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THE SEVENTH-DAY IN THE BUT ATE OF THE LORD THY GOD!

THE WAR THE PARTY

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ALFRED CENTRE N. Y., FATH-DAY, JANUARY 6, 1887.

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# The Sabbath Becorder.

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THOUGHTS FOR NEW YEAR.

BY LILLA V. COTTRELL.

The New Year comes. Arise and let A wealth of treasures hid from vier he brings which the moment shall unfold come under life sal, in the great unknown to come. He gladsome bow of promise spans the stree of each life. No wonder he receives byous greeting!

But New Year is growing old. How often have glory, and honor crowned him What feasting and festive rejoicing have prevailed on his birthday in most ancient nations: among Jews, Egyptians, Chinese, Romans and Mohammedans, in France, Germany, England and the United States, though its brilliancy is eclipsed in England and America by the festivities of Christmas.

To-night draw back the veil of memory. Turn and look on the solemn past. Kindly memories we owe thee, dear Old Year. . In thy brief reign was many a joy whose subtle ebarm we shall not find again, so deftly woven was the spell, so potent to beguile. Sorrow seems more mild as seen from memory's peak and pleasure tenderer. Our old foes good and ill seem reconciled, as barren crags, lit with the flame of even, look beautiful, and stars come forth in heaven when day no longer dazzles in the sky.

As we panse upon the threshold, our hand on the open door, ere we pass into the future, which none of us may read, ere we bid the Future welcome and let the Past go by, to this Old Year, fairer in its wrinkles than any than has gone before it to some of ns we bid a createful rood by. The end is youthful New All lead him in.

As a national e gladly say adieu. The future will be better, for the world is better. Law and order are stronger, education and thrift are gaining ground, religion and philanthropy increasing, and the spirit of Christ becoming nore manifest

Nor as a dense least or (Sabbath) school do we say the fruits of the Spirit have not less withdrawn, and it is ours to look is rudory for God, and for the right. The sharten to fresh labor with vigor. Press for ward to the fight—Captain and men. There is something for each of not backward but forward, lest in looking back like Lot's wife, we be unfitted for the onward march. Jo sow and reap the broadening fields before a grateful Ruth though gleaning scanty corn. " Now is the constant syllable ticking from the clock of time. Now is the water week of the wise and em-

blazoned on the prudent."

As families the prudent of the prudent."

Ye ring of the prudent of the prudent."

With one has to the prudent of the prudent."

With one has to the prudent of the prudent."

With one has to the prudent of the prudent."

With one has to the prudent of the prudent."

With one has to the prudent of the prudent." The Vanished year was not life to the Main if marker we thening ministry of care gitta of success and happight, fall give new purpose to our

Another hw Year, the glorious inheritance this the was his is committed to our charge in the large state image of our King and Lord in the large seage: Occupy till I come. The contract golden-winged, priceles with as a wind that place as a second second golden winged, or due to waves go by, or motes of due. of dust the same when a sudden

cyen in new measure for gifs too often wasted come bear the gross and

Think calmly on all God has given, and her to best serve his vast end as you stand ons border land you have never trod before

the happy New Year.

the checkered scene. Echoes die away then swill anew when we deemed the murmur gole for aye; now streams of recollection are eternal. rad forth like a torrent, then wanders slow its ilvery stream; not in sadness these musing on by-gone days, for autumn has its glainess worth a whole spring time of May. visons that dawn and stay not. Now are vicories garnered and bound in an immortal shef, and age and maturity blessed.

Touth sees a far-off castle neath fairer skies than ours, and over its shining scene is a hilo of glory thrown. In the blue bent ard above it no cloud is ever seen; forests forver are green, and flowers endlessly blom; and what heart-hopes center there in his wonderful sometime, somewhere, in thefar-flowing current of years. I need not crose the threshold to tell of the grandeur within. Sunshine is sure to be felt, but shalows flit by unseen; so mine be the task to til you of a sure and narrow way which end to the beauteous castle—a mansion not mad by hands—whose King is the God of glor, and subjects, the children of men.

No Ariadne may give us a magic thread by which to pass through the mazes of life's labyunth, but One hath trodden the narrow way before us, who is with us to the life they are overwhelming. Were there, end Jews our Guide. Brief is the journey no and nown possibilities to good results. and lain the way that leads to life everlasting ... This road is only broad enough for man and his soul." There is no room for the constrous form of Sin who assails worthill ought to co their all went to me the tracter in various disguises, and is warded off but by watching and prayer. Satan hasthrust many stones in the way of the pilging. If he stumble not on one, notice and ed in the way Once stray bu the pute and but of the bill forward his wildered land to touch the in every state. Thickets reveal huge lions of vemptation with which a stern struggle must the serious ensue. The safe and peaceful path homeward is in the straight line of duty. duty. dity. Keep away from the dangerous edge of the precipice of disobedience. Only look over, and there is perilous danger of toppling for fatherhood. If the ideal be high, beneath; and once on the downward course. it is difficult to retrace steps. Avoid looking at evil languidly as did God's people of old, who, seeing other nations have kings, pined for a kingdom themselves, likewise. Never is there a safe time to lay aside the larger share of human suffering comes armor, for at every step are fair tempters to be seen and promptly and continuously reus to do as the tide of years rolls on. Look sisted. Stand, and the day is won. Yield, and all is lost. Eve took the apple and gave is also promoted through weak and diseased up Paradise; and we shall lose as much in taking what the tempter offers. Not long can the encounter with Satan last. "Get thee behind me" puts to flight. "I have set the Lord always before me," said David, "and ment of physical weatness or disease which therefore I shall not fall." So do we, and the getting through the strait gate and narrow way shall be successfully accomplished. and we "count it all joy that we have fallen into divers temptations." The path of life is formed for struggle. This shuddering heart is torn asunder for its treasures, just as the mine s torn apart for gold. O shrinking soul, arise and be of good courage. As thunder clears the air so shall your heart be purified by trial and temptation, and learn how sublime a thing it is to suffer and be

> life's way, remember when the tender Shepherd putteth forth the lambs of the fold, he himself goes before them as they tread the mountain passes: so with bold step follow on. Whither he went we know, and when we awake in his likeness shall we not be sat-

Time with us and time with all and Time regifes too often wasted whimself will one day be no more. Now he wears away huge stones with little water drops, but is not himself too strong for an sing hor die with music death who wastes away all things great and small. Time's happy swiftness is stealing ty: labor of wages are year after sear, and soon will all be fied. The glerical lamp of heaven will run his

treads the midnight silence of our homes. nor hear we any sound of fourfall as he passes, vet we made gloo wastes of life must go. Nothing agains his scytle can make Ve live in the past or future. The past defense; so bravely fape the hours and pluck the infinite after of Time, when New Years

> "This written on the rose, To its glore's full array -Rend what those took disclose, Passing away "It is written on the skies Of the soft into summer day, Illis traced in spinsel's diest APRINT 直接 例如 the distensing lay. As the art h and on.

hower to create Goff alesso bower forever. He wight have re He chies sather the infinite resconding inite honor and u by delegating This power oreator, and to hive the power and to perpetuate the tining its charto be a directinator day of lts exercise in acter and desting, is disfatherhood is among of exceed functions of existence. If Se siono its resulta for good or evil all and and comp tation. Considered by the fland of of an endless in each experience of phreathcoof, no man understanding what it mesas, could century to assume in herbood. The tarrible result which must ensure when it is essented at fitness as God required. The importance as indifference which fixial -onen in treve informed" copiety—processing this say function, are at once Watting and orune Let us then consider have things which pages diness of Listensia, sellarous and er a sprought from that the case w world soft is that the enner authorize of ligación (ciabt bezeltáis éverv mán vias read

L. Physical sphallacore and purity. de not here disense the legacy anch pare her received through thollow of heredity. 187 must make the most suddoest of what we are. We present, rather, the ideal fityles much the better for up if we are drawn up

ward by it.

By physical soundness, we mean, a life in such consonance with the divine laws exand long life are the no mal results. Much the through impaired physical life. Weakness and disease make men a buden on society, lead to poverty, drunkenness social impurity, larceny, and kindred evil. Mental imbecility physical life. This promotes crime and increases society's burdels. We can only state these salient facts. Jach thoughtful man will apprehend their fruth. Hence no man is free from guilt who transmits a single elehe can avoid.

This is doubly true of all tendencies and diseases which impaid nerve force. This is so intimately connected with character, mental and moral, that we cannot be touched firm, looking after the interests of the widwithout direct effect in the other. The habitual use of stimulant and narcotics destroys nerve force and meital balance. Their effects are often more prominent in the second and third generations than in those who first indulge. Frery man who uses alcohol, tobacco, opin and the like, must transmit to his p serity physical decay,

mental unbalancin ow sublimers at thing it is to suffer and be By physical puritions are mental unbalancing and moral perversity.

By physical puritions meant also absolute freedom from all projects indulgence—especially sexual—which coisons soul and body with disconstant. with disease. God 1 s expressed his hatred of such sin in the t ble diseases it creates. These diseases are iritual as well as physical. There is a hilis of soul not less real, and if possible fore terrible, than that which cankers the The outward signs of such disease me ie covered for a time, ranamit the poison to but fatherhood wi soul and body, by I ien currents and unin thought and act is which the ascredness therhood places on all he added truth, that bonds of holy wedan imperative demi of actual or possible men. This carried fatherhood outside

lock" is a crime of mes.

Another demand ade by the sacredness of fatherhood is a sold fearing and man-loving spirit and fe. It says: "Thou shalt love the Lordby God with all thy con brief rate and mistor the last time Plower that

of the infinite and eternal Father! He who does not love God cannot transmit the tend ency to love him. Such a man must rather transmit the tendency to hate and disobey God, for which he, not his child, is responsithe Master's cosedudatiourneying onward to ble. This stupendous fact lies at the core of all true religion. An irreligious father is an enemy to God, a promoter of unholiness, a creator of evil, discord and suffering. It is a betrayal of sacred trust, and a defiance of God's will when wicked men assume fatherhood. Children born to an evil inheritance

through the selfishness of parents are placed at great disadvantage when they attempt to be unselfish and loving, and, unhappily, they are more likely to yield to the wicked tendencies they have inherited, and increase in selfishness and unkindness. The coldhearted, cruel spirited father forestalls the goodness and happiness of his children, and of all society. The man who does not seek to become Christ-like in unselfish love and service, becomes guilty for the long line of discordant and destructive influences which his fatherhood entails upon the world.

A writer on the "Sacredness of Motherhood" has justly said: "But let that mother give thanks, morning and evening, whose creative work of motherhood has been acomplished in an atmosphere of sustaining sympathy, and whose physical strength has never been taxed at the expense of her child." These words suggest the paramount obligation of man as a husband, his highest duty in the bonds of sacred wedlock. The husband has to bear little of the passive service and continuous burdens which attend parenthood. The wife, who has to bear the longcontinued strain on body and soul, pre-natal and post-natal, has an absolute right to all the help which pure love, exhaustless patience, and tenderest sympathy can afford. This is due to the child also, who must suffer loss in proportion as these are withheld from the mother. If any husband denies these, or worse still, gives, in place of them, indifference, neglect, harshness or abuse, he becomes a shame to the name of fatherhood, a disgrace to his sex, an enemy to his own two dates, came packages and boxes by mail chili, and a sinner before God. Oh men, be true to all which the sacredness of tather kood demande, or enter not us noty temple. If you will be disobedient to these gladly received, and answers were sent back demands, let not your crime poison other lives through unworthy fatherhood.—Philanthropist Series.

### DEMAS PEBRINE.

Demas Perrine was born in Warren coun-

ty, Ohio, and was educated at Antioch College, located at Yellow Springs. In 1872 he was married to Miss Nancy D. Ludington, pressed in physical being, that strength, health of Clinton county, Ohio, and subsequently located at Capron, Ill. Here he formed a copartnership with Mr. Henry F. Irons, with whom he removed to Welton, Iowa, in 1874, where they established themselves in mercantile business. In 1879, his wife died. leaving him one child. The following December, his partner was murdered by an enraged saloon-keeper, because of his earnest and faithful efforts to advance the cause of temperance. Thus he was left with a large business, a motherless child, and the widow and family of his partner dependent upon him. He was equal to the emergency. He continued the business in the name for the ow and fatherless with the same care he did after his own. In Sept., 1885, he was married again to Miss Sella M. Loofboro, of Welton, who survives him. He thus leaves a wife and child with a large circle of friends to mourn their loss. Mr. Perrine had never made a public profession of the religion of Jesus, up to the time of his last sickness. He had lived a most excellent moral life. Strictly honest in business, he was loved and trusted by all. He was often held up as an example more worthy of imitation than the tween the mission school and the medical professed Christian. But when he came down upon his sick bed, and realized that death was near, he then saw that morality ceive, we earnestly hope great good will was not sufficient to comfort the dying. He come from this effort. A much deeper in therefore said to his friends: "I have made a mistake," and thereupon sought and found awakened in the work of our noble mistake peace in Jesus. He had been teaching a class of young men, some of whom, during his sickness, had made a start in the Christian life. Before his death he sent in his name with a message to his class, stating that he wished to stand with them and be a worker in the church. It was his request

when a man assumes fatherhood, in behalf deceased that his funeral services should be held in the Seventh-day Baptist church and be conducted by its pastor. The services ware held according to request, Dec. 26th, at half past two o'clock, Rev. Ballon, of the M. E. Church, assisting. The sermon was preached from 2 Cor. 5: 1-3. Although the day was very stormy, the large and comme dious church was filled to its utmost, it being estimated that more than one hundred were unable to find seats; thus testifying to the esteem in which he was held.

> Thus we're called to bow in sadness, By the grave of him we loved; But our grief is changed to gladness, By the thought, we'll meet above.

Let us then accept his warning 'A moral life to trust no more:" Let's strive to meet uim in that morning When life's sect troubles all are o'er J. T. DAVIS.

### THE BOX FOR CHINA.

Knowing that many interested ones are anxiously awaiting news of the Christmas box sent to our loved missionaries, I must not longer keep them in suspense.

Arrangements were made with the China and Japan Trading Co., to carry it to Shanghai. It was marked carefully, according to their instructions, and shipped from Westerly, December 16th. A card just received from the company states that the box was received and shipped on steamship "Canada," Dec. 20, 1886. Their charges for freight, insurance and cartage are \$7 12, and the freight from Westerly to New York was 49 cents, making \$7 61 from Westerly to Shaughai.

The first gift received here was from Syracuse, N. Y., November 20th, and the last on the morning of December 15th, a package from Smyrns, Del. All along between these and express, and letters containing drafts, giving notice of their safe arrival.

I felt that a sacred charge was committed to me, to be the medium through which these gifts from loving hands were to be transmitted to those who are are so faithfully and earnestly teaching the way of life in that far-off land, so dark with the curse of idolatry; and could not begin the packing without first going to ask the dear Saviour for guidance and blessings upon the work done in love and hope and faith. And thus with good wishes, prayers for blessing and loving thoughts for those whose hands should unpack all these precious bundles. which hold no one can tell how much of love and comfort, good will and best wishes, I packed them in the best I knew.

There were two questrom Nile, one from DeRuyter, one from new Market, and the silk quilt, which was at the Conference last September. Bundles of dried fruit, quite a number of aprons and handkerchiefs, a few books and scrap-books, towels, pin cushions, tidies, pen-wipers, twelve or fifteen dolls, toys, paper dolls, a few articles of clothing, and a good many pictures and cards. Considering the fact that everything was left to individual preference, it seemed to me a very good collection. All were kindly remembered; and most of the packages have the names of the donors, which must surely give the recipients great pleasure. Besides all these things for the box, there was received \$43 26, not a cent of which was invested or used here except for freight and insurance, which are to be prepaid. The residue will be sent in a few days by draft to be equally divided bedepartment, as our Christmas gift. Since it is more blessed to give than to re-

terest, especially among the young, will b aries, whose self-morifice ought to in within us a deeper love for the Mai work, and will give to them more. agement and good sheer.

M. GOBLES, Prime Minister

### WAS IT THE SABI

A writer in the Morn counsel on 1 Cor. 16: 2,

"Were I to be asked w Rible contains for us in a ful germ of Christian fine from the Old Testament New, from what the Lord ses to what he taught th point to that second vers chapter of the first letter \_"Upon the first day of t one of you lay by him in prosper.' If there be a Bible or out of it for r Christian work, I have ye

"Look a moment at the

(1) that the Sabbath was 1 giving to the Lord. This offering and a part of Se church-going or worship. dividual matter and 'eacl a part in it, as in other di worship. (3) Every disc this 'store' for the Lord every Sabbath day and dr honor every worthy call for his kingdom. (4) The si offering was to depend u prosperity of the giver. sion had it, 'As God hath but the sense is the same our rule answers the que shall I give? as the other questions, when shall I gi and how. We commend Testament finance to all mittees, as the best on rec

We quite agree with the rule of the Apostle for 1 Christian work is the best en. But by what authori it was to be done on the S certainly does not say so. the first day of the week." found that the term Sabbi in the New Testament to the week, always referred This term and the express of the week" are put into al relations to each other b as to make it perfectly pla day of the week" is not but the day immediately for bath. (See Matt. 28: 1, Ma 23: 56; 24: 1.) Paul's dir not contemplate a Sabbath a business transaction, to about the first thing in each

We know that it is so

that this direction contem weekly collection, that a re lection necessarily implies assembly, and the conclusion these inferences that these regularly for worship on the week, or, in other words, tl it as the Sabbath. But aga statement of the case bette tion was, "Upon the first of let every one of you lay by The writer whose paragraph ing very properly remarks. vidual matter;" and again, was to keep this 'store' fo drawing from it to honor ev for help to extend his ] shows that he understands tions, as we do, to be a lay systematically, a "store" fe then, a public weekly collect a weekly meeting is not imp ference can be drawn from these Corinthian Christians to meet on that day for won back, then, to our query, Or does the writer in question cellent plan of church fine Sabbath the day for giving when Paul says "upon the

OUTLOOK. CORRESPO!

The following letter comp oause of its earnest and obe has been answered privatel here that the readers of the see how the plain truths of t awaken thought and action loving hearter If any reade men are not found to speak the answer is plain. Centur or erroneous teaching bay conscience of the church to that the truth falls like rain

week"?

Many men reject the class bath, not because of wicked thee, but because they have sek apon the question as w Chers is nothing in

Illissions.

"Go ye into all the world; and preach the gospel

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

We would waste no moments in weak regret If the day were but one; Went out with the sun; We should be from our clamorous selves set free To work or to pray, what the Father would have us to be If we had but a day. -Mrs. M. L. Dickinson.

