and indus- but these have all been paid up, and to day schools; they are weaker than they were thirty these people to their creed. They stand for to every subject that may arise. A bond of try of the community, and thereby converting there are a dozen more licensed saloons than years ago; they must soon be lost in the ad- loyalty to the doctrine of obedience, against sympathy and mutual respect knits together happy industrious homes into misery, pov- at any time during the first period. Three the destructive looseness which pervades the both teacher and pupil, and petty differences erty, and rags. No one can know the utter new saloons were opened yesterday, and The facts concerning these points are as popular mind, invades the churches of the are sunk in the general effort to secure the degradation and total depravity to which hardly a day passes but what new places are

THE Inter Ocean, of Chicago, speaking of the high license experiment in that city, in a recent issue, savs:

"The city is to be congratulated for of the present fiscal year was passed, it was loons than last year. The second period licenses went very slowly at first, and it required a deal of exertion by the police to get the saloon-keepers to pay up. For about six censed saloons running openly in the city.





Alfred Centre, N. Y., Fifth-day, February 25,1886.

REV. L. A. PLATTS, Editor. REV. E. P. SAUNDERS, Business Agent. REV. A. E. MAIN, Ashaway, R. I., Missionary Editor.

TREMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to Rev. A. E MAIN, Ashaway, R. I.

All other communications, whether on businees or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

WE publish in the Sabbath Reform department, this week, the reply of brother Lewis to the article of Lawrence S. Mott two or three weeks ago on the decadence of the Seventh-day Baptists. Both articles desire, not useless debate. The main ques were first published in the Express and Mail, a daily paper of New York. Thus a wide circulation is given to brother Lewis' article which probably would not have been granted it but for the misstatements of Mr. Mott.

THE new capitol of New York is an expensive building. If we remember correct- | are, if they desire them? ly, it was estimated in the beginning that its erection would cost about \$2,000,000. Some four or five times this amount has already been expended, and still the estimates say it will take at least \$4,000,000 more to complete it. It costs about \$36,000 annually to If a man is in good standing and desires a heat and light the building. It is an expensive luxury to have the finest State Capitol in the Union.

JOHN B. GOUGH, the celebrated temperance lecturer, died of paralysis, in Frankford, and other relatives and friends were with him in his dying hour. Thus has died a noble workman, with the harness on.

Some time ago a suggestion was made that those who had had some experience in the matter of systematic contributions, should give some account of it for publication. Sister Hannah Wheeler, of Salem, N. J. speaks out of the fullness of more than 30 years. She says that having reared her family, she began to feel as though her work was done, and became melancholy and discontent ed. About that time the pastor preached a sermon showing that God had a place for the weakest, as well as for the strongest. She at once determined to take up some work for Jesus, and in the course of two or three months she had \$5. for benevolent work. From that time to this she has not been without morey for the Lord's cause. earning, even now that she is over eighty years old, \$25 or \$30 a year. The beginning of this work, more than 30 years ago, was the end of all melancholy feeling, and the beginning of a perpetual experience of peace and joy. We should be glad to give Sister Wheeler's letter in full, did our space permit. The lesson of her life is one which we all might study to our own personal profitus with marked results in the enlarged totals in contributions to all our work.

tions, the Christian home.

INQUIRIES.

Brother A. A. Langworthy, writes us the itself:

the RECORDER over the signature x. y. z., the article and trusting that no exception would be taken in regard to his reply, I respectfully beg leave to say that those inquiries were made to call forth different opinions, at wise conclusions; and, therefore, no exceptions will be taken to different views which may be expressed. Truth is what we in granting to members who leave the Sabbath, but have otherwise maintained a Christian walk and practice, certificates which shall plainly state that aside from this one them?" Concisely speaking, does, or does not Christian courtesy require that we certify to them the facts in the case just as they

Respecting the above question, it seems to us plain that any member of a church is entitled, at any time, to a certificate of his standing. Observe, we do not say a letter of dismissal, or of commendation, but of his standing. certificate of the fact, he should have it; if he is a member of the church and is guilty of adultery and asks for a letter, he should

have it, and that letter should kindly, but faithfully state the facts. In like manner, if a member of the church is a Sabbath-Pa., near Philadelphia, on the evening of | breaker, and asks for a certificate of his stand-Feb. 18th. He was stricken down while upon ing, we see no reason why he should not the platform, his last sentence being, "Young | have it, but it should be a letter of his stand. man make your record clean." He was taken | ing. All this is quite a different matter to the house of a friend and died on the third from granting a letter of dismissal. In day after. His wife, daughter, two neices our polity, and it seems to us a wise one, there is no such thing as dismissal by letter. When a member in good standing in one of our churches asks for a letter to join another church of the same faith, we grant the letter certifying that the bearer is a member in good standing of the church granting the letter; and we very properly hold such an one a member of that church until official or authentic notice is received that the bearer of said certificate has united with some other church. Until such transfer of membership has been made the person holding such certificate is entitled to all the privileges and subject to all the rules and requirements of the church of each member in the church, and a work for which his certificate declares him to be a member, as much so as any other member of the same church, no more so, and no less so. In like manner, if a member, not in good stand ing in any particular, asks for and receives a letter of his standing, he is still subject to the discipline of the church whose certificate. he carries, with this advantage to the church. viz: that now both the fact of his membership and the nature of his offense are clearly defined, being duly certified by the church and accepted by the holder of the certificate. If this simple fact respecting all church let. ters were borne in mind and acted upon it would save us from all perplexities in the matter, We repeat, we see no reason why ing, and her example might be followed by any member, whatever his standing is, who may ask for a certificate of his standing, should not have it; and when he gets it he is still subject to the discipline of the church. with this advantage to the church that his true position is defined by the certificate which he holds a copy of, which is supposed to be engrossed on the records of the church. A certificate of standing is a certificate of standing, not necessarily of commendation. never of dismissal. Any member asking for a certificate of standing should have it.

an appeal to the gratitude of their children, you is holy, so be ye holy in all manner of question as in the present great emergency. life is demanded, not of a select class, but of | Sabbath as a religious and divine institution. all believers. Peter was perfectly sure that This is one of the purposes of these letters, the Lord told him to "come;" the command itself would be a guarantee that he should have the power to obey though he might not

following note which sufficiently explains be able to explain how. Without this aswhich God requires is an impossible thing. I can do. We must remember, however, power given him to use or not as he chose. If he had remained in the boat he would have had no power to walk on the waves. The power to do it came when his feet touched the water, not a moment before; and it is only when we desire and attempt to do the Father's will that he gives us the powcame in the act of obedience.

> Christ for the power to obey. He looked at declared to be "the Sabbath of the Lord the difficulties around instead of at "the thy God." It is a typical sign of the prom-

several propositions.

1st. It is of the nature of a typical sign, and conveys to the faith of God's children surance, he never would have stepped over a promise of final deliverance. This is ap-Having just received a kind letter from the ship's side. And so it is with us. If parent in the enunciation of the law of the the writer of the article which appeared in God gives us commands, no matter what Sabbath, "Remember the Sabbath day to they are, he provides and offers the power by keep it holy." Remembrance, here, is not in answer to "Inquiries," thanking me for which we can obey. We may settle it, as a simply of an event that once occurred, and point never to be doubted, that nothing | will never again return, but it is the remembrance of a distinct sign which is to repeat Who could, for one instant, imagine God ask- itself continually and at definite intervals with a desire, if possible, thereby to arrive | ing for a full tale of brick while withholding | fixed by Jehovah. Nor is this remembrance the straw? Nay, verily, he is our Father, to be only an act of intellect, but "to keep infinite in wisdom, in justice and in love, it holy." This involves a definite character. and he can never look for that at the hand It is this day that God has sanctified and tion at issue is, "Are our churches justified of any man which it is impossible for him to blessed for a distinct use, or purpose, and render, so that what God demands I shall he commands that it shall be k, pt holy, that be, I can be, and what he requires me to do, is, remembered, regarded, observed as holy. This precept clearly teaches that the Sab thing (leaving the Sabbath) they are mem- | that the power to obey came to Peter in the | bath is hely, not holy as time, in itself, but bers in good standing, and thus dismiss act of obedience. It was not a deposit of holy as "the Sabbath of the Lord thy God." Now, this day sanctified, and commanded to be kept holy, represents, and is the sign of, a divine reality which God offers to his houses over each measure. Nothing seems children-the eternal Sabbath of God, the rest that remaineth for the children of God. It is in this light that it is God's Sabbath, | to the Educational bill, it cannot be said that sanctified to this purpose, and given to man. er. If we will not obey God, we cannot. If No one can suppose that God, who inhabitwe will, we can. The power of divine grace eth eternity, the timeless being, who never is not a possession at my disposal, which I becomes weary, is conditioned to the weekly can retain intact though I do not choose Sabbath for rest, and that, for this reason, to ase it. The strength only and always comes it is called his Sabbath. Let us illustrate : posed appropriation of \$77,000,000. with the act of obeying. God told Joshua | Our Lord took bread, and gave thanks, and that on the morrow he and his hosts were to break it, and gave unto his disciples, saying, cross over the Jordan; but Jordan was still This is my body, which is given for you there when the morning sun arose, and it was this do in remembrance of me. No Biblinot until the feet of the priests that bore cal student ought to abuse his common the ark of the Lord were dipped in the river sense by supposing that our Lord taught that the waters removed to let the Israelites | that the bread in his hand was his identical pass over. The power to go over Jordan | physical body, but should be to them token, a type, a sign, a remembrance of Faith is the link that unites human feeble- the infinitely higher gift, the gift of the ness to the divine strength. Peter failed to Son of God, "the bread of life." In simiwalk on the water because he left off trusting | lar form of expression is the seventh dey

little claim against the Government for cot. a blessing to the ungodly and a sign of God's | conversation, because it is written be ye holy | It is, therefore, of first importance to call | ton dostroyed. Another wants her little son approval on that most noble of all institu- for I am holy." Here holiness of heart and attention to the essential significance of the appointed a page in the House, and she is waiting to see the Sergeant-at-Arms. There are young women and old women who are and will be pursued in the consideration of trying to get places in the departments, and female lobyists who are to get so many hundred dollars for pushing such and such a bill through. Then, just outside in the corridor again, are scores of men who want office. Some of them came here last March expecting to get a consulship, who would now be thankful for a nine hundred dollar

cleikship. Be thankful dear reader, that you are not dependent on the Government for support. There has just been a competitive examina. tion here for Post-office Inspectorships. There were only twenty-five vacancies to be filled, and eight hundred candidates yearn. ing for the places, presented themselves. Several hundred who passed had no possible chance of getting appointments, so really those who passed were not much better off than those who failed in the examination.

All the week, so far, the Senate has been upholding and criticising again the Educational bill that passed that body last session. and the House of Representatives has been defending and denouncing Fitz John Porter as it has done biennially in every Congress for twenty years. The same old evidence and arguments are being repeated in both to have occurred in the interim to change the views of the friends of either question or to modify the objections of opponents. As the Southern Senators are disposed to give their section the benefit of the doubt on the question. The strongest opposition to the measure comes from that section notably, from Senator Morgan, of Alabama, although the South would receive the bulk of the pro-

The woman suffragists are here again holding their convention. The representation is fully as large as at any former gathering. In their speeches they tell the same old story. They rant of their wrongs, demand their rights, and declare they will get them yet. They dwell with elation on what they call their victories of the past year, and one of their ablest champions, Mrs. Merriweather, proposes to make an address in reply to Serator Vest's letter, stating that he is an "uncompromising opponent." The women say this fair orator is going to annihilate this Senator from Missouri.

