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ALFRED CENTRE, N. Y., FIFTH-DAY, JANUARY 13, 1887.

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The Sabbath Recorder.

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

MY PRAYER.

BY WM. L. CLARKE.

To thee, oh Christ, my King, My sinful self I bring, And humbly pray: Oh from my soul, the stain, The sorrow and the pain, Of sin's relentless reign, Take thou away.

Make plain the narrow way which, from day to day, My walk should be: As in this way I go, Help me to fully know What I to others owe, And unto thee.

When o'er my fainting soul Dark waves of sorrow roll, Then let me see Thy hand that stilled the storm. Thy bright, transfigured form. Thy love, that still is warm.

Oh, let my thirsting soul, At length, attain the goal Of its desire; Where angel hosts shall bring Their gifts to thee, my King; with them shall sing, In heaven's choir.

EVENINGS AT HOME.

BY MRS. W. C. TITSWORTH.

Read before the Mothers' Meeting at Alfred Centre, and furnished for publication by request

Home, one of the sweetest words which we know, conveys to our minds the picture of a happy, restful place, where love abounds and where father, mother, brothers and sisters live to share together the work, cares and joys of life. The poet Dryden says, "Home is the sacred refuge of our life." Whether it be grand or simple, the requisites of an attractive home are kind, unselfish and court sour inmeters while books, music, flowers and pictures are important helps. mother is the central figure—the life of the home. She may be never so plain, but if she is neat in person, unselfish in heart and wise in her rule, her power and influence cannot be measured. Now that the long winter evenings are upon us, undoubtedly the question arises to many of our minds-How are we to make our homes so attractive that our families will choose them above all other places in which to pass the evening hours? An eminent English jurist says, "A large majority of all the criminals who are brought before me have been made what they are by being allowed to be away from home evenings between the ages of eight and sixteen." The Catholics say if they can have the children up to the age of ten years, they have no fear for the effect of later influences. The point for us to gather from these statements is that the mother must have the children in the home at this most impressionable age if she would make noble men and women of them. The family room should be the brightest and best in the house, and can easily be made so with a few flowers, pictures and inexpensive home-made decorations. The children should be allowed to bring their toys and their work to this room, regardless of the litter, as they can be taught to remove them -both the work and litter-when they are through with them. Such games as chess, checkers, pantomimes, proverbs, word-making, etc., ought to be allowed and encouraged. Of course it would not be wise to spend an entire evening in mere amusement, but a wise head must properly direct. A fret saw gives great delight to some, while others may have ability in the line of charcoal drawing, sketching or water colors.

Books and papers, adapted to the ages and tastes of the different members of the family, furnish an mexhaustible supply of pleasure and profit. Good books are within the reach of all; they can be obtained from the public libraries.or purchased at very moderate prices. Reading aloud portions of a book each evening and conversing upon the subject matter help to fix facts in the memory, and make

would suggest that, in the matter of reading aloud, the father can bear an important part in the pleasure of the evening, as the mother's hands must usually be engaged with her sewing or knitting. Music is one of the best helps in keeping the family together; it is a link both strong and tender. If a musical talent or taste appears among the children. encourage it by all proper means; provide an organ, piano, violin or guitar, if possible. A pleasanter picture could hardly be found than that of a family joining together in song. In some families it is customary to sing something familiar before separating for the night. The influence of such a scene and song reaches far beyond the occasion, making many a heart more patient and unselfish in far-distant times and places. In a shall become stronger and stronger the more family of my acquaintance "Mear" will always be a sacred name because of its hallowed association with father and mother, brothers and sisters in the childhood home.

Do not be too selfish or reserved in these delightful evenings at home, but invite friends in occasionally, especially the chil dren's playmates, as it may give them glimpses of new and better ways of doing and think ing, and furnish an opportunity for discovering the character of their associates. "Do not deny the children's wishes as far as they are harmless and can be gratified by a little extra effort or outlay. Many a boy and girl has been turned in the wrong direction because their parents were unwisely strict."

As far as possible the entire family should take part in these things I have mentioned; it makes a common interest, and enables the different members to have an influence and control over each other. Mothers, do we ap Shall we by much thought, painstaking and exist. prayer send out men and women from our homes who love whatever is good and pure and true; or, by our neglect, allow the children to choose their company from the street. and to love that kind of entertainment that is vile, thus adding to the vast army of criminals and vagrants in our land?

I pray that we may have wisdom to guide and teach us how to make home the place of all places to be sought, and that we may keep unspotted the love and confidence of our

QUESTIONS BELATING TO THE CHINA MISSION Discussed at the last Conference.

To the Editor of the SABBATH RECORDER:

Dear Brother,—The following questions appear in the Reconden of Oct. 14, 1886 1st. If our mission, as a denomination, is to hold up to the Christian world and magnify the Sabbath of Jehovah, then is it not a departure from first principles to expend our time and money in the China mission?

2d. What evidence have we that God has called us as a denomination to occupy the China field?

3d. Is it probable that Chinese converts will observe the Sabbath unless dependent. to some extent, upon the Seventh-day Baptist mission?

Since I was not present at the time these questions were discussed, and since they relate to work in which I am at present personally engaged, I beg you to allow me to offer a few remarks through the RECORDER. In regard the first question, as being founded upon unscriptural and incorrect ideas of Christian work. Were I to accept the hypothecated premise to be true, I do not see that the conclusion in the question would be logically true. There are many Baptist. thousands of Christians, even in China; and it must be our duty to hold up the Sabbath truth to those as much as to others. I do not accept the premise to be true. There is nothing in the whole Bible which we profess to take as our guide, indicating or teaching that it is our special duty, our only mission, to teach the "Christian world" regarding the Sabbath. Neither the Scriptures nor sound reason teaches us that our duty is simply to the Christian world, nor that it is to simply teach the Sabbath. Christ interesting what might to some be dry read- did not say to the man that inquired which was the greatest commandment, that it was This is a particularly good way to read the fourth. Such a question as the one behistory. Among the periodicals suitable, fore us might lead one to suppose that the and always reliable for the family, might be law of the Sabbath was more important than

Christian denomination we cannot be content | ability to carry it on and re-enforce it. We | men, and brings them into harmony with God and his law. It is the duty of Seventh- the field. We certainly are able to do more day Baptists to preach Christ's gospel in con- than this now; all that is wanted is a consenection with every truth of God. Has it cration of our strength to the Lord. ever been the policy of our denomination to work upon the principle set forth in this question? I think we have never acted upon such a narrow line as to confine our activities simply to the promulgation of Sabbath doctrine. It may be that a few among us hold to these narrow views, but as a people we are thoroughly evangelical, and we we unite in our preaching and efforts the law of God with the gospel of his Son. I have often seriously questioned, in my own mind, whether we were not really injuring our own growth and strength by having two distinct organizations, the Tract and Missionary Secieties, I feel that having these distinct organizations has tended to divide the interest and effort of a people that ought to work as one man. If these Societies could be united into one, so that Sabbath and mission work should be performed by the same society, it would increase our power as denomination. Really every missionary preaches the Sabbath, and every Sabbath agent preaches Christ. It must of necessity be so. Although we are missionaries to the heathen, we preach the Sabbath to all, both by example and precept. Since the Societies are really only divisions in name, why should we desire to keep up the separation, and preciate our God given power and influence? engender feeling that might not otherwise

> It may be that others are not impressed as I am regarding this matter. But I thoroughly believe that it would be far better could a union of the two Socillies be effected.

The second question inquires as to the evidence of having been called to occupy the China field.

I answer, we have the same evidence that we have that we are called to do any work for God and humanity. What is the evidence of our being called to any Christian work? Are we to spend our life in the work before we can decide as to our being called? If we have not been as successful as we hoped, shall we conclude that we have made a mis take, although the motive and purpose of our efforts may be begotten of the Holv Spirit? Nay; we can never feel thus respecting what we do with pure desires to honor Christ and bless humanity. A man who honestly loves God and tries to work for him does not feel that he has made a mistake, although he may not be able to say that his efforts have accomplished any great apparent good. The mere fact that his soul has by the Spirit of God been inspired to engage in holy, Christian effort, and that he has found his greatest joy in the performance of this work, is quite evidence enough that he has

Now we know that the impulse to inaugurate the China mission work was begotten by nothing less than the Holy Spirit of God. Our fathers in Israel were impressed and inspired by the Spirit of Christ to begin Christian work in this heathen land. The evidence that they were called to this work is just as clear as that our brother who wrote this question has that he was ever called to profess Christ and become a Seventh-day

been called to the work.

But more than this, Christ himself has given the express command to all his disciples. Seventh-day Baptists included, "Go ye of God's truth to this dark and behighted into all the world and preach the gospel to heathen land? Have we set up the standard every creature." To every one who has been born of God, this command of our Lord and weariness been for naught? so that now ought to decide the question as to our being | we are ready to furl our banner of Sabcalled to engage in foreign evengelical work. The Apostle Paul from the time of his conversion until his death spent almost his entire time preaching the gospel to the Gentile world. His was most emphatically a life of foreign mission work.

Another evidence that we are called to this work, is the ability we have to do this work. named the Tribune, Independent, Century and Harper's for the older ones, and the Youth's Companion, St. Nicholas, Little Men and Rabital R the duty to do. The man who has ears Women and Babyland for the children: I the whole worldgend nothing short of this ject that we, as a denomination, lave the that when he read this teact he was greatly and also upon military efficiency.

shall be satisfied with nothing less. As a that we are called to do it. We have the

If we take an objective view of the work.

shall we say that the results achieved have been too small, compared with the outlay? When we remember that a single soul saved is worth more than all the world of wealth, shall we conclude that we have paid too much for the few converts, we have secured in China? We can never know the actual benefit and results of our work; we cannot report it in the papers, but it is all recorded in heaven. To effect results is God's part, not ours. It is ours to plant and water, but we cannot give the increase. We cannot manufacture results, God alone can give them. We must labor trusting in God, that as there has been seed time so there will be the harvest. We have, as yet, gathered only a little of the harvest. It is true that others sometimes reap what we have sown. During the past summer a native Christian built chapel for the preaching of the gospel, at the cost of \$800, all his own personal money. chanced to enter this chapel a few days since and the man who had built it was preaching Christ to his countrymen. He had chosen Matt. 6: 19-21 for his text, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for vourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal; fo where your treasure is there will be your heart also." In the course of this man's remarks he told how he was lead to embrace Christianity, and seek to lay up treasures in heaven. He said that his first lasting impression of gospel truth was received in hearing Ka Sen-Sang (Dr. Carpenter) preach His mind was then aroused to the thought that there was salvation for his soul; until then he had been living as though he had no soul. Shall we say that because this man has not been brought to embrace the Sabbath. it is all a failure? Ought we not the rather rejoice that he has been turned from the dense darkness of heathenism to the light of the gospel, and is now preaching to his dying countrymen, and pray that he may vet be brought to a knowledge of God's Sabbath. We shall never know the good that will re sult from this one man's having received the truth. While our mission may not be able to count large numbers of converts, this does not prove that the work has been fruitless Nay; there has been inestimable good done which we now see only in part, but which we may see in the clear light of eternity. In view of all these evidences I cannot feel that we, as a people; have not been called to occupy the China field. The fault has not been that we have engaged in foreign work but that we have engaged in it half-heartedly and with far too little faith. The work has been allowed to suffer for

the want of laborers. It seems to me that we have been experimenting with the Lord rather than exercising faith in his command. What we ought to do is to re-enforce this work and keep it re-enforced. The fire on the altar of God, which we have erected in this land never ought to grow dim, and go out. It ought to grow brighter and brighter from year to year. Shall we say that we have made a mistake in sending out the light of our King here in vain? Has all the toil, bath truth and retreat from the field. Are we ready to say that the gospel Seventh-day Baptist preach is not the power of God unto the salvation of the heathen? Let it never be said. A circumstance has just come to my knowledge which shows me that the truth which we have been disseminating has not been without effect. A well educated native The possession of the ability is evidence of Christian said to me to-day, that about two the request of the Belgian government, that years ago he received a Sabbath tract which the too general and excessive use of tobacso

ought to satisfy us as a people. I believe we ability to do this work for Christ is evidence exercised in mind about it for three days. and he said that the only way he satisfied his mind was in thinking that many men only as we unite the law of God with the are much stronger now than we were forty much wiser than himself were keeping Sungospel of Christ. It is the gospel that saves years ago, when this mission work was begun. | day. If the truth we circulate has the pow-Then there were two missionary families on | er of engaging the whole attention of an educated Chinamen for three days, and the impression of the truth still upon him, shall we feel our labor has all been in vain? I doubt not but there are many such cases in China. I exhorted this man to examine this question again, and assured him that God was wiser than the wisest man, and we would be safe in believeing what he said in his Word. China is in great need of Sabbath and gospel truth. Their great need is an evidence of our duty to give them the truth.

The third question implies the improbability, if not the impossibility, of the gospel of Christ being able to do thorough and genuine work in the heart of the Chinaman. Some of the answers given to this question in the RECORDER squarely deny the gospel's ability to bring Chinese to embrace the truths of the Bible. If the truth of the Word of God cannot bring a man to embrace the Sabbath, then it cannot save him from his sin. The power that can save from sin is also able to bring a man to a willing obedience to the law of God, whether he be a Chinese or an American. There are Chinese converts who thoroughly believe in the Sabbath, and keep it conscientiously, as much so as many connected with our churches at home, and some of them cannot be said to be dependent in any way upon the Seventhday Baptist mission. The Chinese themselves have no weekly Sabbath; all days are alike to them. Even in the large seaport of Shanghai, were it not for the foreign influence, you would not realize that Sunday was observed as a day of rest; and in the foreign settlement Chinese shops are open on all days of the week. Chinese trade and traffic is apterently as brick as on any other day. The First-day missionaries of course are numerous, and are doing all they can to teach and enforce the observance of Sunday. They experience great difficulty in securing a strict observance of the day. It is nothing more to many than what they call it, a pehsiang-uyh (a pleasure day). I have never heard this term applied by our members to the Sabbath. I believe that the gospel of Christis the power of God unto the salvation of all that truly believe, and that these will be willing to keep God's holy Sabbath as soon as it is made known to them. How often do we meet those in the home lands who have never heard of the Sabbath truth. The truth has been published and preached for two hundred years by hundreds of our people, and yet, with all the effort and all the truth that has been brought to bear upon the question, there are those living next door to the synagogue that have not yet embraced the truth. They are as far from the Sabbath truth as is the Chinese. When I consider what has been done for America during these two centuries, and see how slow she has been to accept of the Sabbath truth, I think there is quite as much reason for abandoning the home work as there is for giving up our China work at its present stage of effort. Let us not lay aside the duties which Christ by command has laid upon us, and which the times in which we live demand of us. The church and the world are in great need of the gospel of grace, that does not make youd the law of God. Let us resolve to herald these truths everywhere, at home and abroad. Let us have faith in Christ and God, believing in the ultimate success of the work we

Yours sincerely for the law and the gospel, at home and in China D. H. DAVIS.

THE USE OF TOBACCO.

The German government has seriously taken this matter in hand, as smoking is practiced by the youth of that country so that it has been considered to have damaged their constitution and incapaciated them for the defence of their country. In certain towns in Germany the police have had orders to forbid all lads under sixteen years of age to smoke in the streets, and to punish the offense by fine and imprisonment. Moreover, a Belgian physician has found, during a journey of observation and inquiry, made at

Missions.

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

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

MR. HARTWELL, whom Bro. G. H. Utter, by request, kindly introduces to our readers, and whose letter is published this week, has our sincere thanks for his fraternal and earnest words concerning the China Mission. Could we know that his words thrill the hearts of all who read the RECORDER as they do our own, we should feel most grateful. Oh, for power to appeal to the members of our Board, to the Society and to our people everywhere, on this vital subject of missions to the heathen, more earnestly, wisely, and effectively, than we ever yet have done! Vital? Yes, vital in its relation to every other line of work to which we are called. Vital ? Yes; for if we refuse to send the gospel to the heathen, the sentence of death is passed upon us. Our Lord cannot then be with us to the end of the world; and without him we must die.

MR. C. S. HARTWELL.

Mr. Main has asked me to introduce to the readers of the RECORDER, Mr. C. S. Hartwell, whose communication concerning our denominational interests in China is published herewith. I do so gladly.

I first met Mr. Hartwell in the fall of 1873, when we were both freshmen at Amherst College. He was born in China, the son of missionaries, and had come to this country to be educated, expecting to return as a missionary himself. During his college course he was a leader in religious matters, and when he graduated gave to the class statistician as his "intended occupation," the ministry. He was an excellent student, ranking either third or fourth-I do not remember which—in a class numbering seventythree. While he was not a man to awaken enthusiasm, he was one universally admitted to be "dead in earnest."

During college life, Mr. Hartwell was a Congregationalist; but after graduation, his health failing, he went to Battle Creek, Mich., where he was, in some capacity, connected with the Sanitarium of the Seventh day Adventists. There his attention was called to the Sabbath question, and he began to observe the seventh day of the week. As he did not agree with the Adventists in all points, he made enquiries concerning the faith of the Seventh day Baptists; and in their creeds he also found some doctrines to which he could not subscribe. Subsequently he left Battle Creek, and went to London, intending there to enter a school provided especially for the instruction of young men, who are to occupy the mission fields. The last I heard from him, previous to the letter herewith published, was in a private communication written at London. In that he said that he expected to soon go into China, independent of any missionary society or organization, and there to labor in the cause of his Master, as the way should be opened before him.

mission is, I am sure, just as the condition of affairs seems to him to warrant. He never was inclined to stretch or to contract the truth; therefore, I have every confidence that, what he has said is just as he saw it.

GEO. H. UTTER.

COBBESPONDENCE.

SHANGHAI, China, Nov. 4, 1886 REV. A. E. MAIN, D. D.

