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# he Sabbath Becorder,

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# The Sabbath Becorder.

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

ONE BY ONE.

BY ANNIE L. HOLBERTON.

One by one the hours are passing, Swiftly on the moment's fly, One by one the years are gathered, As the days are going by.

One by one our acts are treasured. Counted every moment lost; Right and wrong, the list is measured. Ours to reap or pay the cost.

One by one the sins committed Grow to one great flood of ill, One temptation weakly yielded May a life with sorrow fill.

One fault bravely, nobly conquered Will a thousand more subdue. One true purpose, rightly followed. Holds a mine of wealth for you.

One by one the steps are taken That shall reach the heights of fame, Yet one sad misstep has ruined Fortune, home and heart and name.

One by one misfortunes gather, Yet our blessings countless fall; One great universe upholds us, One God watches over all.

One by one our years are numbered. Thus do earthly hopes decay; One by one the shadows gather, Soon will close life's waning day. One by one arraigned in judgment

One by one to day he calls us,

SERMON FOR THE CLOSE OF THE YEAR.

Each his own account must give,

Come ye unto me, and live!"

BY REV. W. C. TITSWORTH.

Text -"Sleep on now and take your rest."-

as to his disciples in the Garden of Gethhad set them to watch. It was the last night of Jesus' life. In the evening he had eaten the Passover with his followers, and had told them of the ripened plot against him. Daring the last year he had said many things to them about this time, and had told them that the hate of his enemies would not allow him to live beyond this feast; and at this last meal with them he had told them plainly that the plot was mature, and one of their own number had promised to point him out so plainly that no mistake might be made in arresting him. He had also told them that they themselves would fall in the coming crisis, and would not be equal to the emergency, and would forsake him to his fate Impulsive Peter had declared, with a solemn oath, that he would die with him before he would deny his discipleship in any way; and the ten had repeated Peter's oath. About the hour of midnight they retired from the apper room where the supper had been eaten, to the secrecy of Gethsemane, an olive or chard on the slope of the Mt. of Olives, which had been a favorite place of resort. Luke 22: 39, John 15: 2. Here, separating Peter and James and John from the rest, Christ to sow. took them into a retired place. The load of for him. He was bewildered with the magnitude of the trial, like one dazed with sorheart that the cry was wrung from him, "My soul is exceeding sorrowful, even to death;" ways, and threw himself upon the ground in agony; and in his anguish he cried out, "Father, if it be possible, let this cup pass from me." Doubtless, in the shadow of some olive tree this great struggle of the Lord went on for a long time, his muffled cry, "if it be posable," breaking the silence of the midnight. It is almost amazing that these disciples should be so indifferent to the destiny of their Master, especially after their impetuous promise to be faithful even unto death; but it was past the hour of midnight, and they were worn with the labors and excitements of the day; and, too, they were quite familiar with his habit of going by himself for prayer.

would seem to have aroused them, stupesed and benumbed them. At any rate, they could not keep awake, though he left them with the command to keep awake and watch; and twice, at least, returned and aroused

comfort to have friends in the house in time of trouble, though they may not be in your presence, and you do not wish them in your presence. You want sympathy and the sense of nearness to friends, but at the same time you want solitude and privacy. We may see the human nature of Jesus in this.

But (2.) he wanted them for a watch, so that he might not be surprised by those who should be sent out to arrest him. Humanly when the bridegroom came. speaking, the fate of Jesus was in the hands of these three men, and they might have given him due warning to escape if they had done their duty. But they slept away their opportunity of sympathy and watching.

The third time he came where he had left them he could see the flaming torches of the band of soldiers and officers which Judas was leading out to search for him and take him: and he said, doubtless, to himself, what was meant to be spoken of as well as to the sleep- | doubt; there are a thousand contingencies ing disciples, "Sleep on now and take your | that cannot be forecast or in any way forerest. It is enough, the hour is come." It is known. too late now for watching to do any good. Sleep on and take your rest.

cause they contain a principle that is a fitting subject for the closing of the year. They are more than words spoken to these sleeping and drowsy men; they vividly set forth a fact of human experience, viz: there comes an end of opportunity sooner or later; there is sure to be a time when it is too late. Every man and woman and child has a place to what he might have been but for a lost opfill and a duty to do, and there is a time after which it is impossible to fill the place as time continues, when "It might have been" or do the duty, if it have been neglected.