Apropos of this convention which is being held in All Soul's Church, the pastor preached a sermon on woman suffrage. He said the question had narrowed down to a single issue, the right to the ballot. He was still in doubt, but it was hard not to favor it only way of living a holy life is by trusting "Verily, my Sabbaths ye shall keep; for it when the appeal came from women. He had Christ every step we take. We are always on is a sign between me and you throughout drawn near the fence, and was looking over, the waves; it is always possible for us to your generations; that ye may know that I but this fence was one that thoughtful people could not clear at a bound. It was at least a six rail fence. Speaking of women in Congress, he said the morals of Congressmen were much better when they brought their wives to Washington with them than when they left them at home. "If good women should be elected to Congress," he added, "it is to be hoped they will bring their husbands with them. I should be sorry to see them leave their husbands at home to keep house during a two or six years term."

strong. Not long since our lesson called out "Ho every o come ye to the waters." tion! Who has tried it and Bread winners are all aroun of them are ministering the the hungry? How many thrown out, who, with pro have been healthy, working church? Oh for more spin the shepherds and more members in the church. I is abundant and free, and f ishment. Let the pastors gi to the soul while they give care of the weak and faint, straying, and let all eat th freely, fully, and be strong.

FROM EMPORIA,

To the Editor of the SABBATH RECORD I am here temporarily, where I can help build up the holy Sabbath, as opportunit I may be able. I came l physicians, on account of which has been much imp health has also been Hence I conclude that this mate for those afflicted wit chial difficulties.

You are probably aware eral families living in the vi who are Seventh-day Baptis not keep up meetings on the of us who live in the city att day Advent meetings, whic public hall regularly every told that a member of the here embraced the Sabba awhile. but met with such from her husband that she ing she could keep it "in in the letter." What a mis

The first of this month I the Sabbath keepers in Mar found they had ceased to h the Sabbath. They seem fi but very much need the which a good minister could think such a move is very these two localities.

The new counties in the the State are being rapidly there are good opportunitie steads there, it is said. farms for sale at reasona vicinity of our people in and they are anxious for Se to come and buy them.

IT has been said, perhaps more in jest than in earnest, that ministers' sons and deacons' daughters are as a rule the wildest and most worthless class of young people. With more earnestness, some pessimists have affirmed that the children of Christian parents are no more likely to become good Christians than are the children of the godless. Statistics are said to be abundant showing that by far the largest proportion of ministers to-day are the sons of ministers, and that the overwhelming majority of the reliable active working force of the church of to day are the sons and daughters of active Christian men and women of a generation ago. This is just as might have been expected. Society in general feels the wholesome influence of a Christian home, and, through the faithful endeavor of all Christian people, many who have never known the power of Christian influence in their own homes are converted to Christ; but no other class of young people have so much to be thankful for as those whose parents are devout and faithful Christians; and from no other class are such impossibility, nothing could be more so. numbers brought into the active earnest work | There are commands which, left to ourselves, of the church, and none others are so great a we would have no power to fulfill. Look at subject of the Sabbath than has existed "Smith, Rhode Island." blessing to the world. This fact is, at once, the summary of Ohristian duties which Pe- before during the Christian era. The church

Communications.

STBENGTH IN OBEDIENCE.

To the Editor of the Sabbath Recorder.

I desire very much to say a few things to my brethren and sisters through the RECORD-ER, before I go over the river, and if I do, it must be said very soon, as I am now over eighty years old.

Peter cried, "Lord if it be thou bid me come unto thee on the water;" the Master said "come." But the command required Peter to do that which, left to himself, he had no power to do. It was a command to do an

Lord of all power and might," and so his lifed divine and eternal Sabbath.

doubts and fears began to drown him. The sink, but it is equally possible for us to walk am the Lord that doth sanctify you." These in safety. We must see our Lord more than are the words of the Lord unto Moses, dewe see our difficulties. Nay, we must be so claring the Sabbath to be a sign. The ob-"looking unto Jesus" as not to be able to ject of the sign is also given, but of that see the difficulties, because "Christ is all in all." I. D. TITSWORTH.

DUNELLEN, N. J., Feb. 4, 1886. LETTERS TO YOUNG MEN.

NUMBER V.

What is the significance of the Bible Sabbath? It is very easy to show any intelligent and free mind that the "seventh day his regard for it will depend very much upon what it signifies to his mind. If he observe some men about him, declared Sabbath-keepers, who make no profession of Christianity, and others, acknowledged Christians, who have no regard for the Sabbath, he may easily infer that there is, essentially, no religious nature in the Sabbath. If he is taught by church teachers that it is merely a seventh portion of time

surrendered to the Lord, then he is left to elect the time which best suits his convenience. There is nothing sacred about it, only as he is able to make it sacred. If he is taught that it is an institution which had its origin in the church, then he is disposed to regard it about as sacred as any other appointment in church economy.

Now all these and many other false interpretations of the Scriptures have seemed to other Congressmen, think they have a hard blind the church and the world as to the time in this respect. true meaning of the Sabbath, and thus have brought it into neglect and reproach. It would probably be within bounds to say | Capitol. It keeps two men running conthat in ten thousand pages of Sabbath liter- | stantly to carry in cards to the members from ature to-day, there is not one sentence de- | the anxious people outside. It is interesting | There is bread enough and to spare, and yet voted to the true and essential spiritual sig- to stand in the corridor and hear the denificance of this sacred institution. There is a ceaseless flow of talk and argument about its history, its benign influences on the | there. morals of the community, and its relations to the physical welfare of man and beast. And some of the more alert thinkers have about a clerkship, but he is modest and awakened sufficiently to see that a day of stands back fingering his card, and hesitatrest is needful for the highest prosperity of | ing whether to push into the crowd or not. the church. This consideration has led to Then a veteran office-seeker steps up to the

In this connection, see Exod. 31:13, point we will speak later. In the 17th verse of the same chapter, "It is a sign between me and the children of Israel forever." Next turn to Ezek. 20: 12, "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." It is needless to ask for more proof of the

typical-sign character of the Sabbath of the fourth command, but this fact will often is the Sabbath of the Lord thy God," but appear in the discussion of the latter part of this first proposition. Suggestions and questions would be very welcome.

> T. R. WILLIAMS. ALFRED CENTRE, Feb. 21, 1886.

WASHINGTON LETTEB.

(From oar Regular Correspondent.) WASHINGTON, D. C., Feb. 19, 1886.

All sorts of people with all sorts of tempers are encountered in the corridors of the Capitol. Many of them are transient sightseers, but most of them are the Congressmen's callers. The Maryland Senators and Representatives are most in demand because their constituencies are near at hand, and the Congressional delegation from the Pacific coast are freest from this kind of persecution. But even they, in common with all

The eastern door of the House of Representatives is one of the busiest places in the mands of the importunate visitors, and

A young man from the way-back district comes in. He wants to see his member a deeper and more general interest in the door-keeper in a business-like way and says,

The ladies waiting-room is always crowded.

SPIRITUAL FOOD.

"Blessed are they that do hunger, and thirst after righteousness; for they shall be filled." "Feed my sheep." "Feed my lambs." "Feed the flock of God which is among you." All these inspired words teach the need of spiritual food. The hungering after righteousness is an inborn feeling of the renewed soul. In its new life it reaches out for more life. It wants spiritual nourishment. To help meet this need agencies have been divinely appointed, whose business it is to minister the bread of life to the hungry soul. The direction is emphatic, "Feed the flock of God." "Feed my sheep." "Feed my lambs." Milk for babes, strong meat for them of full age. The words of Jesus contain the bread of life suited to all conditions. Faithfully and kindly ministered, they give

ter said, "I went to meeting hungry for spiritual food, and got nothing but dry husks. I don't like to hear Elder him preach." "I am starving for religious talk," said another, "I don't get it." "Don't your pastor, Elder him, talk with you?" "No. He talks about other matters, but never inquires about my spiritual condition." How many poor hungry souls are unfed, grow

new vigor to the hungry soul. An aged sis-

weak, starve, for the lack of careful feeding! hungry souls come and go, and come and go, and are not fed, and finally "get sour" watch the faces of the people standing around and leave. Metaphysics, smart sermons full of argument, rhetoric, logic, are good to make bones; but nourishing food, the bread of life, is wanted. "Feed my sheep," still rings out from the Great, to the under shep. herd. Where are the strong healthy Chris-

"Jesus all the day long, Is my joy and my song."

tians, working joyfully, singing sweetly,

What Elder him has a church full of them? The bread of life lies all around. The

Home A

New York. ALFRED CENT

Mrs. McLaughlin, of Bo excellent temperance addr O. T. U., on Thursday ev A fair audience enjoyed subject was "Barriers to a calm but forceful way the some of the hindering cau tempernce reform.

On Sabbath the 20th, baptized 18 young perso converted during the rec is expected that others Some of these are student from homes in other part tion and who, when the homes, will thus take wi seat of learning, the trea wisdom.

Another thaw, anothe now a promise of a mi the weather programme t FEB. 21st.

ALPRE

Among the interesting week, was a public sessi Auxiliary Tract Socie Ohurch, on the evening Feb. 20th. Everything on was good: especial ment be made of the Paper, b ilton, and the Lecture, t ner. The choir sang so es, Misses Clara Hadsell sang a duet, Mrs. Platte and Mre. Platts sang a ant to add that the inter with a collection for the ican Sabbath Tract Socie Eld. Summerbell is Ohurch at Almond on ago he preached in th Methodist Church in C with the pastor there.

HORNELLS Our little church and good working condition On Thursday last, the with Mrs. Andrew Rase



laim against the Government for cottroyed. Another wants her little son ted a page in the House, and she is g to see the Sergeant-at-Arms. There ung women and old women who are to get places in the departments, and lobyists who are to get so many d dollars for pushing such and such a rough. Then, just outside in the r again, are scores of men who want Some of them came here last March ng to get a consulship, who would thankful for a nine hundred dollar hankful dear reader, that you are not

ent on the Government for support, has just been a competitive examinaiere for Post-office Inspectorships. were only twenty-five vacancies to be and eight hundred candidates yearnr the places, presented themselves. hundred who passed had no possible of getting appointments, so really vho passed were not much better off nose who failed in the examination.

he week, so far, the Senate has been ing and criticising again the Educabill that passed that body last session. e House of Representatives has been ing and denouncing Fitz John Porter as done biennially in every Congress nty years. The same old evidence guments are being repeated in both over each measure. Nothing seems e occurred in the interim to change ws of the friends of either question or ify the objections of opponents. As Educational bill, it cannot be said that uthern Senators are disposed to give ction the benefit of the doubt on the n. The strongest opposition to the e comes from that section notably. enator Morgan, of Alabama, although th would receive the bulk of the proppropriation of \$77,000,000.

woman suffragists are here again holdir convention. The representation is large as at any former gathering. In peeches they tell the same old story. ant of their wrongs, demand their and declare they will get them yet. well with elation on what they call ctories of the past year, and one of lest champions, Mrs. Merriweather, s to make an address in reply to Serst's letter, stating that he is an "unmising opponent." The women say r orator is going to annihilate this Senm Missouri.

pos of this convention which is being All Soul's Church, the pastor d a sermon on woman suffrage. He

strong. Not long since our Sabbath-school Twenty-eight took tea and the receipts of the of fancy articles. The contributions were lesson called out "Ho every one that thirsteth day were a little over \$5 00. The social part of large, enabling them to clear about \$50. come ye to the waters." What an invita. the session was very enjoyable, and at the busition! Who has tried it and been refreshed? ness hour it was voted to co-operate with Bread winners are all arcund. How many the Woman's Executive Board of the Gen-

the hungry? How many are starved and The Sabbath-school has received four or thrown out, who, with proper care, might five new members lately, which is a source have been healthy, working members in the of encouragement to us. At a recent seschurch? Oh for more spiritual food from sion, it was voted to adopt the plan sugthe shepherds and more well-fed healthy gested in the Visitor by some one from members in the church. The bread of life West Hallock, that each member of the is abundant and free, and full of soul nour- school, on the Sabbath nearest his or her ishment. Let the pastors give a weekly feast | birthday, make an offering, consisting of as to the soul while they give special personal many cents as the member is years old. care of the weak and faint, and call back the | Two such offerings have already been made, straying, and let all eat the bread of life aggregating 60 cents. Our Secretary is also freely, fully, and be strong. PILGRUM. making these offerings, the dates to which

FROM EMPOBIA, KANSAS.