Dear Dr. Main,—Your very kindly letter of 19th February last, was duly received at Foochow, where I have been located the past three years in the Consular service. I would have answered it at the time, but had, in speedy prospect, a visit to Shanghai, in which I planned to visit the Seventh-day Baptist Missions, and so deferred to reply. Sickness in the family, and other considerations, have delayed me till the present time.

I arrived in Shanghai the 8th ultimo, and by the courtesy and friendship of Mr. Davis have made the Mission my headquarters for about a month, on my way to Northern China, where I propose to spend some time in in learning Mandarin.

humble mission will form an important and real life there.

It is difficult to form an accurate idea of the state of things in the far East. The desire to gain every holiday from business that is possible makes Sunday recognition more general. On some accounts it would be harder to get work done on Sunday than in America. Yet in the community, generally it is a pleasure day. Again it is the backbone of the whole missionary system. To keep Sunday is the vital point for Chinese Christians. The indifference of business men and opposition of missionaries, equally oppose the Sabbath.

I think the value of your long-held position here cannot be overestimated. Your mission has a recognized status, and as this is the grand thoroughfare of China, the fact of the Sabbath is heralded in every direction, indirectly, but most usefully, and when the time comes for reform in religion, this will be most prominent, The reputation for tolerance and steadfastness of this Sabbath mission, will show its value when less patient efforts may be made, which will excite the most bitter opposition.

Since I have been here the monthly meet ing of the Shanghai Missionary Association has been held with Mr. and Mrs. Davis. was called to order by the venerable Arch deacon Moule, who read a paper on the subject, "How far may scientific instruction be the handmaid of Christian work in China?" A discussion followed, in which a number o missionaries took part. Among these were Revs. Muirhead, of the London Mission, Richard, of the English Baptists, Horsburgh, of the Church Missionary Society, Landale, of the China Inland Mission, Fitch Abbey and Smith, of the Presbyterian M18 sion at Ningpo, Nanking and of this place, and Rev. H. C. Hodges, of the British Cathedral here. Mr. Davis also spoke effect ively. I mention this to show the Mission has a real status here among all. During the addresses by Mr. George Muller, of the Bristol Orphanages, which have been deliv ered here the past month, Mr. Davis was invited to take a part in the general exercises, in common with other missionaries.

As to numbers, your mission must necessarily be small at present, but thorough work, I can see, is being done.

I feel it very much on my heart. Dr Main, to urge you to make a special effort a this time to send out relief to the Chinese mission. Mr. and Mrs. Davis are holding on courageously, but by and by they need change, and there must be some family here to learn the language and be ready to carry on the work. Dr. Swinney also needs companion in her work. She cannot well manage a hospital without an assistant, or associate. I have not easily come to this conclusion, not hastily, I would say. Now will you not appeal to the churches to go forward. If you do not now you will retreat. It is one or the other. I see little hope of the Seventh-day Adventists' engaging in any real efforts for the heathen, and so appeal to vou not to withdraw, but to advance. To retreat from your position here, after nearly What he has written concerning our own forty years, would be a dire calamity to the Sabbath cause in the world. It would be noted significantly by every denomination; and any one who would advocate it incurs suspicion of misunderstanding our worldwide responsibility. Reinforce this mission with a view, if best, to start a new station later, when the language is learned. Even if you cannot now hope for this, reinforce it, to keep the torch of Sabbath truth burning. One sickness, and it might prove necessary to suspend operations for a time. It is no one man that is needed, but one man and two women. I venture to suggest that with the New Year—the fortieth of the Sabbath in Shanghai-you invite Christians to consider their duty and their privilege in this regard. By next November I shall expect to hear of the arrival of reinforcements, or l would like to know the reason.

> You very kindly inquire about myself. believe I have a work in China, but it is somewhat different, of necessity. I cannot say much of myself, or my hopes. I hope I may be ready when the time comes for my special "work." I am simply preparing now, yet I try to live as a true Subbathkeeper should. My religious position is more conservative than that of Seventh-day Ad-

fulness of your mission in the midst of pe- law and the gospel. As the Reformation set culiar discouragements. To hold up the the second commandment in its true light, Sabhath of the Lord in Shanghai is a sterner so we need a second reformation about the task than in other parts, and therefore, the fourth commandment of God. I also believe more important. The godlessness of people | that the gift of God is eternal life, and the generally, is one reason, the very religious- | wages of sin is death. The coming of the ness of the missionaries another. I feel that | Lord and the resurrection are grand realities in the future of Sabbath missions in China, to me, as there is one hope of life. God the constant and persevering course of this | grant we each may share in true work here

> Yours respectfully, C. S. HARTWELL

FROM G. VELTUUYSEN.

DECEMBER 16, 1886. the Secretary of the Seventh day Baptist Mission-

Dear Brother,—Thanks for your kind recollection. Indeed, since the Board did not hear from me during a long time, your remembrance was well applied. My only excuse is the always pressing labor that uses all my strength. And as no particular tidings could be forwarded, so I kept silence. That is all the reason. Now these last weeks, my mind was totally pressed down by sad affairs in our little church here. Two of our brethren, who were associates, sold their trade or business. Their successor, deceived by his own parents, did not pay them, although he dwelled already in the house. They could not put him out and are now without means of existence. Besides they cannot pay their debtors, and so the Sabbath-keepers here are in a painful situation; first, because for this sad affair the name of the Lord is spoken ill of, and secondly, because, those of us who could do so, lent these brethren money for a short time, trusting the good end of their sale. By this disappointment we all are in sorrow. My prayers are, night and day, that the Lord may give deliverance. But the most painful of all is the circumstance that probably one or two of our members will be excluded, because of dishonesty in this affair. O, how sad and painful is the struggle for our hearts, more than all the opposition of religious and irreligious people against the truth God has given us to uphold and to defend! Our

My labor this season here is regular service in the church, viz., every Sabbath, except the third of the month, three meetings, and once a week the prager-meeting. Sabbath evening (Friday after sunget) I deliver a sermon. The same the following morning, except the first Sabbath of the month, when we have church-meeting. On the last Sabbath we have the Lord's Supper, and every Sabbath afternoon we have our Sabbathschool. My daughter and elder son have, since some weeks, a school for temperance principles for children. About 25 boys and girls come there on Sabbath day. Further, I'm sending tracts in closed envelopes, welladdressed, to the greater part of the inhabitants of this town. They don't come to them the truth. But generally it is said of us: Let them alone. Who can go with them? They are a too singular people, because of their Sabbath."

issue the usual time and labor. Because our government has sent a proposal for a new unday law to our Parliament, I feel it my duty to write in particular correspondence to the leaders, showing them the inconsistency of every Sunday law with Bible and History, and even with the principles of liberty of conscience. As a rule I get no answer. Not long ago a gentleman opened a correspondence with me, but in so bitter a spirit, as if we were at as full enmity against the welfare of mankind, as may be the case with the most decided opponent of God's revelation. tried to assure him in a gentle manner, and perceived that he began to waver in his conviction; nay, he began to manifest some es teem. Of course I send him lecture.

Every Tuesday I preside at a meeting at Amsterdam. About 30 persons form the audience. I have some hope that the Lord gives some impression on the hearts by my testimony. If possible, we hope to hold on these meetings during the whole season.

On the third Sabbath of the month, I'm regularly at Rotterdam. Now, since five weeks, I was there every First day, too. We hired a small meeting house and I'm preach-God opens a way that we don't see now.

I have had an excellent visit, and been able to form a good opinion of the Sabbath work in China. I am impressed with the faith
conservative than that of Seventh-day Adventists, and more radical than that of

Bakker from Frieschelo (Vriescheloo) to our ents of the Lord's true Sabbath. I called Baptist friends (Sunday men) in Oost Fries- at Amsterdam on a Jew and a Jewess (mar. land, in order to do there what we commenced a year ago. But now I'm very glad that twenty guilder, that is available for that labor, may be handed to said brother, and that he may use it for that purpose. Because the amount is too small for us both, I asked the church here to send it to him, he being much nearer to that country, and the expenses for the journey from hence, requiring all the

Brother Bakker told me the other day, in letter, that a man and a woman (husband and wife), in his neighborhood, have accepted the Sabbath of the Lord. Since some time they assisted in the meetings of the Sabbath-keepers. They are not baptized.

some weeks, assisted in our meeting on Sab- | May God enable him to become a good ser. smith-man, and working in the work-house much of his time to help me, because I don't of the Dutch Railway Company in this town. | feel free to sacrifice the future to the present, He told me that by the lecture of my tracts | but he is sometimes helping me in my labor and De Boodschapper, his Sunday keeping to bring tracts through the whole country. became a sin before God. Over a year he Daily I take addresses out of religious papers saw truth of the true Sabbath day. Now he | and send to every one four or five tracts by had resolved to obey God, and to-day he intention. I spoke with him, asking after permitted to do so; it does my heart good. the reasons of his resolution and his pros- May God bless you all in all your cares for pect. He seemed to trust only in God. He did not conceal from himself that perhaps low soldiers in Holland in your prayers. Ac. his society would dismiss him, whilst labor- | cept their salutation in the Lord. ers cannot, at present, easily find business. But, he said, God must be obeyed, and I cannot longer be a hearer and not a doer of the Word. May God strengthen him and help

At Rotterdam I met, some two weeks ago, an aged woman, of Christian principles, who, by our Dutch paper, has found the Sabbath. Since four weeks she kept the true Lord'sday. Many months she had wrestled against her conviction, but at last she did submit. Her husband was very kind to me; consented, | Ch but was short of courage in the Lord. I hope to call on them as often as I may come at Rotterdam. Sunday last she told me that a friend of hers, also, had embraced the Sabbath. That friend's husband, however, is so averse to the Lord's way, that she asked me not to go there, at least, not now.

From Vlaardinger, a town not far from Rotterdam, one of our brethren got a letter, the writer of which was in great disturbance of mind, caused by a lecture of a parcel of our tracts and De Boodschapper. He wrote: "Now I have learned that during my whole E.

strength is more lamed in such a way than life, even after my conversion to Christ, I Es in any other, and I fear our influence too. I have been a violator of the Sabbath day. I did not know that I was sinning by doing what was done since so long by all religious people, and that they learned from the postles. Oh, how exactly did I keep my Lord's day, the Sunday! However, now all Ro brightness of that day disappeared before my eyes. At first I would not lose courage for the defending of the First-day congregation; but the more I fought, the more feeble I became. At present I am not ashamed to $\overline{\mathbf{co}}$ show to every one that my old, dear Sunday is a common working day, although Sabbathkeeping is so difficult a step for my heart that I tremble. . . ."

Is it not a singular case that just poor people come to the confession of the truth without that indifference of mind which is so often found by others, who are fortuned. and who consent to the truth without trying to practice it? I know persons who are in good estate (and rejoice in Christ, as they hear us, so I make a new effort to bring sav) who preach by their own words that the Bible does not teach Sunday keeping, but Sabbath-consecration, and who go, seemingly, in peace, their old way. Often I think, if the Lord brought an eminent man to his holy Sabbath, or a woman of distinc De Boodschapper requires, by its regular tion, then his cause would be more advanced. But that is my wisdom, another one than | Co

A letter from Salt Lake City told me the conversion of a Dutchman living there to the Sabbath by means of De Boodschapper. So we have, by God's grace, another fact, that shows how our former compatriots have some benefit of our testimony. I wish Holland might in that way be enabled to retribute America a little part of what it received by the love and zeal of the brotherhood there.

Public discussions are not to get, viz., on Sabbath or baptism. Every topic on social or religious dominion attracts. A heavy struggle between two mighty factions of the old state church has raised a storm in the hearts of religious and not-religious people. Meetings, articles in the papers, pamphlets, etc., by numbers. But the law of God and his institutions are not enough important to draw attention. Probably an other circumstance joins, viz., they feel the force of truth and their own feebleness on this point. An experience of these latter days illustrates my meaning.

First-day, December 4th, last, I asked my audience at Rotterdam, how it was that our Sunday keeping and our Pædo-baptist friends, refused all discussion on the points in which we differed with them. A gentleman arose and said he accepted a discussion. Immediately we fixed time, etc. The foling there in the morning and at evening. lowing morning, at 10 o'clock, we should Like at Amsterdam, there people do not come together in the same meeting house come in a large number, 25 to 30, no more. we were in then. We told the public that Perhaps we must give up that labor very entrance was wholly free, as always. At the The expenses are 100 heavy, unless | said time I was there, some of the hearers of the day before, too; but at 11 o'clock I started The sad experience with our two brethren off for Haarlem, without having seen our here who have, one six, the other five, young Sunday friend and defender of Pædo-bapchildren, and who are now without revenue, tism. I never heard a word about his not Payments in December.....

ried people) who had invited me to converse on the subject. I never saw them before. When I had told them how the Lord did turn me from Sunday to Sabbath, they began to sneer and scold in such an indecent man. ner that it seemed that they had at that very moment lost, not only their Christianity. but even their social politeness. I felt the necessity to go off, and hope to see them again, when, perhaps, their mind is less agi. tated. Christian Jews are all averse to the Sabbath, as far as I know, in this country. although they are not so bitter against us,

My son tries to use his time as usefully as he can. He must help himself, for other Seventh-day Baptists there, were reading means we have not. He gave his fourth De Boodschapper, and finally they became speech for the public some eight weeks ago: It was not at home, but people whose judg. Last night a man called on me, who since ment I credit told me it was a good speech. bath evening (Friday night). He is a black- vant of Christ in the gospel. I dare not ask post. So I have told the Board joy and sor. would tell the director of the society his row; good and bad. I'm glad that I was his cause. Remember continually your fel-

MISSIONARY SOCIETY

MISSIONARY SOCIETY.	
Receipts in December.	
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E A. Witter, Portville, N. Y..... Mrs. H. A. Place, Ceres..... Friendship Church, Nile...... 10 19 Cash balance, Nov. 80th.....

Educati

CHURCH HIST

"Wisdom is the principal wisdom; and with all thy get

paper read by Rev. D. E. M Sabbath school Institute at I nished for publication by req 1st. Definition.

Its Importance to the

The Bible is the fountai of influence and impulse, down the ages, deepening goes, till the whole ear dated with the glory of the Jesus. The Christian chu ordained channel through life-current is running. church is the record of Christianity with the oppo to contend with, of the ev the conflict of the ages.

History is recorded evo ence by which facts are un to apprehended law. Thi tion implies, 1st, a life; Only organic life can be n

The Christian church is Christianity. The history then, is the history of th Christianity. In no study have a more vital interest; complements and complet Bible, as does the study of of Christianity, which has vis vitæ, and its sacred ages to come.

The distinction of secul tory is more for conveni they stand so far apart as ligent, separate treatment

"Secular history," says "is not mere sequence of the question, and by his c determines whether one, shall occur."

The history of humanity man as a controlling facto written than that of the so the sun, or the physical sy

John Von Muler, summ life-long historical study pel is the fulfillment of fection of all philosophy; all revolutions; the key to tradictions; it is life, it is

Schaff: "The history o rise and progress of the k upon the earth. It beg with the creation of Ad promise of the Serpent-b come, and comes on throu stages of the Patriarchal a

"The proper origin of t the incarnation of the Son birthday into a real inst on the day of Pentecost, is at Jerusalem. Then and took its place as the Godmentality for the conversi then and there it was de stream of human history,

force." Church history aims thought, and embody in 1 ward and inward develops dom of God among men, penetrates, transforms a highest capacities for goo vidual and associate life embraces not only her exte her inward experiences, l flicts with the powers of d nate defeats and victories.

In these recorded strug faith come to the front, as in history—those who eousness, subdued kingd mouths of lions;" and so, the case, church history world's sin and shame. sible to paint the church any phase of her militan leering form of counters into the picture.

As Judas sat among t man of sin sits in the te High. And ever, as of ol God come together. Satar But still, a faithful rec

conflicts of the church al the "lion of the tribe of filling the primeval proph the woman bruising the The Serpent-bruiser,

church, has received all p in earth for the good of h overthrow of their enemie since his empowerment, h

the Lord's true Sabbath. I called sterdam on a Jew and a Jewess (mar. cople) who had invited me to converge subject. I never saw them before I had told them how the Lord did ne from Sunday to Sabbath, they began er and scold in such an indecent manhat it seemed that they had at that noment lost, not only their Christianity. ven their social politeness. I felt the sity to go off, and hope to see them when, perhaps, their mind is less agi-Christian Jews are all averse to the th, as far as I know, in this country. igh they are not so bitter against us. son tries to use his time as usefully as n. He must help himself, for other

n for the public some eight weeks ago: s not at home, but people whose judg. I credit told me it was a good speech God enable him to become a good serof Christ in the gospel. I dare not ask of his time to help me, because I don't ree to sacrifice the future to the present. e is sometimes helping me in my labor ng tracts through the whole country. I take addresses out of religious papers end to every one four or five tracts by

we have not. He gave his fourth

So I have told the Board good and bad. I'm glad ted to do so; it does my hod bless you all in all yourse. Remember continual ldiers in Holland in your heir salutation in the Lord	that heart ur car lly you prayer	I was good. es for ir fel-
MISSIONARY SOCIETY		
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A. Place, Ceres. 1 20 4 90 hip Church, Nile..... 81,046 97 alance, Nov. 80th..... 1.197 18 nts in December.

The Serpent-bruiser, the Head of the

tory, such as to give assurance of final victory wisdom; and with all thy getting get understandthe earth, shall speak her last word, and write finis at the close, and the stream of time shall swell out into the ocean of eternity, and the church begin her unending of the church with dry eyes." career as the church triumphant. A paper read by Rev. D. E. Maxson. D. D., at the

Education.

"Wisdom is the principal thing, therefore ge

CHURCH HISTORY:

Its Importance to the Bible Student.