To be sure sleepy Peter, in the excitement of the arrest, undertook to cut off a man's lected. head, and cut off his ear; but he might have up to an impetuous, but useless, service aft- these things. er it is too late to do the work they are set

We can easily see how our principle ap- this year. plies in our every day affairs. In the spring there is a time for planting, and the farmer who amounts to anything makes the most possible of the few days in which it will do to plant or sow each crop; for it does not take long for the days to pass. A day or two may make difference enough to bring the crop just in time for the early frosts. It is a very easy thing to be too late with getting in the corn or potatoes. The opportunity will pass—it is past for the season, and it is simply ridiculous to see the farmer rushing his team and himself to get in potatoes a week or two after the time has passed. Solomon says, "He that sleepeth in harvest is a son that causeth shame; "so is he that sleepeth in seed time one who makes a fool of himself, to put into plain English Solomon's words. There is a time every spring when one might as well sleep and take his rest as to go into his field

The student must make use of his opporhis anticipated death was becoming too heavy | tunity for knowledge while it is passing. There is coming a time when he can go to to school no longer, and if be he does not acrow and foreboding, and he was so cast down in | quire the knowledge and discipline and power of mind in the opportunity of these, he must abide the consequences, and there is and he turned away from the three a little no help for it. When opportunities of this kind are given they are given forever.

There is more than one person, doubtless, in this congregation to-day who is daily and hourly conscious that he is not what he might have been in knowledge, in power to do his work in the world; who knows he is not fitted for the place he might have filled; and lost opportunities, while it was the day of opportunities, tell the whole story of his in-

There are many here who realize what too late means—that the days of youth have gone and cannot be recalled, and that what they make of life must be made of what is left, and in spite of what has been It may be, also, that the very events, which lost and cannot be recovered. "Of all sad words of tongue or pen.

The saddest are these—It might have been." But there are many who have to say them,

and know that these sad words mean fault and blame and sin in themselves. The battle everywhere goes on these prin-

selected these three for this time. (1.) That things is just as true in respect of character. In things is just as true in respect of character. In the old-time prophet, Jeremiah, warns the line of the one of Basl and things is just as true in respect of character. In the old-time prophet, Jeremiah, warns the line of the one of Basl and things is just as true in respect of character. In the old-time prophet, Jeremiah, warns the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the same idolatry, and the line of the one of Basl and the line of the line of the one of Basl and the line of the line of the line of the line of the line of

cry, "the harvest is past, the summer is ended, and we are not saved."

Paul said, "Whatsoever a man soweth, that shall he also reap."

In one of the parables of the Lord the door is shut upon the foolish virgins, who in the time of it had neglected the oil which would insure them lighted lamps when the bridal procession came, and they were gone to buy

The Lord spoke of sin that hath never forgiveness; and John said: "There is a sin unto

There is nothing commoner in life, nothing more constantly illustrated, nothing more plainly demonstrated than this principle of the text, and there is nothing that men know they can depend on with such absolute certainty. If one goes into business he does not know how he is to succeed; the end is in

If one goes into a profession he does not know what the chances of life will do for him, These words have been chosen to-day be- they may be for him or against him. In fact, there is so complete an uncertainty about life ifself, that nobody knows the issue of a single day or moment of the future.

But every one knows to a certainty that lost time and opportunity cannot by any pos sibility be made up to him. No one ever yet caught up with an idle moment, or even portunity, and there comes a time as surely must be said with respect to knowledge and wealth and character which had been neg-

And men and women who are in the habit You recognize the text as the words of Je- cut off his head for all the good it would of thinking, ought to think of these things; have done, for his Master was already in the for nothing more worthy of thought can be semane, when he found them asleep after he hands of a strong military force, who had re- presented to us; and probably we will never ceived express command to make sure of think more deeply and seriously about any their prisoner. A good many people wake thing than we will some day think about

Let us now select some thoughts which are profitable for us to think of in the end of

1. Flight of time.

Perhaps there are few persons in their homes to-day who do not look back with something of amazement over the past year when they stop to think how fast it has gone. We are living in a time when there is so much to take our attention, so much is going on in the world, and so much takes our thought at home, that ime passes with marvelous swiftness, and the years reel themselves off with amazing speed.

But it has been long enough for a great deal to happen. Death has made many

There are few parents who cannot see changes in their children during the year. They have grown in size, they have changed in appearance. You have seen, with pain, strengthening tendencies to sin and wrong, idleness and weakness in self-control; or you have noticed with pleasure and pride the advancement in knowledge, the increasing manliness and womanliness, the signs of thoughtfuiness and self-control.

We can easily see the changes in ourselves the signs of victory and conquest of self and the world, or the sign of ever-increasing and strengthening bad tendencies and desires. We can see the changes which are yearly taking place in our village, in the way of improvement and growth which has been reached during the past year.