To the Editor of the SABBATH RECORDER :

I am here temporarily, hoping to locate where I can help build up the interests of God's holy Sabbath, as opportunity may offer and I may be able. I came here by advice of physicians, on account of my wife's health, which has been much improved. My own health has also been much improved. Hence I conclude that this is a very good climate for those afflicted with lung or bronchial difficulties.

You are probably aware that there are several families living in the vicinity of this city who are Seventh-day Baptists. But they do not keep up meetings on the Sabbath. Those of us who live in the city attend the Seventhday Advent meetings, which are held in a public hall regularly every Sabbath. I am told that a member of the Baptist church here embraced the Sabbath and kept it awhile, but met with such bitter opposition from her husband that she gave it up, thinking she could keep it "in the spirit if not in the letter." What a mistake!

The first of this month I visited some of the Sabbath keepers in Marion County, and found they had ceased to hold meetings on the Sabbath. They seem firm in the faith, but very much need the encouragement which a good minister could give them. I think such a move is very much needed in these two localities.

The new counties in the western part of the State are being rapidly settled up and there are good opportunities to secure homesteads there, it is said. There are several farms for sale at reasonable prices in the over \$120, for all of which he and his family vicinity of our people in Marion County, are grateful to the dear friends and to God. and they are anxious for Seventh-day people to come and buy them.

of them are ministering the bread of life to eral Conference.

to keep a tabulated record of the persons

they respectively refer, and the amount of the several offerings.

ADAMS CENTRE.

Last year the town of Adams declared in favor of license by about 50 majority. The result has been that four hotels and three drug stores were licensed, and an immense amount of liquors sold during the year. Two commissioners were to be elected this year, owing to death's making a vacancy in the board. The temperance people determined to secure a majority by electing two no license commissioners. Gospel temperance meetings were held for eight successive evenings before town meeting, under the leadership of "Billy" Maxwell of Elmira; the W. C. T. U. came in full force to the polls, furnishing a dinner and working with tickets in their hands, bravely and persistently-in a word, the town was aroused, and polled one of its largest votes, 606, resulting in a victory for temperance by 82 majority. This result, which means no license of any description, is largely due to the organized and faithful labors of the women of the town. About 40 women were present at the polls nearly all day, and it is the almost universal

verdict that we had the pleasantest town meeting ever held in the town.

The annual donation visit for the benefit of the pastor of the Seventh-day Baptist Church, was held Feb. 11th, and was a very pleasant occasion in all respects. The attendance was large, and the receipts were

Bhode Island.

ROCKVILLE.

Our Winter has been, on the whole, a mild one, with but little snow, the most of which has clothed the ground the last ten days. It is now fast dissolving.

The church here is without a pastor at present. They have invited Eld. Joshua Clarke to accept the pastoral charge.

J. R. IRISH.

WESTERLY.

Westerly, and indeed all Rhode Island, is experiencing the greatest and most fearful freshet ever known, so the oldest men say. Bridges, dams and houses are swept away. Stillmanville suffers most in this vicinity. | sultan's suzerain rights in Egypt. In many of the houses the water is 3 or 4 feet deep. Many people have had to be

taken out in boats and many are living on the second floor. The only way to get about Stillmanville is by boats, every house on the flat is surrounded by deep water. In Westerly, on the Connecticut side, the water rushes down West Broad Street till it meets an equal stream rushing under the railroad bridge, and the two combined sweep down Mechanic Street to Maxsons' lumber yard buildings, and thence into the river. Much

damage has been done, especially in West Broad Street. The Rhode Island side has not suffered much. The new bridge stands the terrible pressure well.

Communication between Westerly and Providence, cannot even get to Niantic, five miles east of us. In the swamp between here and Niantic, nearly a mile of track is swept away or lies under deep water. Trains will not get through to Providence till the latter part of this week, even if the water subsides, and it does not fall much vet. The rain commenced last Thursday afternoon and did not stop until Sabbath night. There was considerable snow on the ground,

and the rain poured most of the time. FEBRUARY 15, 1885.

Condensed Mews.

Placards have been posted in Athens, threatening the Greek government against disarming in compliance with the wish of the Powers.

The lord mayor of Dublin issued an invitation to merchants to give a banquet to John Morley, secretary for Ireland, and boycott notices have since been posted to the effect that the lord mayor is a traitor to the Irish cause in trying to hamper Parnell at Galway.

has made a radical change in the government policy in regard to Egypt. He has instructed the new minister at Cairo to sup-

port the demands of the porte for the formation of a Turco Egyptian army to replace the British troops now in Egypt, and the evacuation of that country by the English at the earliest possible date. If England opwill seek to induce the powers to take action for the purpose of vindicating the

MARRIED.

Near Rockville, R. I., Feb. 9, 1886, by Rev. J. R. Irish, Mr. ORVILLE G. BARBER, of Hopkinton, and Miss MARY KINNEY, of South Kingston.

At the Seventh day Baptist parsonage, Adams Centre, N. Y., Feb. 17, 1886, by Rev. A. B. Pren tice, FRANK TROWBRIDGE and DORA J. CHASE, both of Adams Centre.

In Lincklaen Centre, N. Y., Feb. 14, 1886, by Miss Experience F. Randolph, Mr. CHARLES M. WRIGHT, of Shearborn, and Miss MARY ELIZA DYE, of Otselic Centre.

DIED.

At the home of her father, Harry Enos, in Nile, N. Y., Feb. 12, 1886, Mrs. SARAH ANN ROGERS, widow of Henry C. Rogers. The cause of her death is not known. She had been confined a few weeks by sickness, but was supposed to be getting better. Her physician, who left her side little more New York is open, but trains cannot get to than an hour before her death, discovered no unusual symptoms, and she gave no signs of being worse up to the moment of death, which occurred instantaneously. Sister Rogers was born in Nile, Oct. 3, 1827. She was married in 1849 to Henry C. Rogers. of Little Genesee, N. Y., where she spent most of her married life Her husband went into the army during the war of the Rebellion, and died a prisoner n Andersonville, leaving her a widow with two sons. These, her only living children, one a resi dent of Little Genesee, the other of Plainfield, N. J., are left to mourn her loss. She was a worthy member of the Seventh day Bap ist Church of Friendship, and her friends are confident that death, though coming so suddenly, did not find her un-C. A. B. prepared.

In the town of Hounsfield, N. Y., Feb. 12, 1886, GERTRUDE G. UTTER, wife of DeEsting Utter, aged 39 years and 6 months. She was very highly esteemed by her neighbors and acquaintances as a woman of a high order ot intelligence and character, She was a devoted wife and mother and a faithful Christian. Her death in the prime of life is a crush-ing blow to her husband and son; but they have 4. A paper, by P

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

CHICAGO MISSION.-Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon The French prime minister, DeFreycinet, at 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

THE Chicago Mission Sabbath school is greatly in need of a new supply of singing books. We have but a few, and those are in very bad condition. We need fifty or more copies. Are there not some of our larger schools that have a quantity of singposes the demands of the porte, DeFreycinet ing books which they have laid aside? If any school is disposed to supply our need in this way, please address the undersigned at Morgan Park. Ill., stating name of book, number on hand, and condition. I need not add that the favor will be greatly appreciated by our school.

C. E. CRANDALL.

THE next Quarterly Meeting of the Seventhday Baptist Churches of Southern Wisconsin will convene with the Church of Albion, on Sixth-day evening, Feb. 26th.

The Ministerial Conference will meet on Sixth-day morning at 10 o'clock. The programme provided for that meeting is as follows :

"Are we living in the closing period of the Christian dispensation, and what connection has 'Sabbath reform ' with this time ?" E. Ronavne. Exegesis of Matt. 13: 41, 42. W. F. Place. The Atonement. E. M. Dunn. What is meant by the term "Demon?" and what relation do such beings sustain to the human fami-

ly? S. H. Babcock. What became of the ten tribes? A. McLearn.

Resolved. That it is the duty of the Missionary Board to establish a mission among the freedmen of the South. H. Hull.

A general attendance of the brethren and sisters s earnestly desired. S. H. BABCOCK, Secretary. ALBION, Wis., Feb. 8, 1886.

A SABBATH SCHOOL INSTITUTE will be held at Albion, Wis., on First day, Feb. 28, 1886, in connection with the Ministerial Conference and Quarterly Meeting of the Southern Wisconsin Churches, commencing at 10 o'clock A. M., with the following programme, conducted by S. H. Babcock :

1. A paper, by S. L. Maxson, "On the best method of drawing in those who are disinterested in Sabbath schools in our communities.'

2. A paper by W. F. Place, "On the best method of retaining the membership of our Sabbathschools."

3. Infant Class exercise, by the Albion Sabbathschool, followed by answers given to the question, "What shall our infant classes do for helps in study-

5

question had narrowed down to a sine, the right to the ballot. He was doubt, but it was hard not to favor it e appeal came from women. He had near the fence, and was looking over, fence was one that thoughtful people ot clear at a bound. It was at least ail fence. Speaking of women in s, he said the morals of Congressmen uch better when they brought their Washington with them than when them at home. "If good women e elected to Congress," he added. be hoped they will bring their husith them. I should be sorry to see we their husbands at home to keep aring a two or six years term."

SPIBITUAL FOOD.

med are they that do hunger, and ter righteousness; for they shall be "Feed my sheep." "Feed my

"Feed the flock of God which is ou." All these inspired words teach of spiritual food. The hungering hteousness is an inborn feeling of the soul. In its new life it reaches out for e. It wants spiritual nourishment. meet this need agencies have been appointed, whose business it is to the bread of life to the hungry he direction is emphatic, "Feed the God." "Fred my sheep." "Feed ." Milk for babes, strong meat for full age. The words of Jesus conbread of life suited to all conditions. y and kindly ministered, they give r to the hungry soul. An aged sis-"I went to meeting hungry for food, and got nothing but dry don't like to hear Elder him preach." arving for religious talk," said an-'I don't get it." "Don't your paser him, talk with you?" "No. about other matters, but never inout my spiritual condition." How por hungry souls are unfed, grow rve, for the lack of careful feeding! bread enough and to spare, and yet come and go, and come and re not fed, and finally "get sour" Metaphysics, smart sermons full nent, rhetoric, logic, are good to hes; but nourishing food, the bread wanted. "Feed my sheep," still from the Great, to the under shephere are the strong healthy Ohrisrking joyfully, singing sweetly,

"Josus all the day long, Is my joy and my song."