#### FROM H. P. BURDICK.

ALFRED, N. Y., Dec. 1, 1886.

I made my promised visit at Sandusky. It is a nice village in Cattaraugus county, on the Rochester & Pittsburg R. R. I found the people, who are mostly Welsh, quite interested, but somewhat divided, upon both religion and temperance. The pastor of the church manifested much interest in our publications on the Sabbath question. He was not as talkative as inquisitive. Our history numbers, locations, schools, progress, number of ministers, who have come to us from other denominations, the personal history of J. W. Morton, and Wm. M. Jones (of whom he knew something), N. V. Hull, G B. Utter, A. H. Lewis, Dr. Potter, C. Potter, Jr., A. E. Main, J. Allen, Geo. H. Babcock, and others, were called out in the conversation, and given as well as I knew how to give them. Evidence all in, he said: "I do not know where the same number of men, with the same amount of money, could do more good, than your people are doing with your publications. We may not all come to the same conclusions, from reading the Outlook, but the research that it brings out is invaluable to all lovers of truth.' Wherever I go out from the immediate influence of our churches, I meet with inquiries of the same nature, though not usually as searching as the above. Somebody has been doing and praying. This state of things comes not of itself. Now, somebody else should do, not because the work has been abandoned, but because friend should meet friend, and help to bear on these burdens from the point to which their originators have so nobly borne them. Have we not now reached that point in the history of this undertaking, where our greatest temptation, and greatest danger, is the blighting sin of omission? A sin of omission, of which lit tle or nothing is thought or said, may be much more destructive than a sin of commission, which wakes up a whole nation of newspapers and tattlers. A father has three sons; on leaving home for two days, he says to his youngest boy, "Now, Tommy, don't go down town to-day and drink, and carouse, making it necessary for me to pay eight or ten dollars when I come home, to is an earnest, successful worker, and his keep you out of the lock up." To the other boys, he says, "Draw the oats we threshed yesterday up into the barn; if high water comes, we will surely lose them all, if left where they are." On his return, he finds ing. With some grand exceptions, as a rule, that Tommy has destroyed thirteen dollars' he who is satisfied to remain alone, and worth of property, while he has lost eleven bring up a family of children under such inhundred bushels of oats by high water.

cause they could not find both of their scoop shovels, and neither boy would work alone. Tommy's sin of commission was bad enough; but the other boy's sin of omission, at an opportune time, destroyed much the more property. All the work relating to this crop, up to this point, had been well done. The ground was clean, the plowing was deep and thorough; the seed was pure, and bountifully, timely and wisely sown. So the grounds sown with Sabbath truth were as clean as wise, praying men knew how to make them. The plowing, the research, all ladmit has been deep and thorough. Pure seed has been carefully and prayerfully selected, bountifully and wisely sown. Time, winter's frosts and snows, summer's sun and showers, have grown, ripened—yes, whitened large crop of convictions. Harvesters and mories are in more imperative demand ever before. Comparatively few have acmay be looked for to accept, Sabwithout making the acquaintance ath-keeper, even though they are

it were in the nature of things.

ommand and promise

The boys did not draw in the oats, be-

left out. I am not among those who find As to the situation it Carsicana, Barry day Baptist meeting-house, day and evening Jesus. fault with the China or Jewish mission; but county, I have written, and it has been pub- until Sept. 20th, when I came home to g I am among those (or am alone) who believe, lished. I visited the Chappel school-house that, under God, our publications, and par- in Stone county, and commenced a series of ticularly the Outlook, has opened up an ex- discourses on the motal aw. The people precious meeting. October 2d I preached propels the truth as it is in Jesus, comes from tensive field, joining ours, at demanding, as seemed to be very much interested, and as promising, as any, after we have cared for my four discourses (followed by Bro. Woodour feeble, pastorless churches. Have we ruff, an Adventist preacher on the distincenough of the spirit of the Master to seek tion between the moral law and the cerethe opportunity, heed the instruction and monial laws), created a desire for hearing a go out and disciple the thoughtful, the half- special discourse on the fishboth, I left an convicted, the thoroughly convicted; and, appointment to preach there again on the with God's help, bring them up from second Sabbath and First-day of December, the low and frequently inundated lands and to preach a special discourse on the Sabof unacquaintance, where ink and paper bath. Bro. Woodruff lives in that vicinity, 13th, and then started for home, via Hon must leave them, up to the floodless and and says there is considerable interest and Creek and Troy, visiting by the way, ad more safe grounds of Christian sociability. investigation, and thinks I should make reg- reaching home on the 15th. On the 16h, for those who are doing their best to ed. I have decided to do so. The Delaware 17th, at Broad Run. On the 18th, I visited hold up the light of truth. Demands upon Church is wanting me to be at their meet- a Mr. Bond, below Quiet Dell who was spus are increasing, and much wisdom is needed ings once a month. The brothren think it posed to be on his death bed, and returned and when to use to the best advantage, the and they say that the going to make Roanoke, and conducted a quarterly metlittle we have to do with.

#### ADDITIONAL STATEMENTS.

I traveled with horse and buggy about six hundred miles. This conveyance for bled me to call on all of our Sabbath-kee the vicinity of the Persia Church, M. Y. Cussawago and Hayfield Churches, Pagend any families or persons or the real. Des. Oliver Babcock, \* of Persia, has no far took his mind, that he has to be cared for as they would care for an infant. This wife, and Mrs. Sally Darling, of Conewange both once members of the Person Characte keep the Sabbath in a very compacedance way. A Mrs. Randolph, of Corey, Pale grams very firm in her assurance of the Balthach.

I do not know how to give a better description of the Cussawago Charet, than to repeat the language of Dea Perry Cole: "Twenty of our members are in their graves; ten or twelve have moved away; most of the young people have left the Sabosth; but eight or ten members are left; they are badly scattered, and some of them too old and feeble to ever come out again." Their meeting house is in better repair than I expected to find it; they do not so much lack memand Bible-schools, they would keep up both. preaching the proof in wretern baptism; one Bible-school organizet. With the below a faithful permy, no longs here is grown to make the additions would soon be made to the church: | est, and ay in some the liver of men in and out of the church expressed their i good into the age of wodown of their than willingness to help pay a minister. This ever before. We are waiting ... some to last summer the Adventists pitched their tent a few rods from the meeting house, and bough some are under conviction, yet, they worked for some weeks. There are slifterent have not seen the necessity of keeping the opinions as to the results. It does not look as if the little Cussawago Church would soon  $|\mathcal{G}$  ar Subbath-school is growing in interest, embrace Adventism, as the Hayfield Church did, though the same means have been used to break them up. If they do, it is to be hoped that they will not as soon leave the Sabbath and go to infidelity, as the Hayfield Church did. Two members of the Havfield Church remain to tell what it once was, and how it went out after Eld. Brown left. The meeting house is now fast going to decay. I spent two Sabbaths at Jackson Centre. Ohio. Brother Seager is doing well as leader of the choir and pastor of the church. He church seems to know it. It is a live church in a good country. My efforts to raise money for missions, when in the churches, have been in the direction of systematic pay-

terest in our Missionary and Tract Societies. -13 weeks of labor; 12 preaching places; 35 sermons; congregations from 7 to 500; 13 other meetings; 58 visits and calls; 2,000 pages of publications distributed; and one

fluences as he knows tends to lead them away

from the Sabbath, is satisfied to take no in-

### FROM W. K. JOHNSON.

BILLINGS, Mo., Dec. 1, 1886.

I have not canvassed this missionary field to know very much concerning the future prospects, in the three weeks of time that I have labored in this quarter. The interest in the Sabbath question has not abated any that I can see since the close of discussion at Robertson Mills, Stone county, last February. I have engaged in protracted meetings at that place in this quarter in connection with Methodists and Presbyterians. The result was from twelve to fourteen conversions. Some of the converts have not joined any church on account of the question of baptism. They have asked me to preach a discourse on that question, and I of the gospel, to expect even expect as soon as my house is completed to

\* Died Dec. 22, 1886,

All honor, and an earnest "God bless you," mar appointments till the result is manifest- preached again at Lost Creek, and on the to know what changes to make; where, how is necessary in order to strengthen the cause, home on the 19th. Nov. 5th, I went to regular contributions to the missionary work. ing; and on the 8th, attended a Sundy-I believe they mean to do so. The situation school Congress in Weston. On the Sh,

churches hold the church house, and I have and preached at a church house near by. not had the opportunity to preach here yet. On the 10th, I went to Buckhannon. There A paper is published here known as the is in school at this place, one of our brightest Billings Times, and the editor says he will Sabbath-keeping girls, whom I am very nxpublish anything on viligious subject that I lious to have go to Alfred, and trust she will wish. With thanks to him, and with this another year. On the 11th, I came home. open door I can reach more people than I The 12th, I started for Green Brier, to legin could from the stand f I had the chance of a series of meetings; but, finding the bethone. With this view of the work before me, ren not ready for the meetings, I preched by the help of God i shall endeavor to make two sermons, and returned home on the 15th. myself more useful it, the future.

15 sermons; congregations from 20 to 100; 2 22nd. Nov. 26th, I came to this place where other meetings; 9 vising and calls.

GRANTERUNG, Wis. Nov. 29, 1886.

Dear Erother,-I um still in Burnett county, Wisconsin. Perhaps you think that I am stopping here to long, and don't do much, but the past marter has been an unusually busy one for me. Although I have not traveled as much in this quarter as in at Salemsville, Pa.; 51 sermons; songregatake the stand for the Lord's Sabbath. Al Sybbath; but Thope that some will come with good instruction and singing; Brother Grutten is the teacher; he is a zealous and earnest man, and a good leader.

I have here a kind of a medical mission; have held some special prayer-meetings for the sick, and use Honeopathic medicine; I think that I have glined many friends in this county by my melical work, and, in that way, I have occasion to bring the Word of God to many people that cannot come to our meetings. But I cannot do so much general missionary work as I have done before, because I have to much of the medical work to do; I will oon do more mission ary work. I wish there was a brother of our church (a Homedathic physician) that could come here and ake my place. Sick people come many miles to my place, and to meeting, to get help. I want to be more in the missionary work. If there is a man that wants a place, he can do good here as a doctor. I have removed my family to Grants burg; but I don't expect to stay here more than this winter, then we expect to move to Minneapolis, if the Lard wills.

This week I had a call from some Ameri can Sabbath keepers, in Polk county, Wis consin, to come to them to hold meetings; ] will do so as soon as can. Two friends in Forest City, Iowa, have sent \$3 00 to me for the Missionary Society

-I report for the quarter, only 5 weeks of labor; sermons, 14; edngregation, from 20 to 50; religious visits and prayer-meetings, cannot very well give a strict account of this time. No traveling expenses in this quarter.

My address is now C. J. Sindall. Grantsburg, Burnett county, Wisconsin.

### FROM SL. D. DAVIS.

GREEN BRIER, W. Va., Dec. 1, 1886-Again I resume the pleasant task of report ing to the Board. When I last reported ] was conducting a series of meetings in the new Seventh-day Baptist church of Salemville, Pa. I continued there until Sept. 6. when I started for my home, where I arrived on the 7th. On the 8th I started for Cove 1. Christian truth is like seed which Creek, near Conings, and remained in that life in itself. All truth has life in itse

given in Matt. 28: 19, 20 might have been go there again and hold a raceting of days. vicinity holding meetings in the Seventh it is especially true of the truth as i the Almighty behind it. The steam vassel to Conference. As this meeting has been goes in the teeth of the wind, because of the reported to you, I will only say here, it was engine which it carries. The force which at Lost Creek. On the 4th and 5th instant I visited isolated Sabbath-keepers. On the 6th I preached at Liberty, on Straight Run The next day I preached on Cove, near Con ings, and baptized three persons; and in the evening preached again and received to the such as: they are too expensive; they are not fellowship of the church four persons. doing much; the money and the means ire tober 8th, I arrived at Berea, where I nmained preaching and visiting until tie a Billings is such that the different I visited Sabbath-keepers living in Saymour, On the 19th, I went to Salem, held a wart-Three weeks of later; 4 preaching places; erly meeting, and returned home of the we are holding meetings day and evining. The weather is quite unfavorable. This together with other circumstances unavoidable on our part, is causing our congreptions to be rather small. There are howeve indications of a good work. Hoping and praying that you may be restored to perfect health, and that God will grant us success in all our work, I am truly yours.

-Eight weeks of labor in WestViginia and

## PENTECOST A LIVING POWER.

The power of Pentecost is not yet exhaust-It is well that the church should avail itself of the best human acquirements. Let everything that is true be consecrated to the service of God. But it is not by those that the world is to be won, nor by those that the good of this world is to be conquered. It is not by wisdom of words that we are to meet the world's wisdom of words; it is not by oratory that we are to meet bratory; it is not by culture that we are to next culture; it is not by sensationalism that we are to meet sensationalism. If we we successfully confront the dark mass of human evil that rises around us, we must fall back on Pentecost and on Pentecostal power. That is still in store for the church of Add. For its full exercise it is responsible. The church has not cast anchor over an uncertain Bible or an uncertain creed. If it has, then it has no message to deliver and no anthority to lift up its voice in the name of God and his Christ. It would better become it to be silent. But it believes, and therefore it speaks. It has a divine commission to stand upon, and a true gospel to deliver. Hence it can afford to face, not only opposition, but disappointment and apparent failure. It can also afford to wait all the more, because it has been forewarned of delay and of the need of patience. "He that believeth doth not make haste."—Dr. H.

### THANKSGIVING SESSION OF THE LADIES' EVAN. GELICAL SOCIETY, ALFRED CENTRE,

The meeting of the Ladies' Evangelical Society upon the night of Thanksgiving-day was one of their best. The music, consisting of choruses, quartets and solos, was excellent and deserves great praise, and the choir ought to have the thanks of the com-

The exercises by the girls and boys were very good. We might suggest to the boys that the girls rather surpassed them in argeneral bearing upon the stage. This is not said to find fault with what was well done by the boys, but only to give the girls the praise they deserve. It may safely be said that we have seldom seen any children's exercises better given than those of this even-

the address of the evening upon Foreign Mis-sions. It was able and interesting, and at wall, for an offering to ods work. some points thrilling.

the Almighty. 3. The effect of Christian truth is cuin. 4. The command to go into all the world and preach the gospel to the whole chation. is in the "order book." The speaker hade replies to some objections to foreign misons.

2. The truth of Jesus has the poter of

needed at home. He showed that ninety-six per cent of an contributions to the Presbyterian Board reach the field for which they are designed. that the critics of foreign missions are such travelers as have no sympathy for missions. and do not care to see what they are doing He told the boys and girls to hurry up or they may not grow up quickly enough to have a part in carrying the gospel to the heathen, because the herathen will soon be

able to preach the ospel to their own people.

After the address Mrs. Platts (with Miss Leona Burdick sing alto in (the refrain) sang a touching little song, entitled "Two cents a week and earnest prayer," after which a collection, amounting to \$11 11, was taken, and the session was closed .-

### STANDING PAST UNDER PERSECUTION.

Last year, during the war with France, an fficer arrested one of my members, and ordered him to receive 800 blows with the bamboo. For months this man could not move without great pain. He will carry the scars with him to his grave. He violated no law; his only crime was that he had forsaken idolatry and embraced the Christian religion. Did this treatment cause him to forsake the truth? No: it proved the means of intensifying his love for Jesus. He could die, but he could not deny the Saviour, whom he had found precious to his soul. He is now daily going from village to village pleading with men to trust in Christ Jesus for salvation.

Another man, upward of sixty years of age, was arrested by the same officer and beaten 400 blows. He was not then a member of the church. Some of his heathen neighbors saw him enter a Christian church and accused him to the officer as being a member of the hated sect. He was in the bers as a leader. If they had one brother the previous one, I am still doing some mistions of about 120; 25 other meetings; 101 hospital for months before his wounds were or sister that would lead prayer-meetings, sionary work. I hav, had five places for visits and calls; 6 additions, 5 being after healed. He has since then, with his wife. and other members of his family, been baptized, and they are strong with sees for the with inhuman treatment. His trames were tightly bound together and he was by them suspended to a beam, stripped and beaten until much of his body was bruised and swollen. His house was burned and he compelled to flee for his life. | Again and again did he attempt to return to his home, but only to meet more cruel treatment and again be compelled to flee.—Rev. Mr. Corbel, of Chefoo, China.

> WHAT CHRISTIANITY CAN Do.-Writing from a town in Northern India, a privatel correspondent says: "I had before me today a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quiet native style, came into the little rawing-room, and sat down and talked with s as if she were a motherly old English kny, as simply and freely, and with perfectly well-bred propriety. It was marvelous to me that Christianity could, in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievious indecorum if she spoke a word to them, or to him it their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory and awaken longing in her breast, shocking as the conduct of her Christian sister would seem to her."-Christian Leader.

How important for each one of us, see ing that we are utterly impotent in the hands of the "strong ma armed," if we once fall into them-how important that we should be living a life of fith! In other words, that the one strongerthan the strong one should be beside us, sould be within us, all the day long, so that then the temp ter comes he may have noting ready for him in us; but, on the contray, may find the fortress held and kept agains him by that one only divine, omnipotent eternal one. who vanquished him once, tice, thrice, in the body in the wilderness; il Gethsemane, ticulation, in committing to memory, and in on Calvary; who vanquishes ha still a thousand times in each hour and ich moment of all those centuries in the soulof them that believe!— Vaughan.

In Jaffna, Ceylon, the Chaisn women take, from the portion of rice dly measured The Rev. Dr. Niles, of Hornellsville, gave out for the family food, a dople handful, heathen priest heard of he practice a He gave some of the Presbyterian Church commended it, introd ig it among t reasons for foreign missions, among thich heathen women, and an their offerings little think aggre and become power

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This shows by

## 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."

### WAS IT THE SABBATH DAY?

A writer in the Morning Star confuses counsel on 1 Cor. 16: 2, in the following

"Were I to be asked what verse of the Bible contains for us in a nutshell the fruitful germ of Christian finance, I should turn not be fashioned into a substantial structure from the Old Testament Scriptures to the on a foundation of sand. New, from what the Lord said through Moses to what he taught through Paul, and point to that second verse of the sixteenth chapter of the first letter to the Corinthians: \_ Upon the first day of the week let each one of you lay by him in store, as he may prosper.' If there be a better rule in the Bible or out of it for raising money for Christian work, I have yet to find it.