There are many things to remind us that year's time means something, and is long enough for a great deal to take place.

The past year has gone just as all preceding years have, and the world is growing older, neither faster nor slower than it always has done. Every year of the thousands of the age of mankind has gone just as this has gone, neither more nor less rapidly, but in and tens of centuries. The, to us; past time of Abraham, Moses

and Socrates and Jesus and Luther and Washington was once the present time to those men, going just as our years go till they are long gone and ours have come; and | p. 369. in the same way our present is rapidly becoming the past of the generation which shall follow us. The older ones among us need no help to our memories to see how rapidly the years of our lives have pushed one another along, and over the brink, and into the chasm of the past, from which they never return. We see, too, clearly that the smooth tide of the current of our lives which seems to be quiet, is an irresistible and rapid stream, and the mills of good and improvement can never grind with the water that is past. Probably there were two reasons why he ciples, that what is true in respect of these The tenth, and twentieth, and thirtieth

with unerring certainty and regularity: the moments come and go, and bye-and-bye the last moment will come and tick itself away like all moments till it is gone. We canno stop the sun in its course while we plead for mercy, and the sands run in the hour glass just as rapidly the last moment as any other.

Recorder.

As was said, men and women who think ought to think of these things perhaps more than they do, because they are more significant and real, and have more persistence to life than a great many other things they think of. But they should think uprightly. There is such a thing as wrongly thinking about such things as the flight of our years and the end of them. There is no reason for terror or panic in such things.

The Pealmist was right when he said, 'So teach us to number our days, that we may apply our hearts unto wisdom;" that is the right way of thinking of them, that there may some practical wisdom for life come out of a thought.

No man is really prepared to live aright till he does in some degree, think correctly about these things. We need to see that "the night cometh when no man can work," that work shall be earnest and faithful. Many men are earnest in life who are thoughtless spicuous, and therefore important of these, of the end, and scarcely ever give thought to are the frailty of human life, but their earnestness is usually a kind of intense selfishness.

They are earnest not to do good, but to get woman who unjustly considers that he or she must be up and doing while the day lasts, and rightly judges what the end of the day means to them, has a serious purpose, an earnest heart in the way of life that makes their good endeavor, of righteousness and virtue, and the cause of God in the earth.

(Concluded next week.)

THE FEASTS OF SATURN.

NUMBER 2. IDOLATRIES.

Webster says that "Idolatry is of two kinds, the worship of images, statues, pictures, etc., and the worship of the heavenly bodies, the sun, moon and stars; or of demons, angels, men and animals." But God, whose infinite wisdom and authority are subject to the dictum of no lexicographer, treats in his Word any customs usages, rites, ceremonies, or symbols, which in any way appertain, or are used as accessories, to idolatry, as idolatrous and profane, unclean and abominable, on occount of this connection. He commanded (Deut. 7: 5; 12: 4) that the altars, images, pillars and groves, used in idolatrous worship, should be utterly destroyed. Why? Because the very existence of those idolatrous implements among the people would tempt them to adopt and is a luxuriant, evergreen vine, and so anpractice the forbidden worship.

This view of the case is fully confirmed by the verdict of approval by which God so emphatically sustained the acts of Josiah and others, when, from time to time, they rebuked and overthrew the idolatries of Israel and Judah. 2 Kings 23: 4-6, 11-20; 10:30 and 18:4. Whatever was idolatrous then, is idolatrous now. Whatever tended to promote idolatry then, must tend to do the same thing now, and therefore the divine condemnation of the implements of idolatry then, is in full force to-day and as binding on us, as on the people to whom the prohibition was originally given.

The name of the idolatries in this great Bacchanalian monstrosity is "Legion," but they all center in its

SUN WORSHIP.

According to the primitive language of mankind, the sun was called Shemesh; that is, 'The Servant,' . . . no doubt to keep the world in mind that he was but the divinely appointed minister of the bounty of this way the world counts its age by centuries the great, unseen Creator, to his creatures on the earth. Men knew this, yet .... they but the servant in the place of the master. They called the sun 'Baal,' that is, 'Lord and worshiped him accordingly." Hislop,

Again, "It was an essential principle of the Babylonian system, that the sun, or Baal,' was the one only God. (Macrobius, Sat. lib. 1, Cap. 23, p. 42, E.) When; therefore, Tammuz (i. 4. Bacchus) was worshiped as God incarnate, that implied that he was an incarnation of the sun." Hislop, p. 156. Thus Baal became one of the many names of Tammus (Bacchus) when, in Babylon, and even in Israel and Judah, he was worshiped as the sun, incarnate.

city, that "drunken festival of Bacchus," the Saturnalia, on the 25th of December. That day "was held as the natalis inviciti solis, the birthday of the unconquered sun." Hislop, p. 159, 60. Thus, from the beginning, the celebration of Christmas (the Saturnalia) was the joint worship of Baal. the sun, and Bacchus.