Elder kim has a church full of them? read of life lies all around. The

G. D. CLARKE.

Home Mews.

New York.

ALFRED CENTRE. Mrs. McLaughlin, of Boston, gave a most excellent temperance address before the W. O. T. U., on Thursday evening, Feb. 18th. A fair audience enjoyed the treat. The subject was "Barriers to Success;" and in a calm but forceful way the speaker set forth

tempernce reform. On Sabbath the 20th, Pastor Titsworth baptized 18 young persons, most of them converted during the recent meetings. It is expected that others will follow soon. Some of these are students who have come from homes in other parts of our denomination and who, when they return to those homes, will thus take with them, from this seat of learning, the treasures of heavenly wisdom.

Another thaw, another cold wave, and now a promise of a milder atmosphere, is the weather programme to date. E. B. FBB. 21st.

ALFRED.

Among the interesting events of the past week, was a public session of the Woman's Auxiliary Tract Society of the Second Church, on the evening after the Sabbath. Feb. 20th. Everything on the full programme was good; especial mention, however, may be made of the Paper, by Mrs. F. W. Hamilton, and the Lecture, by Mrs. M. S. Wardner. The choir sang some spirited chorus. es, Misses Clara Hadsell and Eola Hamilton sang a duet, Mrs. Platts sang a solo and Mr. and Mrs. Platts sang a duet. It is important to add that the interesting session closed with a collection for the benefit of the American Sabbath Tract Society.

Eld. Summerbell is supplying the Baptist Church at Almond on Sunday, and a week ago he preached in the evening for the Methodist Church in Canisteo, in exchange with the pastor there.

HORNELLSVILLE.

Our little church and society here is in a good working condition.

A. B. P.

WOLCOTT. For the sake of those who feel an interest in the success of the Sabbath meetings in Wolcott, to which reference has been made several times in the SABBATH RECORDER, I send the following extracts.

The first is from a letter received a few days ago from Elder Campbell. It is as fol-

increasing interest, and my rooms are well filled. To be in one of our meetings, you would doubtless feel that you were in the midst of a revival. I have been aiming, in some of the hindering causes in the work of all my preaching, at nothing short of a revival of primitive Ohristianity. Eld. Fletch-er, the Baptist minister here, told me about

two weeks since that he felt that he was making some advance in this direction in every one of our meetings.

We received our new organ about four weeks ago, which I ordered from New York, and which helps our singing department very much."

The following, I copy from an item in the Rochester Democrat and Chronicle, undoubtedly furnished by a Wolcott correspondent of that paper:

"Rev. Alexander Campbell, father of William P. Campbell and Mrs. D. C. Whitford, of Wolcott, now resides in Wolcott. He is one of the oldest clergymen of the county, being 85 years old. Yet he holds services at his house on Saturday of each week, and delivers very clear and impressive discourses. He is very vigorous for one of his years, and his voice and manner of speaking are very captivating. Mr. Campbell is a member of the Seventh-day Baptist organization. He was in the ministry at the same time that another Alexander Campbell, the founder of the Campbellite, or Disciple Church was doing his most effective work, and has often been taken to be the founder of that church." C. A. B.

New Jersey.

PLAINFIELD.

Our Wednesday evening meetings for young people continue with marked interest. Among other questions handed in a few weeks ago was this one: "How can we

obtain the power of right thinking and arsaid he would have to answer that question in a sermon. It took two, however, and they contained much good advice to the young people, and old ones as well.,

Domestic. Hundreds of cases of sickness resulting from the flood, in Beston, are being reported. John B. Gough died at Frankford, Pa.

near Philadelphia, at 3 o'clock P. M., Feb. 18th.

The personal estate of J. B. Lippincott, of Philadelphia, has been inventoried at \$3,599,113.

Eight hundred thousand dollars were engaged for shipment from New York to Eu. rope, Feb. 17th.

The department of agricultu: e reports "Our meetings continue, I think, with that the latest cotton returns indicate a crop of them having been thrifty farmers, and some of them large land holders in the town, and all of them of 6,500,000 bales.

> The Pugsley bill for non-partisan election commissioners in cities has passed the Ohio senate. The concurrence of the house is purchased and took possession of the Barnes' Flour conceded. The bill is intended especially for Cincinnati.

The sixth annual convention of the National Agricultural and Dairy Association met at the Grand Central hotel at New York, last week. In the opening address it was stated that there was a loss of \$1,000,000,imitation butter.

Judge Brown, of the United States district court, has decided that importers are bound to answer all questions put to them by the appraisers of ports so that the market C. Maxson, her son, Feb. 15. 1886, aged 86 years, value of goods upon which duties are to be 1 month and 24 days. She seemed to have no par-

assessed may be ascertained.

than for several years.

Foreign.

to maintain the house relief fund for the unemployed.

Count Von Moltke, chief marshal of the German empire and chief of the general staff, is very ill.

It is stated on good authority that arrangements are being made for the installation of ex-Queen Isabella as regent of Spain.

anxiety is affecting the mind of the porte on account of the almost certain renewal of an attack by Servia or Bulgaria, in which case Greece is sure to commence hostilities.

Since the recent riots in London the Russian government has renewed negotations with England with the object of inducing riving at right conclusions?" Dr. Lewis | that country to join the international league for the extradition of political criminals.

A dispatch from Paris says that so far Greece is the only country which has offered to assist at the exhibition to be held in 1889,

the comforting assurance that she is with Christ in his glory. For while she desired to live for their sakes she expressed a willingness to leave it all with the Lord. She died almost with a song of praise upon her lips. Thus another member of the Adams Church joins the Church Triumphant. Her funeral sermon was preached from John 17:24. A. B. P.

Rev. JOHN HURLBURT died after a brief illness at his home in Centre Village, N. Y., Tuesday night, Feb. 9th. Sunday, Jan. 31st (only a little over one week before), he filled the pulpit of the Methodist Church in Nineveh. Leaving the warm church and driving home in the Wintry air, he be-came chulled through and did not go out after. His funeral was attended from his residence, Thursday afternoon, Rev. N. Severson officiating. Mr. Hurlburt was the last survivor of six brothers, all leaving descendants who are among the most re-spected citizens of the place. His father was also a minister in the Methodist Church. Mr. Hurlburt ing Mill in Centre Village last Fall. As a consist-ent temperance man and Christian his loss will be greatly felt in the community. One of his last acts for the benefit of the village where his home was located was a strong effort to awaken the Christian people there to the need of a place of worship in their midst. He was 72 years old but appeared like a man in the prime of life when so suddenly stricken down. His last days were days of peace, 000 to the farmers by the manufacture of and of trust in the God whom he had loved and served for over fifty years. Mr. Hurlburt was twice married and leaves a widow and three chil dren to mourn their great loss.

Mrs. ABBY MAXSON, relict of the late John J Maxson, of Preston, N. Y., died at the house of J ticular disease, but went quietly, and with little suffering down to the grave, as the ripened grain There are more miners at work on the comes to maturity, and as the Autumn fruit falls to Monongahela river now than at any time the earth. This aged Christian woman was born in Rhode Island, and came to Preston in the early down and here her women's part in the tail and during the past year. All the works are running full handed, and the indications are, that, should there not be another lock-are days and bore her womanly part in the toil and struggle of pioneer life. Forty six years ago she accepted Christ as her Saviour, and Christ accepted out, more coal will be mined for the next run, her as his child, and she cheerfully followed him in the waters of a holy baptism, administered by Eld. Benedict W. Wescote, of blessed memory. She always maintained her faith and hope, and in the Queen Victoria has sent a donation of £500 peace of Christ sweetly fell on sleep, and was gathered to her kindred who have passed on before. The funeral was largely attended at the family residence in Preston on the 18th, when services appropriate to the occasion were held, conducted by Eld. J. M. Todd, of Brookfield; text, 1 Cor. 15:20. "But now is Christ risen from the dead, and become the first fruits of them that slept."

'Home at last on heavenly mountains,. Heard the 'come' and 'welcome in.'" J. M. T.

SPECIAL NOTICES.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M C. A. Building, corner 4th Avenue and 28d St. entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Musionary Soand it is probable that the project will be clety, or both, will be furnished, free of charge, on On Thursday last, the Ladies' Society met | Last evening the Ladies' Benevolent So- abandoned on account of the lack of inter- application to the SABBATH RECORDER, Alfred Centre, N. Y.

4. A paper, by Phebe S. Coon, on "How to cure a better preparation of our Sabbath school scholars on their lessons."

5. A paper, by N. Wardner, answering the following question : "Ought, or ought not, we, as a denomination, to have a carefully prepared catechism, founded wholly on the truths of the Bible, taught in our Sabbath schools ?

Discussions and criticisms to follow the reading of each paper, and the whole programme interspersed with appropriate music.

L. T. ROGERS, Secretary.

AMEBICAN SABBATH TBACT SOCIETY.

To the friends of the Lord's Sabbath:

Your attention is asked to our enlarged work and pressing wants. This work has been undertaken because demanded by our obligations to God and his truth, and in obedience to instructions of the Society from time to time. It embraces, besides publications of a denominational character, tracts and periodicals on the subject of the Sabbath, for free distribution. The first are essential to our unity and growth. They deserve such a patronage as will place them upon a safe financial basis and secure their benefits in every family of the denomination. The second, being missionary in character, must depend solely for support upon the benevolence of the people.

In addition to the recent issue of more than the usual amount of tracts, the Society now sends out papers as follows: 1, The Evangelis Harold, among the Scandinavians; 2, the Boodschapper, among Hollanders; 3, The Outlook, over 50,000 copies quarterly, among clergymen; and 4, The Light of Home, 110,000 monthly, among house-keepers in our country. These papers, at a moderate estimate, reach regularly more than a half a million of readers, and are equivalent to about sixty-five millions of pages of tracts distributed per annum. We have never undertaken anything on an aggressive line before that can at all compare in magnitude with this work now in progress. With thankfulness to the Lord of the Sabbath for such agencies, we ought to make faithful use of them and not allow them to fail at any time for lack of means. We have not undertaken too much for the Lord's cause, and we trust that for its sake your contributions will be increased. Unless they are, much of the work that promises rich returns must be given up. The needs for 1895-6 demand an average of nearly \$1,000 per month, to supply which will require only about 12 cents per month for each member of our churches. May we not rely upon you to give so liberally that the general average will reach that amount? We urge all to whom this circular comes to remember that the enlarged work demands an enlarged income at once, and we appeal to you not only to give liberally but to pray for God's blessing upon this effort to make the funds adequate. Contributions may be made through your systematic plans, or be sent direct to the Treasurer of the Society, J. F. Hubbard. Plainfield. N. J.