"Look a moment at this rule. We find (1) that the Sabbath was to be the day for giving to the Lord. This is then a weekly offering and a part of Sabbath duty, like church-going or worship. (2) It was an individual matter and 'each one' was to have a part in it, as in other duties or in public worship. (3) Every disciple was to keep this 'store' for the Lord, depositing in it every Sabbath-day and drawing from it to honor every worthy call for help to extend his kingdom. (4) The size of the weekly offering was to depend upon the business prosperity of the giver. King James' version had it, 'As God hath prospered him,' but the sense is the same. This point of our rule answers the question, How much shall I give? as the other points answer the questions, when shall I give, who is to give, and how. We commend the rule of New Testament finance to all pastors and committees, as the best on record."

We quite agree with the writer that the rule of the Apostle for raising money for Christian work is the best that can be given. But by what authority does he say that it was to be done on the Sabbath-day? Paul certainly does not say so. He says. "Upon the first day of the week." Now, it will be found that the term Sabbath, whenever used in the New Testament to denote a day of the week, always referred to the seventh day. This term and the expression "The first day of the week" are put into such grammatical relations to each other by the Evangelists but the day immediately following the Sabbath. (See Matt. 28: 1, Mark 16: 1, 2, Luke. 23: 56; 24: 1.) Paul's direction, then, did not contemplate a Sabbath-day service, but a business transaction, to be attended to about the first thing in each week.

We know that it is sometimes claimed that this direction contemplated a regular weekly collection, that a regular weekly collection necessarily implies a regular weekly assembly, and the conclusion is drawn from these inferences that these Christians met regularly for worship on the first day of the week, or, in other words, that they observed it as the Sabbath. But again, we like Paul's statement of the case better. His instruction was, "Upon the first day of the week, let every one of you lay by him in store." The writer whose paragraphs we are reviewing very properly remarks, "It was an individual matter;" and again, "Every disciple was to keep this 'store' for the Lord. . . drawing from it to honor every worthy call for help to extend his kingdom." This shows that he understands Paul's instructions, as we do, to be a laying up at home, systematically, a "store" for the Lord. So, then, a public weekly collection is not meant, a weekly meeting is not implied, and no inference can be drawn from this passage that these Corinthian Christians were accustomed to meet on that day for worship. We come back, then, to our query, On what authority does the writer in question say that this excellent plan of church finance makes the Sabbath the day for giving to the Lord, when Paul says "upon the first day of the week"?

### OUTLOOK. CORRESPONDENCE.

The following letter commends itself, because of its earnest and obedient spirit. It has been answered privately, and is given here that the readers of these columns may see how the plain truths of the Word of God awaken thought and action in devout and loving hearts: If any reader asks why more men are not found to speak as this one does. the answer is plain. Centuries of imperfect or erroneous teaching have weakened the conscience of the church to such an extent, that the truth falls like rain on a slated roof.

Many men reject the claims of the Sabbath, not because of wickedness or indifference, but because they have been taught to look upon the question as wholly unimpor-

hold. The fourth commandment appeals to them with as little effect for good, as when one drives a nail between the laths of a thin wall. This lack of conscience is the one great barrier to Sabbath reform. Whether among Seventh day Baptists, or others, this lack of conscience is the cause of Sabbathbreaking. He must have long, continued patience who seeks to advance a reform, which can find little place in the public mind, until the public mind is regenerated, and rebuilt. The best material in the world can-

NOVEMBER 3, 1886.

Dear Brother Lewis,—Some weeks ago I read in the Examiner a review of your "History of the Sabbath and Sunday," commending the strict adherence to facts, and your laboring research of original documents. I determined to have it as soon as I could spare the money; and as I have it now, I enclose \$1.25 for a copy; also 10 cents for the "Articles of Faith of the Seventh-day Baptists." I had supposed that you were, doctrinally, a unit with the First-day Baptists. I therefore ask for full information as to doctrine, practice, etc. Do you recognize our baptism and ordinations? What is your communion practice?

And now, my brother, I will say candidly to you, I am troubled over the Sabbath question. Last winter I wrote a brief note to you, which, as I did not mark it private, though I had no thought of its publication, you published in the SABBATH RECORDER, and sent me a few tracts on the Sabbath question. I soon after received from Bro. Jones, of London, a copy of The Sign of the Messiah, and several copies of the Sabbath  ${\it Memorial.}$ 

Through the summer my health was poor, and I had too much to do to devote the needed time to this investigation. I read occasionally, but only a few weeks ago began to make a prayerful and careful study of the question. I want to know the whole truth, and, yet, I fear it will separate me from the church to whose service I gave the vigor of my manhood. Indeed, this must be, unless I can find a better defense for Sunday keeping than I have yet. But I am searching for it. When I entered the ministry, I determined to try to please God, whether I pleased men or not, and I must adhere to it, if it makes me like Ishmael. I was ordained in your state, and was in the pastorate there for seven and a half years, when I had to come South for health, and as to make it perfectly plain that the "first and this question must be settled this winter; day of the week" is not the Sabbath-day, and I ask for full information as to the Seventh day Baptists.

Please send the books at once and oblige. Yours, for gospel truth,

ALMA, Arkansas

### WHERE SHALL WE COMMENCE?

BY GEO. W. BLISS.

"Where shall we start to reckon the six days?"-Examiner, April 22, 1886.

Start where the Lord started. Ascertain where he commenced at the time the manna was given to the people of Israel. The people gathered a certain amount every day for five days, and on the sixth day they gathered twice as much, but on the seventh day none at the end of the sixth day did not spoil as it did on other days. It was preserved for them to eat on the Sabbath.

There the Lord marked the seventh day. It was not left to the people to begin their reckoning where they pleased; they were obliged to conform to the Lord's counting; to call the next day after the seventh the first, and the next day the second, and so on to the seventh. The Lord fixed the sixth day for them, as well as the seventh and the first. They were obliged to begin counting for the sixth day just where they did for the seventh. No one could count the Sab bath the first day, and then gather a double portion of manna on the sixth day from that; nor could any one call the next after the Sabbath the seventh day. Every one had to conform to the Lord's counting. This order was continued for forty years. The people must have had the order of the seven days well learned.

When the commandment was given, the Lord had already taught the people where to start their reckoning, and had plainly pointed out which was the seventh day, which the commandment called the Sabbath. and which the Lord had blessed and hal-A definite, particular day was en-

When Christ was crucified, the believing women rested on the Sabbath-day according to the commandment. Then they must have commandment enjoins. In starting to reckon, they must have conformed to the Lord's reckoning. The next day they went about doing what they would not do on the Sabbath; and the next day was called, in the New Testament, the "first day of the week." The frame. day before it was the Sabbath, and was the seventh day. Paul went into the synagogue on the Sabbath, and sat down. He was in vited to preach. When he had finished his discourse, the Gentiles wished him to preach the same to them the next Sabbath. On that day nearly the whole city came to hear the Word of God. After that, Paul met on the Sabbath with the women by the side of

Sabbath he went into the synagogue, and be about our Master's business." taught both Jews and Gentiles. He was in that city a year and six months, about eighty

The starting point which the Lord established, was continued until the destruction never fear. Three new departments have of Jerusalem; for it was the Sabbath of the been formed during the past year: Day and commandment which Christ spoke of when he told his disciples to pray that their flight be not on the Sabbath-day. The same order of counting was continued in the early Christian church. Their starting point corresponded with that of the Jews. The same day which the New Testament calls the first day of the week, at which the Lord started to count, which the early Christians and Jews called the first day of the week, and which the pagan Romans called Sunday, is at | legislature for the right of franchise; also the present time called Sunday and the first day of the week. The day before Sunday is the seventh day, called commonly the seventh day of the week, Saturday, and the Jewish

It is strange, indeed, that with so many Jews in the world, and so many Sundaykeepers, there should be any trouble about a starting point from which to reckon the days of the week. It is sad that the seventh day should frisk about among the others so that no one can tell which is the seventh day .-Signs of the Times.

## Cemperance.

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

#### THE ANNUAL CONVENTION OF THE W. C. T. U OF THE STATE OF NEW YORK.

If one desires to be spiritually aroused—if one wishes to be in a place which will excite new aspirations to do good and create earn est longings for a higher life—let such a one attend the Annual Convention of the W. C. T. U. of the state of New York. Surely, such a gathering of Christian women is power for usefullness. The convention was opened with devotional exercises by Mrs. Helen M. Ecob, of Albany. Reports of superintendents of departments followed the formal organization: First, that of Scientific Instruction, showing that this branch of our work is being largely introduced into have been in this state nearly 10 years; and our schools. The Superintendent of the intend, D.V., to move to Oregon next spring, Juvenile Department stated that 12,698 children are now engaged in this work, the boys forming companies under the name of "Loval Temperance Legion," instead of the "Band of Hope," having tired of the latter designation.

Mrs. Bradley, of England, a plain, matterof-fact, sensible woman, was introduced to the convention, and said she was glad to be presented to such an assembly of noble, in telligent women. After this, Mrs. Mary Jane Weaver, the Quaker Evangelist, gave a Biblereading, taking for her text Rom. 12:1, 2. She said that it is wonderful to be workers for God, and workers with God. "I beseech you to present your bodies aliving sacrifice." God must have possession of these bodies. We may have been sinful, but, because we was to be found. That which was left over | have trusted in Christ, our sins are forgiven, and we are made alive. We choose or refuse to work for God. We may be moving along all too thoughtlessly, and imagine that we are doing our best, thus justifying ourselves and excusing ourselves from work. God does not send angels to do my work and your work, but each has a specific work to do. What mighty power the Lord has, when his mighty spirit works in us; according to the power that worketh in us, shall we accomplish! Hearts, hands, lips, everything must be surrendered to his way-not my way, there must be an unconditional surrender. When we do this, God will be most accessible to us. We build with gold and silver and brass, and not with hay and wood and stubble. Let us work while it is day, for the night cometh when no man can

The room was tastefully and suggestively decorated. All along the galleries were suspended small American flags; around the pillars were ornamented with wreaths of leaves and vines. On one side of the platform stood the state banner, of pure white silk, trimmed with gold fringe, having its rested on the same seventh day which the name inscribed in gold letters, and also its motto, "O, woman, great is thy faith," stood upon an easle upon the opposite side. Just in front of the platform, was a large portrait of Miss Frances Willard, in an elegant

The address of welcome was given by Mrs. Call, of Albany, who said, "Friends, ve tant. There is nothing in their religious the Sabbath with the women by the side of the river. At Corinth he made his home convictions on which the truth can take with a Jaw named Aquila, and his wife, and made by Mrs. Williams, of Jefferson county,

A message of the Sabbath with the women by the side of the need to preside here."

The happy response was and what we convicted from the Bangor secured.

worked with them at tent-making. Every which closed with the exhortation, "Let us The President, in her address, said, "The

past year has been one of great blessing and prosperity. Those who stand with God need Week of Prayer, Social Purity, and Franchise." She recommended the passage of the Blair Bill; also that there be head quarters for the State W. C. T. U., in New York city; that the price of Our Work be hereafter twenty-five cents; that an office secretary be secured, with a salary not exceeding \$600 per annum, and that we petition the that we employ Mrs. Wallace, the mother of Gen. Lew Wallace, the author of "Ben Hur," to lecture to our loca l unions. She closed by saying, "The work awaits us, notwithstanding the good which has been done." A committee was appointed to consider the recommendations of the President.

The Corresponding Secretary, Mrs. Boole, reported 221 delegates, 25 departments. The Treasurer, Mrs. Decker, reported the amount received during the year as \$2,289 83; disbursements, \$1,845 13; amount in the treasury, \$444 70. The Organizing Secretary, Mrs. Thurston, reported 125 new unions, 16 of which were Young Ladies' Unions. A committee on division of territory for national delegates reported, from which we learned that Allegany and Cattaraugus counties were to unite this year in sending a delegate; by balloting, Mrs. V. A. Willard was

At the evening session an address of welcome, dy the Rev. D. R. Lovell, was given in behalf of the clergymen of Albany. He said, "Ladies of the W. C. T. U., we welcome you here. First, because we believe in you; second, because we need you; third, because we are workers with you." He bade | ing at the altar. The pealm, "Who is the them God-speed in their work of usefulness. Mrs. Elizabeth Greenwood, of Brooklyn, responded, showing the hearty appreciation of | years. The hour was occupied with singthe assistance rendered by the Christian ing, colloquies, and a short address to mothministers—especially the Methodists. (Mr. L. was a Methodist, and the convention was in his church.)

The report on Evangelistic Work, by Mrs. Hart, showed that there had been over 100 we had been made to feel that the Lord had, conversions. The report given by the Super intendent of Prison and Jail Work, Mrs. Hall: also Soldiers and Sailors, Mrs. McClees, showed that even prisoners, soldiers and sail ors, are being moved upon by the Holy Spirit. Mrs. Bentley read a report on influencing physicians not to prescribe alcohol. Country physicians were more willing to pledge themselves than city physicians. The Committee on Recommendations, in the President's address, reported, and the recommendations were all adopted, item by item, with the exception of the right of franchise, which was lost by a vote of 72 to 98.

In the midst of these deliberations, telegrams from the Massachusetts State Convention, then in session, were read: Col. 1: 9. "For this cause, we, also, since the day we heard of it, do not cease to pray for you, and to desire that ye might be filled with spiritual understanding." Deut. 6: 18, 19. "And thou shalt do that which is right and good in the sight of the Lord, that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy father, to cast out all their enemies from before thee, as the Lord hath spoken." Another despatch was received from the state of Maine. Deut. 1:11. "The Lord God of your fathers, make you a thousand times so many more as ye are, and bless you as he hath promised you."

An hour was devoted to a young ladies' meeting. Mrs. Fanny Barnes, a most charming lady, addressed the daughters. She said the word daughters occurred in the Bible 286 times; she came with a three-fold message, home, love, mother. She advised the girls not to be unequally yoked, remindaltar was a profusion of flowers, and the ing them that they were responsible for their

Mrs. Susannah Peck, of Canada, addressed the meeting. She said the people of Canada are very slow, but sure; when they put their foot down they are ready to stand. In Canada, all unmarried ladies, at the age of twenty-one, and all widows, have the privilege of voting. They elected a prohibitionist for mayor, and "we women did it." One young lady put off her marriage two weeks for the privilege of voting. Mrs. Boole stated that there were 408 auxiliary wish to welcome you, not so much by our unions, and that the total number of memwords as by our actions, as the Scriptures | bers was 1,045, an increase of more than say, "Little children love one another, not 1,000 in the last year; the amount of money in word, but in deed." We want you to raised, \$20,000. She delivered a most stirhelp us set our hopes on God; we want God ring address, showing what women had done,

Union, asking the convention to send a telegram to the Episcopal Clergy, assembled in Chicago, requesting them not to use fermented wine in the communion service. Such a telegram was dispatched immediately. The resolutions adopted by the Liquor Dealers' Association, at Troy, were read without comments.

At the election of officers, the Vice presi-

dent was called to the chair, and Mrs. Weaver was asked to lead in prayer that God would guide the convention aright in the election of officers. While the informal ballot was being taken, Mrs. S. R. Grey read a report on Sunday-school work, at the close of which the tellers announced the whole number of votes, 213, of which Mrs. Burt received 196. Mrs. Burt's election was made unanimous. amidst clapping of hands and waving of handkerchiefs. When she was escorted to the platform, the delegates arose, and Mrs. Burt said: "I thank you for the honor of being again chosen to preside over your deliberations. I thank you for the confidence you have in me; as I have in the past endeavored, so, in the future, will I endeavor, to advance the work and perform the attendant duties. I thank you for the many written expressions of sympathy sent me while I was passing through the waves of affliction. in mourning the loss of my beloved mother. I assure you that every line sent me is lovingly treasured, and will be placed in a book. and kept by my son, when I am gone. Again I thank you, and pray God to speed our great work."

The afternoon session, of the closing day, was opened with devotional exercises by Mrs. V. A. Willard, of Allegany county, after which the remaining officers were elected. At four o'clock there was a children's meeting. The children marched in to music sung by persons stand-King of Glory?" was most beautifully and impressively rendered, by a lad of about ten ers by Mrs. Jump. After the children had withdrawn, the convention closed with singing the doxology.

Thus ended a three days' meeting, in which indeed, been with us; our thoughts had been constantly directed upward; there was no room for frivolous or trivial suggestions. How can we accomplish the most good? was the leading thought. Would that, the mantles of these Christian women might fall

MRS. E. P. LARKIN, Delegate.

## Education.

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

### ALFRED UNIVERSITY.

Report of the Treasurer for the quarter, ending Nov 80, 1886: REVENUE AND EXPENDITURE ACCOUNT.

Cash in bank, last report..... 580 17

	, Treas , S. D. B. Memorial F'd. dick, Treas., Education Soc'y.		78
Special ap Real estate	peals sales	1	00
	disbursements.	\$5,287	45
0-1	Disbursaments.	<b>A</b> 2 000	40
Salaries		\$3,222 54	
Janitor's v	7ages	80	
Repairs		484	90
Chemicals.		76	
Tuition rej	aid, account teacher's class	, 9	
, 56 P.,	" overcharge	7	
		102 225	
Annorotus		20	
apparatus. Reduction	of Indebtedness, mortgage		
	n for tuition	193	
		AT 005	

\$5.287 45 WILL H. CRANDALL, Treas. compared with vouchers and Examined and

IRA B. CRANDALL, W. C. BURDICK, Auditing M. J. GREEN,

A GREAT drawback to travel and study in the East is the lack of a thoroughly equipped Oriental library and archæological museum, which would furnish facilities for study of Semitic lands on the spot. This difficulty, it is now hoped, will soon be met by school, with these adjuncts, in connection with Beirut Protestant College, Syria. Resides a complete library and museum, there will be a field equipment for trips through the land. The school does not propose to aid the general traveling public, but its aim is to furnish clergymen and Bible students chance to study the Holy Land profoundly at a moderate expense. The theological wayinaries of America will doubtless feel a dan interest in this project, and it is hoped that the needed endowment of \$100,000 may be

# The Subbath Becorder

MEV. L. A. PLATTS, D. D., Editor. REV. R. P. SAUNDERS. Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary of the cross.

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

Communications designed for the Missionar Department should be addressed to Rev. A. H. Mars, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on busi es or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

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

"LORD, as the years still fly, Do thou so guide us by thy grace That we may fully do thy will, And each appointed task fulfill Then as each year its course has run, We shall not mourn, as now we do, The good resolved, but yet undone, The sins we vowed we would eschew But led by thee Our way shall be Blessed, as the years go by, Until at length we see thy face And be forever glad."