The Roman Church, in her pagan, "unbloody sacrifice of the mass," with its candles, incense, holy water, its endless catalogue of pompous rites, maintains in full measure the sun worship of this always idolatrous festival. It is not claimed, however, that Protestants, in their observance of it, ever render direct adoration, by prayer, or sacrifice, or incense, to the sun or any other object of pagan worship. Their idolatry consits in the observance of the day, but espescially in the practice or use of the incidentals of that worship, its accessories, the principal of which, are the symbols, or omblems, of the sun. Some of the most con-

THE EVERGREENS AND THE CIRCLE.

The Ivy. "Wherever the rites of Bacgain or fame or honor. But the man or chus were performed, wherever his orgies were celebrated, the ivy branch was sure to appear." "No emblem was more distinctive of the worship of Bacchus than this." "It was an express symbol of Bacchus himexistence count in some way on the side of self." "It occupied a conspicuous place in all Bacchanalian celebrations." "The votaries carried it in their hands, bound it around their heads, or had the ivy leaf indelibly stamped upon their persons." Smith's Classical Dictionary p. 227; Histop, p. 78 9; Adam's Roman Antiquities, p. 242; Rollin's Ancient History on the "Feasts of Bacchus," in ancient Greece.

> Ivy garlands, or wreaths, were also used in those celebrations. Those symbols were always represented as covered with leaves. which shows that the ivy, thus used, was an evergreen; for, as we have seen, Christmas, the greatest of the Bacchanalian celebrations. was, as now, at the time of the winter solstice, when none but evergreens could be thus used. But the evergreen ivy is not indigenous in New England, does not grow here, and so cannot be had here without great expense if at all. The Christmas emblems here, therefore, if made at all, must be of some other material. For these reasons the ground pine, being the most, if not the only available substitute for ivy, its use in that celebration is deemed strictly legitimate. It is "to the manor born," and like the ivy swers perfectly all the uses of ivy as "a symbol of Bacchus" and of his worship. Its use, therefore, in the manner just indicated, as a Christmas emblem, identities the Christmas of to day with the "drunken, Babylonian festival of Bacchus," as fully as if every symbol used were composed of the ivy itself, and is, in the fullest sense, a perpetuation of that feature in this great Bacchanslian celebration.

The circular chaplet and garland. The import of these symbols was three-fold. In Chaldes, in Egypt, Rome and other pagan nations "the disk, and particularly the circle, were the well known symbols of the sun divinity; and, with one or the other, the heads of pictures and images of that divinity were always encompased." Two Babylons, p 29, 30, 141. As simply a circle, therefore, the chaplet or garland was and is " an emblem of the sun." But the circle had yet another and far more important signification. "In Chaldes, a circle was zero. and zero also signifies 'the seed.'" "Therefore, according to the mystic system of Chaldes, which, to a great extent, was founded on double meanings, that which to the eyes of men in general was only zero, a circle, was to the initiated 'zero. the seed.' " Hislop, p. 29, 30; Bunsen's Egypt, p. 335, 337. Thus the circle, though primarily an em-

blem only of the sun, was adopted to symbolize, though falsely and blasphemously, the assumed Messiahship of Bacchus, as that wondrous incarnation, that divine "Seed of Dayid," the long and oft-promised Messiah! But the evergreen garland, which combines within itself the full meaning of the circle, has this additional signification. The evergreen, being "an express symbol of Bacchus, its embodiment in the circle was designed as a most expressive symbol of the perpetuity, the eternal power and dominion of the great, pretended, deine incarnation

Such is the "mystery of iniquity," which, though disguised, still lives in this circular, evergreen, "lying wonder." Its use, now, as of old, under whatever pretext, by whomsoever practiced, is idelatey. It is nothing more, nor less, than a positive and most practical recognition and adoption of the

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

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

EVIDENCES that the leaven of truth is at work continue to multiply. The interesting letter from Mr. Price, of Canada, published on this page, is still another sign that we ought, with increasing fidelity and wisdom, to continue sending out the printed truth and the living preacher. Points of Sabbath and general missionary interest, like the one brought before us in this letter, should be brought into the knowledge and fellowship of our denomination, not only by means of something to read, but through some one

WE acknowledge the receipt of the following Baptist Bible-school publications:

Primary, Intermediate, Advanced and Senior Quarterlies, the Baptist Superintendent, the Baptist Teacher and Our Young People. We believe that our support is first due to our own publications; next to these, we recommend the use of those published by the Baptists. They are ably edited, and, from our point of view, are, in most particulars, sound because Biblical in their instruc tion. For sample copies, address The American Baptist Publication Society, Philadelphia, Boston, New York, Chicago, or St. Louis.