J. B. CLARKE, Soliciting Agent. GEO. H. BABCOCK, Corresponding Secretary. PLAINFIELD, N. J., Feb., 1886.

WANTED -A Sabbath-keeping lady to do the work in a small hotel. Correspondence solicied. Address, Wat. C. TAMPER, H.

A Constantinople special says fresh war



Selected Miscellany.

"READY FOR EITHER,

Soy, art thou ready now to bear The heavy yoke of toil and care, That thou a crown of joy may'st wear In that glad day, When to his faithful saints our God "Well done" shall say?

And canst thou bear the scoff and scorn Of cruel hate, from night till morn, Though trembling weary and forlorn Beneath the rod? And canst thou rest thy trembling weight Upon thy God?

Art ready now to yield thine all, And, though he give thee cups of gall, Canst thou in sweet submission fall Before his face? And canst thou claim his promise sweet To give thee grace?

Art ready, should he bid thee go Mid briars and thorns to prune and hoe, Or on the fields his seed to sow With willing hand, Till thou shalt gather, by and by, A harvest grand? Others have vielded up their life In dungeon dark on field of strife, By rack, or fire, or cruel knife-Say, would'st thou make A sacrifice of blood live this For His dear sake?

Oh! make me willing, Lord, to bear The yoke of burdens, grief, or care, And meekly all thy sorrows share; Or, joyful, make A willing sacrifice of lite For Jesus' sake. -Mrs. L. D. A. Stuttle, in Review and Herald.

A BOY'S SISTER.

BY F. B. STANFORD.

old, and went away to boarding-school the will, making the woods ring occasionally A boy ought to stand up for his sister, he first time, he was full of trouble. He regret ted to leave his big Newfoundland dog, Growler, at home, and he desired more than all things else not to take his sister Ruth with that happened, would be a great bother. He would have declared, probably, that he loved his sister very much, had any one asked place. Now we'll set to, and make everyhim; but in one way or another, not unlike thing tight and comfortable, just the way many other boys, perhaps, he rarely took those trappers do out on the plains." pains to show it, and was unmindful of her. however, that Ruth did go with him to Hol- once."

ly Hill School.

away more than a day or two.

"and mother would not let you do it if she knew you were going." "We're going to trap rabbits and foxes;

"You just'tend to your patchwork, and let | were brought in out of the storm numb and me alone. That's all I want."

the other boys. The master watched them, death if little Ruth had not remembered and laughed good-naturedly. They would them in the nick of time. "Dat little sis- most touched him. But the pistol missed come back the next day, he said; one night ter ob yourn, sonny, am more precious den fire, and the colonel said, quite coolly, 'Forwould cure them of the desire to camp out | rubies an' gold," he said to Tom the next | ty-eight hours' arrest for not keeping your in Winter. But he did not anticipate what | morning when he was lighting the fire. would happen, or he would never have let | Tom did not answer; his reflections were them go.

crossed the frozen river fronting the school | again, and the disastrous ending of the trap buildings, and entered the thick pine woods | pers' camping out had nearly been forgot | thought it was quite enough-Ha! general, on the opposite side. A narrow road, used | ten, another event took place which really by wood choppers, led from the river, in a made Tom an astonished boy. Ruth, it was straggling direction, a mile and more through | declared, had won the prize for the best esthe pines. In summer, the boys of Holly say that had been written by any pupil in Hill came there often to hunt squirrels, and the school. He wondered how in the world March. most of them were familiar with all the ins she had done it; he had not believed she and outs of the forest; but the aspect of all could write half as well as he could. She the surroundings was much changed under | had sometimes asked him to help her with the frozen snow. Ton had not decided defi- | her compositions, but he had never taken nitely before the party started where they the bother. would pitch their tent. His chief object was to go as far as they could from the school. for her," said Joe Burnett.

"Unless we go a good distance," he said, "the first thing we know, some of those color mounting to his face. "It is not true. little fellows at the school will be dropping | She wrote every word of it herself." down on us."

don't want them to find us out."

from them," said George Ignolls.

came to a wide gully, which John Stephens, the fourth member of the party, declared ful of Ruth in the future. She and he had been was just the place to camp in. It had a narhim. Growler would be a very lonesome row brook in its midst that would supply the nursery. To-morrow would be his fourdog, he reflected, when left to himself; and | them with water, and was surrounded by Ruth, away from home, watching everything | large hemlocks, which would protect them | from the wind.

"All right," Tom assented; "this is the

Tom and Joe unharnessed the dogs, un- across the hall to the girls' side of the buil-Tom and three other pupils had planned loaded the tent, and fell to dragging away ding, then up again to a door where he but even the dogs eat of the crumbs that fall But the old man simply replied, "What's to camp out in the woods as soon as the Win the snow, preparatory to setting it up. knocked softly. Ruth opened the door surter vacation began. It was an undertaking George soon hit upon a convenient place for prised. that was talked of many weeks, and worried a fire, and then John and he made spits at Ruth a good deal. Ruth was afraid some both sides, and unpacked the house-keep. his arms around her neck. thing would happen to Tom away off in the ing articles. As soon as the tent was woods in Winter. But he laughed at her, pitched and securely fastened to the frozen and told her to look out for herself; he was ground, they all busied themselves cutting hemlock boughs to floor it and also cover it "I'm afraid my sister will send word to outside. In a couple of hours they were my father," he said to the three other boys | quite arranged, and sat down on the boughs when they were making their plans after the in the midst of the tent to their dinner of night school closed. "If she does, it's all cold roast pork-brought in the barrelpotatoes they baked in their fire, and cof-Joe Burnett, one of the three, didn't be- fee that George made in a large tin pot. Afterwards they made haste to set the rabbit "I'll tell you what, Tom," said George and fox traps here and there in the neigh

It was her bright eyes that caught sight of English say) 'a word and a blow, and the what her merits, she is always friendless in 'It's so dangerous, Tom, you know, to the motionless figure lying at the side of the blow first.' He had fought so many duels the world; feared, but never loved.- Fouth's stay in those woods at night," she pleaded; road, half covered with snow; and it was she that the soldiers used to call him 'Sudden Companion. that Tom first saw wher he at last opened Death,' and to say that the best way to end war would be for him to challenge the enehis eyes in the glare of the lantern.

It would make a long story if everything and we're not coming back till we've cap-tured a good many," he returned, irritated. that night after Tom and his companions fault, for which the colonel gave him such a scolding that the young fellow's hot blood stupefied by the cold. Old Dick told everycouldn't bear it any longer. Quick as lightning he whipped out a pistol and fired right at Off they went, followed by the cheers of body that the boys would have frozen to St. Hilaire's face, so close that the muzzle al arms in proper order.'" not agreeable.

Guided by Tom, the young trappers Two weeks later, after school had begun disguised amazement.

"They say Alice Hadley wrote part of it

"Who says so?" Tom demanded, the

There were other boys in the room with "That's so," Joe Burnett agreed. "We Joe, and they saw that Tom was riled.

"Sort of nice sometimes to have a sister," "We might as well stay at home and | said John Stephens trying to smooth Tom camp in the front yard if we can't get away the other way. "Ruth came in handy for us fellows, at any rate, off there in the woods."

So they continued on, going farther and | They went out soon, and left Tom alone, farther into the thickest locality of the for he was not in a good humor. He walked When Tom Winslow was thirteen years pines. The dogs tugged the sleds with a to the window and stood there thinking. with their loud barking. At noon they reflected. He had been rather careless in that respect, but he meant to be more mindtogether ever since they were little things in teenth birthday. He decided to let Ruth know that she could depend on him henceforth.

The next morning after breakfast Tom found a box for him in his room. It contained a pair of skates-a five-dollar pair, such as he longed for—, with a note wishing "We're in for some jolly fun," shouted him many happy returns of the day. The It turned out a bit of good fortune for him | George. "I'll build a roaring camp fire at | tears came in his eyes as he read it, and saw who sent it. He hurried down stairs and

steps then, and begged him not to remain sisted on clinging to his hand and going on. | was cool. With him it was always (as you pitied than are her victims, for no matter

mie's whole army, man by man. Well, one WHAT DEACON SMITHERS DID WITH HIS MON. day this lieutenant had committed some

Deacon Smithers was always an old man. that is, ever since I first met him, more than twenty five years ago. He never had any children, and his wife died before I formed his acquaintance. He had the reputation of being very close. Some people said it was because he had worked hard for what he had: others thought it was because he was igno. "And was that all that the lieutenant rant; while others argued it was because got?" asked a dozen voices at once, in unhe was afraid he would die in the poorhouse. Be the explanation what it may, "That was all; and I can tell you that he the fact remained that very few benevolent ob. jects derived any advantage from an appeal to good evening. I was just telling these gen. the Deacon. He would button up the pockets tleman how you cnce put me under arrest of his hip breeches and say, "I can't give for not having my pistels in working order.' you anything," in such a way that few per. -David Ker, in Harper's Mayazine for sons had the heart to approach him the sec-

ond time. But there was one person whom the old Deacon seemed not to be able to scare off. that was Elder Jonas Simpson, the President of New Town Academy. He told his friends that as Deacon Smithers had no kin nearer than some well-to do fifth cousins he was going to induce him to leave his money to start the endowment for the Academy. Well, he kept going to see the Deacon and talking to him, till one day he whispered to his trustees, "That's all right now. The Deacon will send for his lawyer to morrow. and make a will, leaving to the Academy the bulk of his property." Sure enough the next day the Deacon did send for his lawyer, who brought with him the Deacon's old will. "I want to change that will," said the Deacon. Now the lawyer was a man deeply interested in Christian education, and having heard rumors of what Elder Simpson had gotten the Deacon to promise, he felt justified in replying, "I am glad to hear it sir." But the Deacon said, "That's neither here nor there. You write what I tell you." Then he bade him write a new will, leaving the bulk of his property to an individual in the community whose circumstances utterly shut him out from any right to expect such a thing from the Deacon, who himself so deeply felt this that he would have been very much ashamed to let his bequest be known. The Christian lawyer protested that it was unworthy of the Deacon to ignore the claims prayer was offered, and the preacher read the of morals, education and religion, and bestory of the Syro Phœuician, and selected stow his property on a person who could more especially the words: "Truth, Lord, never be expected to make worthy use of it. Poynlar

THE Vienna corresponde Times reports that Dr. G Minister of Public Instruc has prohibited the use o square or diagonal lines w schools. The reason of paper has been found to inj of pupils. It has been larg in primary schools to facili arithmetic lessons; but in paper plain, or ruled in strain used.

GLUCOSE, or "grape sug commercial production ma (potato or corn), and is ext the manufacture of beer, and syrup. It has been us tent, but with indifferent adulterant of "cane sugar, the sugar of commerce, whe cane, beets, or maple sap. S by Messrs. Aubert & Giraud converting glucose into sacci to the possibility of proc sugar. The method was th a strong electric current thr immersed in a solution of p rent being reversed from tin reaction terminated in abo when the liquid was defecat ed with carbonic anhydride, crystalized. The crystals, tained 88% per cent sacchar "cane sugar."

THE enormous accumulati nace slag make every application of note. C. A. Wilkes and obtained an English patent and paving produced by its is ground to a fine powder it is wished to give it a color can be added to it. Three are mixed with one part of h and moistened with water part of bittern water, five bonate of soda, two and a carbonate of ammonia, and The addition of an ounce of to every gallon of the solu mass harden more rapidly. forms a flooring which sets

PREACHING TO THE DOGS.