THE article on the Sacredness of Fatherhood, on our first page, is Tract No. 11, of the Philanthropist Series for the promotion of social purity. It may be ordered in quantities, at 10 cents per dozen, or 50 cents per G. W. Hills, Alfred Centre, N. Y...... 1 00 hundred, postage prepaid, by addressing the Philanthropist, P. O. Box 2554, New York.

THE DEATH of General John A. Logan, last week, which was a surprise to the whole country, removes another of America's warrior statesmen whom the nation will sincerely mourn. Probably no man in the country was more talked of as the possible candidate of the Republican Party for the Presidency in 1888 than he; and, so far as could be seen at this distance from the contest, few men would stand a better chance for a successful candidacy.

WE wish again to call the attention of our readers to the plan, in the Helping Hand, for the reading of the Bible through in course during the next twelve months. We have given in that number the plan for only and reports to me much encouragement. the first three months, but we have it all on hand, and expect to print it in successive quarters until it is all completed. We hope many will be induced to give the Book this to devote his energy to the work of the minsystematic reading; and that from this course of reading much instruction and spiritual profiting may result.

EVIDENCES that the breach between the North and the South, caused by our Civil War, is healing are multiplying. A son of South Carolina, who was a Confederate soldier, sent a handsome subscription to the fund started for the widow of the late General Logan, with a note saying, "Gen. Logan was a hard fighter, and dealt the South some terrible blows during the war; but our brethren of the North came so promptly and o generously to the relief of our Charlesdesolations, that I should like to start a fund from South Carolina for Mrs. Logan, as an expression of our appreciation of this hearty good will." And so earthquake shocks and national bereavements become the almoners of peace and good will.

THERE is an old legend, without foundation in fact, of course, that when the Empress Helena was in search of the true cross of Christ, excavations were made in the earth at Jerusalem and several crosses were found. but none of them could be identified as the true cross. At length a dead body was their rise? Name their time and their brought, so the legend runs, and placed up- builder, and we will soon see if there is not true cross. At length a dead body was on one of them, but it still remained life- a mistake in the calculation. less. Then another was tried, and then another, until, when the body touched the true claims of the Baptists to great antiquity. cross, it came to life. By a similar test the false. Men are sinners, "dead in tres- with half of the truth? Why not say that theses and in sins," "having no hope, and the first Christians were Seventh-day Bap without God in the world;" and for this tists? That they were is beyond all possithe least the dead will live again. And the servers of the seventh day of the week. christ. Here, as in the legend, it is some religious training, the son of a Jewish priest. difficult to tell the true from the false. If, then, he was a Sabbath keeper and be

brings life again from the dead. In these alfred Centre, M. Y., Fifth-day, January 6, 1887. days of much talk about progressive theology and worn out formulas, we need to take especial care that we be not soon removed

> THE following letter from Brother Shaw, just received, explains itself. Brother Shaw explains in a postscript that he has already forwarded to Bro. Mayes more than the \$50 which was asked for, because he had forwarded it as it came to him, and the last receipt was that from Brother Daland with the request that the whole amount be forwarded, even though there should be more than enough to make up the \$50. We have heard of several contributions which are not mentioned in the list below, which, if they have not reached Brother Shaw by this time, are certainly on the way. But, as we said when introducing this subject to our readers, Brother Shaw will know how to appropriate it in accordance with the generous spirit and purpose of the donors:

TEXARKANA, Ark., Dec. 30, 1886. Dear Bro, Platts,—We are grateful to acknowledge that more than \$50 has already been donated to Brother Mayes, on his house. The following have been the kind

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İ	Will Stringer, Villa Ridge, Ill	1	00	G
-	J. P. Hunting, " "		00	Ч
İ	J. P. Hunting's family, for Youth's Compan-	-		l.u
	ion, to Brother Mayes' children	2	nn l	41
ì	Tabo Canadan Mammant D. I			t
	John Congdon, Newport. R. I	2	00	l "
1	Berlin Church, Berlin, Wis., by Bro. A. Mc-			p
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Brother Mayes is already greatly encouraged, although unable to be at work on his house by reason of his wife's being stricken anew with paralysis, which detains him for the present at her bedside. He was able to attend his last appointment at Arlington, feel to assure all who have contributed to Brother Mayes, that they are aiding one who is endeavoring, amidst the severest straits, istry, and will greatly appreciate this, your timely help. Respectfully,

J. F. SHAW.

A writer in the Baptist Gleaner, under the heading, "Why not Catch the Bartists with Dates?" savs:

TRY THE SEVENTH-DAY BAPTISTS.

"There is not a denomination in existence to-day, but that the date of its origin, as well as the circumstances connected with that origin, and the man who did the organizing, can be pointed out on the pages of history, unless it be the Baptists. No man has yet dared to lay his fingers on a date in ecclesiastical annals and say, 'Here is where ton, when suffering from the earthquake's the Baptists took their rise, and here is the name of the man who gave them their being.' Is this not rather a strange fact? No difference what may be the pretentions of any given sect, as to a history, we will agree to name its origin and the man who gave it being. Will any one agree to do this for the Baptists—and fix for them a date since the days of Christ on earth?

> "The date is fixed in history at which time Roman Catholicism began. Episcopalianism s no mystery as to its incipiency. Presbyterianism, Congregationalism, Methodism, Campbellism, Dunkardism, Mormonism, Hardshellism, Free-willism, and such like, have a definite time for their beginnings, and no one dares question the fact. But who will say when the Baptist people took

We have no disposition to dispute the We have no doubt that the first Christians shall the true gospel be distinguished from were Baptists. But why should we stop Leadly ill, they are offered all manner of ble dispute. No one has ever questioned queck hostrums, but still they remain un- that all devout Jews were Sabbath-keepers changed. When the true gospel comes into according to the fourth commandment, obmen of that gospel is the cross, the true cross John the Baptist was a Jew by birth and The multi- came the first Baptist, why was he not the first Bartist ? All claims for the the caring of human deprayity, many change of the Sabbath in any form, or for make a fair show, outwardly, but its abrogation, are based upon the fact and special interest in the Theological aspects of

Jesus crucified, the Saviour of sinners, re- changed during the life and ministry of Jeceived into he heart, makes a new creature, sus. As one obedient to his Father's will, and as an example to those who should come after him, Jesus was a Sabbath-observer. The Jews did, indeed, try to make him out a Sabbath-breaker, but he clearly vindicated from this fundamental, life-giving doctrine himself against their charge. When, then, he received baptism at the hands of John, that thus he might fulfill all righteousness, he was clearly a Seventh-day Baptist, Certainly his apostles, if they were Baptists, were Seventh-day Baptists, else were they not true followers of their divine Master. The faithful women who followed Jesus to the tomb were evidently Seventh-day people, for, having made preparations for the anointing of Jesus' body, after his crucifixion, they "returned and rested the Sabbath-day according to the commandment." The first churches established by Paul in his missionary labors, as recorded in the Acts, were Sabbath-keeping churches, for they were gathered from Jewish congregations, worshiping on the Sabbath-day, and their conversion to Christianity was the fruit of Sabbath day preaching. If, then, our friend of the Baptist Gleaner will prove that these churches were Baptist churches, we will show him that they were Seventh-day Baptist churches.

> It is not difficult to trace the history of the church down to the present time with reference to this matter, and to show that, while the Sabbath cause has had its dark days, God has not left himself without a witness ipon this important truth. The origin of the Seventh-day Baptist Church is contemporary with the origin of the Christian religion; and it knows no other founders than the founders of the Christian sys

### CONCERNING THE ANDOVER TRIAL.

The case of Prof. Egbert C. Smyth and others, professors in the Andover (Mass.) Theological Seminary, is now on trial before the Board of Visitors, in the city of Boston. Briefly stated, the case is this: The Andover Seminary was founded by leading men in the Congregational Church, in 1808; and its avowed purpose was "to provide for the church a learned, orthodox, and pious ministry." To carry out this purpose the system of "consistent Calvinism," as expressed in the Congregational creed of that time, was made the basis of the instruction of the Seminary; the creed, of course, being thought to be a faithful and systematic state. ment of the teachings of the Bible upon the various doctrines which it contains. Every professor, before entering upon his duties as an instructor in the Seminary, is, by the constitution of the Seminary, required to subscribe to the creed, and pledge himself to maintain and teach it. Prof. Smyth and those who are associated with him as defendants, in the trial now pending, have taught, in various ways, and at different times, doctrines concerning the inspiration and infallibility of the Scriptures, the person and work of Jesus, the possibility and probability of a probation after death, and various other subjects, which the Board of Visitors, whose duty it is to guard the "or hodoxy" of the Seminary, have deemed contrary to the fundamental spirit and purpose of the Seminary, and, consequently, subversive of work, as directed at the last Conference, and it for his tireless zeal. A Young People's the ends had in view by its founders. On report at the next session of the Confercharges of this nature, these men are now on trial. It will thus be seen that the question is not whether "the New Theology," of W. Va., a minority report from James which these men are fair exponents, is a better system than the "consistent Calvinism" of eighty years ago; but whether an institution, founded and richly endowed for a definite purpose, which purpose was put into her | 1878, the matter was called up by the folconstitutional law, can be legitimately used lowing action, as shown on page 18 of the to teach doctrines which, in the nature of minutes. the case, are subversive of the ends for which the institution was founded; and whether of faith being called for, it was voted that men may pledge themselves to teach the creed of an institution and then use their position to destroy that creed. The case seems a simple one, which it ought not to take following: N. V. Hull, James Bailey, a great while to decide. Up to the present Thomas R. Williams, Stephen Burdick and writing, the defense has claimed that the creed is stated in general terms, and is, therefore, subject to individual interpretation, N. Y., the matter was brought up by the and that, in teaching as they have done, the following communication from J. Bailey, present professors have only exercised the minority of the committee. See minutes, same liberty of interpretation that has been page 10. used by others before them. The complainants undertake to show that such teachings as these men have put forth are not of the nature of an interpretation of the creed, but

with curious interest by many who have no they leave the root of the matter significance of Christ's henrication. The the controversy, as well as by many who But the true cross, that is, law of the Sabbath, therefore, was un- have.

are a denial of its utterances.

## Communications.

THE EXPOSE OF FAITH, AND THE MAND-BOOK

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

The writer offers the following as an an swer to questions asked or implied in a somewhat extensive correspondence on the question. This bit of history will place the case before the readers of the RECORDER, refreshing the memories of those who were familiar. with the successive steps, and giving information to those who were not. We think the following facts will also show the wisdom of the conclusion. which stands at the close of this article.

in 1874, held at DeRuyter, New York, the reported as follows:" Then follows the refollowing action initiated the work of preparing the statement of Faith and Practice | report thus announced was printed in the published in 1880. The minutes of that minutes of that year (1879), and the report session—page 27—show the following:

T. R. Williams, and adopted, as follows:

Expose of Christian doctrine has been publicly an nounced by this Conference, and

WHENEAS many of our younger church mem bers would thus be much assisted in apprehending the full, explicit, and orthodox system of Christian doctrine; therefore,

'Resolved, That this Conference, now convened appoint a committee, consisting of seven of the most aged Seventh day Baptist ministers present, and five of the most aged Seventh day Baptist deacons present, twelve in all, to draft such an Expose and present the same to this Conference at its next anniver-

The committee called for by the foregoing resolution, was nominated by a special committee consisting of O. D. Sherman, T. R. Williams and T. L. Gardiner. According to their report, the following committee was appointed: N. V. Hull, W. B. Gillette, J. Bailey, L. Crandall, Joel Greene, Charles Rowley, Charles M. Lewis, John Maxson, I. D. Titsworth, B. F. Langworthy, N. H. ing. Langworthy and Asa C. Burdick.

At the session held at Alfred Centre in 1875, as shown by the minutes—page 11 the committee on Denominational Expose, presented two reports, a majority and a minority report, as follows:

report, that a portion of the committee met, and after brief consideration, instructed the committee to report the following resolu-

"Resolved, That we report the old Expose, so at different times.

J. BAILEY, Sec. MINORITY REPORT.

"The undersigned believes that the Expose should be thoroughly revised so as better to express the views of the denomination as now held, embracing points not embodied | during the week. in it, and modifying some points not clearly and well expressed, and correcting its phrase-J. BAILEY."

As a result of this, the report was recommitted, with instructions to both the committee and to the minority, to prepare a form of the Expose in accordance with their respective recommendations. There was littlediscussion of the merits of the report at this

At the session held at Walworth, Wis., in 1876, the following action was taken, as shown on page 15 of the minutes:

"The Committee on Expose of the fait! of the denomination not being prepared to report, the matter was laid over, with instructions to the committee to complete their

At the session of 1877, held at Salem. Bailey was made. This was ordered printed in the minutes, and action was deferred for one year. See minutes, pages 12 and 13.

At the session held in Plainfield, N. J.

"The subject of a denominational Expose the minority report, presented last year and held over to this year, be referred to a committee of five to report next year. The President appointed as that committee the

In 1879, at the sesion held in Brookfield.

"Dear Brethren:-The Conference, in 1874, appointed a committee to revise the consti tution. In 1875, two reports were made; a majority and minority. Conference instructed the two to complete and present their reports. The chairman failed to call com-The result of the trial will be awaited mittee together to prepare reports. In 1876 Conference instructed committee to report next year. In 1877, I, as minority of the committee, made a report. This was ordered printed in minutes, and referred to

is a committee to report this year. As las continues has failed again to call the se for consultation, I respectfully the report made by order of Conference two years since be acted on without ferance delay. The report may need some verbal alterations or additions. It was framed under special instructions, in 1875, reported in 1876, to meet what seemed to be a necessity to many leading brethren.

Respectfully, J. BAILEY,

Minority of Committee."

N. B. It is evident that the expression, revise the Constitution," as it stands in the minutes, is incorrect. The reference is clearly to the Expose of Faith, and not to the Constitution.

Later in that session (minutes, page 20), we find the following record: "The Com-At the session of the General Conference | mittee on Denominational Expose of Faith port lately printed in the RECORDER. The was ordered to lie upon the table for one "A special resolution was presented by year, the committee being continued. In 1880, at the session held at Little Genesee, "WHEREAS several years have transpired since our N. Y., this report was brought up, and after slight amendment, was unanimously adopted. See minutes, page 14.

Such is the history of the Expose of Faith and Practice, as it now stands. Under such circumstance, we think it should be placed in the forthcoming Hand-book of the denomination, without note or comment.

# Yome Ams.

New York.

ALFRED CENTRE.

Cold weather, the thermometer playing about zero, light snows and good sleighing, combine, now-a-days, to keep things lively, the boys especially enjoying the coast-

The winter term of school is well under way with a good attendance of students, and signs of hard work for and in the classroom. The usual holiday sessions of the Literary Societies have now been held, and teachers and students alike seem to be set-"The Committee on Expose respectfully | tling into the harness for a strong pull; according to present indications, they will all reach the close of the term successfully about the 15th of March.

The holidays falling upon the Sabbath, hey have not generally been observed nere, except by such a variation in the regular Sabbath services as would adapt them to the

The Week of Prayer is being observed, with services at the church every evening

LEONARDSVILLE.

We have been greatly prospered during the year in many ways. Though there have been no very recent accessions to the church, many of those whose voice are for the most part silent, have confessed Jesus in our meetings. There is a steadily increasing harmony among the members, and apparently more of a spirit of consecration now than for some time past. We hope and trust that the meetings we are scoling and a series in a harvest of souls.

The attendance at public worsels on the Sabbath is just now steadily above the wear age. The choir is in excellent condition. The chorister, Bro. Whitford, deserves cred-Association was formed in October, and is now running smoothly. Monthly meetings are held, and weekly devotional meetings maintained enthusiastically. Topics for the first quarter of 1887 have been published. They are full of the gospel.

The Sabbath-school held its Christmas entertainment, Dec. 27th. The trees were loaded with gifts for all. A pleasing programme was rendered, consisting of musical and literary selections, etc. The singing of the children has been complimented by many who were present. Quite a sum of money was realized from the admission fee charged to all but the scholars of the school.

A Christmas offering was made, Dec. 25th, for Bro. Mayes, amounting to twenty dollars. It has been forwarded to the Rev. J. F.

At a concert held early in December, about thirty dollars was raised for the Mite Society. The Women's Benevolent Society is working on its task of raising twenty-five dollars. for the Tract Society and twenty-five dollars for the Missionary Society, before the session of the next General Conference. This they do in addition to other work of a benevolent character. All honor to the faithful women of our church.

But the brethren have not been idle. As specimen we may say that at the annual church and society meeting, held Dec. 27th, the pastor's salary was advanced by no inthe next session. In 1878, my report was re- considerable amount. He is grateful for the

Wild in the Boylo ice during the year to con

CONTRACT OF THE PARTY.

It is worthy of notice mall churches get along settled paster. Without a ister in their midst and rat ing, they yet meet togethe and engage heartily in exh and the study of God's Wo the Marlboro Church was years under the lead of Dea and J. G. Hammel. In th ed church at Roanoke, W Bro. J. J. Hevener, when pastor, Eld. S. D. Davis, is revival work; and in the us ler Hill Church has been ke blessed under the leaders! York, since the death of El as I inquire into the work these churches, of which Church is a good example elements very prominent, a tial to church life and grow

1. They have a good lead a descon or not, but he my God. He may be like Mo quence, but he must be fille of the Master, and ready to suffer anything to advance l

2. They are writ togeth love. They are so glad to the Sabbath, and they shake ly that sometimes tears fill always joy fills their hearts. their little company are missed and inquired after. joy is to hear each other pray they urge one another to do derness that takes no den meetings they do have in with one another and comm 3. They make a great t of the Bible. Not having a

all stay to Sabbath-school Scriptures as for hidden tre it to be wondered at that together and prospered that a good leader, bound togeth love and absorbed in the Word? Such, I am happ case at Cuyler Hill. May all our churches, large as we share a like blessing.

But there comes a time the preached word, and De me that they are getting the preaching of the gospel

Rhode Island

ASHAWAY. December has given us a v er; some warm and spring-l wintry enough, with snow and to cause one to think of the where judicious giving would the Lord.