#### INDIAN WRONGS.

We are disposed to do justice to Congress and to the white men. There is another side to most statements. If there is another and better side to the following, copied from the New York Observer, we hope some one will send it to us.

"A case in point is furnished by the action of Congress in authorizing the building of a number of dams on the Upper Missis. sippi River. These dams will overflow more than fifty square miles in the Leech River Reservation, occupied by the Chippewa Indians. This overflow will destroy the rice fields of the Indians, from which they gather over 2,000 bushels of rice annually. It will also destroy a large part of their sugar orchards, and will cut off their main supply of fish. If it had been the property of citizens thus threatened with destruction, the government would undoubtedly have been either stopped from building of dams, or forced to pay large damages to the injured property owners. But the Indians have no such methods of redress, and their appeals for protection have been ignored. Bishop Whipple. of Minnesota, who has interested himself in the matter, says the government has offered the Indian less compensation than the value of the millions of feet of their pine in the construction of the dams." The Bishop adds:

"There is hardly a month that I do not receive some pitiful appeal from these poor, wronged men. The title is unimpeachable. These indians parted with this possessory right to a large portion of their country, and received as a part of the purchase money, our guarantee to their present reservation. They hold these lands by their original possessory right, recognized by the law of nations, and the title is perfected by our nation's guarantee. I have hoped against hope that at last justice would be done to them." -Presbyterian Home Missionary.

# COBBESPONDENCE:

The following circular letter will be read with interest by our foreign missionaries and by all who like to know what is being done here and there, for the moral and spiritual elevation of our race in all lands.—ED.

The Central Committee of the Young Men's Christian Association to the Committee of Missionary Societies for the evangelization of the heathen:

Honored Brethren in Christ,—The society which has the honor of addressing you by the present opportunity was formed at the eighth Universal Conference of the Young Men's Christian Associations. Composed as it is of two commissions, one executive and having its seat at Geneva, the other deliberative, and containing sixteen members be longing to as many different nationalities, its mission consists as much in maintaining and strengthening the bonds which unite the 3,000 associations of the Universal Alliance, as in laboring to extend the latter to countries where it is as yet unknown.

Absolute respect for the independence of the local associations and for the rights of those ecclesiastical and religious bodies with which it may have to do, forms the very besis of its activity.

In order to fulfill its double mission the Central Committee of the Y. M. C. A. applice to you, dear and honored representa-

it not be a great encouragement to these to know that about 3.000 similar unions, scattered throughout the world, some of considerable numerical importance, others very small, but all animated by the same spirit, love their unknown brethren and would be glad to enter into communication with them by our means?

Even where similar associations are not yet formed, would not your beloved mis sionary workers, many of whom have been members of Christian Unions, be encouraged at some seasonable moment, to create them, if they could feel sustained by the prayers of distant brethren disposed to second their efforts, in the way and in the limits which you and they should determine?

It is with this two fold hope, dear brethren, that we now offer you our services. You will tell us plainly whether you consider the step we are taking premature, perhaps inopportune, or whether, on the contrary, it is well timed and answers to a real need.

In the latter case, we might, if you agree to it, enter into communication with your missionaries by means of a circular previously submitted to you, and in which the origin and organization of the Y. M. C. A. would be rapidly described, and the nature of the union to be formed between them and similar associations among the heathen pointed out. whom the people shall see, hear and know. Or again, if you should prefer it, we would ask you to speak of our desire in your own circulars; perhaps to reproduce our letter and draw the attention of the missionaries

> We beg you, dear and honored brethren. to take our proposal into consideration, and to tell us whether you think we have any special effort to make in the direction we here indicate.

Whatever your reply may be, we cannot conclude without expressing the warm sym pathy of the Y. M. C. A. for the work to which you devote your energies. A large number of missionaries, as we have already said, were once members of our unions, and it is a fact in which we glory. It is our earnest desire that more and more of such laborers should be sent forth from our midst, and that by an ever closer bond of union the missions should reap benefit from our associations and our associations from the missions.

May the great Head of the church in creasingly bless your labors in heathen lands! Such is the prayer of those who have for the off with Eld. Brown on the next evening. first time the privilege of addressing you in the name of the Universal Alliance of the Young Men's Christian Associations.