The following is told of the famous African missionary, Robert Moffat:

One evening he halted at a farm which showed signs of belonging to a man of wealth and importance, who had many slaves. The old patriarch hearing that he was a missionary, gave him a hearty welcome, and proposed that in the evening he should give them a service. No proposal could have been more acceptable, and he sat down to the plain but plentiful meal with a light heart. The sons and daughters came in. Supper ended, a clearance was made, the big Bible and the psalm-books were brought out, and the family was seated.

"But where are the servants?" asked Moffat.

"Servants ! What do you mean?" "I mean the Hottentots, of whom I see so

many on your farm." "Hottentots! Do you mean that then? Let me go to the mountains and call the baboons, if you want a congregation of that sort. Or, stop, I have it. My sons, call the dogs that lie in front of the door-they will do."

The missionary quietly dropped an attempt which threatened a wrathful ending, and commenced the service. The song was sung,

big enough to take care of himself.

up with me."

lieve she would do anything of the sort.

Ignoils, "I wouldn't mind myself if I had a boring region. sister like yours."

before a great while. She has to go every- ed and unpleasant had not happened. where I do, and I can't do anything that she doesn't know all about it."

win it !" said Alice Hadley. "I never tried | the fire. to win a prize before."

"I'd like to win it for Tom's sake," said said Alice. Ruth, drawing her shawl close about her, and heaping the fire with wood.

"For Tom's sake?" Alice asked, surprised. "What good would it do him?" "I would get him something with the asked, soberly.

money he has been wanting a long time." "I would get myself something if I were

you. There are lots of things you could get with five dollars."

"But Tom would be so pleased."

In the morning, all the pupils who had remained at the school to pass the brief vacation there were on hand to see Tom and his fellows off on their undertaking. It was the chief affair of the mornin₁, which had turned out br ght and crisp for the occasion.

first thing after breakfast.

others who looked on.

traps, and four small shot guns.

It would all have continued very jolly "You'd get tired of the bother, I reckon, | without doubt, if something quite unexpect-

Back at the school, three days after the trappers had departed, Ruth sat at her bed-They were all in Tom's room hovering room window, anxiously watching the sky. around the stove. Out doors i' was snap. It had been bleak and cheerless without all ping cold, and the frost was thick on the day, and now, as it began to grow dark, a windows. Tom was so much interested in aismal snow storm had set in. She had the planning for the next day that he soon | been at work on a school essay, a composiforgot Ruth. It happened, though, that she | tion, all the afternoon; but she was so worwas thinking about him. In a cosy room | ried now about Tom that she could not conon the girl's side of the great building, she tinue. Finally she went down to the sitand her chum were laying some plans also. | ting-room, where Alice Hadley and two "Oh ! I'd give almost anything if I could other girls were reading a story in front of

"Just listen to the wind in the chimney !"

"It's horrid out-doors," one of other the girls said, going to the window.

"Where do you suppose Tom and those other boys can be all this time?" Ruth

No one ventured to guess where they were, "I wish the master would come back," she continued.

"I'd beg him to send after them."

The master had been absent two days on but she meant to do something.

The storm increased in fury after dark. The wind swept across the river with great force, and rushed among the tall pines and hemlocks, making them bend and snap. "The crust on the snow is as hard as the Down in the gulley where the camp was the ice on the river !" shouted three or four of snow had drifted in great piles; the tent was the smaller boys who had hurried out the | buried out of sight; there was no camp-fire to part the darkness; everything was silent

pened to be there will remember it well, but they could not be seen in the darkness, though it was a long time ago; for every boy | nor did they shout or make any noise.

"Ruth !" he said awkwardly, and threw

"Why, Tom !"-S. S. Times.

THE BLESSING OF SONG.

"What a friend we have in Jesus"-Sang a little child, one day; And a weary woman listened To the darling's happy lay.

All her 'ife scemed dark and gloomy. And her heart was sail with care; Sweetly rang out baby's treble-"All our sins and griefs to bear."

She was pointing out the Saviour Who could carry every woe; And the one who sadly listened Needed that dear Helper so!

Sin and grief were heavy burdens For a fainting soul to tear; But the baby singing, bade her "Take it to the Lord in prayer."

With a simple, trusting spirit, Weak and worn, she turned to God, Asking Christ to take Ler burden, As he was the sinner's Lord.

Jesus was the only refuge, He could take her sin and care, And he blessed the weary woman When she came to him in prayer.

And the happy child, still singing, Little knew she had a part In God's wondrous work of bringing Peace unto a troubled heart.

THE COOLEST MAN IN THE FBENCH ABMY.

"The coolest man I ever knew was old Victor de St. Hilaire, the colonel of an inbusiness. Ruth did not know what to do. | fantry regiment that saw some service in Algeria," said Colonel Henri Dubois, one of a party of French officers, who, having halted to take a look at Siam on their way home lived; and the taint has clung to her name from the Tonquin war, had come to dine with us on board of a British gun-boat, which had somehow found its way up the Mei-Nam river.

"I've known men," he continued, "who managed to put on a great show of coolness "They'll have a jolly good time," declared except the swaying boughs of the trees. in time of danger, though they were really The boys had abandoned the place in dread | very much excited; but there was no putting Around came the sleds shortly from the long before it had grown dark. They had on with St. Hilaire-it came as natural to shed where Joe Burnett's big dogs had been | fought their way along the crooked, drifted | him as eating his dinner. All his hairharnessed into them. Everybody who hap- | road a long distance on toward the river; | breadth escapes (and he had had so many that he could hardly count them himself) had left him as cool as before, and it really was anxious to join the party when they were | Pausing in the midst of the dismal solitude lis- | seemed as if dangers passed him by because | here and there, prying into the private afreally prepared to start. One of the sleds tening, Ruth could hear only the faint barking he would not condescend to notice that they was loaded with the wall-tent, together of a dog somewhere in the distance. She were there at all. Once his men mutinied, with the ropes and stakes that went with it; and old Dick, the negro servant at the and two of them clapped their bayonets to the other carried a barrel of provisions, pots, school, had crossed the river with the mas-kettles, cooking utensils, rabbit and fox ter's horse and pung. They had come into colonel only smiled, and said, as quietly as the poison is carried by flies—the seemingly having more ability, or being more beloved the woods as far as the horse could go, fas ever, 'Be careful, my lads; you might hurt innocent, friendly flies, who penetrate into than they are, or being useful or beloved at all.

from the master's table." He had not spoken many minutes when the voice of the old with it." So the new will was made, and man was again heard:

tle? He shall have the Hottentots." The summons was given, the motely crowd trooped in, many who, probably, had never been within the door of their muster's house before, and many more who never before had heard the voice of a preacher.

When the sermon was over, and the astonished Hottentots had dispersed, the farmer turned to his guest and said: "My friend, you took a hard hammer, and you have brok. en a hard head."-Christian Union.

UNBULY TONGUES.

A gentleman who had been living in Europe for a long time, on his return was present at one of President Arthur's receptions, and recognized an old acquaintance in one of the most beautiful women in the room. "Mrs. Blank," he said to a friend, "is no

doubt a leader in your society. She has beauty, high position, great wealth, and more with than many women can claim."

"That is true. But nevertheless she is probably the most unpopular woman in Washington."

"Why so?"

"She is a busybody. People are charmed with her the first time they meet her, they are alarmed the second, and the third time they fly from her as if she had the plague." The fate of the tattler who retails ugly gossip has been the same in all ages, no matter what her rank or race. One of the

proudest women in history was Cicely, Duchess of York, the mother of Edward IV.. of England. So supreme was her beauty and her power that she built a throne room in her castle at Fotheringay, and maintained the state of a queen. But her disposition to interfere in the affairs of others gave her the sobriquet of "Meddling Cis," while she through all the ages that have passed since then.

Miriam, the sister of Moses, although her sisterly love and magnificent song of triumph have come down to us through three thousand years, still bears the disgrace of having been an ill-tempered gossip, for which offense she was sternly driven without the camp.

Every circle of society, every school, has its busybody; some woman, or young girl, often bright, pretty and attractive, buzzes fairs of every one, and carrying mischief and | envy. trouble wherever she goes.

Elder Simpson felt good. But he felt oth-"Will Mein Herr sit down and wait a lit- erwise about six months after when the old Deacon went to the bar of his God whose name he had professed, but whose cause he had despised for a foolish and unworthy whim. And the respectable citizens who had followed him to his tomb and honored him, because they thought that in his will he had tried to make reparation for the stinginess of his life, were utterly disgusted when they heard next day that the foolish old man had passed by every good cause toleave his property to the unworthy person he had made his heir. But all the satisfaction the old Deacon got must have been derived from the fact that while he was living he could despise the claims of God and squander on unworthy objects what that God had entrusted to him for his glory. For the inheritor of his property never felt any special gratitude to him, and in a few years had gone through with it all, and not only was as poor as before, but had wrecked himself, soul and body, in vicious excesses which the Deacon's money had made possible for him. Thus for some years afterwards as the miserable being dragged himself about the streets of the town, many persons would ask, "If Deacon Smither's got to heaven, how well pleased do you suppose he is with what he did with his money?"-Elder Simpson's Son, in Central Buptist.

SLANDEB.

What is slander? It is the spreading of statements calculated to damage an individual, for the mere gratification of personal spite or envy.

Slauderers often pretend to do their dirty work in the interest of truth and righteous-They are "actuated by a public ness. spirit;" it is their "concern for the honor of their Master;" and so, with their tongues set on fire of hell, they administer the brimstone slanders in the treacle of sickly cant, and, "for the good of the cause," they destroy the influence of those who are spend-

ing their life's blood for its extension. Slander is a sign of lillleness. Only narrow, mean souls will stoop to such ignoble business. The slanderer is usually despised by those who listen to him; even by those who encourage him and seem to be pleased with his vile insinuations.

Why do those professing the love of Jesus Christ slander their brethren? I am afraid it is not very difficult to discover. The reason lies on the surface. Doubtless one more fruitful source of slander than any other is

Some people slander their fellows out of The latest theory with regard to the dis | sheer selfishness. They cannot endure the soften in warm weather, an come slippery when wet.-In

SALT LAKES.—In the M Afghanistan, are two lake which Captain Yate has ride scribed. One, from which t omans, of Merv, get their is in a valley about six mile is surrounded by a steep, al descent, impassable for bag cept by a single road. The which is about 1,430 feet one solid mass of hard sal and covered by only an inch To ride over it was like ri cement. The bottom was slight sediment, but when away the pure white salt No one has ever got to th deposit. The second lake which the Saryks of Penjde and is about 800 feet abov salt in this lake is not so other one and does not lo dug out in flakes or strata, four inches in thickness, a bags and carried off for sal preparation.-Popular Sci

CHEAP SODIUM.-The

cheap sodium by an electr been announced in France. ons, M. Lossier, states that position to sell sodium in a price of about 25 cent much over a penny a pour be no necessity for such figure to be reached to demand for the material. M. Lossier consists, it app ing, with an electric curre sodium at a temperature appears incredible that b the price named is not France, indeed, sea salt, 24 centimes the kilo to ol sale at 10 centimes the considerable.