The stores have been very some time, holiday goods o a large space in each, and, jud crowds looking at the wares. ages that are marked and la called for. I should think met would be made happy at Ch

New years day. The new grist-mill is turn again, the veteran miller, Mr. cock, has not forgotten how

Johnny-cake meal. The people of the village called on the Pastor and his fa day, evening, Dec. 22d, fully pound somebody, which they little resistance; pleasant hou in social chat, when some, hav in charge, served each with io and coffee. About sixty enj ing gathering and went away way to pound one, is to go in

Sabbath day, Dec. 25th, wa communion season. The chu rated with evergreen and mot the Uhristmas services of the which were to occur in the widom that the two celebration the usual Sabbati taken in the early part of the before its close it was annu special collection would be tal weald be forwarded to Mr. M Author Tex, as a Christman po him is the building of a bound The collection amonable to

A seleven DE exercises of the 

Minority of Committee." It is evident that the expression. he Constitution," as it stands in tes, is incorrect. The reference is the Expose of Faith, and not to

espectfully, J. BAILEY.

that session (minutes, page 20), he following record: "The Com-Denominational Expose of Faith as follows:" Then follows the reprinted in the RECORDER. The announced was printed in the f that year (1879), and the report ed to lie upon the table for one committee being continued. In he session held at Little Genesee, is report was brought up, and after endment, was unanimously adoptninutes, page 14.

the history of the Expose of Faith tice, as it now stands. Under such nce, we think it should be placed rthcoming Hand-book of the den, without note or comment.

# Home Aws.

New York. ALFRED CENTER.

eather, the thermometer playing ro, light snows and good sleighine, now-a-days, to keep things liveys especially enjoying the coast-

nter term of school is well under a good attendance or students, and hard work for and in the class-The usual holiday sessions of the Societies have now been held, and ind students alike seem to be setthe harness for a strong pull; aco present indications, they will all close of the term successfully 15th of March.

lidays falling upon the Sabbath, not generally been observed here. such a variation in the regular services as would adapt them to the

eek of Prayer is being observed, ices at the church every evening

LEONARDSVILLE.

e been greatly prospered during the many ways. Though there have ery recent accessions to the church. those whose voice are for the most nt. have confessed Jesus in our

There is a steadily increasing among the members, and apparenta spirit of consecration now then time past. We hope and trust that ngs we say solding many small in a

endance at public worship on the just now steelily shove the avers choir is in excellent condition. ister, Bro. Whitford, deserves credtireless zeal. A Young People's on was formed in October, and is ing smoothly. Monthly meetings and weekly devotional meetintained enthusiastically. Top-

ie first quarter of 1887 have been They are full of the gospel. bbath-school held its Christmas ennt, Dec. 27th. The trees were th gifts for all. A pleasing prowas rendered, consisting of musical ry selections, etc. The singing of ren has been complimented by many

the scholars of the school. ptenes offering was made, Dec. 25th. layes, amounting to twenty dollars. een forwarded to the Rev. J. F.

present. Quite a sum of money

ed from the admission fee charged

ocert held early in December, about lars was raised for the Mite Society. nen's Benevolent Society is worktack of raising twenty-five dollars ract Society and twenty-five dollars usionary Society, before the region t General Conference. This they ition to other work of a benevolent All lonor to the faithful women

brethren have not been jelle. As I TO DEV BY that it the stored Billioty meeting light The 17th  teem in which he is held by a loving people. of their united activity in the Master's service during the year to come. w. c. D.

CUYLER HILL.

It is worthy of notice that some of our small churches get along so well without a settled pastor. Without any ordained minister in their midst and rarely with preaching, they yet meet together every Sabbath, and engage heartily in exhortation, prayers, and the study of God's Word. In this way the Marlboro Church was kept together for years under the lead of Deacons J. C. Bowen and J. G. Hummel. In this way the devoted church at Roanoke, W. Va., is led by Bro. J. J. Hevener, when their missionary pastor, Eld. S. D. Davis, is away so much in revival work; and in the same way the Cuvler Hill Church has been kept together. and blessed under the leadership of Dea. C. J. York, since the death of Eld. Fisher. Now as I inquire into the working condition of these churches, of which the Cuvler Hill Church is a good example, I notice three elements very prominent, and I think essential to church life and growth.

1. They have a good leader. He may be a deacon or not, but he must be a man of God. He may be like Moses, without eloquence, but he must be filled with the Spirit suffer anything to advance his cause.

love. They are so glad to meet together on the Sabbath, and they shake hands so heartily that sometimes tears fill their eyes, and always joy fills their hearts. And if any of their little company are absent, they are missed and inquired after. But the greatest joy is to hear each other pray and speak, and they urge one another to do so, with a tenderness that takes no denial. What good meetings they do have in such fellowship with one another and communion with God.

3. They make a great deal of the study of the Bible. Not having a set sermon they all stay to Sabbath-school and search the Scriptures as for hidden treasures. Now is it to be wondered at that a church is kept together and prospered that is blessed with for this season, with good wheeling. J. c. a good leader, bound together in brotherly love and absorbed in the study of God's Word? Such, I am happy to say, is the case at Cuyler Hill. May God grant that all our churches, large as well as small, may share a like blessing.

the preached word, and Dea. York assures me that they are getting very hungry for the preaching of the gospel at Cuyler Hill.

Rhode Island. ASHAWAY.

December has given us a variety of weath er; some warm and spring-like, and some wintry enough, with snow and cutting blasts. to cause one to think of the needy poor, where judicious giving would be lending to the Lord.

The stores have been very attractive for some time, holiday goods occupying quite a large space in each, and, judging from the crowds looking at the wares, and the pack ages that are marked and laid back to be called for, I should think many had been or would be made happy at Christmas or or New years day.

The new grist-mill is turning out meal again, the veteran miller, Mr. Geo. A Babcock, has not forgotten how to make good Johnny-cake meal.

The people of the village and vicinity called on the Pastor and his family Wednesday evening, Dec. 22d, fully determined to pound somebody, which they did with but little resistance; pleasant hours were spent in social chat, when some, having the matter in charge, served each with ice cream, cake and coffee. About sixty enjoyed the evening gathering and went away thinking the way to pound one, is to go in crowds.

communion season. The church was decorated with evergreen and mottoes ready for riously. the Christmas services of the Bible-school. which were to occur in the evening. It is seldom that the two celebrations occur on the same day. The usual Sabbath collection was taken in the early part of the service, and before its close it was announced that a special collection would be taken and that it | encouragement from the various parts of our would be forwarded to Mr. Mayes, of Mes- lovely Zion. quite, Tex., as a Christmas present. to aid him in the building of a house at Rose Hill. December, thus far, has been colder than The collection amounted to \$20 80.

The evening exercises of the Bible-school consisted of singing, prayer, recitations and concert exercises and the taking of a collec-

many evidences he daily receives of the est called by the secretary. The collections footed up \$26 52. This the school will invest May God grant abundant fruit as the result in Sabbath school papers, and send them to schools where they take no Sabbath school papers, making their Christmas present to these schools in such a way that it will last all the year.

ROCKVILLE.

Since my last item for this department, the Ladies' Benevolent Society, of this place, has given an entertainment and oyster supper, and, although it occurred during the stormy week of this month, it was a grand success, resulting in a net gain of \$40.66, which made us almost think we could hear the proposed new bell ring.

The evening after last Sabbath, the Sabbath-school gave a Christmas entertainment. The church had been previously tastefully trimmed with evergreens, and the little folks performed their part in a way complimentary to themselves and those having their training in charge. The literary exercises were followed by a general destribution of oranges, peanuts and candies by Santa Claus, and his competent corps of helpers, to the members of the Sabbath-school. This was followed by a general destribution of presents to members of the school and congregation; and while many recipients of gifts were made happy, not a few were joyous in the consciousness "that it was more blessed to give of the Master, and ready to do anything or than to receive." The house was full and all had a good time; and it is sincerely hoped 2. They are thit together in brotherly that this occasion, which gave such unbounded satisfaction, may be a means, under the blessing of God, of enlarging the Sabbathschool numerically and in efficiency. Notwithstanding this school have been using David Cook's quarterlies, they have voted to use the Helping Hand, and, inasmuch as we have no helps published adapted to the needs of the smaller scholars, it was decided to continue the use of Mr. Cook's adapted to their want. It is hoped that our publishing house will some day be able to supply our lack in this department.

The pastor leaves to-day for DeRuyter, N. Y., to spend New Year's, and some two weeks, with his family and friends.

The ground is bare, and the weather fine DEC. 27, 1886.

New Jersey.

Christmas passed off quietly and pleasantly with us here. A short service of Scripture But there comes a time when they want and Song was given by the Sabbath-school. the evening after the Sabbath, after which the annual reorganization of the Sabbathschool took place, and the following officers were elected for the ensuing year: Superintendent, Rev. J. G. Bardick; Assistant Superintendent, L. T. Titsworth: Secretary. H. E. Kenyon: Treasurer, Hannah Larkin: Organist, Abbie M. Wilson; Chorister, L. T. Titsworth; Blackboardist, H. E. Kenyon; Libraian, Walter Dunn.

> Four of the persons mentioned in the REchurch membership, were admitted one week ago last Sabbath, and the fifth, a Mr. Samuel Griess, a Hungarian by birth, a convert of Mr. Lucky, was accepted as a candidate for baptism, and that ordinance will prob ably be administered next Sabbath.

We are glad to welcome Dea. Horace Satterlee and family, from Berlin, N. Y., who arrived here in time to spend Christmas with his daughter, Mrs. C. E. Rogers; and who, we believe, expects to make this place his Parliament be granted to Ireland. future home.

Miss Alice Clawson is home from Connecticut, to enjoy the holidays with her family and many friends.

Mr. Griess has been suffering severely for the last few days from pain in the head and face, caused by taking cold after the extrac tion of a tooth, and was unable to attend church services last sabbath. He is being kindly cared for at the home of Mr. Abram Dunham. Mr. Ch. Th. Lucky is also enjoying a "haven of rest" in the same hos-Sabbath day, Dec. 25th, was our regular pitable home, after an accident, which cut and bruised his head and face quite se

> West Virginia. GREENBRIER.

The weekly visits of the RECORDER to this place continue to gladden our hearts, for it brings to us, from time to time, words of

Winter is upon us again with its icy chains usual for this section, with but little snow.

We have recently had a very precious revival meeting. The church has been very much encouraged and strengthened through tion. The funds collected in each class were the earnest labors of Rev. S. D. Davis. Sinreported as the number of the class was ners were daily warned of the danger to various, both of Busseyville.

which they were exposed, and a number of these found peace by believing in Jesus.

Pray for us that this good work may continue and ripen into faithful obedience to the J. F. RANDOLPH.

# Condensed Rews.

Domestic

Michael Davitt was married to Miss Mamie ore, in Oakland, Cal., Dec. 30th.

The net earnings of Sing Sing Prison during December were \$3,000.

· The D. L. & W. directors have declared a quarterly dividend of one and three-fourths

The public debt statement, issued Monday. hows a reduction in the debt during December of a little over eight million dollars. The Secretary of the Treasury has issued a

The call will mature February 1, 1887. The thermometers registered from eighteen to forty-two degrees below zero, Decem- the Narragansett tribe of Indians. ber 29th, in Maine and New Brunswick.

all for ten million dollars of three per cents.

Harvard College receives \$400,000 from the will of John O. A. Williams, which has just been filed in the Suffolk county, Mass., pro-

Henry Russell, of Albany, N. Y., has sold. during the year 1886, 500,000 barrels of flour. This is believed to be the largest amount ever sold by any commission house in the

The report of the New York Central Railroad, for the quarter ending December 31st. shows the net earnings to be \$3,575,000; surplus after paying dividends and charges, \$723.000. The directors declared a dividend of one per cent.

The whole family of Joseph Seidlote, a car-painter of Cincinnati, O., consisting of the sympathy of a large circle of friends. himself, wife and six-year-old son, were recently poisoned by eating canned green peas. Seidlote died, but his wife and child may

A street car containing fourteen men and boys was struck by an express train near the stock yards in Chicago lately. The passengers were hurled in every direction, but, strange to say, no one was killed. Several were badly bruised.

The year has been unprofitable and disastrous to fishermen from Gloucester, Mass... and vicinity, and attended with loss of life. The loss this year has exceeded the average. The figures comprise the total loss of twenty-six vessels, valued at \$252,300. The number of lives lost was 137.

Foreign.

rank of commander of the legion of honor. Baron de Stael, the Russian ambassador

to England, has returned to London. General Boulanger, French Minister of war, emphatically disclaims the warlike intentions ascribed to him in Germany.

The bank of France has declared a semiannual dividend of seventy francs per share, against 100 francs in June last.

The Portugal and German governments have concluded a convention determining their respective territories in Africa.

The provincial elections in Canada, last week, resulted in the return of the liberal government to power with an increased ma-

The Swiss government intends to send to CORDER of December 16th as being ready for the authorities of each canton a private note concerning the mobilizing of troops her heart was to be entirely consecrated to Christ. n the event of war.

The statement is made that President Grevy has effected a reconciliation between . De Freycinet and M. Ferry, who will jointly support the Goblet ministry during the coming session of the chambers.

The Standard, of London, says that Mr. Gladstone will not give his assent to a reunion of the liberals unless the bill for the government of Ireland be given precedence over the land bill in Parliament and a separate

The removal of the snow which fell in the late storm in Germany has revealed an appalling loss of life. Many travelers were overtaken by the storm. Fifty bodies have been found in Saxony, thirty in Thuringia and forty in southern Germany. It is estimated that the total loss of life will be near-

### MARRIED.

At DeRuyter, N. Y., Nov. 11, 1886, by Rev. L. R. Swinney, DEVILLO STANARD and DORA RICHER,

At the Tabor House, DeRuyter, N. Y., Dec. 8 1886, by Rev. L. R. Swinney. CHARLES STOWELL and DIANA D. MARTIN, both of Georgetown.

At DeRuyter, N. Y., Dec. 12, 1886, by Rev. L. R. Swinney, ELMER VAN BENTHUSEN, of Amber, and Miss HATTIE CAREY, of DeRuyter. In Lincklaen Centre, N. Y., Dec. 25, 1886, by Rev. Perie Fitz Randolph, Mr. Charles A. Bab-cock, of South Otselic, and Miss Ann Frank Bur-

DICK, of Lincklaen Centre. At the same time and place, and by the same, Mr FRED L. BROWN, of Pharsalia, and Miss MALION BABCOCK, of South Otselic.

In Hopkinton, R. I., Dec. 24, 1886, by Rev. J Clarke, Mr. JAMES B. SISSON, of Westerly, and Miss FRANCES R. KENYON, of the former place.

In Westerly, R. I., Dec. 28, 1886, at the residence of the bride's parents, on Spring street, by Rev. O. U. Whitford, Mr. CHARLES H. CRANDALL and Miss LOVINA J. HOLLAND, both of Westerly.

At the home of the pastor, in Albion, Wis., Dec. 28, 1886, by Eld. S. H. Babcock, Mr. IRA D. CLARK, of Albion, and Miss MARY HOLVERSON, of Bussey.

DIED.

At Sackett's Harbor, N. Y., Dec. 25, 1886, JOHN . WITTER, aged 7 years, 10 months and 12 days. Brookfield. In 1888 he became a member of Adams Church, and when the Hounsfield Church was ormed in 1841, he was dismissed and joined the latter church. Some portion of the latter years of his life his mi d became somewhat clouded. He died at the home of his daughter, Mrs. Marsman.

Mrs. EUNICE COON FOSGATE, who had been suffering for a long time with that dreaded disease, consumption, passed peacefully and quietly to her everlasting rest Dec. 15, 1886. She was born at Milton, Wis., Sept. 12, 1851. She made a profession of religion about seventeen years ago, and united with the Seventh day Baptist Church at Lincklaen, N. Y., but on removal to Scott, about four years after, joined the church at that place, of which she was a member at the time of her death. She bore her severe sickness with calm resignation, and with a simple trust in Jesus. She leaves a stricken husband and two small children, with many relatives and friends to mourn their loss. Mrs. Fosgale was the daughter of Rev. A. W. Coon, of Union Dale, Pa, who was the only relative permitted to be present at the funeral. Services were held at McDonough, N. Y., and conducted by Rev. A. W. Barrows, assisted by Rev. M. Mattoon.

At Ashaway, R. I., Dec. 23, 1886, RUTH ANN CRANDALL, aged 93 years. She was a member of

In the town of Hopkinton, R. I., Dec. 23, 1886. of diabetes, WILLIAM WEST, aged 82 years and 5 months. About forty-five years ago he united with the First-day Baptist Church of Pendleton Hill. He lived in such a way as to win the respect of neigh bors and friends. He was the father of Mrs. Henry Barber and Mrs. John Johnson, of this place, He leaves a wife, two sons, three daughters, eleven grand children, and three great grand-children.

Mrs. MARY JANE WOODRUFF, wife of Ebenezer D. Woodruff, died of apoplexy, at Shiloh, N. J. Dec. 21, 1886, in the 63d year of her age. She had been in ill health for a year or two, but seemed much improved of late. On the day of her death she arose as usual, took her morning walk, and after breakfast prepared to comb her hair when the fatal stroke came, from which she soon died. She was a rue and faithful wife and mother, and a consistent member of the Shiloh Church. She leaves a husband and three sons to mourn her loss. These have

At the residence of his parents, Geo W. and Elizabeth C. Taylor, Sisco, Putnam Co., Fla., WIL-LIE F., born at Ashaway, R. I., Aug. 7, 1856, died Dec. 24, 1886. He came from Rhode Island to Florida, hoping to stay the progress of that dreaded disease, consumption; but his death, after nine weeks, proved that he had come, as he himself said, too late-"too late." He leaves a wife and two little children. The degree of resignation, calmness, feeling of dependence on God, and religious faith. with which he contemplated eternity, is a source of much encouragement.

In Welton, Iowa, Dec. 24, 1886, of typho mularial fever. DEMAS PEHRINE, aged 37 years, 9 months

ABAGAIL POTTER was born Nov. 17, 1828, and died in Albion, Wis., Dec. 23, 1886. She experienced religion when about sixteen years of age. under the preaching of Eld. J. Leland Kenyon, was baptized and united with the Second Verona Church M. Bartholdi has been promoted to the married to Alanson B. Lawton. Two, children. both daughters, were the result of this union one of whom (Mrs. G. W. Latta, of Antigo, Wis ) and the bereaved husband survive her. In the year 1848. she, with her husband, came to Wisconsin, where Church, of which she, remained a faithful, devoted member until removed to the church triumphant, Of her can it be truthfully said, "She hath done what she could." For her "to live was Christ, but to die is gain." The Sabbath-school especially found in her one of its most earnest and faithful sup porters. From her first connection with it she occupied a teacher's place, and, at the organization of the primary department in the Albion Sabbath school, she was chosen its superintendent, which position she continued to hold until ill health made it impossible for her to do the work. But very tew of the boys and girls that have grown up in this society, for the last twenty or more years but have been enrolled in her classes, and have been inspired and encouraged to higher and holier ambitions by her teaching, and influence. She took a deep interest and an active part in all the religious and benev During her last illness, which was long and some times very painful, she was never heard to murmur nor complain, but bore her sufferings with patience and cheerfulness. Prominent among her expressions, during the last days of sickness, were "victo

olent interests of society. The supreme desire of in regard to character, ability, etc. Address, L. ry," "salvation through Chrisi," "rest, rest in Christ." Her funeral was held at her late residence on Sabbath day, Dec. 25th, attended by a large number of relatives and friends, who will ever

hold dear and sacred her memory. In Recorder of last week, for "Wilson G. Wood," etc., read Nelson G. Wood, etc.