The step we are now taking was unanimously approved in a general assembly of a storm forced us to the house again. an active part in the meeting, and it was a the Central Committee, held at Geneva, by both its commissions, from August 19th to insisting on no Saboath in the Christian dis- have had the congregation remain small so August 23, 1886.

For the Central Committee, G. TOPHEL, JR., the President. CHAS. TERMAND, the General Secretary.

# BUTTERNUT RIDGE, N. B., Canada, )

I herewith send you three dollars and thirty cents to go to the missionary depart ment. I have been keeping the Sabbath for a little less than a year, and outside of our doctrine of Eld. Brown's church, was so family, which consists of three, I have seen only one Sabbath-keeper in my life, and he out, that he made request that Eld. Brown, lives thirty miles off; there are none nearer as the only man competent for the task, than that. There are four more some distance further; and, I am told, there are several more not very much further away. Yet, although there are so few of us here, I believe that if a minister of your faith could states that there is much investigation recome and spend a fortnight or three weeks here in these parts, he might be able to create quite an interest in the cause of truth. This is a very fine country, and very nice people are living in it, mostly Baptists. I remain yours very truly,

GEO. E. PRICE.

# PROU J. P. SHAW.

TEXARKANA, Ark., Dec. 2, 1886.

Dear Brother, -Thankful for the privilege of making another report, as well as for the mercies of God and the pleasures allotted me during the last quarter, I address myself to stopped with Dr. J. S. Maxson, formerly of the task of stating the progress of the work in the mean time. I spent the first Sabbath in September at the home church.

Co., Tex., to see Bro. Snell and family. I preached at Centre Hill, about four miles | Sunday afternoon and evening following I from Lovelady, three times. I made the acquaintance of a sister, Mrs. Damson, who resides near the place, who openly confessed the Sabbath. She is a member of the Missionary Baptists. Bro. Snell and family are still faithful, though they have many crosses to bear, mainly the unkind remarks and un- I asked respecting him, before I reached him, charitable criticisms often made. None, invariably answered, "A fine man." "a good however, I believe, doubt his sincerity, but man," or "a useful man." I spent only a believe him to be actuated by pious motives. We made a promise to go back in November, to return and deliver a series of sermons but it has been impossible to fulfill it up to this time. Bro. McKee in a very pleasant full publication for them, I left for conversation, the evening of my departure, boldly affirmed that the seventh day was the then went to DeWitt, to meet the brethren Sabbath. His labors in the ministry were and sisters there. I spent two Sabbaths with very successful during the summer months. the church. On the last Sabbath we had I was told that he was keeping the Sabbath, the pleasure of baptizing Bro. J. L. Hull's Hebrew prophet, Jeremiah (31: 34.38); and

concern on the Sabbath.

paration for attending the Conference at and sisters together twice in the month. M.lton. I cannot express sufficiently my gratitude for the privilege of that occasion, put within my power by the kindness of friends who furnished the means to go. Having met so many of the brethren and sisters, pressed so much concern for the work on our South-western field, I felt that I could well cation to the work with which the Society has entrusted me. I would love to say more of

bath, and left next day to meet Eld. Rodgers, of the Methodist Church, and Eld. Brown, of the Christian (Campbellite) | Church seem to be more bitter in their op-Church, in a public discussion of the Sabbath question, on the 12th of October, at Bulcher, Texas. All parties were promptly on hand. Eld. Rodgers has a reputation as a disputant, but he utterly refused to discuss the subject at the time, confessing to the audience that he was not prepared for it, but consented to discuss it after he had time and opportunity to post himself. Accordingly the following propositions were arranged to be discussed at a time to be mentioned in

1st. According to the written Word of God, the day, secularly called Saturday, is the original seventh day which God sanctified to be periodically observed by all men. Shaw affirms; Rodgers denies.

2d. The facts educed from the Scriptures and profane history tend to show that the day secularly called Sunday, or the first day of the week, is the original Seventh-day of the creation week. Rodgers affirms; Shaw

The discussion was then appointed to come | weather continued to be unpleasant until As the audience was so large, and the house | congregations were small for two weeks. too small to hold them, the discussion was | Our smallest congregation numbered only to come off under a bowery; but at the time | twenty-four. But two dozen of those took Eld. Brown advocated the abrogation theory, | blessed one. I do not remember ever to pensation. His arguments were based upon long. We closed with a full house and a the old and new covenants. His argument for the Lord's-day was based upon the 118th of the series. Only six persons were con-Psalm. Christ "became the head or the corner" on the day of the resurrection, which he endeavored to prove was on Sunday, to which the Psalmist refers as the day the inactive, but are now cross-bearing. Others Lord made, etc. A singular feature was, that a certain Baptist deacon who detests the anxious to have the Sabbatarians crushed should come in for that purpose. The next thing, I suppose, will be to find a man to crush out Eld. Brown.