It appears that 3 kilos to produce 1 kilo of chlo follows that, at current not extracted from the c 30 centimes the kilo, added the cost of fuel fo ing the salt, the expense current, general expense and depreciation, which high. The price of 2 therefore. to be far too be valued at the prime It may be remarked th once one of the cheapes materials known in col ing says that if we assu and depth of that porti ered by the ocean, the it contains is estimated une of the Alps. Unl of which is being grad

-Christian Observer.





orld; feared, but never loved. - Fouth's anion. DEACON SMITHERS DID WITH HIS MON-EY.

cor. Smithers was always an old man. , ever since I first met him, more than y five years ago. He never had any en, and his wife died before I formed quaintance. He had the reputation of very close. Some people said it was e he had worked hard for what he had: thought it was because he was ignowhile others argued it was because s afraid he would die in the poor-Be the explanation what it may, tremained that very few benevolent ob. lerived any advantage from an appeal to acon. He would button up the pockets hip breeches and say, "I can't give nything," in such a way that few perad the heart to approach him the secmè.

there was one person whom the old n seemed not to be able to scare off. as Elder Jonas Simpson, the President Town Academy. He told his friends s Deacon Smithers had no kin nearer ome well-to do fifth cousins he was to induce him to leave his money to the endowment for the Academy. he kept going to see the Deacon and g to him, till one day he whispered trustees, "That's all right now. The n will send for his lawyer to morrow, ake a will, leaving to the Academy the f his property." Sure enough the ay the Deacon did send for his lawyer. ought with him the Deacon's old will. nt to change that will," said the Dea-Now the lawyer was a man deeply ind in Christian education, and having rumors of what Elder Simpson had the Deacon to promise, he felt justireplying, "I am glad to hear it sir." e Deacon said, "That's neither here ere. You write what I tell you." e bade him write a new will, leaving k of his property to an individual in nmunity whose circumstances utterly m out from any right to expect such from the Deacon, who himself so felt this that he would have been very shamed to let his bequest be known. ristian lawyer protested that it was hy of the Deacon to ignore the claims als, education and religion, and bes property on a person who could e expected to make worthy use of it. e old man simply replied, "What's mine, and I will do what I please " So the new will was made, and simpson felt good. But he felt othbout six months after when the old went to the bar of his God whose e had professed, but whose cause he espised for a foolish and unworthy And the respectable citizens who lowed him to his tomb and honored cause they thought that in his will tried to make reparation for the ss of his life, were utterly disgusted ley heard next day that the foolish had passed by every good cause to s property to the unworthy person made his heir. But all the satisfacold Deacon got must have been deon the fact that while he was living l despise the claims of God and r on unworthy objects what that God rusted to him for his glory. For the r of his property never felt any gratitude to him, and in a few years e through with it all, and not only was as before, but had wrecked himself, body, in vicious excesses which the s money had made possible for him. some years afterwards as the misbeing dragged himself about the t the town, many persons would Deacon Smither's got to heaven, pleased do you suppose he is with did with his money?"-Elder 's Son, in Central Byptist.

SLANDEB.

s slander? It is the spreading of ts calculated to damage an individthe mere gratification of personal ebvy.

rers often pretend to do their dirty the interest of truth and righteous-They are "actuated by a public t is their "concern for the honor Muster;" and so, with their tongues e of hell, they administer the brimnders in the treacle of sickly cant, r the good of the cause," they deinfluence of those who are spendlife's blood for its extension.

r 18 a sign of lillleness. Only narn souls will stoop to such ignoble The slanderer is usually despised who listen to him; even by those urage him and seem to be pleased ile insinuations.

those professing the love of Jesus ader their brethren? I am afraid ery difficult to discover. The reaa the surface. Doubtless one more parce of slander than any other is

cople slander their fellows out of shness. They cannot endure the any one's being more useful, or re ability, or being more beloved are, or being useful or beloved at all. t all the love and all the worship pircle for themselves; and if they

forms a flooring which sets rapidly, does not soften in warm weather, and does not become slippery when wet.—Independent.

SALT JAKES.—In the Murghab Valley, Afghanistan, are two lakes of solid salt which Captain Yate has ridden over and described. One, from which the Tekke-Turkomans, of Merv, get their supplies of salt, is in a valley about six miles square, which is surrounded by a steep, almost precipitous descent, impassable for baggage animals except by a single road. The bed of the lake, which is about 1,430 feet above the sea, is one solid mass of hard salt, perfectly level, and covered by only an inch or two of water. To ride over it was like riding over ice or cement. The bottom was covered with a slight sediment, but when that was scraped away the pure white salt shone out below. No one has ever got to the bottom of the deposit. The second lake is the one from which the Saryks of Penjdeh take their salt, and is about 800 feet above the sea. The salt in this lake is not so smooth as in the other one and does not look so pure. It is dug out in flakes or strata, generally of some four inches in thickness, and is loaded into bags and carried off for sale without further preparation.—Popular Science Monthly.

the price named is not absurdly low. In France, indeed, sea salt, which costs about $2\frac{1}{2}$ centimes the kilo to obtain, is sold whole-

sale at 10 centimes the kilo, the duty being considerable.

It appears that 3 kilos of salt are required to produce 1 kilo of chloride of sodium. It follows that, at current prices, the sodium not extracted from the combination is worth 30 centimes the kilo, to which must be added the cost of fuel for melting and heating the salt, the expense of producing the current, general expenses, profits, interest, and depreciation, which would be extremely high. The price of 25 centimes appears, therefore, to be far too low, even if the salt be valued at the prime cost of production. It may be remarked that marine salt is at once one of the cheapest and most abundant materials known in commerce. Engineering says that if we assume a moderate area and depth of that portion of the globe covered by the ocean, the quantity of salt that It contains is estimated at six times the vol-

ing, opening to faith the splendid possibilities of life with God, and shaping life here upon the earth in every least particular. Men have seen Christ, as the artist sees his conception of statue or cathedral; as the poet sees the thought which he must elaborate in Iliad or Lost Paradise; as the musician sees the symphony, whose matchless harmonies he reduces to the order of an orchestra. Christ is there, and we are here. The heavenly vision is evident. There is no doubt that God is speaking. The divine call awakens a response. Every energy is aroused. The pulse-beats are quick and eager, as the endeavor to apprehend that for which also we are apprehended of Christ Jesus becomes influential. Thus President Edwards-a man of unusual mental grasp—describes his own happy experience when he says : "I had a view, that for me was extraordinary, of the glory of the Son of God as Mediator between God and man, and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. The person of Christ appeared ineffably excellent with an excellency great enough to swallow up all thought and conception." Was not that a heavenly vision? Did he not see Christ as truly as Paul did? Can we fail to discover the influence of the heavenly vision upon the subsequent life of that great man? When the eyes of David Livingston-one of Afri-CHEAP SODIUM.-The manufacture of ca's heroes-were opened to behold the Sav-

cheap sodium by an electrolytic process has jour, the strong impulse of a holy love filled been announced in France. An engineer of Ly- | his soul with most real and earnest and efons, M. Lossier, states that he will soon be in a | fective ambitions. He did not know it then, position to sell sodium in large quantities at | but he knew it afterward, that for him the a price of about 25 centimes per kilo, not | heavenly vision meant Africa's redemption, much over a penny a pound. There would | with the toilsome life, which he ended on be no necessity for such an extremely low his knees in the rude hut in Ilala. It was figure to be reached to insure a very large so too with Gordon, England's lonely sentidemand for the material. The process of nel at Khartoum. The heavenly vision out-M. Lossier consists, it appears, in decompos- lined his duties to him, and then held him ing, with an electric current, the chloride of | firmly with its divine constraint, while all sodium at a temperature of 900° C., and it the world wondered at the spectacle of courappears incredible that by any such process | age and consecration.-From the Heavenly

Vision, by Henry M. Booth, D. D.

A WORD TO BOYS.

You are made to be kind, boys, generous, magnanimous.

If there is a boy in school who has a clubfoot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some

part in the game that doesn't require running. If there is a hungry one, give him part of

vour dinner. If there is a dull one help him learn his

lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents.

before.

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1895.

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8

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

INTERNATIONAL LESSONS, 1886.

FIRST QUARTER.

Jan. 2. Josiah and the Book of the Law. 2 Kings 22: 1-18. Jan. 9. Jeremiah Predicting the Captivity. Jer. 8: 20-22 9:1-16. Jan. 16. The Faithful Rechabites. Jer. 85: 12-19. Jan. 23. Captivity of Judah. 2 Kings 25: 1-12. Jan. 80. Daniel in Babylon. Dan. 1. 8-21. Feb. 6. The Fiery Furnace. Dan. 8: 16-28. Feb. 13. The Handwriting on the Wall. Dan. 5: 1-12, 25-2 Feb. 20. The Second Temple. Ezra 1: 1-4; 8: 8-18. Feb. 27. Nehemiah's Prayer. Neh. 1 : 1-11. March 6. Reading the Law. Neh. 8: 1-12. March 18. Esther's Petition. Esther 4: 10-17; 5: 1-8 March 20. Messiah's Messenger. Mal. 3: 1-6; 4: 1-6. March 27. Quarterly Review.

LESSON X.-READING OF THE LAW.

BY REV. THOS. R. WILLIAMS, D. D.

For Sabbath-day, Mar. 6th.

SCRIPTURE LESSON .- NEHEMIAN 8: 1-12.

1. And all the people gathered themselves together as one

man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law they spake unto EZra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. 2. And Ezra the priest brought the law before the congre-gation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. 3. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and here a could the read and the street the book of the

the ears of all the people were attentive unto the book of the

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Matti-thiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand : and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana,

Zechariah, and Meshullam. 5. And Ezra opened the book in the sight of all the people for he was above all the people ;) and when he opened it, all

the people stood up: 6. And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the LORD with

and they bowed their heads, and worshiped the LORD with their faces to the ground. 7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to un-derstand the law : and the people *slood* in their place. 8. So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading

reading. 9. And Nehemiah, which is the Tirshatha, and Ezra the

priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the LORD your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. 10 Then he said unto them, Go your way, eat the fat, and

drink the sweet, and send portions unto them for whom nothing is prepared : for this day is holy unto our LORD : neither be ye sorry; for the joy of the LORD is your strength. 11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

GOLDEN TEXT.-"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."-Neh. 8:8.

made this request of Ezra.

congregation. This simply asserts that Ezra complied at once with their request.

V. 3. And he read therein . . . from the morning and was characterized by deep earnestness. This

book of the law was not a bound volume, but a number of manuscript rolls kept in a case; each parchment formed a separate volume with two rollers, between which the pages were shown by being unrolled. And the ears of all the people were attentive unto the book. This shows the eagerness of the people.

V. 4. Ezra stood upon a pulpit of wood. An elevated scaffold or platform broad enough to allow fourteen persons to stand upon it. Those persons who occupied the pulpit with him were perhaps the priests then employed in the temple service, and

doubtless by turns relieved Ezra in the reading. V. 5. When he opened it all the people stood up. Their common attitude would be sitting on the ground after the Oriental manner, but as he unrolled the scroll all arose as a sign of reverence for the Word of God.