Sabbath school Institute at Nile, N. Y., and fur-

The Bible is the fountain of a vast stream

of influence and impulse, which is to roll on

down the ages, deepening and widening as it

goes, till the whole earth shall be inun-

dated with the glory of the God-man, Christ

Jesus. The Christian church is the divinely

ordained channel through which this mighty

life current is running. The history of the

church is the record of the struggles of

Christianity with the opposing forces it has

to contend with, of the evil with the good in

History is recorded evolution, i. e., a sci-

to apprehended law. This recorded evolu-

tion implies, 1st, a life; 2d, an organism.

Only organic life can be made into history.

then, is the history of the organic life of

Christianity. In no study can the Christian

have a more vital interest; no other study so

complements and completes the study of the

Bible, as does the study of the organic life

of Christianity, which has the Bible for its

vis vitæ, and its sacred keepsake, for the

The distinction of secular and sacred his-

tory is more for convenience, than because

they stand so far apart as to admit of intel-

"Secular history," says Pres. Hitchcock,

"is not mere sequence of events. God is in

the question, and by his controlling purpose

determines whether one event or another

The history of humanity, without the God-

the sun, or the physical system without the

life-long historical study, says: "The gos-

pel is the fulfillment of all hopes; the per-

all revolutions; the key to all seeming con-

promise of the Serpent-bruiser who should

come, and comes on through the preparative

stages of the Patriarchal and Mosaic econo-

the incarnation of the Son of God, and its

birthday into a real institutional life was

on the day of Pentecost, in the upper room

at Jerusalem. Then and there the church

took its place as the God-appointed instru-

mentality for the conversion of all nations;

then and there it was launched upon the

stream of human history, as its controlling

thought, and embody in language, the out-

ward and inward development of the king-

dom of God among men, to show how it

the case, church history must reveal the

world's sin and shame. It is scarcely pos-

sible to paint the church at any point, or in

man of sin sits in the temple of the Most

But still, a faithful record of the life and

conflicts of the church shows how gloriously

the "lion of the tribe of Juda" keeps ful-

filling the primeval prophecy, of the seed of

the woman bruising the serpent's head.

God come together, Satan comes also.

vidual and associate life of humanity.

nate defeats and victories.

into the picture.

"The proper origin of the real church is

tradictions; it is life, it is immortality."

nished for publication by request.

1st. Definition

the conflict of the ages.

ages to come.

shall occur."

ligent, separate treatment.

2d. Divisions of Church History.

1. The church is cosmopolitan in principle and aim, reaching to all classes and conditions. It carries a divine life-mission to the universal anthropos. The history of missions (Halieutics — άλιείειν, to fish) is based on this feature of the church's work. The history of the spread of Christi anity out among the heathen nations is full of the most thrilling interest. This work, begun by those grand proto-missionaries, Peter and Paul, is to go on till "the fulness of the Gentiles" shall be brought in, and poor, self-doomed Israel shall be redeemed. The law of growth under this evangelism by the church, is that of silent, gradual pervasion, ence by which facts are unfolded according foreshadowed by the parables of the mustard seed and the leaven. No easy task; but it should always be borne in mind that when the Lord said, "Go disciple all nations," The Christian church is the organic life of he said also, "Lo, I am with you always, Christianity. The history of the church, even unto the end of the world."

2. Second division of Church History, is the history of persecutions. This includes persecutions by hostile powers from without, as by Judaism and heathenism in the first three centuries, and by Mohammedanism in apostolic age (100 A. D.), inspired Bible the middle ages.

This division carries with it, also, the history of Martyrdoms, and of internal dissentions, such as the religious wars in France, Holland and England, and the "Thirty bruise his head. years war" in Germany, all of which grew out of the Papal reaction against the Protestant Reformation, in the 16th century.

Add to these the Crusades against the Waldenses and Albigenses, the Spanish Inquisition, the Massacre of the Huguenots. Not to speak of the persecution of the Anabaptists, the burning of Servetus, the hangman as a controlling factor, can no more be ing of witches and Quakers in New England written than that of the solar system without | and the proscription of Seventh-day Baptists in England and in our own boaste coun ry of religious liberty.

Dr. Schaff (Church History, Volume 1, John Von Muler, summing the result of page 8) says: "More Christian blood has church in the times of trial. been shed by Christians than by pagans and fection of all philosophy; the interpreter of Mohammedans together, and those persecutions of Christians by Christians form the Satanic chapters, the fiendish midn ight hor-Schaff: "The history of the church is the rors in the whole history of the church."

rise and progress of the kingdom of heaven The persecutions of the church by eneupon the earth. It begins adumbratively mies, ab extra, were a long-sustained, farwith the creation of Adam and with the reaching tragedy.

> the horror went on. There were premonatory signs, then a succession of desperate assaults of the old paganism, wielding all the tremendous power of the grand Roman Empire, under ten of her most powerful emperors, beginning with Nero, 64 A. D., and ending with Diocletian, 311 A. D.

highest capacities for good both the indimightest world-empire with sword and burnembraces not only her external fortunes, but cruelty that men and devils could invent in expressions of the spirit of Romanism. her inward experiences, her spiritual cona life or death conflict, with the desperate flicts with the powers of darkness, her alterpurpose to exterminate the religion and rising cause of the crucified Nazarene, and all In these recorded struggles, the heroes of only to end in the abiding victory of the faith come to the front, and take their place | church-a repeated crucifixion followed by a in history—those who "wrought rightrepeated resurrection—a baptism of blood, a eousness, subdued kingdoms, stopped the resurrection of life immortal. mouths of lions;" and so, in the necessity of

dreadful conflict. A struggle of the sword | ing and facinating of studies. in the hand of the mightest world-empire, against Christianity, utterly defenseless, exany phase of her militant career, but some cept by the moral power of the truth she leering form of counteracting evil will get | wielded and the invisible hand of the God she served. No compromise was possible; As Judas sat among the twelve, so the the lines were drawn never to be withdrawn. Either the old Roman paganism or the new High. And ever, as of old, when the sons of | Christianity must go down, never to rise

> Paganism, with all the apparent tremendous advantage of position and appliance, went down throughout all the vast empire of Rome—went down never to rise.

The world conquering power of faith, wielded in patience, gentleness and long-suf-

left witness of his presence in power for vic- church, they would then have prevailed. they did their worst, and the church came of the vast Roman Empire, and sent the and dominion of the good over the evil; and, out of the hot crucible purified and empowrecording this, the history of the church on ered for future conflict and final success. The patience of the church was sublime. Dr. Hitchcock touchingly remarks, "The man is to be pitied who can read the history | cross-banner floats from many a hard-won

is that of church government and discipline. The church as the organic life of Christianity, as we have defined it, needs, blood has constructed a power for Chrisas instrumentalities, laws and forms. by which to express and regulate its activities. In this department are included Liturgies, order of service; Homiletics, preaching; Ceremonies, sacramentals and sacred song.

4. Ethics, or practical morality, showing the whole progress of civilization under the | without and defections within, and yet the inspiration of Christianity.

5. History of theology, including dogmatics, exegetics, literature, etc., showing how the mind of the church has gradually apprehended and exhibited the truths of revela- | The most learned and far-reaching philosotion, formulated them into creeds, and stamped them with ecclesiastical authority. sies and apostasies, by no means a small or ridiculed it, from the highest seats of learnunimportant part of church history.

Then several divisions of church history | century, also, a Grecian philosopher, argued, have both an external and internal relation and unity, so as to form one symmetrical From him our modern Tom Payne and body of history.

3d. Sources of Church History.

From the creation to the close of the writers have given us the history of the kingdom of God, which has its dim adumbration in that divine malediction upon the arch deceiver that the seed of the woman should

After the death of John, the last of the apostolic writers, we have only human testimony of the struggles and the victories of the church. These human sources are partly written and partly monumental.

The written sources include (a) private writings of leading personal actors in the scenes they narrate. (b) Official documents of ecclesiastic and civil authorities, acts of councils and synods, confessions of faith, liturgies, official letters of church affairs, etc (c) Inscriptions on tombstones and in catacombs. All these chronicle the faith of the

These written testimonies of the early of it. church are coming to light with marvelous voluminousness, under the searching industry of the antiquarian and archæologist.

Among the ruins of ancient countries whole libraries have been dug up, and deciphered with incredible labor, containing data of priceless value to the student of For more than 200 years (100-311 A. D.) sacred history. The unwritten or monumental sources of history consist of church edificies, sculptures and paintings, which reveal religious customs and modes of thought, of vast significance to the historians of the

Works of art are largely symbolical em bodiments of the various types of Christian-Out on the midnight horror of these ity during their creation; e. g., the bas dreadful centuries of fiendish hatred, often lilicas embody the religious thought of the flashed the light of suffering innocence, and lante-Nicene period, extending to 325 A. D of heroic endurance, making the bloody hor- the Byzantine churches answer to the genius ror more conspicuous by the contrast. Short of the old Byzantine Empire, splendid and pauses would intervene, only to be followed costly. The gothic cathedrals reflect the Church history aims to reproduce in by more desperate and long-sustained as- genius and spirit of the Romano-Germanic saults. It was the last tremendous struggle Catholicism of the middle ages, somber and of the old pagan empire to perpetuate the grand. The renaissance, style of architectgenius of her religion, the ascendency of her ure, was but the revival of letters, after the penetrates, transforms and lifts to their gods and the supremacy of her laws. That dark ages, put into elaborate and beautiful stone edifices. The dead and living monuing brand, wielded all—all the energies of ments of Spain and Italy are only petrified

Church history can be studied to the best advantage back in its father lands, where architectural, sculptural and the monumental remains, natural associations and oral traditions conspire to voice it to living ears. Thither our church historians are resorting and gathering materials to make the study There is, in all history, no longer, no more of church history at once the most interest-

4th. Periods of Church History.

Upon this feature writers do not agree as to minor details, but all agree to divide church history into the following three grand divisions:

I. Ancient Christianity, 1-590 A. D. II. Mediæval Christianity, 590-1517 A.

D., Reformation.

Each of these larger periods may be divided into three smaller ones, based upon the headland events of each period.

church, has received all power in heaven and fering was proven, and that on a battle field through the ages. Nor has it yet reached in earth for the good of his people and the on which such a mighty force can never the zenith of its ascending course. It has

antagonisms. It has seen the disseverance dove of peace into regions more remote than were ever reached by the Roman eagle at the head of her mighty legions. On, on, beyond where Roman legions pushed, the battle field. It has withstood the barbarian 3. The third division of Church History | invasions which shook all Europe to the center, and even subdued these subduers, and out of the better and fresher barbarian tian life and progress which could never have been evoked from the worn-out and effete blood of the old Roman stock. has withstood the assaults of philosophies more dangerous than barbarian arms and Roman edicts, the persecutions of foes church has lived to see the rise and fall of mighty empires and kingly dynasties; the construction, reconstruction and destruction of social systems, without number. phies have challenged and fought it, under every form of open and covert attack. Lu-This branch also carries in its arms the here- | cian, of the second century, satirized and ing. Celsus, of the middle of the second railed, sneered, and swore at Christianity. Robt. Ingersoll have borrowed their missiles of hatred, contempt, and misrepresentation. Lucian, of the second century, was imitat-

> At times the foes of Christianity have boasted success, but if at any time the true church has seemed to lose heart and succumb, it has been only to arise with Phonix life, and gird herself for new victories.

ed by Voltaire, of the seventeenth.

"Truth crushed to earth will rise again, The eternal years of God are hers. While error, wounded, writhes in pain, And dies among her votaries."

In 311 A. D., Christianity, in her organic form, lay bleeding, crushed under the heel of the haughty Roman Empire. The persecution of Diocletian was more determined, more diabolical and more exterminative than all the nine preceding ones together—the last desperate effort to wipe the new ligion from the earth. That it was not utterly exterminated is the highest evidence that God is in it and pledged to take care

From out this crucial stress we see the church arise, and, with giant force, beat back her oppressors; and, with steady tread. move right up to ascendency in the empire of the Cæsars, dictating her laws, shaping her policies, rejuvenating her literature, and prolonging her life for a thousand years, while the Greeco-Roman heathenism that had inspired all the persecutions, and gendered all the hates Christianity had so nobly endured, after three hundred years of desperate struggle, dies, and from its deep sepulchre throws back the confession, "Gallilean, thou hast conquered." (Julian.)

The ruler of the civilized world lays his crown at the feet of the crucified Nazarene. Constantine the Great, the successor of the bloody Nero, Domitian, and Diocletian, sits with imperial purple in the council of Nice, and blazons the cross on his banner with the motto, "In hoc signo vinces," "In this sign thou shalt conquer."

If by this hasty sketch of the main feat ures and most deeply interesting periods and events of church history, I have stimulated a desire, and aroused an ambition to study it as a most important auxiliary to the study of the Bible, the object of my paper is accomplished. Of the authors of church history available to you, I know of none better than Neander, and most recent, Schaff, in three volumes.

Harvard University received another hand some legacy of nearly \$400,000 from Mr. E. Price Greenleaf, of Boston, whose death occurred recently. Mr. Greenleaf was not a graduate, but was deeply interested in literary pursuits, and this sum, representing the bulk of his property, is the result of frugal living, amounting almost to parsimony, for many years.

SCHOOL STATISTICS.

The report of the New York State Su perintendent of Public Instruction to the Legislature, for the school year ending Aug. III. Modern Christianity, 1517—present 20, 1886, shows that there was expended thought or action. It is refreshing, howfor school purposes \$13,284,986 64, which ever, to find here and there those who are includes \$9,102,286 77 for teachers' wages, an increase over the previous year of \$339, 318-54: for school houses, sites, etc., \$2, 376,455 38; for school apparatus, \$310,162 Along this line the church, with Christ- 85; for libraries, \$40,509 25. and for all othianity for its heart, has been moving grandly er incidental expenses, \$555,590 39. The number of teachers employed during any por- faith in God in order to keep from despair. tion of the year was 31,125, about the same (as for several years past; number employed overthrow of their enemies, and not a day, again confront the church. If the "gates outlived the proud Judean and Roman Capfor legal term, twenty-eight weeks or more, since his empowerment, has passed but has of hell" had power to prevail against the itals, whence it evoked its most formidable 22,240, an increase over any previous year,

and 416 more than in 1885; number of children of school age, 1,735,063; number of children of school age attending school, 1.. 027,757, an increase of 3,000 over the previous year; average daily attendance, 625,813. an increase over 1885 of 14,794; number of school districts, exclusive of cities, 11.262; number of volumes in district libraries, 734,-506; number of school houses, 11.940, of which 62 are log, 10,099 frame, 1,409 brick and 370 stone buildings.

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

Dear Sir,—I have received several copies of the Outlook, for which accept my thanks. It has given me considerable instruction. and, in some things, the leading ideas are in accord with my own, though not generally accepted by Christendom. I am a minister of the gospel in a denomination which professes to do, and, I think, does make the Bible their rule of faith and practice. And I wish to ask you a few questions for information, as I am young, and a seeker after knowledge. Have you any historical evidence of a church of your Sabbath faith along down the centuries?

What is the correct teaching of Matt. 26: 17-20, inclusive, and Mark 14: 12-17, and Luke 22: 7-14, as they appear to conflict with Lev. 23: 6-8, Num. 28: 18, 25, and John 19:31, 41, 42? Hoping you may set forth thoughts for good, among a thoughtless people,

I remain yours most truly,

• PLAINFIELD, N. J., Dec. 15, 1886. Dear Brother,—Yours of November 12th was duly received, and my answer has been delayed because it is not possible to do everything at once. I commend you for your purpose to take the Bible as the only rule of faith and practice. You ask, "Have you any historical evidence of a church of your Sabbath faith, along down the centuries?' I answer without hesitation, Yes. I can only make this answer by a general statement, and

refer you to my Second Volume ("A Critical History of Sabbath and Sunday") for a full statement on this point. From the time that the church was gradually paganized, and changed from its simple New Testament character, down to the Reformation of the Sixteenth century, there were those who refused to bow to the Romish Church, continued to hold the Bible as the only rule in religious matters, and therefore continued to observe the Sabbath. You will find traces of this general fact in many other works on church history, but in the work to which I refer you, you will find them grouped

in an orderly way, and given with greatfull-

Second, if I apprehend your question concerning the discrepancy between the passages quoted from the New Testament and those quoted from the Old Testament, in the matter of the Passover, I think there is no such contradiction as your question would imply. In instituting the Passover, God forbade any servile work to be done on the first day of the feast, or on the last day of the feast. Work which was necessary in the performance of religous duties, whether upon the Passover, the Sabbath, or at any other time, was not deemed servile, and therefore was not considered as a violation of the original commandment. I think this simple distinction relieves the apparent discrepancy which your question implies.

Your last sentence suggests a fact which makes it very difficult to teach any great truth, namely, that people generally are "thoughtless." During many years of experience and attempting to set forth truth on religious and reformatory subjects, I have found this thoughtlessness the most difficult enemy to overcome. It is associated with a low grade of conscience, or, what is worse, with an almost entire absence of conscience. As a result of this, however plain a truth may be, it finds little response in the hearts of men, and less obedience in their lives. Take, for instance, this Sabbath question. Considered abstractly, almost all men who have looked into it to any extent will

say, "Yes, according to the Bible we ought to keep the Seventh-day; but I think it makes no difference." So in regard to other reforms, men will acknowledge truth and duty abstractly, but refuse to embody them in not thoughtless and who earnestly seek to know all truth. Because there are such, one may not cease to hope that all truth will eventually prevail. The delay is sometimes wearisome, and one must have large Shall be glad to serve you, if I am able, in

any further search for truth.

A. H. LEWIS.

Alfred Centre, N. Y., Fifth-day, January 18, 1887.

REV. E. P. SAUNDERS, Business Manager.

REV. L. A. PLATTS, D. D., Editor.

REV. A. E. MAIN, D. D., Sisoo, Fla., Missionary

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Sisco, Putnam Co., Fla.