THEillustrated circular of J. F. Mancha, Claremont. Va., offers tempting inducements to settlers in his flourishing Claremont Colony, on James River.

### BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is nece-sary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to ocieties formed under New York laws. For the convenience of any who may desire a form for this purpose, the following is suggested:

FORM OF BEQUEST.

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

### SPECIAL NOTICES.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M C. A. Building, corner 4th Avenue and 23d St.; entrance on 28d 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 at tend the service.

Car Tan next Quartiffy together a see House, Hebron and Hebron Caston Garcons, will be held at Shingle House, commencing with prayer and conference meeting, Sixth-day evening, Jan. 7th, at 7 o'clock: Sabbath morning, at 11 o'clock preaching by Eld. J. Kenyon, also, services in the afternoon and evening; also, on First day, there will be services, morning, afternoon and evening. Refreshments will be provided at the church. Brethien of the ministry are invited as follows: L. E. Livermore, J. Summerbell, E. A. Witter. A cordial invitation is extended to all. G. P. KENTOE.

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

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, at 2 o'clock. Preaching at 8 o'clock. All Sabbath. keepers in the city, over the Sabbath, are cordinly nvited to attend.

THE Committee appointed by the General Conference to correspond with interested persons in reference to the Sabbath question, and with reference to our work as Sabbath reformers, is as fol-

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

E. M. Dunn, Milton, Wis. Preston F. Randolph, Salem, W. Va.

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

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

O. U. WHITFORD, Chairman.

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

Persons in Milton, Wis., and vicinity, who oath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

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

Sisco, Fla.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Mussionary 80ciety, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Con-

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

TO BE SOLD-A HOUSE AND LOT .-- A good op portunity to get a pleasant home, in good locality, at reasonable figures. Inquire of

G. H. RANDOLPH, Alfred Centre, N. Y.

WE are pleased to see that our merchants are offering the celebrated "T. J. O." flour for sale. This flour, made in Hornellsville, by a new process, in a new mill, has the reputation of being second to

none. We believe it will have a large sale.

THE SECOND COMING OF CHRIST AT HAND.—We live in those days wherein the Lord will gather. His Larael out of both Jew and Christian Churches, that their spirit, soul and body may be preserved blameless to receive the Lord at his coming. Rom. ix. 4; Isa. xi. 11, 18; Rev. vii. 4; Rom. viii. 29; Rev. xiv. 1; 1 Thess. v. 30, 21, 23: 1 Cor. xv. 52, 53; Phi. iii. 21; Mark xiii. 30; Math. xxiv. 14; Rom. viii. 11, 22, 23; Rev. xxi. 1, 4, 5; John xiv. 16, 17, 36; Further information can be obtained in two different books at 134e, each. Mention this paper. Address:

J. WIELE, 143 N. Sixth St., Brooklyn, N. Y.

THE CHEAPEST AND BEST ANTHEM BOOK PUB-LISHED. I have a lot of ANTHEN TREASURES, which I will sell for \$7 20 per dozen. Cannot be had from the publishers for less than \$12 00 per dozen. Sample copy the publishers for less than 312 conts to pay postage.
sent for 60 cents, and 12 cents to pay postage.
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GRATEFUL-COMFORTING.

### EPP8'8 COCOA. BREAKFAST.

By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine proper ties of well selected Coons, Mr. Epps has provided our breakfast tables with a delicately dayoned beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a wak point. We may escape many a fatal shaft by kinging ourselves well fordfield with pure blood said a properly nourished frame."—Itself days a Gradue Made simply with boiling water or milk. Subticing in half pound time, by Gracera, labelled shadt.

James Errs & Co., Homosop this Constitution.

#### MY WUNDER.

BY R. M. OFFORD.

The more, dear Lord, I ponder This wayward heart of mine. The more, dear Lord, I wonder That thou hast made me thine.

So often from thee straying, So cold my love to thee, So often disobeying, And still thou lovest me!

Oh thou, the high, the holy, And canst thou condescend In love, thou meek and lowly, To call e'en me thy friend?

Am I a child of glory? Am I an heir of bliss? How strange, O grace, thy story Of marvels, marvel this!

O love, all love excelling, Beyond our utmost thought, O grace, beyond all telling Unmerited, unbought.

Since then, for my soul's saving, Thy love and grace are mine, May these, like bonds enslaving, My heart make wholly thine.

#### HER MARK.

BY MRS. C. M. LIVINGSTON.

It was Monday morning, and Mrs. John son was at the wash-tub. She was only wash ing for herself and Will. She had given up washing for other people years ago-ever since her boy had declared, "Now, mother you must stop it; I'm getting good wages and there's no sense in your working so hard.'

It would seem that she was almost too happy to be steady this morning, despite her sixty years, for she would often leave her work and stand in the side door gazing down the street. It was not like Mrs. Johnson to do this. She would have called it "dawdling" in another woman. But then, she had arrived at an epoch in her life, and a little irregularity was excusable. From the side door she could get a view of a cottage on the corner of the next street. It was a small, white house with green blinds. A long porch ran along the side with honeysuckle clambering over it, and there was a wide stretch of green sloping down to the street, shaded by an immense maple. It looked to Mrs. Johnson like a very heaven

"Just to think!" she said half aloud "that I should have anything like that in this world—big tree, honeysuckle, a kitchen with a painted floor, and two pumps. Think o' that! I thought that boy had a secret all the afternoon, the way he acted; but I never should 'a' guessed it in creation."

"That boy" was Will, now a tall young renow of twenty-live; and the secret—he had bought the white cottage on the corner! John Morris, the owner, was going West, and needed ready money. Will had a nice sum laid by, so he took the place, and gave his note for the balance.

"It's yours, mother," he said. "If anything happens to me, you'll have a good property. The deed is to be made out in your name; then you'll indorse my note. - I can pay it in three or four years.'

Mrs. Johnson was speechless! It would be something like going from earth to heaven to leave this forlorn hut in a weedy hollow and go to that fair spot on the hill—this house with one room, two stuffy bedrooms and a shed, to be exchanged for one with a parlor, a dining-room, three chambers, closets without end, and yet—a kitchen with two pumps! It was marvelous news indeed, and the wondering woman laughed, cried and gave thanks alternately.

She did well to sing, this Monday morning, as she gazed at her new possessions,

#### How happy are they Who the Saviour obey, And have laid up their treasures above.

good became apparent, though, in this as in other experiences; for presently Mrs. Johnson ceased her song and began to look per- she said as she seated herself for the night plexed, then a positive frown gathered on attack. While making the acquaintance of her good-natured face. It had suddenly each letter, they took on distinctive characcome to her what Will had said about her | teristics to her imagination; "e" was a "nice, indorsing the note in a few days.

"Me write my name!" she burst out again. "Just as well ask that old hen to write her name "-her eyes at that moment the door-yard.

that before Mr. Simpson, the real estate agent, and have it told about that she couldn't write! To put such a mortification upon her Will, too! She never could—espe-

cially now that they owned property. In all her long life Mrs. Johnson had considered herself too old to begin. Left an orphan in early childhood, she had fallen read it. Finally her husband died, the farm was sold, lieve it, I'd rather 'a' done ten washings."

ward had come in the shape of Will, a young | ways finds a way out-bless his name." man to be proud of, and withal filling a responsible position with excellent pay. No as soon as he pleased—she was ready for listened to their thanks, and heard from unwonder the mother had not found time to him; and at tea time he came, when Will was

hands found to do. trouble. She got up presently and went in- I'll write your name, then you can "to the bedroom; there she told her perplexities to her best Friend.

"As if the Lord could teach one to write," the scorner might say.

Her faith, though, did not stumble at impossibilities. She would tell her troubles; it letters grow under her hand. was his to bring her through. She came out in view.

When dinner was over, Mrs. Johnson hurried to the nearest store, bought half a dozen sheets of foolscap and a bottle of ink, then went directly home and took down her Bible from the clock shelf, and drew her rocker up to the fire. She turned to the fly-leaf, where her own name was written in a clear, good hand—" Hephzibah Johnson"—written by the minister's wife when she gave her that book, just ten years ago last Christmas.

"Glad I know how to spell my name," she muttered, as she traced it out, pronouncing each letter aloud; then, sitting back and staring at it, told herself, "There's your stent, right afore you, Hepsy Johnson. You're used to hard work, but I'll miss my guess if you don't find this the toughest job you ever undertook yet. I'll do it, though; I'll sit up nights. I'll master it, see if I don't!" and she gazed at the name with a curious mix ture of despair and determination. But now it was almost tea time. Will would soon be coming, and she hastened to hide faith in God is truly as a sea-going ship. It her paper and ink on the top shelf in the pantry, as if they were apart of some guilty

It was ten o'clock, and Will was safe in bed, when the first writing lesson commenced. Hunting up an old rusty pen of Will's. she laid out ink and paper, and squared herself up to the table. Having carefully wiped and adjusted her glasses, she grasped the pen-somewhat as if it were a puddingstick—dived into the ink stand, and made a dash at the paper. The first mysterious character that appeared was a huge blot. Once more she started, and, profiting by ex perience, dipped into the ink in a gingerly manner. Slowly, with eyes fastened on the lands behind; make the stars your counselcopy, fingers cramped, her ren scratching and ride upon the great sea by the guidand spattering, she traced the lines—not ance of the greater Sun. This is faith; not fortile begin of deep black soil known as one letter many times repeated, but all the a mere nodding of the assenting head, but fertile basin of deep, black soil, known as letters in one long scrawl. Then she laid the reverent risking of the loving, clinging down her pen and critically surveyed the first attempt. Alad even her untutored eyes knew that it resembled Choctaw much more than a Christian name. She tried it again ing the understanding, the conscience and and yet again, but it was not much improved. Her back ached, and her poor old hands were stiff and lame; her head ached too; so she gathered it all up and put it away, half despairing, and yet with a grim "What time I am afraid, I will trust in determination to do or die. The next afternoon, when the work was done up, Mrs. Johnson drew down her window shades and locked her doors. She was not at home to visitors this afternoon. The momentous occasion justified her in this mild deception, she argued. In the watches of the nightwhen wise thoughts do abound—had come the query, Why not take one letter at a time, and work at it till she got the better of it? Was there no way of shortening it? "H. Johnson?" That might mean her brother Hiram. "He-p," she spelled out. "How would that sound, to take the first three letters? Hep Johnson! Sounds exactly as if I was an old rag picker. No use! I've got uninterrupted sequence; great fights of to fetch 'em all," she declared, and bent her affliction have to be endured, daily discipline head to the task. Laboriously she followed has to be undergone, but, blessed be God, the lines and curves of the letter H until the the issue is not a mere conjecture, a shining long page was quite covered with H's. She was never in her life more in danger | Scratch, scratch, went the pen all the afterof putting her treasures below than this very | noon, only pausing occasionally to straighten out the cramped fingers. Her courage was The unsatisfying nature of all earthly beginning to rise; there was here and there a letter that "looked like writing."

"Now for some o' these ere little fellers," pleasant body," while "z" was "a kinky little critter—uncommon stubborn."

The work began to lose its drudgery, and actually to become fascinating. Twelve o'falling on a complacent biddy walking about | clock, Friday night, and Mrs. Johnson leaned | confined her. back in her chair and drew a long, deep What was to be done? She knew about breath. Washing, baking, churning, iron-making her "mark" but to think of doing ing, whitewashing, papering! Which of ing, whitewashing, papering! Which of them had ever tired her out—soul and body -like this? She leaned forward now, and fastened her eyes with immense satisfaction on the slip of paper that contained the masterpiece of all her efforts.

It was uncouth and cramped, and some of and take it to them." never found time to learn to write, until she the lines went zigzag, but there it was,

into the hands of those who taught her to "That's writing, sure's I'm alive!" broke you would do well to take this, too; the work—that was all. When she was married, from the victorious penwoman. "Told you weather is cold, and Mrs. W. may need it." even then there had not come a brief re I'd do it, and I did !"-nodding defiance to Both husband and wife tugged and her other self, who was supposed to withalayed, year after year, to pay off mortages. stand her continually—"but, if you'll be-

gin again with nothing but her two hands she noted that the curve of the "J" was all asking a blessing upon the food before him. for capital. And yet the brave woman re- most precisely like the fair copy. At that At the conclusion of the grace, and smilablved that, by the grace of God, she would moment was born a resolve to become "a ing at what she now believed to be her moth-

up his head with the best of 'em"; she such a thing myself, for sure," she said at they had! trained and watched and prayed, and the re- last, wiping away a joyful tear. "He al-

pursue her studies, when the wherewithal for | there. It had just occurred to the young | they earned a precarious living as clear this great work must be coined from the man that mother would have to "make her starchers; how the husband had been attacked needle, the wash-tub, and whatever else her | mark." A hot flush came into his face, but | by rheumatism, and the wife by a felon; how, then it was "mother," and he would stand | though utterly destitute, they had poured Experience had taught Mrs. Johnson that by her. He went over to her as she took the out before their God all their troubles; and hurts home life is a national curse, and the sitting down to grieve never yet helped a note and whispered, "Never mind, mother; how they had surely believed that he would greatest curse that can touch these blessings

But the old lady had proudly seized the pen, and, with a happy twinkle in her eye, tic "H" that had given her so much said: trouble, and Will, astonished, watched the

Surely, the most triumphant moment of with a shining face, and plunged into work | Mrs. Johnson's life came when she laid down | lady had quite forgotten the skirt, which with new energy, as one who has an object the pen and glanced up at Will. Such still lay at the bottom of the basket. amazement and delight as were in his face! | tonished at the question, she answered: --Congregationalist.

### "HAVE FAITH IN GOD."

You believe in God; that is to say, he has a place in your intellectual notions; you could not on any consideration allow his name to be blotted out of your creed; you are intellectually sure that he lives. Now be true to your own creed and trust in him. You believe that the river runs to the sea. and that the sea is large enough to sustain your ship—then act upon your faith and launch the vessel. If you keep your vessel on the stocks when she is finished, then all your praises of the ocean go for nothing; better never have built the ship than leave her unlaunched—a monument of your scientific belief, but also a testimony of your practical infidelity.

This figure will serve us still further. 'This is not a little craft meant for river uses, nor a toy boat to play upon the shore even of the sea, when the sun is shining and the south wind is as the sweet breath of a sleeping child; this faith is meant for the wide waters of the great deep, where storms have scope for their fury, where the stars are as guide-posts, and where the sun tells the voyager where he is and gives him the time of heaven. You have this great ship; she is well built; you know her preciousness—but there you are, hesitating on the river, running down to the harbor-bar and coming back again aghast as if you had seen a ghost.

Have faith; pass the bar; leave the headheart. To have a God in your belief is to sit in a ship which is chained upon the stocks; but to have a God in the heart, rulthe will, is to sail down the river, enter upon the great ocean, and pass over the infinite waters into the haven of rest. Trust in him at all times. This is a practical religion. God." "I will say of the Lord, he is my good home market, immigration will doubt refuge and my fortress; my God, in him will I trust."

Religior is not to be occasional, but continuous. In the day-time our faith is to shine as the sun; in the night-time it is to fill the darkness with stars; at the wedding feast it is to turn the water into wine; in the hour of privation it is to surround the improverished life with angels of hope and promise; it reaches beyond death and takes the sword from the destroyer and gives the victory to him who is apparently worsted in the fight. It is not easy to do this. All this holy and happy issue does not come in possibility which may or may not be attained; t has actually been realized by countless numbers of holy men, and upon their testimony we build the doctrine, that what the grace of God has once done it can repeat in full and abiding miracles.—Parker.

### ONLY AN APPLE LEFT.

One morning, in the winter of 1878, a Christian lady, who had often distributed to the necessities of saints, sat alone in the room, where advanced age, and the beginning of what proved to be her last illness,

Roused from her meditation by the entrance of her daughter, she said:

"My dear, old Mr. and Mrs. W. have been on my mind all night. I hear that they were not at church. I know that they are poor; they may be sick and in want. I wish | there is no such large body of very fertile you would take a basket, call a cab, drive to | soil in the United States that is so accessible the market, buy a good supply of provisions, | to transportation, and possessing so many

Here she gave the address, and, as her "Hephzibah Johnson," and anybody could daughter was leaving the room, she added, division of the Manitoba road.—St. Paul handing her a thick flannel skirt, "Perhaps | Globe.

> The young lady went; the provisions were brought, and at the head of the third flight of stairs in the tenement to which she had been directed, she stopped short. Through

own living. She sat up nights to wash | my heart to try, the very minute I asked | waiting to be helped, the husband at the the heart? A day will tell how many a man hang about him. Star and Crown.

and darn his jacket, so that he might "hold | him about it. I never should 'a' thought of | head, carving—one large apple, all the food

drew forth her kindly stores, and while a when order and love and goodness prevail in Mr. Simpson might fetch on his note now | comfortable meal was being prepared she complaining lips their pitiful story—how send some one to help them.

about to leave, Mrs. W. accompanied her Gregor, D. D. was carefully and slowly forming that gigan- to the door, and, with an expectant look

"My dear, did you bring the flannel petti-

In the excitement of the entrance, the

"Yes, I brought you's skirt; but why did you think so?'

"Because, dear," said the old saint, "when I told the Lord there was only an apple left, I told him I needed a warm, flannel petticoat, and I was only wondering whether you had it, or would he send it by some one else." - Words and Weapons.

### THY SERVANT, LOBD!

Oh, not to fill the mouth of fame My longing soul is stirred; Oh, give me a diviner name! Call me thy servant, Lord!

Sweet title that delighteth me, Rank earnestly implored; Oh, what can reach the dignity Of thy true servants, Lord!