A note from Bro. Powers, since I left there, sulting from the discussion. We preached on the following Sabbath eve at Jim Town. in the Chickasaw nation, to a most respectful audience, and returned and preached for the little church at Bulcher on Sabbath and the evening following, and also on Sunday. Bro. Powers preached on Sunday evening. I went to Arlington, Tarrant county, Secondday, but found Bro. Allen in bed with dengue fever. It was epidemic in town, and so we had to postpone the meeting there again.

I went from there to Hill county and spent the third Sabbath with the Adventist brethren at Peoria, preaching for them once. Jackson Centre, O., and whose wife is daughter of Bro. S. S. Thomas, of Albion, Wis. Bro. M. and wife were formerly seventh-day On the 6th I went to Lovelady, Houston Baptists, but have been converted to Adventist views, and have united with them. On preached at Osceola, to almost a congrega-

tion of my former friends from Alabama. Next day I went to Falls county and called on Eld. M. F. Whatley. He and sister W. were firm in the Sabbath. Brother W. has a most excellent reputation. • Every one part of a day with him, and having promised when time could be allowed to make a home. I spent two weeks at home, and

to Bro. John, informed us that he had great steps to provide itself with a leader, and licensed Bro. Hull to exercise the gift of I returned home just in time to make pre- preaching, who will now call the brethren

I went during the week I was there, in company with Bro. T. H. Monroe, to call upon Hon. Robert J. Crockett, State Senator for that district, and laid the case of Sabbatarians' being persecuted in Arkansas bewho shook my hand so cordially, and ex- fore him. He had before expressed himself, and declared that it was an outrage upon our people, and said that if we would memorialreturn and, if possible, give redoubled appli- ize the General Assembly for redress, he would do everything in his power to get a bill of relief through the legislature. Mr. Grockexperiences at Conference, and the week aft- ett is a grandson of "Davy" Crockett, of erward that I remained in Wisconsin, if it pioneer fame. We also called on Col. Halliwas in the scope of my report. But it is not. | burton, Representative elect. He was will-Returning home, I spent the second Sab. | ing to introduce a bill, but would not promise to use any particular effort to secure its passage. Mr. H. is a member of the Baptist Church. So far, members of the Baptist position to the Seventh-day Baptists than any other denomination.

We are under special obligation to Bro. T H. Monroe, who conveyed us to Bro. Walter Crandall's, at Prairieville; and to Bro. Cran dall, who kindly conveyed us to Stutgardt on the railroad.

We have arranged for a ministerial confer ence of the five ministers in the South-west to meet at Sherman, in Texas, on the 10th inst.. to formulate plans for the year's work The church at Texarkana has secured no pastor yet. Fraternally,

J. F. SHAW.

places; 24 sermons; congregations from 10 to -; 6 other meetings; 52 visits and calls; 75 tracts and other publications distributed; 2 addititions, one being by baptism.

### FROM S. D. DAVIS.

JANE LEW, W. Va., Dec 16, 1886.

When I wrote you from Greenbrier, we were holding a series of meetings at that place under unfavorable circumstances. The near the close of the meeting; hence the very happy meeting on the seventeenth night verted, and yet I believe it to be one of the best meetings I ever witnessed at that point. Some of the membership had been for years who were backsliders, were welcomed, and the church is now in the best condition it has been for years. All glory to him without whom we can do nothing. I go next week, if the Lord will, to Pennsylvania. Pray that the Lord may graciously grant me success in the future as he has in the past, and more abundantly.

# FROM CH. TH LUCKY.

To satisfy your wish of having a few items, I might reproduce the impression I got last Sabbath in the Piscataway church, at New Market, N. J. I must tell you right away, that I had the feeling of Jethro, if the Talmud is right in the exposition of the 9th verse of the 18th chapter of Exodus.

We read, "And Jethro rejoiced for all the goodness," etc. The Hebrew expression can signify "and he rejoiced," and can also their souls. have the meaning, "it cut in the heart." Jethro had both feelings. He rejoiced for all the goodness, but was partly cut in his heart, for he missed things he would probably have liked to have seen. I rejoiced also for all the goodness God has shown me, but I missed many things yet I wished I had seen there. Thanks and praise be to God for what I have seen. If I be found worthy, he surely will let me see all things; for God is faithful, and keeps his promises.