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

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

"Know well, my soul, God's hand controls Whate'er thou fearest; Round him in calmest music rolls Whate'er thou hearest.

What to thee is shadow, to him is day, And the end he knoweth, And not on a blind and aimless way The spirit goeth.'

THE new year has opened, RECORDER subscriptions for 1887 are now due. Those who have not already paid for this volume are requested not to wait for their local agent or the Publishing Agent to solicit their subscription. Promptness in paying newspaper dues is as sacred an obligation as any, and one the discharge of which merits and meets the commendation of all—publishers.

It is said that in about one hundred messages and letters of condolence received by Mrs. Logan since the death of her husband, only two made any reference to the consolations of religion. One of these was by Stephen A. Douglass; both said "May God comfort and sustain you." If this is a fair proportion of the statesmen of the country, whose thoughts turn toward God in such a time, what kind of religious legislation could Christian people expect of such men.

DEATH has again claimed an illustrious subject, in the person of Bishop Horatio Potter, of the Episcopal diocese of New York, who died Jan. 2, 1887, at an advanced age. For nearly fifty years he did his difficult work with singular fidelity and wisdom, bringing order and harmony out of confusion and discord. To him the Episcopal Church of New York owes a lasting debt of gratitude. His unquestioned piety and the spotless purity of his life endeared him to many who were not of his fold. He will be succeeded by his nephew, Bishop Henry C.

NAMES and addresses for the Light of Home have been sent to this office, duplicated in various ways. These are of no value in mailing unless written upon the gummed and perforated paper, prepared especially for such purposes. Since the work of collecting names and the preparation of the addresses for the mailing lists have been undertaken by the Woman's Executive Board of the General Conference, it has been arranged that the Secretary for the Western Association, Mrs. L. A. Platts, Alfred Centre, N. Y., shall have entire charge of the work of duplicating names and addresses for mailing. Let other Secre taries or individuals, who have names to send. send them to Mrs. Platts, and she will make the duplicate copies, on the prepared paper, for the use of the mailers.

THE CONFERENCE MINUTES have all been shipped except those for the Independence, First Genesee and Richburg Churches. These we hope to send by some one who is going into the vicinity of these churches. If any of the brethren from the above-named localities should chance to be in Alfred, let them call at the office for these minutes. Those for the Rhode Island churches have been sent to Brother Ira B. Crandall, Westerly, R. I Members of the First and Second Hopkin ton, Rockville, Woodville, First and Second Westerly Churches please take notice of this fact and make an effort to relieve Brother Crandall of the trouble of distributing the packages by calling at his store for them. The New Market package was sent with the Plainfield, to Brother J. D. Spicer, of the latter place; the Marlboro package, with the Shiloh, to Brother T. L. Gardiner; the First and Second Brookfield and West Edmeston packages, to Brother W. C. Daland, Leonardaville: the DeRuyter, Lincklaen, Otselic and Cuyler, to Brother L. R. Swinney, De Ruyter; the First and Second Verona, to Brother D. P. Williams, New London, N. Y.; the Salem, Middle Island and Greenbrier packages, to Brother Preston F. Randolph, Salem, W. Va.; the Lost Creek and Roanoke, Brother J. L. Huffman, of the former and means for them.

place; the Milton, Milton Junction, Albion, Utica and Rock River packages were sent to Brother E. M. Dunn, Milton, Wis. Other packages were sent direct, by express or mail, according to weight and distance. All express packages have been prepaid to destination, as have some of those sent by freight. If any of those to whom these packages have been sent have to pay further charges for delivery or distribution, they are requested to report the same, at once, to the Publishing Agent, who will credit the same on RECORDER or other subscriptions, or refund the money, as they may desire.

INTERESTING CORRESPONDENCE.

The editor of this paper was appointed a member of the committee constituted by the General Conference, at its late session, to open correspondence with persons who might be interested to know more of our history, doctrine and practice. Acting under this appointment he has written nineteen letters to fifteen different persons; eight of these are in the Swedish, and eleven in the English language. In most cases, tracts and papers have accompanied the letters sent. To most of these, replies have been received, indicating not only a willingness, but a desire to know the truth, and expressing gratitude for favors and help received.

Another thing has been made plain by this correspondence, and that is that these people are earnest, intelligent Christians, that, as a class, they are not cranks. Some of our more conservative brethren sometimes warn us that such persons are likely to prove to be restless people, ready to take up any thing new; or perhaps that they are turbulent spirits, soon out of harmony with what ever people they may chance to be with, and ready to move out when something new comes along. We are glad to say that this correspondence, thus far, does not reveal any such spirit or disposition; but rather a deep, earnest spirit of inquiry, with an intelligent, Christian purpose to walk in the light when the light breaks in. We will do well, as people, to give more earnest attention to this kind of work; and we take this opportunity to urge that the people, especially those who are scattered among First-day people, take pains to put them in communication with the committee mentioned above, by sending to some member of the committee, names and addresses of such persons as would be the hedge-rows. glad to communicate with us. The members of the Committee are O. U. Whitford, Westerly, R. I., Perie F. Randolph, Lincklaen Centre, N. Y., E. M. Dunn, Milton, Wis., Preston F. Randolph, Salem, W. Va. and the Editor of the RECORDER.

We give the following as a sample of th letters which we are receiving in answer to some of those which we have written:

Dear and Esteemed Brother in Jesus:

to hand last night, and the tracts which you so kindly and promptly forwarded reached me on New Year's eve. You may imagine how good I fell yesterday, Jan. 1st, Sabbath holy unto the Lord. We had a glorious blessed gathering; all the sick were present but one—a railroad baggage-man, who lay low with typhoid fever. Three Norwegian brethren, with their families, came from out side; each one of them addressed the Scan dinavians in their mother tongue. It was feast for those, especially, who could not understand or speak English. Dr. Keith made appropriate remarks, on physical and spirit ual conditions of life, and occupied the re mainder of the time. None felt weary, no tired of listening, though our meeting was lengthy, fully two hours. It proved a Sabbath indeed, refreshing to all of our souls; the promise of Jesus' presence was realized; spirit of love and peace seemed to move from heart to heart. Oh, what a foretaste of the heavenly future and the power of the

The tracts I myself placed in parcels, as sorted, and in the different languages, in the several rooms, six in all; and they were freely taken and eagerly read by all. One Swede man was rather inclined to contradet, and found fault with the Swedish individual church, but to express the contranslations. I for myself can read Swedish some, but not enough to understand the grammar. The German I am posted in. I is a fair translation in that language, though some sentences might be changed so as to impress the mind of the reader with more power and force; but we hope and expect that those tracts will fall into the hands of readers who are of that class Daniel the prophet speaks of, running to and fro, seeking saving knowledge and truth to make

It seems we are living in an age of th world where the working of God's Holy Spirit is far in advance of the efforts made by commandment loving and -obeying people; for the Macedonian cry is heard from all parts of the country, and honest souls in orthodox churches are inquiring for truth earnestly; \$171,161,972, being an increase of about \$7,-

AROUND THE EDGES.

Every farmer knows that it is comparatively easy to cultivate the open fields, while the fence rows and corners and waysides require more careful attention. This attention pays not only in the general appearance of thrift which it gives to the farm, but also in the actual increase of produce which it puts into the bin.

Human life is a kind of husbandry, and the figure will serve to illustrate some im-

upon the care of the fence rows and corners than most men think. A young man, for BATH RECORDER, and other periodicals of example, may make himself very agreeable the Society, were secured, besides the sale of and entertaining in general society. He has an encouraging number of copies of the studied the subject; he understands its re- new book, Vol. 2, Sabbath and Sunday, by quirements and previliges, and studies to fit | Dr. Lewis. It is designed to press, hereafter, himself into them; in these open-field efforts | the claims of our publications more espehe succeeds creditably, and the general ver- cially, and leave the work of gathering condict is that he is a nice young man. But tributions for the general fund to the pastors possibly the verdict might be changed if | and churches where they will engage to give society could know at what time he gets up | this matter their earnest and prompt attenin the morning, how he speaks to his father | tion. It is desirable to bring the churches and mother or how he does a score of trif | up as speedily as possible, to a plan of sysling things when the eye of society is not on | tematic, regular and liberal giving; so that, him. A young lady may be faultlessly under God, they may all become what they dressed and her general manner pleasing; ought to be-the unfailing supporters of the but the ordering of her speech or, possibly, cause of truth. There is need of the labors the condition of her finger nails will go far- of an agent, in behalf of the publications ther toward the determining, in the minds | at least; and it is hoped that his visits may of others, her true character. In most cases, | be blessed of God in stirring many to renewed we venture to say, among men and women, consecretion and spirituality, and conseold and young, there might, profitably, be quently to more generous giving for the more time spent in cultivating the corners | cause of our Lord. The rank and file of our of life's fields; the briars and noxious people are right at heart, and when they growths of the fence rows need digging up, | know what should be done they know what and something useful should be sown in their | should be given, and they will cheerfully place; the harvest of such cultivation will never fail to be rich and abundant. A good place to begin such a system of husbandry is at Second Alfred, Maxson at Hartsville and in the home. Let young people learn to speak to their mother, in the common duties of the home, as if they were addressing the co operate in efforts to promote denominaqueen of society in the finest parlor in the tional enterprises. The canvass here at community, and they will thereby aquire Portville and vicinity, just begun, promises to more true politeness than they can get be fruitful in some good results. Aided by otherwise in a life time. A careful, conscientious performance of the little duties, hidden from the eyes of the world, is the expression of more real character than the most fastidious observance of the convention- laborers sent forth into his great harvest. requirements of society. We are not so much in danger of neglecting the open fields; we ought to bestow more labor upon

2. What is true of the individual is true also in the church and the community. In the most of our churches there is good preaching on the Sabbath-day, there is a good Sabbath-school, there are other appointments of the church measurably well attended, there are families interested in one another and in the general prosperity of the work, and in this round of appointments and in the fellowship of those who are interested in them it is pleasant and comparative Your kind favor of December 27th came | ly easy to work. This is the open-field tillage. Nor is it unimportant work. It may be granted, indeed, that the larger part of the fruit gathered for the Lord must come from it. But here, too, there are fence corners which are being neglected, and, instead of bearing precious fruit for the garner of the Lord, they are bringing forth fuel for the burning. There are, in other words, neg lected ones in every community. Some are sensitive and retiring, others live remote from the centers of the church life and activity, some secretly wish to be numbered with the people of God, but from various motives hesitate to thrust themselves upon the society of those in whose companionship they do not feel quite sure that they would be welcome, and some there are, alas, who choose rather to remain by themselves, having little or no interest in the things that pertain to the house and worship of God. Are our churches doing all they can to dig out these by-ways and sow them with the good question with a view to answering it for any viction that, in most cases, if not in every case, such tillage would yield abundant har vest, harvest that would enrich the church in all spiritual graces and bring joy to many homes now without the persence of Jesus in

While not neglecting nor despising the work in the open fields, let us bestow more earnest labor upon the corners of the fields, the fence-rows and the by-ways. In Christian work, as things to day are constituted, nothing pays a better percentage than work around the edges.

THE net gold coin and bullion in the treasand their pastors have a hard time to ex | 250,000 since November 30th. The total plain things away for them; but lovers of gold coil and bullion now held by the treastruth will find it, for God will provide ways ury is \$260,043,971, and the amount of gold and means for them.

Covenants." Miss, Eva Shaw, Texarkana, and means for them.

Covenants." Miss, Eva Shaw, Texarkana, and means for them.

Communications.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

After nearly two months of necessary loss of time, on account of the claims of personal and home interests, the Canvassing Agent of the Tract Society re-enters the field. He has visited the Second Alfred, Hartsville and Andover Churches, preaching six times, while making 1. The individual character depends more | a thorough canvass as Missionary Colporteur. A good number of subscribers to the SAB. come up to the help of the Lord.

It was pleasant to find Eld. Summerbell Socwell at Andover, each as pastor, doing earnest and acceptable work, and ready to Bro. E. A. Witter, the faithful pastor, a thorough visitation is being made. Let all who love our Lord pray that health and the power of his Spirit may be given to all the

RESOLUTIONS.

The following preamble and resolutions were unanimously adopted by the Friendship Seventh-day Baptist Church, at their annual meeting, which was held Jan. 2, 1887:

WHEREAS, it has seemed best to our beloved pastor. Charles A. Burdick, to respond to the earnest call of the Farina Church, and to remove from us;

WHEREAS, for our sakes, he asked us to make the acceptance of his resignation unanimous, which we lid, accordi g to his request; and,

WHEREAS, the act has left us sore at heart, and fearful of misinterpretation; therefore,

Resolved, That it was the desire of a large majority of the church to retain him as their pastor; that he has so endeared himself to them, by faithful and loving service, that his removal comes like a be reavement, and that they feel it to be a loss that cannot easily be made up.

Resolved. That we have accepted his resignation for his sake, and so for our Master's. Had we regarded but ourselves we should not have accepted he resignation. Resolved, That the five years that he has been

with us have not only added many to our membership and muc i to our general prosperity, but that there has also been a marked growth in spirituality, an increase in loving discipleship and union, that shall not cease, but ever bear fruit, as the years slip away into the eternities. For these things we give to God, and to his dear servant, our well beloved pastor, gratitude and blessing.

Resolved, That a copy of these resolutions be sent

to the Farina Church, also to the SABBATH RECORD R. with a request to publish the same. By order of the church.

M. C. IRISH, Clerk. NILE, N. Y., Jan. 8, 1887.

YEARLY MEETING.

The Texas and Arkansas Seventh-day Baptist Annual Meeting held its second session near Sherman, Texas, at the home of Eld. J. A. Millikin, on the 10th and 12th days of December, 1886. So few being seed of the kingdom? We do not ask this present, no other business than election of officers and arrangement of time, place and programme for next meeting, was attended

> The meeting being called to order, Eld J. A. Millikin was elected Moderator, and Eld. J. F. Shaw, Secretary. It was agreed that the next meeting should be held as Texarkana, with the Texarkana Church, The time for holding the meeting was set for Fifth-day before the 1st Sabbath in August, 1887.

Arranged for Eld. F. M. Mayes, Housley, Texas, to preach the opening sermon; Eld J. A. Millikin, Sherman, Texas, alternate. Bro. J. L. Hull, DeWitt, Ark., to read an essay on, "Can a Church be Kept Alive and ury at Washington, Dec. 21st, amounted to Vigorous without a Pastor?" Eld. J. S. Powers, Bulcher, Texas, essay on "The Re lation of the Decalogue to the Old and New Ark., essay on "Methods of Work in the dell Fland

Sabbath-school." Eld. M. F. Whatley, Ru. pee. Texas, on "Duty of Seventh-day Baptists of Texas and Arkansas." Bro. J. E. Snell, Lovelady, Texas, essay on "Experience of Lone Sabbath-keeping." Sister Jennie Housley, Housley, Texas, essay on "Aims of a Christian in Christian Life," Sister Bettie Woods, Black Jack Grove, Texas, essay on "Christian Giving." Bro. A. S. Davis, DeWitt, Ark., essay on "The Living Issues of Christianity at the Present Day. Bro. E. F. Cummings, Texarkana. Ark., essay on "Duty and Nature of Chris. tian Forgiveness." Bro. T. H. Monroe. DeWitt, Ark., essay on "What is Sabbath. keeping?" Eld. J. F. Shaw, essay on "Existence between Death and the Resur-

A committee will arrange for devotional meetings and for preaching each day during the meeting, which will continue till the evening following the First-day. It is hoped that the Seventh-day Baptists of the two states will make arrangements in due time to attend. Brethren from everywhere are invited to attend. Efforts will be made to procure reduction of railroad fare, in the two states, and the church will gladly entertain all who come.

The meetings at Bro. Millikin's house were very pleasant during the occasion: preaching several times by Elds. Mayes, Millikin and Shaw; a good interest and much feeling manifested in the audience. Several asked for prayer.

J. A. MILLIKIN, Moderator. J. F. SHAW, Secretary.

IS IT BIGHT!

To the Editor of the SABBATH RECORDER: I have just been reading an article in the SABBATH RECORDER of Dec. 30th, under the caption, "Dare and Do." Some of the arguments in favor of joining the W. C. T. U. look very plausible at first view, but on a closer inspection there is an under-current to which I stoutly object. Did the outcome prove that it was right for Lot to put himself and family under the evil influences of the Sodomites that he might have a better chance to drive a wedge of truth? Would it have been right for Daniel to have joined with the idolaters, only for thirty days, that he might have a chance to drive a wedge of truth? Would it have been right for the faithful three? Would it be right for me to join a society whose avowed purpose is to religiously amend the constitution, the result of which will be to bind the fetters of persecution on my conscience? Nay, we are not to do evil that good may come. I think it is not right to court persecution; but, if it comes, contrary to our desires and efforts, then let us bear it patiently, for there is a precious promise to those who are persecuted for rightousness' sake. No doubt in my mind, there is trouble just ahead of us. Witness Alabama, Tennessee and Arkansas. Yours for truth. S. A. MILLIKIN.

SHERMAN, Texas, Jan. 2, 1887.

FLANDREAU, MOODY CO., DAK.

For the benefit of those contemplating coming West for the purpose of getting cheap homes, the undersigned wishes to say, that in Moody county, about eight miles north-west of Flandreau (the county seat of said county) is a small settlement of Seventhday Baptists, consisting of six families, where cheap lands can yet be purchased. The lay of the land is moderately rolling-not rough; the soil is of the best quality, rather dark, rich and of good depth. It is also free from stones, except in the more rolling districts, where a few may be found which are very convenient for building purposes. Good water can be reached at a depth of forty to sixty feet, water can be had at less depth, but of poorer quality. Our fuel is principally coal, which can be bought at our villages for five dollars and sixty cents, to nine dollars per ton.