In life, in death, on earth, in heaven, No other name for me! The same sweet style and title given

Through all eternity. —Thomas H. Gill.

### THE ANTELOPE VALLEY OF NORTH DAKOTA.

For the first ten or twelve miles after leav ing Rugby Junction, that thriving town where the Manitoba Road forks, one line go ing toward the Turtle Mountains and the other wending its way Pacificwards, I passed along up the beautiful Antelope Valley. And right here let me say that I cannot refrain from giving you something more than a mere glimpse of this region. To our left, some six or seven miles distant, are the timbered slopes of the Mouse River Hills, the stockthe Antelope Valley.

The land is evidently of the best character. perfectly free from alkali and having ample natural drainage. The present population of the valley is composed of Americans Canadians and Scandinavians, the former class predominating in numbers. Now that the St. Paul, Minneapolis & Manitoba Rail way passes through the center of this valley, and a large and growing town supplies a less increase rapidly. The settlers nearly all live in sod houses and are industrious and enterprising. Lest I should be misunderstood, let me say that a sod house, instead of being put up merely because it is so cheap, is often erected by quite well-to-do farmers, who see in buildings an investment which returns no interest, while the same amount invested here in stock will soon double. Again, sod houses are often the most comfortable of dwellings, and when well built, seem to add attraction to the landscape, while the pretentious frame structure would often be out of place amid this beautiful natural scenery.

One thing which I could not fail to observe was that the settlers here are all very proud of their valley, and sound its praises in unlimited terms. It is natural for men to think well of their chosen home, and consequently, for one to make a liberal allowance for stretches of the narrator's imagination. However, there is no "skeleton in the closet" in Antelope valley. Here is a long, wide area of splendid, rich soil, upon which the tame grasses would grow in profusion, making this an excellent field for the operations of diversified farming.

The present is emphatically the time to secure lands in the Antelope Valley. There are plenty of homesteads, preemptions and tree clams awaiting the action of the settler, in order to become a great agricultural region. Certainly, here is a rich field for men of limited means and unlimited day's-works, to become prosperous landholders. Lands can be had within a short distance of the St. Paul, Minneapolis & Manitoba Railway, for nothing more than the taking. Probably and varied attractions of soil and lacation. as this Antelope Valley, on the Devil's Lake

### A HAPPY HOME.

A happy home is the brightest spot on worries of life which a man cannot now and

carried that with him without wincing, down to the grave. When husband and wife are With tears in her eyes, the young lady helpmeetes to each other in the best sense. the house, then the man who has a hard battle in life to fight, can leave his struggle behind him when he enters there. With all our faults, we are the most home-loving of people, and that is the reason why we are the greatest of people. Whatever helps home life is a national blessing; whatever is what would tamper with the peace and When dinner was ready, and the visitor blessedness of our homes.—James Mac-

A few weeks' sojourn with the Cossacks.

eating, sleeping, marching, and plundering

with them, gave me an entirely new idea o

their character. I had unconsciously formed my estimation of them from the traditions regarding them common to this day all over continental Europe. They are always alluded to as the bugbears of the human race. and their name, the symbol of all that is cruel, is used as a potent terror to keep runaway children at home and to frighten them into obedience. I expected to find them. not child-eaters, to be sure, as they have been popularly reported in the nurseries, but at least barbarous, unwarrantably cruel, and distinctly uncivilized in tastes and habits. To my great surprise, they developed on acquaintance a close similarity in various traits of character to Western frontiersmen. This is not so remarkable a fact as it would at first appear, for parallel experiences and kindred interests and occupations are naturally accountable for the same characteristics which distinguish both the pioneer of the great West and the Cossack of the great East. Unlike the common Russians, they are independent in spirit, self-reliant, and full of resource. They know little of the cringing servility that brands the ordinary slave as an inferior order of human beings. Their pride of race and of position is unbounded, their faithfulness and loyalty almost phenomenal. Accustomed to communistic government, they are thoroughly republican in their notions, and know how to obey as well as to command. They are both prudent and brave-prudent because they are acquainted with danger, brave because bravery is part of their creed. "The army may sleep in safety when Cossacks are at the outposts" is the common saying, for they are believed to scent danger afar off, and to be thus secure against surprises. Indian himself. A prominent trait of their character, and one which seems unaccountable in conjunction with their independence and self reliance, is their superstitious faith in the observance of all sorts of religious ceremonies and in all manner of signs and omens. The most trivial act is often prefaced by a brief prayer or appeal for divine aid, and by the sign of the cross. They never eat without first standing erect, uncovering the head, and repeating a few words of grace. In their lists of signs and omens there are almost as many items as were noted by the augurs in old Roman times. In actual warfare they are the eyes, the ears, and the mouth-piece of the army. They do the larger part of the scouting service and of cavalry outpost duty, carry orders and despatches—there is no signal corps in the Russian army—, act as orderlies to the officers, and perform all kinds of useful services. Whenever a man is needed for anything outside the common camp duties, a Cossack is sure to be summoned; wherever the army moves, the wiry little horses with their jaunty riders are seen scampering in all directions: wherever the advance guard of infantry penetrates, it is sure to find that the Cossacks have already left their mark, for they have the activity and the enterprise of true pioneers, and all the restlessness of savages. -F. D. Millet, in Harpers' Magazine for

### ONE-TALENT MEN.

There are people who are continually telling us that they have but one talent; and who make that an excuse for doing nothing in the cause of God. The one-talent men are the men who are in special danger. It was the one-talent man who digged in the earth and hid his master's money. The master evidently doubted his fidelity, but thought he would trust him with one talent and run the risk; but the man neglected to use that, belittled his trust, and hid it in the ground.

The man with one talent is the man of all others who should make good use of his opportunities. His nimble sixpence may be better than his neighbors slow shilling. He has less capital at sake; he may venture more boldly than those with larger means, because he can watch more closely, and the business which he undertakes may speedily develop into something large and prosper-

The world owes much to men of one talent. Again and again we hear men sneered at as one-idea men; but these are the men earth the eye of God looks down on. Love who, with moderate abilities, but determined the mortgages paid at last, and she must be. She held it nearer the light, and smiled as the thin door she could hear Mr. W.'s voice and peace in his home sends sunshine round perseverance, have passed forward with a man wherever he goes; disorder and trouble might and main to accomplish work which there, is misery everywhere. There are few other men more talented and versatile have neglected or overlooked. If you have one make of her boy an intelligent, industrious, good writer and a good reader "-for hitherto er's unnecessary anxiety, she knocked and then shake off; but who can shake himself talent, use it. The jaw bone of an ass in Christian man. She kept him in school long she had ventured on no reading but the easier entered. Sure enough, there they were at free from the skeleton in the closet, from the hands of a fighting Sampson is worth the busy bodies said he should be earning parts of the Bible. "The Lord put it into dinner, the wife at the foot of the table, the worry of the household, the blister on more than all the armor that a coward can

## gopular

TWO GERMAN physiologic the relative liability of in finding that, if all parts equally exposed to injury eye would bear to wounds proportion of about one in a matter of fact, the act more than twenty times six in one thousand.

NON-LOCALIZATION IN T Mr. Grant Allen: "To is the brain, as a whole, feels, and desires, and im is the body, as a whole, that and dances. To locate, se language in a particular particular hemisphere is alt seems to me, as to locate, writing in the last joint of finger. Convolution and absolutely essential or indi proper performance of sp but to say that is not to a tion in question is there brain, as a whole, is the or there is no organ for the or for the proper perceptio lock geranium.'

SPURIOUS SUGAR.—It has to chemists that a variety of manufactured from common cotton, or woody fiber of an ing it with sulphuric acid. produced is called grape su a half pounds of it are requ of the sugar-cane sweetness. this kind of sugar has been ufacture of candy and alcol is also manufactured in Ge mercial purposes, and more ber of manufactories have in this country for the purp and adulterating the variou sugar. Several such establ cated in New York and N one in Madison, Ind. The seems to be in the article drip syrup. This syrup is appearance, but often contai est trace of cane-sugar, being from sawdust, paper, rags, similar trash, treated with This syrup can always be di the genuine by its reaction of tannin. As tea leaves amount of tannin, a very c to put a small quantity of it If this avruo is of the kin liquid will become black up —Herald of Health.

though the most serious l habit of good breathing, is stacle. There are careless we standing that draw the shoul cramp the chest; and it is as h to do good work when the ch constricted as it is for a hand to set a copy of clear manship. Then there as breathing, and one-sided wa and the particularly bad ha through the mouth. Now th to breathe through, and it is ranged for filtering the imp air, and for changing it to perature for entering the lun has no such apparatus, and lowed through the mouth inc through the nose, it has an upon the lungs. A story is an who had a personal er white man, much his supe strength, and who was asked was not afraid. "Me never who keeps his mouth open, diate reply. Indeed, breath mouth gives a foolish and we the face, as you may see one asleep with the mouth o noted that an anæmic, or lo the blood is seldom found w established habit of full, dee

As to BREATHING. -

blast-furnace slag is, while i en condition, run into water reduced to a fine state of this finely divided slag, a carefully ground and screen portion of slacked lime, also a fine sieve, is added, and thoroughly amalgamated and er in an apparatus called by "homogenizer"—an applia a revolving drum, partly fill number of metal balls, reser in its action the machinery for quartz crushing. Here alag particles are acted upor ous blows of the numerou crushed to an extremely fine ever, their molecules as brought into the closest By this means it is claimed silky" powder is produced, all the interstices in the mi gregated better than the " granular powder" of Portla lood, it is asserted that th mprove Portland cement distary way. The processing." As compared with sign sta a rust improvement 

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A NEW CEMENT FROM

t with him without wincing, down ve. When husband and wife are to each other in the bust sense. r and love and goodness prevail in then the man who has a hard ife to fight, can leave his struggle m when he enters there. With all we are the most home loving of d that is the reason why we are est of people. Whatever helps is a national blessing; whatever ne life is a national curse, and the urse that can touch these blessings ould tamper with the peace and s of our homes.—James Mac-

### THE COSSACES.

weeks' sojourn with the Cossacks. eeping, marching, and plundering n, gave me an entirely new idea o acter. I had unconsciously formed ation of them from the traditions them common to this day all over al Europe. They are always alas the bugbears of the human race. rname, the symbol of all that is used as a potent terror to keep rundren at home and to frighten them ience. I expected to find them. eaters, to be sure, as they have ularly reported in the nurseries, but arbarous, unwarrantably cruel, and uncivilized in tastes and habits. eat surprise, they developed on acce a close similarity in various traits ter to Western frontiersmen. This remarkable a fact as it would at ear, for parallel experiences and interests and occupations are natccountable for the same characterish distinguish both the pioneer of West and the Cossack of the great nlike the common Russians, they pendent in spirit, self-reliant, and source. They know little of the servility that brands the ordinary an inferior order of human beings. ide of race and of position is un-, their faithfulness and loyalty alhenomenal. Accustomed to comgovernment, they are thoroughly an in their notions, and know how as well as to command. They are ident and brave-prudent because acquainted with danger, brave beeavery is part of their creed. "The ay sleep in safety when Cossacks are utposts" is the common saying, for believed to scent danger afar of, be thus secure against surprises. ave the keen senses of the Indian and a touch of the stoicism of the himself. A prominent trait of their er, and one which seems unaccountconjunction with their independence zeliance, is their superstitious faith bservance of all sorts of religious nies and in all manner of signs and The most trivial act is often prefa brief prayer or appeal for divine by the sign of the cross. They t without first standing erect, unthe head, and repeating a few words In their lists of signs and omens almost as many items as were noted ugurs in old Roman times. In actual they are the eyes, the ears, and the piece of the army. They do the art of the scouting service and of outpost duty, carry orders and dethere is no signal corps in the army—, act as orderlies to the officers. rform all kinds of useful services. er a man is needed for anything outcommon camp duties, a Cossack is besummoned; wherever the army the wiry little horses with their jaun-

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# Hopular Science.

Two GERMAN physiologists have calculated the relative liability of injury to the eye, finding that, if all parts of the body were equally exposed to injury, wounds of the eye would bear to wounds of other parts the proportion of about one in six hundred. As a matter of fact, the actual proportion is more than twenty times as great, or thirtysix in one thousand.

Non-Localization in the Brain.—Says Mr. Grant Allen: "To sum it all up: it is the brain, as a whole, that thinks, and feels, and desires, and imagines, just as it is the body, as a whole, that walks, and digs, and dances. To locate, say, the faculty of language in a particular convolution of particular hemisphere is almost as absurd, it seems to me, as to locate, say, the faculty of writing in the last joint of the right foreproper performance of speech or writing; but to say that is not to say that the funcbrain, as a whole, is the organ of mind, but there is no organ for the word Canonbury, or for the proper perception of a Mrs. Pollock geranium.

Spurious Sugar.—It has long been known to chemists that a variety of sugar could be manufactured from common starch, sawdust, cotton, or woody fiber of any kind, by treating it with sulphuric acid. The sugar thus produced is called grape sugar, and two and a half pounds of it are required to equal one of the sugar-cane sweetness. For some years this kind of sugar has been used in the manufacture of candy and alcoholic liquors. It is also manufactured in Germany for commercial purposes, and more recently a number of manufactories have been established drip syrup. This syrup is very superior in appearance, but often contains not the slightfrom sawdust, paper, rags, starch and other similar trash, treated with sulphuric acid. -Herald of Health.

As to Breathing. — Tight dressing, though the most rerious hindrance to the stacle. There are careless ways of sitting and standing that draw the shoulders forward and to do good work when the chest is narrow and constricted as it is for a closely-bandaged and the particularly bad habit of breathing through the mouth. Now the nose was made to breathe through, and it is marvelously arranged for filtering the impurities out of the air, and for changing it to a suitable temlowed through the mouth instead of breathed through the nose, it has an injurious effect generic truths asserted.—Morning Star. upon the lungs. A story is told of an Indian who had a personal encounter with a white man, much his superior in size and strength, and who was asked afterward if he was not afraid. "Me never afraid of man established habit of full, deep breathing with the mouth closed.

A NEW CEMENT FROM SLAG.—Selected blast-furnace slag is, while it is in the molten condition, run into water, and is thereby reduced to a fine state of subdivision. To this finely divided slag, after it has been carefully ground and screened, a certain proportion of slacked lime, also passed through a fine sieve, is added, and the mixture is thoroughly amalgamated and ground together in an apparatus called by the inventors a "homogenizer"—an appliance consisting of a revolving drum, partly filled with a certain number of metal balls, resembling somewhat in its action the machinery often employed for quartz crushing. Here the lime and the slag particles are acted upon by the continuous blows of the numerous balls, and are crushed to an extremely fine powder. Moreover, their molecules are mechanically brought into the closest possible contact. By this means it is claimed that a "flowery, all the interstices in the materials to be aggregated better than the "sharp, sandy, and granular powder" of Portland cement. In-

entific American.

### INTROSPECTION.

BY REV GEO. H. BALL, D. D.

Faith in God depends upon faith in ourselves. The root of unbelief is distrust of the intuitions of our own souls. Bacon magnified induction, and science was "born again." But back of and above induction are numerous intuitions, with which all mental processes begin. "The heavens declare "bed-rock" of knowledge till we listen to old apostolic plan of weekly offerings. It so exalted, lessons may logically spring in- thing every week." The design is to encourapproach so near to God as in the heart of once a year a definite or indefinite sum, to our own rational being. There God speaks distribute their offerings through the year, finger. Convolution and forefinger may be with intallible clearness, uttering primary once a week instead of once a year, so as to absolutely essential or indispensable for the truths, asserting foundation facts, disclosing keep the matter continually in the mind, absolute knowledge. In our heart of hearts heart and prayers, and make the offerings tion in question is there localized. The knowledge. It is a marvelous thing that an intelligent and growing interest rather They have ever believed more in the false- member in our churches become a contributty; more in their blindness than in their fessing Christians who now take no share in power to see.

How comes it to pass that scholars have kingdom of Christ on earth. made so much of deductions from what they see without, and so little of intuitions which should give something, and should give it spring up within? Yet it is impossible to regularly. This is "a consummation demove a single step in the realm of the exter-voutly to be wished." This plan includes, A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abronal, except through the certain and spon-for its effective working, cards for pledges to D. 8 pp. 2 cents. taneous knowledge of the internal. Axioms be distributed to all, on which such objects sunday: Is it God's Sabbathor Man's? A letter addresse to Chicago Ministers. By Rev. E. Ronayne. 18 pp. in mathematics are not deduced nor learned, may be specified as may be agreed upon, but simply asserted; yet they lie at the basis | and envelopes for the weekly offerings. It of all discovery in the field of relations. The same is true with morals; axioms, origiin this country for the purpose of imitating | nal, spontaneous affirmations lie at the of each church. and adulterating the various forms of cane basis of all discovery. Science starts from insugar. Several such establishments are lo tuitions, and could never start without cated in New York and New Orleans, and them. Why, then, have the great and wise one in Madison, Ind. The greatest fraud always been groping among objects of sense the growing needs of the foreign fields. Our seems to be in the article known as golden and deductions from these objects to find present methods are painfully and shame foundation principles and facts? Such great fully defective. Indeed, for the most part, men as Locke, Reid, Kant, Stewart, Leib- | we have no methods. What money we col est trace of cane-sugar, being made entirely nitz, Cousin, Hamilton and others, have lect is collected in an uncertain, hap hazard reasoned mightily, studied profoundly, ex- way that fills the hearts of our missionaries plored extensively, and ended in doubt. and executive officers with perpetual anxiety, This syrup can always be distinguished from Materialists, like Comte, Von Humboldt, and the heart of the Lord with unspeakable the genuine by its reaction with an infusion Tyndall, Spencer and Darwin, with others, pain. We cannot honorably go on as we of tannin. As tea leaves contain a large have advanced from doubt to denial, and have been going. The home field must be amount of tannin, a very convenient test is built vast systems on agnosticism, know better cultivated and yield larger returns, to put a small quantity of it into a little tea. nothingism, presenting the strange spectacle or we have reached the end of our rope in If this syrup is of the kind described, the of a cosmos of positive facts swinging in air; missionary enterprise and achievement; our liquid will become black upon being stirred. certain knowledge without a foundation of glory is in the past, our clock has struck certain truths.

thought," through distrust of the beginnings tem of Christian benevolence. habit of good breathing, is not the only ob. of thought. They have scrutinized the circumference of knowledge, and depreciated the essential roots of knowledge, the intuicramp the chest; and it is as hard for the lungs tions of souls. Axioms cannot be denied, the benevolence of our churches and carry nor proved; they are above proof; they are so on our missionary operations at the same certainly known that it is impertinent to time, we would better turn our attention, hand to set a copy of clear, graceful pen- attempt proof. The same thing is true of manship. Then there are lazy ways of knowledge of our own existence; of our tion of our church members in the New breathing, and one-sided ways of breathing, thinking, willing and feeling powers; that Testament idea of stewardship and responwe are not self-existent; that we are depend-sibility. Indeed, China and India and Amerent upon a creative Spirit; that God is, and ica might thus be sooner evangelized than that we owe him loyalty. The Bible never at-tempts proof that God is God, nor that man of Upper Burma and the Congo are not is immortal; because, deep in man's essenperature for entering the lungs. The mouth tial nature these facts are rooted, and teshas no such apparatus, and when air is swall tify of themselves. Whoever penetrates the secret chambers of his own being, finds these

### BE FILLED WITH THE SPIRIT.

I would advise you to keep short accounts who keeps his mouth open," was the imme- with God. If you think you have grieved diate reply. Indeed, breathing through the | the Spirit, go to God and find it out and get mouth gives a foolish and weak expression to restored. As the Spirit always testifies of the face, as you may see by watching any | Christ, so a man filled with the Spirit will one asleep with the mouth open. It may be exalt Christ; he will not be talking much noted that an anæmic, or low, condition of about himself. Sometimes it is a very fine the blood is seldom found where there is an | line that separates the leading of the Spirit from the promptings of our own feelings and emotions; we must, therefore, keep ourselves well acquainted with God's Word, so as to be guided by its principles in any particular course. Be careful in choosing the time and place when you speak to individuals about spiritual things; great harm is sometimes done by speaking at the wrong time. If you are guided by the Spirit you will know how to act. Remember that you can draw people, but you cannot drive them. It takes much wisdom to win men to the Saviour. We should not have to wait long for this baptism of the Spirit, if we did not have to come to the end ourselves; sometimes that is a long road.—D. L. Moody.