V. 6. And Ezra blessed the Lord the great God This was probably a giving of thanks accompanied by repeating the psalm of praise rendering honor to God for all he had done for the people, for his Word, and for the desires of the people to hear it. The great God. This expression is used in contrast with the puny and powerless deities of the heathen, which cannot protect or befriend their worshipers. The people answered amen, lifting up their hands. This answering or responding was an act of endorsing what Ezra had said in his prayer. The gesture of lifting up their hands is significant of lifting the heart upward in a devout address to God. Bowed their heads and worshiped the Lord. They sank down into the posture of humble earnest prayer.

V. 7. Also Jeshua, etc., . . . caused the people to understand the law. It is not clear as to the manner of this assistance, they might have been stationed in different parts of the vast congregation to repeat the words of Ezra to those who might not otherwise understand, or they might have acted as interpreters. It is very clear that there was great pains taken to Phebe A. Wheeler," help the people to clearly understand.

V. 8. They read in the book in the law of God distinctly, and gave the sense. This looks as if they commented on the law to the people, and it may imply that they translated it out of the Hebrew into the dialect of the people, but it is better to understand it as expounding, unfolding, and illustrating its meaning, so as to make it perfectly intelligible.

V. 9. Nehemiah . . . and Ezra . . . and the Orrilla Clarke, Emporia, 2 00 42 52 Levites . . . said unto all the people, This day is holy Mrs. E. N. Blackman, Norfolk, Neb., 2 00 42 52 unto the Lord. The first day of the seventh month

ile the sacrificial worship had been suspended, hence | or she, 18, a good hit has been made. It sparkles those who grew up in the exile could not have any with humor. The effort to maintain a style savorpractical acquaintance with a large part of the cere- | ing of the middle ages is but thinly concealed, and monial regulations. The people were now anxious | the mingling of modern phrases and words with the to become acquainted with the law, and accordingly | courtly speech of some mediæval monarchy gives a combination that is irresistible. It is understood V. 2. And Ezra . . . brought the law before the that the play is written by the author of the "Buntling Ball" for the discovery of whom the publishers have offered a reward of \$1,000. The letter press is unusually fine. 12 mo., square, heavy paper, until midday. It was a service of six hours' length | red line, red and gold. Funk & Wagnalls, 10 and 12 Dey St., New York.

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Тике.—В. С. 444.	V. 9. Nehemiah and Erra and the	Orrilla Clarke, Emporia, 2 00 43 52	Trial desired in the County of Allegany. HAMILTON WARD, Plaintiff's Attorney,	ALLISTICOTO IIIA I LICO., LCOMATUSVINC, N. I.	have characterized it ever
	Levites said unto all the people, This day is holy	Mrs. E. N. Blackman, Norfolk, Neb., 2 00 42 52	Office and P. O. Address, Belmoni, Allegany Co., N. Y.	Adams Centre, N. Y.	
PLACE.—Jerusalem.	unto the Lord. The first day of the seventh month	J. A. Green, North Loup, 2 00 42 86	Dated the 6th day of)	AUAMS CONSTC, A. I.	acy was at once hastened
	was to be observed as a Sabbath. The people were	HELPING HAND.	February, 1886.	TTANDY PACKAGE DYE COMPANY.	indiscreet act of the usua
OUTLINE.	was to be observed as a sabball. The people were	· · · · ·	To Morton S. WARDNER:	Best and Cheapest, for Domestic Use.	
I. Preparation of the people. v. 1.	in mourning and they were thus reminded that this		The foregoing Summons is served upon you by publica-	Send for Circular.	or. This was the exemp
	day was a Sabbath, a very improper time for mourn-		tion pursuant to an order of Ciarence A. Farnum, Allegany		from taxation. This mis
II. Preparation of Ezra. v. 2.	ing and weeping. The Sabbath is a celebration of	WHOLESALE PRODUCE MARKET.	tion pursuant to an order of Ciarence A. Farnum, Allegany County Judge, dated Feb. 13. 1886, and filed with the com- plaint in the Office of the Clerk of the County of Allegany,	Westerly, B. I.	ever after strenuously in
III. Manner of giving and receiving instruction.	a week completed and hence is characterized by	6	at Belmont, Allegany County, N. Y. liamilton Ward, Plaintiff's Attorney.		
v. 8–8.	rejoicing and thanksgiving, and hence they are ex-	Review of the New York market for butter, cheese,	Dated February 13, 1886.	L. BARBOUR & CO.,	church, raised a bulwark
IV. Sorrowing hearts comforted. v. 9-12.	horted to mourn not nor weep.	etc., for the week ending Feb. 20, 1886, reported	TOT CE TO CREDITORS In pursuance of an order of	A. DRUGGISTS AND PHARMACISTS.	which no future monarc
		for the RECORDER, by David W. Lewis & Co., Pro- duce Commission Merchants, No. 49 and 51 Pearl	Charance A Farmum, Eso, Surrogate of the County of I	No. 1, Bridge Block.	It was likewise the caus
INTRODUCTION.	V. 10. Go your way, eat the fat, and drink the	Street, New York. Marking plates furnished	The sum notice is hereby given according to law. to all I	T F STILLMAN & SON.	
	sweet, the joy of the Lord is your strength. This is a	when desired.	persons having claims against TRUMAN C. PLACE, late of the town of Alfred, in said County, deceased, that they are	MANUFACTURERS OF FINE CARRIAGES	generacy of the priestho
	general exhortation to rejoicing, and to helping		the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vouchers thereof, to the	Orders for Shipment Solicited.	a superabundance of w
for the upbuilding of Jerusalem. That prayer was	others to rejoice. There seems to be in the event.		subscriber, administrator of the said deceased, at his resi dence in the town of Alfred, Allegany Co., N. Y., on or be-		was no want of abandon
heard, and he was sent to superintend the work.	occurring as it does on this day, a strong promise of	exports 2,192 packages. Old butter is pretty well	fore May 1, 1886. JAS. H. C. PLACE, Administrator. Dated cct. 20, 1885.	E. N. DENISON & CO., JEWELERS. RELIABLE GOODS AT FAIB PRICES.	
Though the walls around the city were about four		sold down, and if there was a snappy, active trade	Dated Uct. 20, 1885.	RELIABLE GOODS AT FAIB PRICES.	service of the church f
miles in extent, they were completed in less than	come proposed; and deliver and item ment for	it would get a benefit on price. As it is, holders		Finest Repairing Solicited. Please try us.	motives.
two months. This sooms like a norm short time for	strength. This refers to their reconciliation with		Description of the second	THE SEVENTH-DAY BAPTIST MISSION	It would be amusing,
two months. This seems like a very short time for	strength. This refers to their reconclusion with	tion of new Spring butter sell as there is oppor-	Business Pirectory.	ARY SOCIETY	
so large a work. But this is easily explained when	The restriction of period for the second of period for the second of the			GEORGE GREENMAN, President, Mystic Bridge, Ct.	iful, to observe from thi
we remember that his work was that of restoring	oned with dea Brich membric of stichten i	tunity. We quote:	It is desired to make this as complete a directory as	O. U. WHITFORD, Recording Secretary, Westerly,	difference of the priests
the wall where numerous breaches had been made	and peace. They had been laboring all the years of	Solid silky grain-fed fresh Elgin creamery — @35	possible, so that it may become a DENOMINATIONAL DIRNO-	R. 1	
at the time of destruction. The fact was that all	their lives under a sense of the disapproval of God	Fancy, fresh, grain-fed, Eastern creamery 33 @35	TORY. Price of Cards (8 lines), per annum, \$3.	A. E. MAIN, Corresponding Secretary, Ashaway, R.I.	they were supposed to
the people had a mind to work and Nehemiah so	but now they were reconciled and God was bestow.	Heavy bodied, grainy, high flavored dairy, fresh		ALBERT L. CHESTER, Treasurer, Westerly, R. I.	As soon as the church
apportioned the work ti at every man should build	ing upon them his richest earthly gifts	fresh	Alfred Centre, N. Y.	fik!anga 111	scurity, it became a
		A strictly fancy Delaware dairy, entire25 @26	A1116U UGUSIC, N. I.	Chicago, Ill.	
that part nearest his own house. The men are rep-		Fair to good dairies	NIVERSITY BANK, ALFRED CENTRE, N. Y.	RDWAY & CO.,	spent as little time as p
resented as laboring without allowing the work to		Fine Summer firkins		U MERCHANT TAILORS.	pertaining to practical
stop until it was completed. As soon as the walls		Fresh Western imitation creamery23 @27 Western store packed butter	E. S. BLISS, President,	205 West Madison St.	exhausted itself in ful
were nnished and the gates were re-established, a	cance of the day as a holy day, a day of promise in	Winter make, common roll butter	WILL. H. CRANDALL, Vice President,		
kind of inauguration service was planned. The	which God's covenant is fulfilled.	Grease	E. E. HAMILTON, Cashier.	TRED. D. ROGERS, M. D.,	every abstruse theory.
	∇ . 12. The people went their way to make great			PHYSICIAN AND PHARMACIST,	no light save what sifte
		CHEESE.—Receipts for the week, 18,407 boxes;	This Institution offers to the public absolute secur	Office, 2334 Prairie av. Store, 2406 Cottage Grove av	the disputes of the the
		exports, 16,100 boxes. The market has been slow	ity, is prepared to do a general banking business,		
lages outside. A vast company of men, woman		and prices a trifle lower. Exporters have bought	and invites accounts from all desiring such accommo- dations. New York correspondent, Importers and	B. COTTRELL & SONS, CYLINDER PRINTING	discussion among these
	duty and of privilege with the assurance of God's	mostly of cheese at 8c. and under. Home trade is	Traders National Bank.	U • PRESSES, for Hand and Steam Power. Factory at Westerly, R. I. 112 Monroe St.	Nature of the Trinit
southern entrance to the temple enclosure. A plat	protecting care and faithful love and overflowing,	unusually light for the season, and 10c. is top for	, 	Factory at westerly, R. I. 112 Montoe St.	this theme until the
form had been erected, upon which stood the chief	ever-enduring grace.	perfection in colored, and 94c. for white cheese.	M BOURDON COTTRELL,	Milton, Wis.	
men of the nation, the priests and the appointed in-		-	DENTIST.	21110UN; W184	complaint of Thomas
terpreters. In the midst stood Ezra, the priestly		We quote:	FRIENDSHIP AND ALFRED CENTRE, N. Y.	W. CLARKE, DEALER IN BOOKS,	elaimed in the fifteent
	Books and Magazines.	Fancy. Fine. Faulty.	At Friendship, 1st-7th, and 15th-22d of each month.		
scribe, who had come from the East several years	· · · ·			VV . Stationery, Jewelry, Musical Instruments,	"What advantage
scribe, who had come from the East several years before Nehemiah, and who had been very efficient	THE Harper's Magazine is too well known to our	Factory, full cream 94@10 94@94 6 @8	QILAS C. BURDICK,	VV • Stationery, Jewelry, Musical Instruments, FANCY AND HOLIDAY GOODS. Milton, Wig.	"What advantage
scribe, who had come from the East several years before Nehemiah, and who had been very efficient in the religious reformation among the people. This	THE Harper's Magazine is too well known to our readers to need more than a mention by us. The	Factory, full cream 94@10 94@94 6 @8 Night's milk.	SILAS C. BURDICK, Books, Stationery, Drugs, Groceries, etc.	VV • Stationery, Jewelry, Musical Instruments, FANCY AND HOLIDAY GOODS. Milton, Wis. VAV P. CLARKE,	"What advantage foundly about the do
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