The winter, so far, has been very fine for a northern climate; we have just snow enough to make good sleighing. There have been but few really cold days; twenty degrees below zero being the coldest. Our markets are as good as can be found anywhere in this part of the West. Land properly cultivated produces good results. Orops yielded as follows this year: wheat from eighteen to twentyfive bushels per acre, oats forty to fifty, barley from forty to sixty, and other crops in proportion. Deeded land can be bought for from six to fifteen dollars per acre, according to improvements, mostly on time. Tree claims and homesteads can be bought for from one hundred to five hundred dollars.

There are a number of pieces of land for sale in this neighborhood, which we would be glad to see Seventh day people purchase. For farther particulars address, W. H. Cran-

WANTED. The subscriber wants three trious Seventh day Baptist a good share of vim and ene

with him in prospecting fo gold and silver mines in the Colorado, the coming summe has had many years' experien ness, and is sixty years of ag acter and standing, he refers Swinney, DeRuyter, N. Y., Quiet Dell, W. Va., Eld. S Nortonville, Kan., or to hu Colorado, who have known h twenty five years.

A capital of \$250, after would be required. None by Baptists in good standing an mended need apply. For fu tion address the undersigned.

The death of Dea. C. V

September made it necessary

BOULDER, Boulder Co., Colorad

Home He New York.

BROOKFIELD.

Brookfield Church to choose two brethren to the office of d covenant meeting held Nov. 1 attended, previous notice havi that the election would the brethren C. E. Clarke and J. unanimously chosen to the re tion. After prayer and much these brethren came to the c there was plainly the divine pastor and church in the sele accepted the position to whi chosen. The church called the purpose of examination and ordination, and appointed De time. At the appointed time was represented by its pastor number of its members. Fir was represented by its pastor. Daland, Dea. Wm. A. Babcock J. D. Rogers. West Edmeston Ell. C. A. Burdick. The cou with Wm. A. Babcock Chairm Langworthy Clerk. Prayer w the pastor. Wm. C. Daland to lead in the examination, wh be satisfactory, and the counci mously to proceed to ordinati C. Daland preached the sermo 20:28. After the sermon th pastors and deacons present choir then sang a hymn of con the ordination prayer was offer A. Burdick, with the laying or the pastors and deacons present was then given by Eld. J. 1 pastor. Bro. Daland then gave fellowship, welcoming the new deacons to their new position in of God. The closing hymn w beginning "Onward, upward (dier." The benediction was and then followed the hearty by the brothers and sisters. were all very solemn and tende

and interest all felt on the occa The events of the last few tirred our people very much, r heard in our prayer-meetings, an est is taken in all that pertains to of the church. We believe also some hearts moved to take (apon them under the influence Spirit that have been felt of lat

ful eyes bore testimony to the

NORWICH.

The recent service held here, of respect to the memory of Mr Buell, deceased, was of an inte acter. It was conducted by day Baptist Church, of which was a constituent member, but pated in by ministers and men churches, many of whom had be from attending the funeral. church, this service seemed esp able as a tribute due to the d and much good, it is hoped, wil The extended interest in the

tion, awakened here by recent the securing of a public hall fo tation of this subject. The mee day afternoon was noticed from Pits, but accompanied with cha marks from some of them, show Bible Sabbath" is a subject t lessing Christians do not at all

The removal of Brother H. and family to New Market, N. oe a great loss to this little c Pur brother faithfully and acce hool." Eld. M. F. Whatley, Ru-, on "Duty of Seventh-day Bapxas and Arkansas." Bro. J. R. elady, Texas, essay on "Experi-Lone Sabbath-keeping." Sister usley, Housley, Texas, essay on a Christian in Christian Life." ttie Woods, Black Jack Grove. sy on "Christian Giving." Bro. is, DeWitt, Ark., essay on "The ues of Christianity at the Present . E. F. Cummings, Texarkana. y on "Duty and Nature of Inriaiveness." Bro. T. H. Monroe. rk., essay on "What is Sabbath-Eld. J. F. Shaw, essay on e between Death and the Resur-

ittee will arrange for devotional nd for preaching each day during g, which will continue till the ollowing the First-day. It is the Seventh-day Baptists of the will make arrangements in due end. Brethren from everywhere to attend. Efforts will be made reduction of railroad fare in the and the church will gladly enwho come.

etings at Bro. Millikin's house pleasant during the occasion: several times by Elds. Mayes. nd Shaw; a good interest and ing manifested in the audience. ked for prayer.

J. A. MILLIKIN, Moderator. W, Becretary.

'18 IT RIGHT! of the Sabbath Recorder ust been reading an article in the RECORDER of Dec. 30th, under n. "Dare and Do." Some of the in favor of joining the W. C. T. ery plausible at first view, but on spection there is an under-current I stoutly object. Did the oute that it was right for Lot to put d family under the evil influences lomites that he might have a bete to drive a wedge of truth? have been right for Daniel to have the idolaters, only for thirty he might have a chance to drive truth? Would it have been right thful three? Would it be right for a society whose avowed purpose ously amend the constitution, the hich will be to bind the fetters of on my conscience? Nay, we do evil that good may come. I not right to court persecution; omes, contrary to our desires and en let us bear it patiently, for recious promise to those who are for rightousness' sake. No

S. A. MILLIKIN.

Witness Alabama, Tennessee

ny mind, there is trouble just

Yours for truth,

Texas, Jan. 2, 1887.

ANDREAU, MOODY CO., DAK.

benefit of those contemplating est for the purpose of getting es, the undersigned wishes to say. Loody county, about eight miles of Flandreau (the county seat of) is a small settlement of Seventhsts, consisting of six families, p lands can yet be purchased. of the land is moderately rough; the soil is of the y, rather dark, rich and of It is also free from stones, pe more rolling districts, where a found which are very convenient purposes. Good water can be a depth of forty to sixty feet, e had at less depth, but of poorer or fuel is principally coal, which tht at our villages for five dollars nts, to nine dollars per ton.

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WANTED.

The subscriber wants three steady, industrious Seventh day Baptist men, possessing a good share of vim and energy, to engage with him in prospecting for and working gold and silver mines in the mountains of Colorado, the coming summer and fall. He has had many years' experience in the business, and is sixty years of age. As to character and standing, he refers to Eld. L. R. Swinney, DeRuyter, N. Y., D. H. Davis, Quiet Dell, W. Va., Eld. S. R. Wheeler, Nortonville, Kan., or to hundreds here in Colorado, who have known him for the past twenty five years.

A capital of \$250, after reaching here, would be required. None but Seventh-day Baptists in good standing and well recommended need apply. For further information address the undersigned.

T. H. TUCKER, BOULDER, Boulder Co., Colorado. Box 97.

Home Hews.

New York. BROOKFIELD.

The death of Dea. C. V. Hibbard last September made it necessary for the Second Brookfield Church to choose and set apart two brethren to the office of deacon. At the covenant meeting held Nov. 11th, and largely attended, previous notice having been given that the election would then take place, brethren C. E. Clarke and J. L. Clarke were unanimously chosen to the responsible posi tion. After prayer and much consideration, these brethren came to the conclusion that there was plainly the divine hand directing pastor and church in the selection, and so accepted the position to which they were chosen. The church called a council for the purpose of examination and, if approved, ordination, and appointed Dec. 30th as the time. At the appointed time this church was represented by its pastor and a large number of its members. First Brookfield was represented by its pastor, Eld. W. C. Daland, Dea. Wm. A. Babcock and Deacon J. D. Rogers. West Edmeston, by its pastor Ell. C. A. Burdick. The council organized with Wm. A. Babcock Chairman and R. S. Langworthy Clerk. Prayer was offered by the pastor. Wm. C. Daland was appointed to lead in the examination, which proved to be satisfactory, and the council voted unanimously to proceed to ordination. Eld. W. C. Daland preached the sermon, from Matt. 20:28. After the sermon the candidates, pastors and deacons present knelt. The choir then sang a hymn of consecration, and the ordination prayer was offered by Eld. C. A. Burdick, with the laying on of hands by the pastors and deacons present. The charge was then given by Eld. J. M. Todd, the pastor. Bro. Daland then gave the hand of fellowship, welcoming the newly ordained deacons to their new position in the church of God. The closing hymn was then sung, teginning "Onward, upward Christian soldier." The benediction was pronounced and then followed the hearty hand-shaking by the brothers and sisters. The services were all very solemn and tender; many tearful eyes bore testimony to the deep feeling and interest all felt on the occasion.

The events of the last few months have stirred our people very much, new voices are heard in our prayer-meetings, and more interest is taken in all that pertains to the interests of the church. We believe also that there are some hearts moved to take Christ's voke upon them under the influences of the Holy Spirit that have been felt of late among us.

NORWICH.

The recent service held here, as a tribute of respect to the memory of Mrs. S. J. Cook Buell, deceased, was of an interesting character. It was conducted by the Seventhday Baptist Church, of which the deceased Was a constituent member, but was participated in by ministers and members of other churches, many of whom had been prevented from attending the funeral. To us, as a church, this service seemed especially desirable as a tribute due to the departed one; and much good, it is hoped, will result there-

The extended interest in the Sabbath question, awakened here by recent events, led to the securing of a public hall for the presentation of this subject. The meeting on Firstpits, but accompanied with characteristic remarks from some of them, showing that the at Rose Hill. Bible-Sabbath" is a subject that many prolessing Christians do not at all relish.

communion service, of which our newly received member participated for the first time. Brother William Wilson takes the place of Brother Satterlee as leader of our meetings. The prayers of the faithful are solicited for this tender branch of our beloved Zion.

Penesylvania. SALEMVILLE.

Eld. S. D. Davis is now with us, holding series of meetings; he is preaching the word with great power, and some are beginning to inquire what they shall do to be saved. As Bro. Davis has no time set to return, the meeting may continue several

> Rhode Island. HOPKINTON.

Jan. 4, 1887.

We have abundant reason for thankfulness that so little severe sickness has been among us the past season, while at our neighboring village. Ashaway, death has made such marked inroads in so many family circles.

As a church, we are not left without encouragement. Several occasions have glad dened our hearts, of late, and others are expected soon. All the appointments are commendably attended; this is strengthening to many, especially to the pastor. The church is kindly thoughtful of the pastor's financial needs, as evinced by a recent pleas ant and profitable donation visit, and also by vote to increase his salary.

The Sabbath-school is in good cheer, and doing good wook under the superintendency of Dea. A. A. Langworthy and George A Kenyon. The closing session of the year was held on Christmas day, and consisted of some finely rendered recitations by the little people, essay by some of the older ones, a dialogue by the primary class, music appropriately interspersed, and an address by the pastor. The theme of the entire session was "Christ: who he was, and what his characteristics." "At the close of the exercises a number of gifts were interchanged, the most important of which was the gift of a teach er's Bible, by the school, to George A. Kenvon. as a token of its appreciation of his services as Assistant Superintendent. A school which gives its co-operation in every good work, and shows appreciation of the labors of its officers and teachers cannot fail of success. Such a school this must have been, judging from the exercises above described. Three hours of spiritual feast were enjoyed by the audience, and it was good to be very highly.

During the early pastorate of S. S. Griswold, deceased, at this place, there was begun a Union Concert, under the management of officials appointed by the Baptists. Quakers and Seventh day Baptists, of this place; and and has been maintained all these years. The last public gathering of this body of workers was held New Year's night, and is briefly described by the Westerly Weekly as follows: "At Hopkinton City, Jan. 1st, there was a Union Concert, arranged and carried through by Revs. Messrs. Randolph and Mathewson and Mr. William Perry. It was held in the Seventh-day Baptist church, which was handsomely decorated, especially around the desk. All of the parts were well taken, and the audience was more than pleased with the entertainment. In spite of the disagreeable weather, the attendance was very large."

JACKSON CENTRE.

The winter holidays have come and gone very quietly in Jackson Centre, our only observance of them being two or three very excellent essays and other interesting exercises in connection with our Sabbath-school, on Christmas day.

We are pleased to note an organization in our society here, termed "The Seventh-day Baptist Social," for the study of the Bible and religious and literary subjects connected with Bible-study. We meet on one evening in every week at the home of some member of the church, for the discussion of a previously announced subject; essays and selections are read, and the evening exercises close with music and a general social time.

On the Sabbath, a week ago, our pastor, Bro. Seager, in a few earnest, well chosen words, spoke to us of our Bro. Mayes, and of the great need of his labors in the field in which day afternoon was noticed from several pul- he is engaged. As the result about \$4 will be sent to aid Bro. Mayes to build and locate

We were very greatly cheered and encouraged by the presence with us of our The removal of Brother H. W. Satterlee former pastor, Bro. J. L. Huffman, on the

our Sabbath-school, prayer-meeting, and church service is very good.

We are having beautiful winter weather.

Wisconsin.

We are having cold weather; my spirit thermometer this morning at 8 o'clock indicated 44° below zero, others 46, yet it was not unpleasantly cold. I have seen it much more tedious and trying in New Jersey with the thermometer at zero and perhaps 10°

Bro. M. Stillman Burdick died this morning at 3 o'clock. His funeral will be on Sunday. He has been a sick man for four years. A man with less will power and less faith would have died long before he did His sickness was an instrumentality which ripened him for heaven.

Minnesota. DODGE CENTRE.

The autumn has been a pleasant one, and nearly all the farmers have improved it, and as a consequence the "fall's work" was nearly all done when it froze up. Snow came very early this year; but we had a thaw and several rain storms, which melted it nearly off so that at the time of this writing and other tenants, on his Bedfordshire eswe have good sleighing. Mercury touched 26° below zero this morning, but it is very

It has been very sickly here this fall and winter, but I believe none of our own society has died, although several have been very sick. Mrs. G. W. Hills has been called home from Alfred, N. Y., by the sickness of her mother who is slowly improving, but not considered out of danger yet.

Eld. Sindall has moved his family to Grants. burg, Wis., on account of its being more convenient for him in his missionary work. We greatly miss them and hope in the near future it will be convenient for them to make it their home here again.

On the evening of December 26th, our Sabbath-school had a Christmas tree. Although it was a very cold night, the thermometer being 24° below zero, the house was crowded, and nearly every one present received some token of friendship. After a short literary programme the presents were distributed to upon receiving his present than the Sabbath-school superintendent was when the school presented him with Young's Analyti cal Concordance of the Bible which he prizes

Our pastor has accepted a call to the pastorate of a church in West Virginia, and Ci expects to move in March, to begin his abors there. Hence it will be necessary for us to make arrangements for another pastor.

Condensed Aews.

The new civil service rules have been approved by the president.

The Board of health has condemned the Syracuse high school on account of its glaringly defective plumbing. It was built in 1869 at a cost of \$100,000.

W. G. Deshler, banker and millionaire, has given to the Columbus (Ohio) Female Be nevolent Society \$100,000, to be invested and controlled by an advisory board of gentlemen, for the use of the Society.

The suit of the Rev. W. W. Downs against the Boudoin Square, Boston, Baptist Church for arrearages of salary due as pastor, has been decided in the plaintiff's favor, but the amount of the award is yet to be determined.

James G. Blaine's speeches in congress and other political speeches, including those made in the 1884 campaign, together with his diplomatic dispatches, will be published in book form in about a month.

The Secretary of the Treasury has appointed Herbert F. Beecher to be a special agent of the Treasury. He is a son of the Rev. Henry Ward Beecher, and was formerly collector of customs at Port Townsend, Wash

Among the petitions and memorials presented to the Senate at Washington, Jan. 5th, were quite a number praying for an ap propriation—and in some cases asking the definite sum of \$100—to enable colored citizens to emigrate to Liberia.

The Cincinnati & Eastern Railway, running from Cincinnati to Portsmouth, has been sold by order of the court to the Ohio & Northwestern Railway for \$1,000,000 This company owned a large part of the first and second mortgage bonds.

A squad of six convicts working on the Augusta & Chattanooga Railroad recently overpowered and disarmed their guard, imprisoned two trustees in a hole just dug, and with picks and shovels triumphantly marched into the adjoining woods and escaped.

The orange crop of Louisiana is all harvested and in the market. It is less than be a great loss to this little church, which our brother faithfully and acceptably served deacon. Our last meeting here was a The general attendance and interest in one-tenth of the average crop, and oranges are retailing at thirty to fifty cents a dozen, was also sung at the funeral, and the sermon, by the was also sung at the funeral, and the sermon, and the sermon was also sung at the funeral and the sermon, and the sermon was also sung at the funeral and the sermon was also sung at the funeral and the sermon was also sung at the funeral and the sermon was also sung at the funeral and the sermon was also sung at the funeral and the sermon was also sung at t

The German ship Bertha valued at \$100, 000, has gone ashore near Ocean View, Del. and is a total loss. The crew were saved.

The Governor and Council of Massachusetts have completed the sale of the Hoosac Tunnel, with its accompanying forty-four miles of railroad, to the Fitchburg Railroad Company. The conditions of the sale are fifty years three per cent bonds, and the amount \$5,400,000.

Foreign.

Judge Torrance, of the superior court in Montreal, and professor of Roman law in McGill University, is dead.

The Vatican is debating whether the Knights of Labor of America, is a proper or ganization for Catholics to join. The restrictions, imposed in 1884, on the

ranshipment of American cattle on the Thames River, has been removed. Active military preparations are in progress

in Montenegro. They are supported, it is said, by Russian supplies and money. The Russian Military Committee has de

cided to adopt a new repeating rifle for use by the army, and orders for large numbers have been given. It is officially stated that 405 persons were

ourned to death in the fire, which destroyed the reserved enclosure in the People's park. in Madras, last week.

The Duke of Bedford has remitted the whole amount of the rents of the farmers tates, for the current half-year.

The shipping statistics of the port of Liverpool, for 1886, show a decrease of 100,000 tons. The coastwise trade shows an increase, the falling off being in the foreign trade.