## "GOD IS NOWHERE."

"An infidel was one day troubled in his mind as he sat in his room alone, while his little Mellie was away at Sunday-school. He had often said, 'There is no God,' but could not satisfy himself with his skepticism, silky" powder is produced, capable of filling and at this time he felt especially troubled as thoughts of the Sunday-school and of the wonderful works of creation would push their way into his mind. To quiet these deed, it is asserted that this treatment will troublesome thoughts he took some large improve Portland cement made in the or- cards and printed on each of them 'God is dinary way. The process of "homogeniz nowhere," and hung them up in his study. ing," as compared with simple mixing, ef. Nellie soon came home, and began to talk fects a vast improvement in the quality of about God; but her father pointed to one of the slag cement, its tensile and compressive the cards and said, 'Can you read that?' She climbed a chair and began to spell it out: She climbed a chair and began to spell it out: She climbed a chair and began to spell it out: GAGE NOVELTY MFG. CO., God is now here. Isn't that right pape?'

The man's heart was touched, and his infidelity was banished by the faith of Nellie, and again the prophecy was fulfilled, 'A little child shall lead them."-Northwestern Presbyterian.

### THE NEW MOVEMENT.

BY REV. HENRY M. KING, D. D.

I desire to call attention to the plan of the glory of God," but the soul declares his systematic benevolence which our esteemed essence. We read sublime lessons on the missionary, Rev. Dr. Ashmore, is pushing pages of the universe, but nowhere reach the among our churches in the West. It is the the inmost voice of our own spirits. Gene- may be made to include home support, or be three volumes, as follows: sis asserts that God made man in his own limited to Christian missions and other obimage, which implies that he is almost di- jects of benevolence. The motto is "Let vine. Out of a conscious, reasoning soul, everybody give something, and give that somefinitely above the highest declarations of the age those whose hearts are already enlisted material world. In no other realm can we in the work of missions and who contribute we meet God, and hear the key-notes of all uniform and regular, and the expression of clergymen of America. both heathen and Christian have been so than an impulsive response to an annual cry skeptical as to the intuitions of the soul. of need. The design is also to have every ness of our spirits than in their truthfulness; | ing member, and to secure the co-operation | more in their depravity than in their divini- and sympathy of the great multitude of prothe duty and privilege of extending the

Every one who bears the name of Christ needs also the hearty sympathy and approval of the pastor and the leading members 16 pp

It is evident that something must be done, and be done at once. The cultivation of the home resources is not keeping pace with twelve. There is no prospect of being able Who has not felt perplexed by this state to advance, or even to hold satisfactorily the of rational thinking? Philosophers have ground we now have, unless we can introworried over the "limitations of human duce a more effective and far-reaching sys-

> The pressing need of the hour is the development and permaneut increase of our available resources. If we cannot cultivate especially for the time being, to the educamore important and exigent, even at this juncture, than the need of our own churches in the matter of conscientious and systematic benevolence.

God has made us a great people, but we never been trained to use his mighty powers for wise and holy purposes. Believing that in God's sight omission is anti mission, and that a blank in personal or church benevolence is as culpable as a moral blot, and more than this, that careless methods and meager offerings ought not to satisfy the enlightened Christian sentiment of the Nineteenth century, and will not meet the demands of God and of the hour, let the pastors and people, East and West, North and South, make an earnest and united effort to "gather all the tithes into the store-house" by the introduction of a method which is acknowledged to be Scriptural, and has been astonishingly successful wherever it has been put in prac-

Great care should be taken in the introluction of this new method that the offerings of this year be not affected unfavorably. But let it once be introduced, it would work a revolution in our missionary receipts, and would equip us for the successful prosecution of that work which the dawn of a new era in our missionary operations imposes upon us. Have we not been long enough "playing at missions?" In the language of Mr. Joseph Cook, God deliver us from dawdling at daybreak !"-Standard.

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FIRST QUARTER.

Jan. 1. The Beginning. Gen. 1: 26-31, and 2: 1-3. Jan. 8. Sin and Death. Gen. 8: 1-6, 17-19. Jan. 15. Cain and Abel. Gen, 4: 8-16. Jan. 22. Noah and the Ark. Gen. 6: 9-22. Jan. 29. The Call of Abram. Gen. 12: 1-9. Feb. 5. Lot's Choice. Gen. 13: 1-13. Feb. 12 God's Covenant with Abram. Gen. 15: 5-18. Feb. 9. Abraham Pleading for Sodom. Gen. 18: 28-38. Feb. 28. Destruction of Sodom. Gen. 19: 12-26. March 5. Abraham Offering Isaac. Gen. 22: 1-14.

March 12. Jacob at Bethel. Gen. 28: 10-22. March 19. Jacob's New Name. Gen. 82: 9-12, 24-30. March 26. Review.

LESSON III. CAIN AND ABEL.

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

For Sabbath-day, Jan. 15th.

SCRIPTURE LESSON.—Gen. 4:3-16. And in process of time it came to pass, that Cain brough of the fruit of the ground an offering unto the Lord.

4. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering:

5. But unto Cain, and to his offering, he had not respect And Cain was very wroth, and his countenance fell.

6. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And the Lord said unto Cain, Where is Abel thy broth-

er? And he said, I know not: Am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy 12. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond

shalt thou be in the earth. 13. And Cain said unto the Lord, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him seven-fold. And the Lord set a mark upon Cain, lest any finding him should kill him. 16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

GOLDEN TEXT.—Am I my brother's keeper

PLACE.—Somewhere outside the gates of Eden. PERSONS.—The Lord, Cain and Abel.

TIME.—About 180 years after our last lesson. OUTLINE.

### I. Two brothers.

II. Their offerings and Cain's anger. v. 3-5. III. God's remonstrance and the result of Cain's anger. v. 6-8.

IV. Cain's punishment for the murder of his brother.

### INTRODUCTION

Cain and Abel were, by no means, the only persons living as posterity of Adam and Eve. More their parents from Eden, and the human family had, doubtless, increased very rapidly. But since the object of this narrative is to set forth the growth of sin and its antagonism with righteousness, Cain and Abel, tho two first born sons, are made specially prominent as representative characters, which they really were. They had now reached the age of not less than 125 years, and may be supposed to have become well confirmed in their respective dispositions. They had long been accustomed to worship God in form, at least, and recognized him in their offerings as the true God. They acknowledged their dependence upon him for all their blessings. This is seen in the act of bringing offerings to him from the fruits of their labors.

### EXPLANATORY NOTES

V. S. And in process of time. At the end of s certain time, sometimes rendered at the end of days, probably a stated period when they were accustomed to make offerings. Cain brought from the fruit of the ground an offering to the Lord. Cain's offering was simply some of the fruits of his labor. We are not told that they were the first or best, but it seems to have been simply a formal offering, without respect to the quality or essential significance of it.

V. 4, 5. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. We observe here that the quality of the offering is distinctly marked, and of course this is expressive of the spirit of him who makes the offering. It shows the supreme regard which Abel had for him to whom he made the offering. And Jehovah had respect unto Abel and his offering; but unto Cain and his offering he had not respect. Some have supposed that God discriminated between the offerings on the ground that one of them was not an offering of blood, but it is more reaconable to conclude that the real difference was deeper than the difference of material. How the acceptance of the one offering and the rejection of the other were shown, we are not told. Some have. pages. There are several good short stories, papers imagined in the consumption of one by fire from above, and not the other; but it is sufficient to know that God's discrimination between the real merits of the respective offerings was distinctly made known to Cain and Abel. And Cain was very wroth, and his countenance fell. This wrath was as a fire in his soul. Jer. 15: 14; 17: 4. This represents the con suming force of a guilty conscience. He knew very well that his offering was not a true offering, either in form or in spirit. Nor could be conceal this conviction, but it was at once manifest in his counte-Thus condemned, he began at once to plot

V. S. And Jehovak said, Cain, Why art thou work ! And sky is the countenance fallen! Jehohere shows to Cain that he is reading his heart the the thoughts and counsels of the heart from

fact, Cain, wicked as he was, could not give any other answer. And if thou doest not well, sin lieth at the door. Here is a positive statement pressing down upon the heart a conviction that was already there. Cain knew that he had not done well; now he must know and continually know that sin on his own part lieth at his own door. Sin is represented as a ravenous wild beast, lying in wait at his door, and ready to spring upon him at the first opportunity, 1 Peter 5: 8. Unto thee shall be his desire, and thou shalt rule over him. "Unto thee is its desire, but thou shouldst rule over it." This is probably the true rendering, and removes all ambiguity from the passage. This foe at the door is represented as eager to seize the occupant of the house, but it is the duty of the man to resist him, and to triumph over him (Rom. 16: 20), holding his evil passions, and propensities in due subjection. Rom. 8:13. This he may do if he will. James 4: 7.

V. 8. And Cain talked with Abel his brother. Cain here proceeds to execute his evil purpose. First, by inducing Abel to go into the field. That is probably what is meant by the word talked, which would have been more properly rendered by the word said in this intercourse. Cain put on an appearance of friendship toward his brother, and thus deceived him. When they were in the field, . . . Cain rose up against Abel, his brother, and slew him What was before anger. in the heart of Cain, had now matured into foul murder. His brother, whom he had before hated, he had now slain. This is the natural order of envy in its growth, and its result unless subdued in the heart. 'Cain had been warned of this and exhorted to subdue his hatred, but instead of heeding the warning, he had proceeded in his evil designs, and executed his purpose. Thus, Cain is the first man who let sin rule over him.

V. 9. Where is Abel thy brother? A new stage has now been reached in Cain's experience. He evidently supposed that he could commit the crime and not be detected. But no sooner has the crime been committed than the judgment of Cain has commenced. He finds himself at once arraigned to give an account for the absence of his brother. Am I my brother's keeper? This is one of those uses of a question to express a positive denial. He said first I know not, and then, as if to strengthen this denial, he said, am I my brother's keeper? Upon this im pudent denial follows the accusation and ju igment. The streams of his brother's blood are represented as his accusers, and the earth itself must bear witness against him.

V. 11. And now art thou cursed from the ground, which hath opened her mouth to receive thy brother's blood from thy hand. Cain is bound to get his sub sistence by tilling the ground. There is no escape for him from this condition of life; but the very Mrs. H. Dickenson, ground is to continually remind him of his foul A. R. Jones, crime, and his guilty conscience will be constantly A. T. Randolph, goaded by the vision of his brother's blood in the ground that he tills.

V. 12. She shall no more yield unto thee her Albino W. Davis. strength. The iruits of the field shall no longer be Goo. A. Campbell Novolk, Va., spontaneous and abundant, but blighted and meager, a fugitive and a ragabond shalt thou be in the earth. His vagabond life is connected with the ground's not than a century had elapsed since the expulsion of | yielding her strength to him. Hence he is driven from place to place seeking for more abundant fruitfulness, but finds no abiding place of rest and

V. 13. And Cain said unto Jehovah. My punish ment is greater than I can bear. There is no indication of penitence on the part of Cain. He simply begins to realize the deep reality of the curse that has come upon him on account of his sin and of his inability to endure it.

V. 14. Thou hast driven me out this day from the W. L. Hibbard, face of the earth. That is, he has come to feel that | Geo. L. Whitford, though he cannot escape from the ground and its condemning voice, yet he has no abiding place, but continually wanders from one strange place to another. And from thy face shall I be hid. He evidently means in these words that he is cut off from the worship of God. He can no longer come into his presence with an offering, and hold communion with him as his Father and Friend, Every one that findeth me shall slay me. This is the language of a man constantly conscious of his guilt. He feels that every just person is his enemy, and that there is no escape or safety for him. Prov. 28: 1, Gen. 9: 6. V. 15. And Jehovah appointed a sign unto Cain that no one finding him should kil him. What this sign was is not revealed, but something of the object of the sign is indicated. He is not to be killed, as he constantly anticipates, but his life is to be pro longed with all the consuming fires of his guilty conscience. Such is the fearful delineation of sin and its ceaseless results.

### Books and Magazines.

THE January Harper's opens the year with a good table of contents. The series of papers on the South is begun by Charles Dudley Warner, and the first installment of European Navies is given. The story Springhaven, omitted in December to make room for Christmas matters, comes in with over fifty on art, etc. The Editorial departments,—the Easy Chair, the Editor's Study, and the Editor's Drawer, are full of bright, suggestive, and helpful things.

.THE Forum for January is a rich number. Every article in it is a valuable one, treating a practical question in a practical manner. The table of contents gives us: National Divorce, How I was Edu cated, Unsolved Problems in Woman Suffrage, The Religion of a Rationalist, Submarine Navigation, The Convict System of Georgia, Substitutes for the Caucus. The Morality of Ministers, Literary Logrolling, Confessions of a Congregationalist, and A Letter to the People of Philadelphia.

THE Pulpit Treasury for January opens the year | Mrs. David Coon, Walkorth, with a solid array of contributions, each one fitted Mrs. A. L. Clarke, to instruct, and all admirably adapted to thoroughly Mrs. L. D. Holcomb, Sate Centre, Ia. 2 00 convictions and his evil purposes. There is no confurnish the preacher for his work. Every depart | Wm. Wickham, Cedar Rapids, ment is filled with sterling matter. Dr. A. E. Kit. Mrs. A. A. F. Randolph, Nortonville, Ks. 2 00 Charge of God. He hears every thought, desire and tredge, of New York, has the place of honor. His G. D. Clarke, propose of the soul. It was thus that he had respect portrait forms the frontispiece, and his sermon on Mrs. Alma Maris, He was looking into his heart, taking "Prayer Answered," the dret article. A view of the R. J. Maxson,
Madison Avenue Reformed Church of which he is Jared Stillman, peator is also gives and a brief but vivid aketch of O. W. Babcock, D. Bis life. There are made a group of eight a binte O. Dayle.

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bath school, etc., as well as in the pulpit. Yearly, \$2 50. Clergy men. \$2 00. Single copies, 25 cents. H. C. Severance, Flandreau, Dak., E. B. Treat, Publisher, 771 Broadway, New York.

In Baby hood for January are several valuable articles of a medical character, hints to mothers, "Nursery Helps and Novelties," and other articles of a miscellaneous character, but all devoted to the welfare of "baby." 15 cents a number; \$1 50 a L. R. Swinney, DeRuyter, year. No. 5 Beekman St., New York.

Among the articles which will interest the lady readers of the Brooklyn Magazine for January is Laura C. Holloway's description of Miss Cleveland's home life at Holland Patent. A series of "Stories and Memories of Washington" is begun; a paper Frank Whitford, Alfred Centre, on the college student life of James A. Garfield is E. P. Larkin, full of suggestive thought, and other articles of va ried character and interest make up an interesting number. \$2 a year; 20 cents a number. Brooklyn E. J. Davis, Salem, W. Va. Magazine, 132 Pearl St., New York.

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The Sabbath

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office at Alfred Centre, N. MY PRAYE

> BY WM. L. CL To thee, oh Christ, my My sinful self I bring And humbly processing the Oh, from my soul, the

> The sorrow and the pe

Of sin's relentless reig Take thou away Make plain the narrow In which, from day to My walk should As in this way I go, Help me to fully know What I to others owe.

And unto thee. When o'er my fainting Dark waves of sorrow Then let me see Thy hand that stilled t Thy bright, transfigure Thy love, that still is For even me.

Oh, let my thirsting so At length, attain the g Of its desire: Where angel hosts shall Their gifts to thee, my And I with them shall In heaven's choi

EVENINGS AT BY MRS. W. C. TIT

Read before the Mothers' Meeting and furnished for publication

Home, one of the sweeter know, conveys to our mind happy, restful place, where where father, mother, bro live to share together the iovs of life. The poet Dryd is the sacred refuge of our it be grand or simple, the r tractive home are kind, une ocus iranning; while hook and pictures are importa mother is the central figure home. She may be never so is neat in person, unselfish i in her rule, her power and be measured. Now that evenings are upon us, undor tion arises to many of our we to make our homes so at families will choose them places in which to pass the An eminent English jurist majority of all the criminals before me have been made being allowed to be away fr ings between the ages of eigl The Catholics say if they can dren up to the age of ten yes fear for the effect of later in point for us to gather from t is that the mother must have the home at this most impres she would make noble mer them. The family room shou est and best in the house, made so with a few flowers, pi pensive home-made decoration

but a wise head must properl saw gives great delight to son may have ability in the li drawing, aketching or water Books and papers, adapted tastes of the different member furnish an mexhaustible sup and profit. Good books are of all; they can be obtained for libraries, or purchased at very Reading aloud portions of a tag and conversing upon the help to fix facts in the man interesting what might to see

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