Prince Alexander, of Batterberg, is about to make a prolonged tour of Egypt and the east, in order to put an end to the rumors that he intends to return to Bulgaria.

A terrific explosion occurred in the new roller flouring mill at Carberry, on the Canadian Pacific road, recently. The explosion was caused by fine dust igniting. The build ing is a complete wreck. Loss, \$35,000.

The Bulgarian delegates have expressed their willingness to accept the duke Leuchtenberg, the latest candidate proposed for the Bulgarian throne, who, it is rumored, is favored by Russia.

Numerous avalanches have occurred in the cantons of Luzerne, Schwytz and Uri. Several villages have been completely cut off from communication with the outer world. A number of houses have been destroyed and many head of cattle killed.

of Selbore, the duke of Westminster, Canon | Buren St. and 4th Avenue, every Sabbath afternoon, those who were anxiously waiting to receive Farrar, Professor Tyndall, the Archbishop at 2 o'clock. Preaching at 3 o'clock. All Sabbaththem. I think no one was more surprised of Canterbury and others in London, have keepers in the city, over the Sabbath, are cordially signed an appeal to the press not to publish the details of divorce and criminal trials.

TRACT SOCIETY.

Receipts in December, 1886.		
hurch, Andover, N. Y	86	00
Villiam B. 1 larke, Andover		00
Church, Leonardsville	15	
" Outlook		50
Vm. A. Babcock, Leonardsville, acc't note,	- 5	00
Voman's Aux. Society, Plainfield, N. J.,	14	
. F. Hubbard,	25	
Charles F. Stillman, M. D., New York	50	
Young People's Society of Christian En-	,	•
deavor, Waterford, Conn	10	00
adies of the Waterford Church		15
Ars. L. E. Blackman, Norfolk, Neb	10	
Mills, State Bridge, N. Y		25
oseph West, '	_	75
Toung People's Society of Christian En-		
deavor, West Hallock, Ill	5	00
hurch, "	5	00
ottie Baldwin, Glen Beulah, Wis	. 8	00
Church, West Edmeston, N. Y		25
Miss M. Abbie Burch, West Edmeston		50
leo. Coon, "		50
Charles Coon, "		25
I. C. Babcock, "		12
burch, Nile	10	03
hurch, Alfred Centre	5	73
Charles Satterlee, Richburg, Outlook	2	00
Irs. B. F. Burdick, New York Outlook	. 2	0υ
" Light of Home,	1	00
	\$187	43

J. F. HUBBARD, Treasurer. E. & O. E.

MARRIED.

In Hartsville, N. Y., Jan. 1, 1887, at the house of the bride's father, by Rev. H. P. Burdick, FRED A STILLMAN, of Hornellsville, and OLIVE W. POPE. Jan. 1, 1887, by Rev. H. P. Burdick, at his residence, Hartsville, N. Y., BURDETTE CLAIR, of Al fred, and Jennie M. Pratt, of Andover.

In DeRuyter, N. Y. Dec. 30, 1886, by Rev. J. Clarke, RICHARD M. DELAMATER and Mrs. JENNIE TURNHAM, both of DeRuyter.

DIED.

At Potter Hill, R. I., Dec. 31, 1886, Mrs. ESTHER WILCOX, aged 68 years, 7 months and 26 days. She was a daughter of Phineas and Thankful Stillman and granddaughter of Elisha and Prudence Still man. She had a bright Christian experience in her childhood, and unued with the First Seventh day Baptist Church of Hopkinton in 1831, of which she was a member at the time of her death. A daugh ter, two sisters and five brothers still survive her

In Nortonville, Kan., Dec. 31, 1886, of typhoid ever, followed by pneumonia, VARENA BELLE BABCOCK daughter of Delos and Sarah E. Babcock, in the 14th year of her age. Many fond hopes had been cherished by her parents for the future of this dear girl's life; but the Lord saw otherwise, and they are resigned to his will. She realized death was at hand, and was ready to go. She gave directions concerning the distribution of various presents among her friends; left messages for each of her Sabbath school class, to be good, and meet her in heaven; and "tell them all," she said, "to meet me in heaven." The, last song she

hepeful, earnest life, has ended here and begun over there, and may her messages be heeded, and all of us live good (which is God like), that we may be prepared to meet her. We quote below a stanza from one of her last clippings for her scrap book, which seems almost a line of prophecy:

One more break in a happy band, One more home that is desolate now. One more harp in an angel's hand, One more crown on an angel's brow."

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 described property to wit.....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

IRVING SAUEDERS expects to be at his Friendship Studio from Jan. 12th to 18th, inclusive.

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 23d St. (Take elevator.) Divine service at 11 A. M.. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to atend the service.

THE next Quarterly Meeting of the Otselic, Lincklaen, DeRuyter and Scott Churches will be held with the Lincklaen Church, commencing Jan.

Sixth day evening, preaching, Rev. F. O. Burdick. Sabbath, at 1030, preaching, Rev. L. R. Swinney. Sabbath, at 1.80, praise service, conducted by Prof. H. C. Coon.

Evening after the Sabbath, at 6.30. preaching, Rev. Peric Fuz Randolph. First day, at 10.30, preaching, Rev. F. O. Burdick. First-day, at 1.30 prayer and conference meeting. First day evening, at 6.30, preaching

HENRY D. BURDICK, Church Clerk.

CHICAGO MISSION.—Mission Bible-school at Mr. Gladstone, Cardinal Manning, the earl | the Pacific Garden Mission Rooms, corner of Van 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

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 Baptist Church nolds 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 spend ing the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially

PERSONS in Milton, Wis., and vicinity, who nay wish to procute copies of the new book, Sabbath and Sunday, by Dr. Lewis, or numbers of the Seventh day Baptist Quarterly, and other Tract Society publications, will find them on sale at the store of Robert Williams, in the care of F. C. Dunn.

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

Stsco. Fla.

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

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

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.

HE CHEAPEST AND BEST ANTHEM BOOK PUBLISHED. I have a lot of Aurenta Trainstant, which I will sell for \$7 90 per dozen. Cannot be had from the publishers for less than \$19 00 per dozen. Sample copy sent for 60 cents, and 18 cents to pay postage.

Address.

Address.

Milton, Book Co., Wis.

GIRL OF GETTYSBURG.

BY HENRY TURRELL.

'Twas Gettysburg's last day, The dead and wounded lay On trampled fields and ridges battle torn. Among the outer posts, Around the guarded hosts, Rode Hancock, watchful, on that fated morn.

And lo! a little child, With eyes and tresses wild, Close to the lines had strayed and met him there And tightly to her breast A heavy load she pressed— A musket!—all her sler der strength could bear.

"My brave and pretty dear, Tell me, how came you here
Upon the field before the fight is done?" Then, at her hisped reply, Tears dimmed the General's eye: "My papa's dead, but here's my papa's gun."

A STRONG CHURCH.

We cannot expect any church to be strong except each individual in the church be strong. I am afraid that it may be said, generally, that one-half of the army of At present a large number have to do ambuthe poorest women of the church must be a you can from some of the other work?" weakness to the minister, for there is so There are persons in the church who will much less faith in the church.

the condition of the church and lamenta- it would be with a rod. They do not think tions multiform thereon. It is all very well so. So one bears this unkind reflection, to give a general proposal about a religious and the other bears that. I speak for my revival, and many speculations as to how it own and for myself in this matter. It is a ought to be wrought. It is easy to find fault pity that men of God, who have been qualiwith everybody except yourself. But a fied to speak like angels, should have dismuch more practical work is for each one of eases brought upon them, and be brought us to see that he exhibits more of Christ's | much more early to their graves by internal life, and becomes himself more a power with | discords among the brethren. Those who men for God, and with God for men. Oh, afflict us most are always talking of what the that we may lay this to heart as members of | church ought to do, and yet they never do the church of our Lord Jesus Christ! Let it. If there is anything owing to the church and restrain his desires and affections from Lord Jesus Christ, till we all come to the say: "We have a Sabbath-school with so measure of the stature of men in Christ Je-sus. We are too much youths and children; "We have so many preaching stations," and we want to be more of us men. Even then | they never went to one of them; "We have we should not have many fathers; but we raised so much money," but their names are shall have all the more fathers if we have not on the subscription list. The only way

hind the scenes doing the church work. and they become as mute as fishes. They are regularly there; men who are willceive all the respect and affection of the church that they deserve. I wish that we may always have the respect of such men. that are doing good, quiet, solid, holy work; er—that you may be kept humble." "Oh, pits, still we regard them, nevertheless, as the beauty of our church. "They are successors of many," as Paul said, "and of me much more good!-Spurgeon. also." There is not a minister among us who will not thankfully acknowledge that to some members of the church we are in-

debted beyond measure.

We want all the member of the church to feel that they are called to some special work, and to give themselves to it. A church is never in a proper state when half the members are passive, or are actively falling back. We must not desire always to take the first place, and do the chief thing. The greatest honor often comes of doing some little work, and doing it in the most obscure places. I remember a story of a little boy, who had been told that Christ took his children to the first slide down the terrace. heaven in his chariots, and the little boy said: "If I am a very good boy and go to in a happy flutter. heaven, may I sit on the box and drive?" "No," said Ted many little boys, almost six feet high, who have had their eyes twinkling with a desire all, and will run away, from hearing the handful of fresh snow, and heard it all. noise of our jangling.

ers, feel, "If I get my own place, I am the you want to see?" man for that place, and I think I shall be able to keep it better than any one else. God has made me for that place." And if It was yet one of her every member would consecrate himself to the new caparies bathe. Christ, and be content to take the lowest church. I have noticed that the polling is looked on while mamma took off the cage the writer. not very heavy for that seat. But those who bottom and set the cage over a glass dish have sat upon the front seat have often full of water on the oil cloth mat. Tony found that it is not the most comfortable hopped to the lowest perch with an eager and easy, and have felt that some other place flutter and dipped his yellow bill in the in the body of the vehicle is a better place. water. Then all at once he seemed to re-But let us now all fish in these waters around | member something. He looked at Cloe. us which swarm with living men, and be diligent in season and out of season, always abounding in the work of the Lord. .

man." I am afraid we have still some of very "independent" thinkers. Let them have all the honor they deserve; but let us have men who know what they preach, say what they believe, speak in the unction and power of the Holy Ghost, and go in for the winning of souls, and will have souls break their own hearts if they do not break | panion. other people's hearts; and will feel the hell in their own hearts if they do not save others from going down to hell. We want men who have a compassion for humanity; men with weeping eyes; men who love their brethren for the sake of our Master.

If we cannot pray, "Lord, send us men as good as ourselves," let us pray, "Send us men better than ourselves," for they will soon be up out of our way; and they that live the heavenly life and rise above us, and above the commonplaces of our ministry into the higher sphere—there can never be too many of them. You may well pray, "Lord, send us many such for the glory of thy name." We want to do that, and when we pray so, we must take care also what we have got. I do not speak now to the ministers, because they ought not to take care of themselves. The deacons and the members of the church should take care of them. We pray for ministers, and also kill them-some of us say, Christ is engaged in carrying the other half. with kindness. I have never seen the cemetery where they bury such. If we, who are lance work. We cannot be strong until all | called to the ministry of the Word of God, our members are strong. May each of us re- | could possibly give ourselves more completemember for his own humiliation that his ly to the Word and prayer, I believe it weakness is the weakness of the whole would be greatly for the benefit of our body corporate. I cannot decline in faith churches. There are other things in the without there being a loss of faith in the church which others can do, and are ready church. I may not personally allow my to do; but the people won't let them do it. love to become lukewarm without creating | The pastor must do that. Pastors of large lukewarmness in the whole body of the churches might almost go on their knees and church. Whatever the natural law, the spir- say, "Don't expect us to do these things; itual law is so—one atom works upon anoth. there are other men who can do these er. We are intimately connected, the one things. Let us do our own special work; with the other, so that weaknesss in one of and will you kirdly exempt us as much as

be suspicious of another; persons who want a It is all very well to hear theories about deal of attention, but if properly attended to us grow in grace and in the knowledge of our | by way of honor or credit, these brethren to make them quiet is to send some brother There are certain men who are always be- to ask them to give \$ 1 to a certain thing,

We have said all these fine things about a ing to sweep the floors, or dust the pews, or | dear pastor. Did we say them while he was do anything for the church. They seem to alive? Yes, perhaps, we did, but we were be bits of furniture in the church. They re- afraid he would become proud. A finely ceive no salary; sometimes they do not re- | dressed lady said to me about ten years ago, "I always pray for you every day, and I al ways pray the same prayer, and that is that you may be kept humble." I said, "I will We have brothers and sisters in the church | pray for you; and I will pray the same praythough they are not delegates to this assem- she said, but I have no need of that." bly, and though we desire to have our pul- But I doubt that very much. Oh, if some friends would pray that we may be cheered and kept from dull moments, it would do us

A LITTLE GENTLEMAN.

The very first snow of the season had come—just enough to slide on, without going over in your boots.

It was a sunny November day, and Ted and Mamie were out on the terrace, all ready Mamie wore her blue hood and red mit-

"Say much, and I'll slide all the time,"

They came, hanging back a little. "Oh yes!" cried Mamie.

"Chip! chip! chip!" said he. Cloe understood. "Che-up!" she an-

swered, softly.

ent thinkers. That may be; but I remem- water she went, while Tony stood by and to the conductor that it would make no would read aloud to them what he had writ- there were but a few inches of mason work ber an independent thinker of whom one of sang as if he meant to burst his little throat. especial difference if we did not get to Day-

you think of it?" she asked, with a twinkle. "I think Tony's a little gentleman," answered Ted promptly. "And I'm going to be

one, too. You can slide first, Mamie.'

"No, you can," said Mamie. It was to see who shouldn't be first, this won or know the reason why; men who will | time! But Teddy conquered. - Youth's Com-

SCRIPTURE STUDY.

Every Christian will know by experience that a close and perpetual perusal of secular works has the effect of producing a distaste of the Sacred Volume. The Bible should be the Christian's text book. He should be a man of one book, and should zealously guard against the influence of any literary charms which may weaken his affection for the sacred oracles of God. There is a purity in the Holy Scriptures which is not congenial to the mind of man; for, alas! men love darkness rather than light, because their deeds are evil and they will not come to the light lest their deeds should be reproved.

And this sad, very sad characteristic or imperfection of our fallen nature remains like other corruptions, even in the breasts of the regenerate, weakened and subdued but still existing, and if the Christian does not vigilantly keep under his prostrate foe, that foe will revive, will recover his former strength, and again struggle for the mastery. Yes, so strong is our deeply rooted aversion to spiritual things, though at one time a Christian may feel a sacred pleasure in the perusal of the Scriptures, and be able to exclaim with the Psalmist, "Oh, how I love thy law!" yet at another time, if he neglects the study of them, and indulges too much in promiscuous and secular reading, he will find a gradual decay of his spiritual taste, and a growing disinclination to spiritual reading. He may grieve and wonder at the change, yet so it is; his understanding and experience may combine to prove the incomparable excellence of the Scripture, and the folly, nay more, guilt, of neglecting them, yet, sad to say, he feels his heart and affections secretly recoil from holy commun ion with them. This feeling has been a source of inexpressible anguish to many a godly Christian, and has wrung many a

heart with throes of deepest pain. If the Christian should shun this evil and be spared these painful feelings, he must habitually search the Scriptures; he must imbue his mind with the spiritual truths; he must cherish a pure and sanctified taste, running too freely after the charms and allurements of merely secular literature.

This latter is a snare into which persons of taste and education frequently fall, to the melancholy detriment of their piety and peace of mind. If ever it was necessary to guard against this temptation and to exercise prudence and caution in the selection of books, it is at the present time, when every day gives birth to so many attractive vol umes, whose merits are infinitely various, and when, consequently, it becomes so difficult to separate the wheat from the chaff, the precious from the vile. We should ever remember that, as we shall have to give account hereafter of every idle word that we speak, so we shall have to do the same respecting every idle book that we read. It is the interest, therefore, as well as the duty of every Christian so to employ the time, talents, and opportunities given him that he may be able to render that account with joy, and not with grief.

And, doubtless he will not be the less approved of by his divine Master, who has spent most time in the school of Christ, who has acquired most of the mind and of the truth that are in him, and has been most diligent in the study of the Book which can make us wise unto salvation.—Star and

A MIDNIGHT LECTURE.

At eight o'clock precisely, on consecutive nights, we stepped on the rostrum at Chicago, Zanesville, Indianapolis, Detroit, tens. Her eyes matched the hood, and her Jacksonville, Cleveland, and Buffalo. But cheeks matched the mittens. She wanted it seemed that Dayton was to be a failure. We telegraphed from Indianapolis, "Missed "Oh, please, let me, Teddy!" she begged | connection. Cannot possibly meet engagement at Dayton." Telegram came back, heaven, may I sit on the box and drive?" "No," said Ted; "I'm going to slide first saying, "Take a locomotive and come on!"
He wanted to take a front seat. I know 'cause I'm the oldest. 'Sides, it's my sled." We could not get a locomotive. Another "Then you're a mean boy," said Mamie. | telegram arrived. "The superintendent of the railroad will send you in an extra train. to take the front seat and drive. But on the box-seat there is not much space; and if we expend our energy in contending for the the beautiful bright day? Mamma thought sofa, and hurled them at the satchel. They front seat the horses will not get driven at so. She had opened the window to get a would not go in. We put a collar in our hat and the shaving apparatus in our coat-"Ted! Mamie!" she called, "I'm go- pocket; got on the satchel with both feet, Let us all, ministers, deacons and lead- ing to give Tony and Cloe a bath. Don't and declared the thing should go shut if it split everything between Indianapolis and Dayton. Arriving at the depot, the train was ready. We had a locomotive and one It was yet one of her delights to watch | car. There were six of us on the trainnamely, the engineer and stoker on the loco-Ted didn't say anything; he didn't care | motive; while following were the conducplace, there would be more peace in the much about such fun himself. But he tor, a brakeman at each end of the car, and

"When shall we get to Dayton?" we asked. "Half-past nine o'clock," responded the conductor.

"Absurd!" we said; "no audience will wait till half-past nine at night for a lecture." Away we flew. The car, having such a light load, frisked and kicked, and made very grave. Going round a sharp curve at

Mamma looked at Teddy. "What do cracked. The bridges, instead of roaring, wouldn't have been so dreadful if it hadn't as is their wont, had no time to give any more than a grunt as we struck them and passed on. At times it was so rough we write in the little book, they would run to him were in doubt as to whether we were on and say: "Please don't write it down, we'll the track or taking a short cut across the not say any more naughty words." field, to get to our destination a little sooner. The flagmen would hastily open their win- away the little book and spoke to them dows and look at the screeching train. The lovingly of "the Lamb's book of life," where whistle blew wildly, not so much to give the | every thought, and word, and deed is writ. villages warning as to let them know ten down. that something terrible had gone through. Stopped to take in wood and water. A crusty been so naughty; but it is all there against old man crawled out of the depot, and said to us, and when the book is opened we will find the engineer, "Jim, what on earth is the | much written there that we would gladly matter?"

"Don't know," said Jim; "that fellow in the car yonder is bound to get to Dayton, and we are putting things through."

Brakes lifted, bell rung, and off again. Amid the rush and pitch of the train there was no chance to prepare our toilet, and no by John B. Gough were: "Young man, keep looking glass, and it was quite certain that we would have to step from the train immediately into the lecturing hall. We were unfit to be seen. We were sure our hair was parted in five or six different places, and that the cinders had put our face in deep mourn ing, and that something must be done. What time we could spare from holding on to the from the incursions of the sea by any natural bouncing seat we gave to our toilet, and the arrangements we made, though far from satisfactory, satisfied our conscience that we had done what we could. A button broke as we clay to resist the force of their terrible inwere fastening our collar-indeed, a button vader. Behind this shelter numerous vilalways does break when you are in a hurry lages arose, which flourish to the present and nobody to sew it on.

or; "we cannot get there till five minutes of ten o'clock."

"My dear man," we cried, "you might as well turn around and go back; the audience | the north-west, increasing every moment. will be gone long before ten o'clock." "No!" said the conductor; "at the last

ing patiently, and telling us to hurry on." The locomotive seemed to feel it was on

whirling smoke, and the showering sparks, and the din, and rush, and bang, it seemed out. Suddenly the sound of the rising wind as if we were on our last ride, and that the struck upon his ear, and he remembered brakes would not fall till we stopped forever. | with a pang of anxiety that it was the time At five minutes of ten o'clock we rolled of the high tides. He thought of his dyke

into the Dayton depot, and before the train | and of all that depended on it. It would be came to a halt we were in a carriage with a dreadful disappointment not to go. But the lecturing committee, going at the horse's | the dyke! His friends would be all expectfull run toward the opera house. Without | ing him, watching for him. What would an instant in which to slacken our pulses, they think? But the dyke! There was a the chairman rushed in upon the stage, and | fierce conflict between inclination and duty. introduced the lecturer of the evening. After, | It is six o'clock. The sea is rising. But in the quickest way, shedding overcoat and at seven he must set out for Amsterdam. shawl, we confronted the immense audience, | Shall he go? .His heart says Yes; duty says and with our head yet swimming from the | No. Again he looks at the sea, watches the rail-train, we accosted the people-many of | rising storm, and decides to remain at his whom had been waiting since seven o'clock | post. -with the words:

gentlemen, you are the best-natured audience men are aghast, bewildered. The storm I ever saw." When we concluded what we has become a hurricane. The supply of tow had to say it was about midnight, and hence and mortar is exhausted! They are at their the title of this little sketch.—T. De Witt wits' end to know how to repair the breaches Talmage, in Brooklyn Magazine.

NEW YEAR RESOLUTIONS.

BY E. L. BENEDICT.

There were three little folks, long ago,

Who solemnly sat in a row On a December night, And attempted to write For the new year a good resolution.

"I will try not to make so much noise, And be one of the quietest boys," Wrote one of the three. Whose uproarious glee Was the cause of no end of confusion.

"I resolve that I never will take More than two or three pieces of cake," Wrote plump litile Pete, Whose taste for the sweet Was a problem of puzzling solution.

The other, her paper to fill, Began with, "Resolved, that I will"— But right there she stopped, And fast asleep dropped Ere she came to a single conclusion.

THE STRENGTH OF SILENCE.

It is a great art in the Christian life to learn to be silent. Under opposition, rebuke, injuries, still be silent It is better to say nothing than to say it in an excited or angry manner, even if the occasion should seem to | in a great cause? Cheerfully, without a justify a degree of anger. By remaining murmur, straining every nerve, the gallant silent, the mind is enabled to collect itself, two hundred toil on, half-naked, exposed to and call upon God in secret aspirations of all the fury of a November tempest, prayer. And thus you will speak to the honor of your holy profession, as well as to inches more and the sea will have burst over the good of those who have injured you when the dyke and spread furiously over the you speak from God.

When faith lays its hand upon the Magna not be a living soul in all those flourishing Charta of Redemption, -when it takes the villages. The clothes are all used up, but whole string of precious pearls, and says, "They are each and all mine;"—when it lays its hands upon the everlasting covernant, and fully believes that all fullness is yours. and that you are Christ's, you will find that, as your faith grasps these precious truths, it will strengthen and grow with the grasp. - Winslow.

WRITING IT DOWN.

merry of a journey that to us was becoming note-book from his pocket and begin to cry and delivered them in their distresses. write when the children were naughty and | Meanwhile the people of Alkmond ate and Some brethren say we want more independ- Then down stairs she came, and into the break neck speed, we felt inclined to suggest called each other names. Afterwards he drank, sang and danced, little thinking that his people said: "Sir, you are so independ- When Cloe had finished her bath he took ton till a quarter to ten. The night was true, every word of it; lives had been saved because one man had ent in your mind, you neither fear God nor his, scattering the water-drops like rain. | Cold, and the hard ground thundered and 'for, somehow," as Bess declared, "it done his duty.—British Messenger.

By and-by whenever uncle John began to

The good man would smile as he put

As time passes we forget that we have

Dear little friends, the pages of your life are lying clean and white before you, What shall be written there? Now is the time to begin a record of which you will never be ashamed. The last words uttered your record clean. "-Youth's Evangelist.

A HERO OF DUTY.

In the north of Holland, over an extent of three leagues, the country is not protected barrier. Some two hundred years ago the Dutch undertook the gigantic task of erect. ing enormous dykes of granite blocks and day. Alkmond, in particular, which num. "How long before we get there?" we anx- bers 10,000 inhabitants is built a little below the dyke, which is kept in constant repair "I have miscalculated," said the conduct- by two hundred workmen under the direction of an engineer.

One afternoon in November, about a century ago, a furious wind was blowing from The engineer in charge was a young man, engaged to be married, whose friends and depot I got a telegram saying they were wait- family lived in Amsterdam. He was to go to Amsterdam that very evening to join a great festival, long looked forward to and the home stretch. At times, what with the eagerly desired. His preparations were all made and he was in high spirits, ready to set

He then runs to the dyke. It is a scene "Longsuffering but patient ladies and of the utmost confusion. His two hundred -how to defend the place against the terrible enemy which is every moment gaining upon them. But as soon as the young engineer appears a joyous cry bursts from every breast, "Here is the master!

praised! Now all will be well!" The master places each workman at his post and a desperate battle begins between man and the furious ocean. About halfpast eleven there is a cry from the center-

"Help! help!"

"What is the matter?" "Four stones carried away at a blow!"

"Where is that?"

"Here to the left." The master does not lose a moment. He fastens a rope around his body; four workmen do the same; and forty arms seize the ropes, while the five brave fellows throw themselves into the waves to repair the damage. The mad waves struggle with them, dush them about, blind them. No matter; they do their duty, and then they are hauled on land again.

But the cry, "Help! help!" soon rises

from all parts.

"Stones!" cries one. "There are no more."

"Mortar!" "There is no more."

"Take off your clothes!" cries the master, tearing off his own; "stop the holes with them!"

What will men not do for a noble leader

It wants a quarter to midnight. A few inches more and the sea will have burst over defenseless country. To morrow there will the danger increases; the tide will rise till midnight.

"Now, my men," said the clear, thrilling voice of the master, "we can do nothing more. On your knees, all of you, and let us each cry mightily to God for help."

And there, in the midnight darkness, on the dyke, which shook and trembled beneath the fury of the tempest, the brave two hundred knelt, lifting their hands and their hearts to him who can say to the winds and Uncle John would sometimes take a tiny Sea of Galilee, so now he heard his children

Hoyular 2

EXTRAORDINARY MEDICA _A Paris correspondent of journals, says: "The chief and medical professors have been carefully studying the merism on the female patien riere Hospital, and M. Bo surgeon of that establishmen ed a series of experiments which would seem to open u for medical science. M. B prove that certain hysterical be transferred by the aid of one patient to another. He jects, one a bumb woman, a teria; and the other a female state of hypnotic trance. placed between the two, an woman was then put under a strong magnet. After a fe was suddenly restored to other was rendered dumb. also effected temporary cures the same manner.

THE RESISTANCE OF THE From Professor Laugley's illu Comets and Meteors in the we quote as follows: "Every that if we move a fan gently before it with little effort, try to fan violently, the sam react; yet if we go on to say tion is still more violent, will resist like a solid, again if made of iron, would break may seem to some an unexpe the 'nimble 'air through 's daily. Yet this is the case, tion is only so quick that the out of the way, a body hurled rise in temperature like a sl armour plate. It is all a que and that of the meteorite is mense. One has been seen country from the Mississippi in an inappreciably short tin less than two minutes; and t sumable height of over fifty r ity with which it shot by the impression that it went head, and some witnesses of apparition looked the next de had struck their chimneys. oped by arrested motion in th of iron moving twenty miles calculated, and is found to than enough, not only to me turn it into vapor; though does happen is, according to ton, that the melted surface wiped away by the pressure volatilized to form the lumin interior remaining cold, until of temperature causes a fracti stone breaks and pieces fallat red-hot heat, some of ther the temperature of outer space that of freezing mercury. We stones come from? What The answer is not yet complete of the riddle is already yielding it is worthy of note, as an in connection of the sciences, help to the solution of this enigma came from the chemis ogists."

in the Scientific American su enormous wind force now go might be stored up in the form air, and used as a steady sour It is pointed out that within feet by 150 feet, no larger than of many a store or manufactur ment, it is entirely practicable ty-two wind wheels, each twel eight feet in diameter, and so each shall have full sweep of t whatever quarter it may blow. would revolve on vertical axle tal, if preferred, with fixed bla shielded, and turning so as to rection of the current. The no attendance, no break, no might spin with the outmost or he still in a calm. Rapid do no harm, and would only efficiency; whenever they turn do work, and when they lay so do nothing. Each wheel we air pump of size suited to its each stroke of the pisten wo given quantity of air into the voir provided. The reservoi become a magazine of compres energy would be reported by could be used by any of the r Well known.

THE STORING OF WIND POW

THAT human hair retains i tics for long periods of time. well-nigh indestructible, is a mon observation. A remarks this is found in a wig which been discovered in an Egypt Thebes, and is now deposited Museum. It is supposed to h of the attire of an Egyptian p the circumstances of its disco ed as being at least 3,400 years

A VERY complete filling for in floors may be made by thore newspapers in paste made of flour, three quarts of water, an n't have been so dreadful if it hadn't vritten down.'

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little friends, the pages of your elying clean and white before you. shall be written there? Now is the o begin a record of which you will be ashamed. The last words uttered n B. Gough were: "Young man, keep ecord clean. "-Youth's Evangelist.

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then runs to the dyke. It is a scene e utmost confusion. His two hundred are aghast, bewildered. The storm ecome a hurricane. The supply of tow mortar is exhausted! They are at their end to know how to repair the breaches w to defend the place against the terenemy which is every moment gaining them. But as soon as the young enr appears a joyous cry bursts from every t, "Here is the master! God be ed! Now all will be well!"

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Popular Science.

EXTRAORDINARY MEDICAL EXPERIMENTS. _A Paris correspondent of one of the daily journals, says: "The chief French surgeons and medical professors have for some time been carefully studying the effects of mesmerism on the female patients of the Salpetriere Hospital, and M. Bobinski, a clinical surgeon of that establishment, has just effected a series of experiments, the results of which would seem to open up a new future for medical science. M. Bobinski tried to
prove that certain hysterical symptoms could

That at the best can please but for a season,
And then are broken toys.

If we would only walk the paths of duty, be transferred by the aid of a magnet from one patient to another. He took two subjects, one a bumb woman, afflicted with hysteria; and the other a female who was in a state of hypnotic trance. A screen was placed between the two, and the hysterical woman was then put under the influence of a strong magnet. After a few seconds speech was suddenly restored to her, while the other was rendered dumb." M. Bobinski also effected temporary cures of paralysis in the same manner.

THE RESISTANCE OF THE ATMOSPHERE. From Professor Laugley's illustrated paper on Comets and Meteors in the January Century we quote as follows: "Everybody has noticed that if we move a fan gently, the air parts before it with little effort, while, when we try to fan violently, the same air is felt to react; yet if we go on to say that if the motion is still more violent, the atmosphere will resist like a solid, against which the fan, if made of iron, would break in pieces; this may seem to some an unexpected property of the 'nimble 'air through which we move daily. Yet this is the case, and if the motion is only so quick that the air cannot get out of the way, a body hurled against it will rise in temperature like a shot striking an armour plate. It is all a question of speed, and that of the meteorite is known to be immense. One has been seen to fly over this country from the Mississippi to the Atlantic in an inappreciably short time, probably in less than two minutes; and though at a presumable height of over fifty miles, the velocity with which it shot by gave every one the impression that it went just above his head, and some witnesses of the unexpected of iron moving twenty miles a second can be calculated, and is found to be much more turn it into vapor; though what probably does happen is, according to Professor Newton, that the melted surface-portions are wiped away by the pressure of the air and volatilized to form the luminous train, the interior remaining cold, until the difference of temperature causes a fracture, when the stone breaks and pieces fall—some of them at red-hot heat, some of them, possibly, at the temperature of outer space, or far below that of freezing mercury. Where do these stones come from? What made them? The answer is not yet complete, but if a part of the riddle is already yielding to patience, it is worthy of note, as an instance of the connection of the sciences, that the first help to the solution of this astronomical enigma came from the chemists and the geologists."

THE STORING OF WIND POWER. -A writer in the Scientific American suggests that the enormous wind force now going to waste might be stored up in the form of compressed air, and used as a steady source of power. It is pointed out that within an area of 40 feet by 150 feet, no larger than the flat top of manya store or manufacturing establishment, it is entirely practicable to place thireach shall have full sweep of the wind from whatever quarter it may blow. The wheels would revolve on vertical axles, or horizontal, if preferred, with fixed blades, one-half shielded, and turning so as to suit the direction of the current. They would need no attendance, no break, no check, they might spin with the outmost fury of a gale, or he still in a calm. Rapid motion could do no harm, and would only increase the efficiency; whenever they turned they would do work, and when they lay still they would do nothing. Each wheel would drive an air pump of size suited to its power, and each stroke of the pisten would send its given quantity of air into the common reservoir provided. The reservoir would thus become a magazine of compressed air, whose energy would be reported by the gauge, and could be used by any of the means now so Well known.

THAT human hair retains its characteristics for long periods of time, and, indeed, is well-nigh indestructible, is a fact of common observation. A remarkable instance of this is found in a wig which has recently been discovered in an Egyptian temple at Thebes, and is now deposited in the British Museum. It is supposed to have been part of the attire of an Egyptian priest, and from the circumstances of its discovery is regard.

ful of alum thoroughly boiled and mixed. Make the final mixture about as thick as putty, and it will harden like papiermache.

TRUE LIVING.

think God sometimes sends what we have cried for Year after year in vain. To prove to us how poor the things we've sighed for And how beset with pain; The human heart can know no greater trial That comes with his confession, That the continued sorrow of denial Was better than possession.

We are like children in our poor unreason, As we reach after joys Humbly and with thanksgiving, Our hearts would learn, in lessons full of beauty, The secrets of true living. -Baptist Weekly.

A REMARKABLE BOILER EXPLOSION.

The explosion of the locomotive boiler at Jersey Shore, Pa., on the Buech Creek Rail. way, on the afternoon of December 9, 1886. is another added to the long list of mysterious explosions, every one of the four men on the locomotive meeting instant death. locomotive came new from the Schenectady shops three years ago, and had just been reoverhauling of the engine was done under Mr. Ames' personal supervision. This gentleman has had an experience of thirty years with locomotives, and previous to taking his present position, less than a year ago, was road foreman of engines for the Northern

Central Railway, at Elmira. The locomotive was one of the heaviest kind, known as a "consolidated" engine, having four drive wheels on a side, and weighing 106,000 pounds. The repairs were general, 120 of the 220 flues being replaced in the boiler, and between 150 and 180 stay bolts or rivers being renewed. Before leaving the shops, a test of 150 pounds to the square inch had been made with cold water. The Schenectady people wanted Mr. Ames to make the test 180 pounds, but he considered that more than was necessary, as the boiler would never be allowed to carry more than 125 pounds.

The engine was run out of the shop, as near as can be ascertained, about 2 P. M., apparition looked the next day to see if it engineer, was instructed to take the locomowith slight pressure. Philip Knight, the had struck their chimneys. The heat develtive to a stretch of track not much used, to oped by arrested motion in the case of a mass oil the machinery, to set the pop valve in the dome at 125 pounds, to run the locomotive than enough, not only to melt it, but to that it worked satisfactorily, and then return for Mr. Ames, to make the trial trip of 12 or 15 miles. Meantime Mr. Ames was occupied supervising the setting of a new stationary engine, and he did not see the explosion. The blower of the locomotive was turned on a long time, as learned from those who saw it.

About fifteen minutes prior to the explosion, the Fall Brook passenger train went by the new locomotive, and the engineer of the train remarked to the fireman that "Num. ber four" had a high pressure, as indicated by the noise of the blower. Joseph C. Fields, the machinist, sat on top of the cab, screwing down the pop valve and waiting for the signal from Engineer Knight, when the cylinder, adjusting a cylinder cock. The only warning observed by any of the men was the bursting of the "branch pipe" at was noticed by Stapleton, who called the atis as well illustrated by this disaster, doubtless, as by any that has ever occurred. The boiler was of steel, and pronounced by all to then. Don't aim to be wingless saints. and side sheets remained together. The enboiler, weighing about a ton and a half, was blown at an angle of about thirty-five degrees from a perpendicular so far into the air that it looked like a mere speck in the sky. It was found a quarter of a mile away, over the ridge of a hill about 400 feet high, to the north. Near it, and within a circle of fifteen rods, were found the mangled bodies of Fields, the machinist, Allen Ramsay, the fireman, and James Warren, an engineer off duty. who had got on board the locomotive. on Knight's invitation, to ride to the Junction, to get his pay. The body of Knight was found a half mile from the others, in an opposite direction from the wreck. No part of the locomotive was near him. His silver watch was badly battered, and stopped at 14 minutes after 3. The switch keys in his

pocket were bent out of useful shape. Stapleton was protected by the cylinder. steam chest, and the strongest parts of the locomotive. He was blown twenty or thirty feet forward down the embankment, but was confined to his bed only a day or two. He was able to walk home. He had not been in the cab for some time, and did not know what the condition of affairs was there. Not the circumstances of its discovery is regarded as being at least 3,400 years old.—Science.

A particle of the boiler remained in the frame, which was broken in many places. The forward axle was broken in two, and in floors may be made by thoroughly soaking newspapers in paste made of one pound of floor, three quarts of water, and a tablespoon
The circumstances of its discovery is regarded as being at least 3,400 years old.—Science.

A particle of the boiler remained in the frame, which was broken in many places. The forward axle was broken in two, and the conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew and Christian Churches, that their international Lessons Conducted by L. A. Platter of both Jew in

having been driven clear through a frame cottage twenty-five rods away. No piece of the cylinder part of the boiler has yet been found. Of the smokestack, only the saddle has been found. From the broken axle it is assumed that the first break in the boiler was in the cylinder part. Fragments of the bell have been picked up, and small splinters of the cab. The firebox fell within a few rods of the wreck. One of the cylinders of the wreck. One of the cylinders was badly broken, the other enough to be useless. The rails beneath the wheels were bent in a dozen places, and a large excavation was made in the roadbed. A lady sitting at a window in a cottage twenty five rods away was admiring the brilliant paint vised by the author, and enlarged, and will be published in and bright polish of the locomotive when the three volumes, as follows: explosion occurred. A puff of steam, a Vol. I.—Biblical Teachings concerning the Sabbath and heavy concussion, and it was all over. Several persons were attracted by the explosion in time to see the heavy wagon top with its three human bodies sailing far into the air, distinguishable only as a moving black spot against the sky. Pieces of the locomotive have been found a mile away, and the explosion was distinctly heard at Williamsport, twelve miles away.

The only theory that Master Mechanic Ames can offer is that the cock in the tube connecting the steam gauge with the boiler was partially turned, shutting off half or The master mechanic of the road, Lamott | two thirds of the actual pressure. He be-Ames, is positive that the disaster was not lieves the pressure must have been three to from any defect in the boiler itself. The four hundred pounds to the square inch. The fact that two experienced engineers were in the cab helps to make the affair more paired at an expense of about \$2,200. The mysterious, as it would seem that they would notice anything wrong there. The pathetic part of the accident was that Fields, Warren, and Ramsay had been husbands less than a year, and that Knight left a widow and five children unprovided for. The lesson to be drawn is visibly apparent: "In the use of steam, be wise and watchful." Of a score of explosions that have come under the observation of Mr. Ames, he says this is the most frightful in the force displayed he has ever seen.—Scientific American.

DESIRING AND CHOOSING.

"Oh" said a poor drunkard, "I desire to reform, and will be a steady man."

Yes, you may desire it, but do you choose it? There is a great difference between desiring a thing and choosing a thing. If you choose to be a reformed man you will be

Ask a poor, ragged vagabond, "Do you wish to become rich?" Of course he will say, "Yes." But he does not choose it; he desires to be lazy more than to earn a living; therefore he is a vagabond.

"Charlie, do you desire to be a scholar. and stand at the head of your class?" "Indeed I do," cried Charlie; but Char-

he is at the foot of everything, because he likes his ease better than he likes to study. Lucy said, "I really desire to be obliging and sweet-tempered." "Then you must choose to be," answered her mother.—Star and Crown.

THE SEVEREST TESTS.

I know-out of the breadth and depth of my own experience I know whereof I affirm —I know it is an easier matter to edit a newspaper than it is to put the baby to sleep when the baby isn't feeling particularly sleepy just then. I know the little trials are the hardest; the little temptations are the steam gauge should show a pressure of 125 strongest. The man who would scorn to pounds. The locomotive had been standing steal a horse will swear a little sometimes. still for at least 25 minutes. John Staple. The man who could not be hired to forge a ton, another machinist, was on the ground note will sometimes help to circulate a camon the right side of the engine, under the paign lie; the man who will not commit murder will occasionally scold his wife; and the man who would scorn to tell a lie under any other circumstances can't be trusted in the point where it had been brazed. This a horse trade. It is easy for an honest man to refuse a bribe; it is hard for the same man tention of Engineer Knight to it. The next to tell the truth about the size and number instant the explosion occurred. The enor- of the trout he caught. It is comparatively mous force which steam exerts at the high easy to obey the big commandments; it's the ty-two wind wheels, each twelve feet high by pressure that must have existed in this case finer meshes of the little net that will entangle so many of us.

> Dearly beloved, don't try to be heroes, be perfectly sound. The wagon top, dome, Don't aspire to the distinction of martyrdom. Try to be good, every day, honest, gine was facing east, and this piece of the Christian men and women, and see if you have not your hands full. Don't waste your time lion-hunting; the lions never hurt anybody; but "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes."—Burdette.

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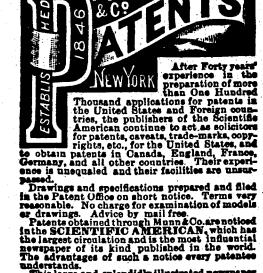


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FIRST QUARTER.

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 Al ram. Gen. 12: 1-9.

March 12. Jacob at Bethel. Gen. 28: 10-22.

Feb. 5. Lot's Choice, Gen. 18: 1-13. Feb. 12 God's Covenant with Abram. Gen. 15: -18. Feb. 9. Abraham Pleading for Sodom. Gen. 18: 23-83. Feb. 26. Destruction of Sodom. Gen. 19: 12-26. March 5. Abraham Offering Isaac. Gen. 22: 1-14.

March 19. Jacob's New Name. Gen. 82: 9-12, 24-30.

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

LESSON IV.—NOAH AND THE ARK.

For Sabbath-day, Jan. 22d.

SCRIPTURE LESSON.—Gen. 6: 9-22.

9. These are the generations of Noah: Noah was a just man, and perfect in his generations, and Noah walked with 10. And Noah begat three sons, Shem, Ham, and Japheth

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. The earth also was corrupt before God, and the earth was filled with violence.

12. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth.

13. And God said unto Noah, The end of all flesh is come before me: for the earth is filled with violence through them; and behold, I will destroy them with the earth.

14. Make thee an ark of gopher wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15. And this is the fashion which thou shalt make it of; The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

shalt thou make it.

17. And, behold, I, even I, do bring a flood of water upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth 18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife,

and thy sons' wives with thee.

19. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

20. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

21. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be food for thee,

and for them.

22. Thus did Noah; according to all that God commanded him, so did he.

GOLDEN TEXT.—Noah did according unto all that the Lord commanded him. Gen. 7: 5. PLACE.—Near the Edenic birth-place of the race. TIME.—About 1400 years after the last lesson, and

when Noah was about 500 years old. Gen. 5: 32.

OUTLINE.

I. One righteous. v. 9. II. Many wicked. v. 11, 12.

III. Salvation for the righteous. v. 14-16, 18-21. IV. Destruction of the wicked. v. 13, 17.

V. Obedience of the righteous. v. 22.

INTRODUCTION

In the early part of the Bible, as indeed in all in events. The first event on record is that of creation. "In the beginning God created the heaven and the earth." The revelation in this single sen God, the omniscience of God, are all implied in this act of creation. The next signal revelation is found in the creation of man made in the image and likeness of God, capable of holding communion with God, endowed with endless perpetuity of being, and with possibilities of endless growth in those attributes and powers in which he is related to God. The third great revelation brought to light is that of the antagonism between sin and rightousness as manifested in the diverse characters of men. This revelation is brought out in the narrative of the temptation, the fall, and the penalty in individual life. The fourth great revelation is brought out in the narrative of Noah and the ark. The precise length of the period from Adam to Noah is not definitely known, but the time was certainly not less than 1,600 or 1,700 years. Whatever might have occurred besides the events mentioned, was not deemed worthy of a record in the Bible narrative; but the four great facts bring before us a revelation of God, his character and his purpose; of man, his nature and his relation to God, which is sufficient, when unfolded, to fill the thought-life of all the generations of the earth. The more profoundly these lessons are studied, the more closely the student is brought into the immediate presence of God, and the more deeply is he conscious of his own nature and relations to God, and of his utter dependence upon God for help to attain the higher possibilities of life. EXPLANATORY NOTES.

V. 9. These are the generations of Noah. This is the title of the fourth of the geneological histories into which Genesis is divided. It is equivalent to saying, Here follows an account of Noah's family. The name Noah signifies rest or comfort. See Gen. 5: 29. According to the chronology given, Nosh was born 1,056 years after Adam's creation, and lived 950 years. He had three sons who survived the flood with him. Noah was a just man, and perfeet in his generations. This word "just" means righteous in the sight of God. "Perfect" refers to the completeness with which he met his obligations to God and man. It describes him as sincere and blameless of life, but not necessarily as sinless. "In his generations," in its connection with the precoding epithets, "fust" and "perfect" signifies that Noah was conspicuous as a pattern of rightcourness among his fellow men. His uprightness of life and unblemished character was a constant rebuke to the wickedness and corruption of the peo-

corded in the same order, which leads to the conclusion that this was the order of their birth.

V. 11. The earth also was corrupt before God. The earth here is put for its inhabitants. Corruption is incipient decay, and hence to describe a people as corrupt is to describe them as in a state of moral decay. Moral corruption is not always detected by man, but it never escapes God's notice; nor is he ever mistaken as to the real character of what he beholds in the human heart. The earth was filled with violence. Not only did secret sin exist in the heart and motive and real character of men. but open crime and uncovered iniquity was everywhere Mrs. Sands Palmer. manifested in the deeds of men. Murder and outrage abounded unrestrained. The terribly immoral condition of society could only be expressed by the declaration that "the earth was filled with vio-

V. 12. And God looked upon the earth, and, behold. it was corrupt. This statement implies that God instituted a searching examination into the real con dition of the race. It should not be understood that God was at any time ignorant of the moral condition of the race, for nothing escapes him; but he sometimes looks into the hearts of human be ings in such a way that they are conscious of his search, and come to see themselves somewhat as he sees them. God searches humanity in this way be fore he measures out retribution. Men are made to see their guilt before they are made to feel the judg ments of God. For all flesh had corrupted his way upon the earth. "All flesh," in this passage, signi- H. Saunders, fies all men. The historical statement, then, is that human con uct in all the intercourse of social life had become depraved and voluntarily corrupt.

V. 13. The end of all flesh is come before me. This is a metaphor, taken from the customs of earthly kings. When patience is exhausted, and they have determined to execute the penalty of extermination, they express that purpose by this figure: "The end is before me." I will destroy them with the earth, This is the utterance of the divine purpose to execute judgment; and it is given before the execution of the judgment, as a fair and open warning to the people. It is supposed that this warning was continually repeated during a period of many years be fore the great judgment was brought upon the peo-

V. 14. Make thee an ark of gopher wood. This word translated "ark" is used only once elsewhere in the Bible. Ex. 2:3, 5. It describes a covered raft, or a floating house constructed of such mate rial and in such a form as to have buoyancy enough not to sink; but it is not constructed for moving on Annis J. Burdick, DeRuyter, the water as a ship. Rooms shalt thou make in the E. M. West, ark. Compartments are thus ordered for the convenience of those, men and animals, who were to be | P. A. Stillman, Mariner's Harbor, saved in the ark. And shalt pitch it within and L. A. Utley, Elmira, without with pitch. This manner of covering the external and internal surface of the ark is to preexternal and internal surface of the ark is to pre- Mrs. Mary A. F serve it from sinking.

V. 15. This gives us the dimensions which are found to be practicable in building such a vessel.

V. 16. A window shalt thou make. It is not cer tain but that this window means an open space between the walls and the roof, extending around the vessel. It evidently had a double purpose for ventilation and for the admission of light. In a cubit shalt thou finish it above. The word "above" sig parts, the revelation of God is made and recorded nifes from, to, upward, and probably describes the verticle dimensions of the window.

V. 17. And, behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh. This aftence is well nigh exhaustless. The absolute being firms the fact that God himself is the author of this of God, the omnipotence of God, the wisdom of judgment upon the people. The statement also gives the object of the flood, and, in stating this object, the limitations are implied, namely, all that part of the wherein is the breath of life. That is, the flood prevailed over all that part of the earth inhabited by the human race. "The word translated 'earth,' where it speaks of 'all the earth,' often is, and here should be, translated 'land,' the home of the race." Taylor Lewis.

V. 18. But with thee will I establish my covenant. N. B. Blough, Salemvil'e, Pa., A covenant usually signifies an agreement between J. A. Baldwin, Beach Pond, two parties, but it is sometimes used as an assurance J. B. Davis, New Milton, W. Va.. or a promise given on the part of God upon certain G. D. Burdick, Milton, Wis., conditions implied or specified in the covenant. To E T. Hamilton, establish signifies to make permanent; hence, in this covenant, there is a promise made to Noah of final and permanent deliverance from this great destruction. Thou shalt come into the ark, thou, and C. H. West, Bloomer, thy sons, etc. This clause seems to specify the conditions on which God makes the covenant with Noah. Without compliance w to these conditions there | Eli Ayars, was no deliverance for Noah possible, however just and upright he might have been all his life time.

V. 19, 20. Every living thing of all flesh. The limitations implied in the nature of the case are very clear. The animals were terrestrial, and of that Mrs. E B. Ayars, particular region visited by the flood. It may also be further implied that chiefly those animals which were useful to man were preserved.

V. 21. Direction is here given as to the provisions to be made for the sustenance of man and beast during the time of this flood.

V. 22. Here Noah's obedience in every particular | Mrs. L. Winnek, O.age, is emphatically stated. God's promises are made L. H. Andre, Mechanicsville, with distinct conditions, which must be implicitly obeyed, or the promise can never be fulfilled. Though God's covenant is sure and eternal, yet it is available only to those who implicitly fulfill the Orrilla Clarke, Emporia, conditions.

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V. 10. And Neah beget three zons, Shem, Ham, Sad Jopisth. These names are always found re-

A. H. Lewis, E. M. Dunn, Allie E. Estes, John Gil bert, S. S. Maxson.

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BY ANNIE L. HOL

Ope by one the hours are Swiftly on the moment's One by one the years are g As the days are going by

One by one our acts are tr Counted every moment l Right and wrong, the list i Ours to reap or pay the c

One by one the sins commi Grow to one great flood One temptation weakly vic May a life with sorrow f One fault bravely, nobly or

Will a thousand more su

One true purpose, rightly ! Holds & mine of wealth i One by one the steps are ta That shall reach the heigh Yet one sad misstep has ru

Fortune, home and hear One by one misfortunes ga Yet our blessings countle One great universe upholds One God watches over al

One by one our years are I Thus do earthly hopes do One by one the shadows go Soon will close life's war One by one arraigned in ju

Each his own account my One by one to day he calls ' Come ye unto me, and

Text -" Sleep on now and

You recognize the text a s to his disciples in the semane, when he found the had set them to watch. It of Jesus' life. In the ever the Passover with his follo them of the ripered plut ap ing the last year he had sa them about this time, and l the hate of his enemies wo to live beyond this feast; meal with them he had that the plot was mature, own number had promised so plainly that no mistake arresting him. He had al they themselves would fal crisis, and would not be eq gency, and would forsake Impulsive Peter had declar oath, that he would die w would deny his discipleship the ten had repeated Pete the hour of midnight they apper room where the supp to the secrecy of Gethsem chard on the slope of the M

had been a favorite place o 22: 39, John 15: 2. Hei ter and James and John fro took them into a retired pl his anticipated death was b for him. He was bewilden nitude of the trial, like or row and foreboding, and he beart that the cry was wrun soul is exceeding sorrowfu and he turned away from ways, and threw himself u agony; and in his anguish ther, if it be possible, let me." Doubtless, in the shi tree this great struggle of for a long time, his muffled sible," breaking the silence It is almost amazing the should be so indifferent to Master, especially after promise to be faithful ever it was past the hour of m were worn with the labor of the day; and, too, they with his habit of going by l It may be, also, that the v

and twice, at least, retur Probably there were tw ested these three for this

would seem to have aro

Sed and benumbed them.

could not keep awake, the

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The Change Name of the Party of