The Sixth-day of last week was a very cold day. It was an impossibility for many to get out from the fireside; yet the Piscatathe covenant, for last Sabbath was a communion Sabbath. Many responded, and many could not come. In the eve of the Sabbath the weather changed, and the misty great fortune. But a rich Jew is not always heaven indicated a rainstorm. The Sabbath morning was not so friendly as people would expect in a communion day. Nevertheless, the people responded, and came to take the bread of life and commune with their Lord and Master that loved them so much. came too. Though my feet are disabled yet, still I could not hold still at home. The reward I had was so great, that no one else can imagine. Think! A fine sermon was preached upon the text taken from the small associations of young converts. Would as in his words. Brother Rus Snell, cousin took the Lord's Supper. The church took five persons came forward and took place in into the church.

the first pews of the middle sisle of the church, all Hebrews. Four of them an plied for admission to membership, and the fifth asked for permission to be baptized All five requests were accepted. Who could help being inspired with new zeal and fresh hopes, seeing the great things the Lord has done for us? I thanked the Lord and took courage. What did I care now for the storm? On the wings of thought heaven. ward I rode, and in the Spirit I was in the days of the future, in the days of fulfillment. when Israel will return to their Lord and Master, and the new song will be sung by all nations, all tongues, and all kindreds; when all eyes will behold him, the Lamb, slain from all eternity, and they, also, which pierced him. Even so. Amen.

Let me now introduce to you all these five

1. Peter Christian Lucky, twenty-five years of age, of very short stature. He has been at home, engaged in different kinds of business, mostly as an agent of great business houses. In his testimony, he told that, although he has been brought up a strict Jew in the doctrines of the synagogue, yet he became in his 22d year of life very troubled in mind about his religious state. He began to doubt in the power of Talmudic Judaism, and thereby became disgusted with all the rituals of the synagogue, and wandered away from God. Two years he wandered, when he first heard the message -Eleven weeks of labor; 7 preaching of the cross, brought by me. He got excited. He tried to persecute me, but I persevered in seeking him and in trying to persuade him. He could not get rid of me. One morning he was at a loss. He felt his heart was very much troubled. The burden of sins came before his mind. He fell down on his face, and behold, he prayed. \*0 Lord God, enlighten mine eyes," he said in his prayer, "and show me the right way of salvation." After that he went to see me. and had a fine conversation with me. and him he found who is the way and the everlasting life. His hatred to me changed to love now. And because I was the instrument used of the Lord to bring him to salvation, he accepted the name Christian Lucky, which he will carry till the end of his life; and changed also his former name into the Latin of it. So his full name is

now Peter Christian Lucky. 2. Mary Christina Lucky, the wife of P. C. Lucky. Her maiden name was Gottfried, which means, really, the peace of God. But she had no peace. She was twenty years of age when I met her, last year, and not married yet. Her parents have been rich, and she had good times in her mother's house. But the religion she was taught could not satisfy her, and she felt always, she told us in her testimony, as if darkness surrounded her. She was seeking after God. When the message of salvation came to her ears, the Lord opened her heart, like Lydia's, and she attended unto the things which were spoken by me, and the Prince of peace gave peace to her heart. Not long after having formed our acquaintance, she was baptized and thus received into the body of Christ. Persecutions broke out, which neither Mr. P. C. Lucky nor Miss M. C. Gottfried could stand. They have been deprived of all church connections, which their hearts longed for. Therefore they united in bonds of life, and left fine homes, good parents, dear friends, and other good things, for America, where they have to battle for their daily bread, and can carry on but a very humble living, but have church privileges and other benefits which refresh

3. John Christian Theophilus, a very fine and well educated young man. He wins friends very easy. He is very attractive He is one of the three friends that spent some time in London. His former surname was Rosenberg, but he prefers to take his new name Theophilus (one of the names he accepted in his baptism) as a surname. Because he loves me so much, therefore my name is so dear to him. Bro. W. M. Jones, of the Millyard Church, in London, writes of him very highly. The first look can tell you that he must have sacrificed very much for Jesus' sake. All the people here are

very fond of him. 4. Leopold Eliezer Ritter, a very fine young man. He is of the town where I way Church had to meet for the renewal of came from, and where I spent a few months last year. The name of the town is Tysmienica, in Galizien. His father owns farms, and is a breeder of, and a dealer in, fine horses, by which business he accumulated a a good and true Israelite. Leopold's father is a very unlettered man, and sticks to superstitions which the son could not endure Leopold's soul longed for salvation, and he found him in whose name alone salvation is given to all mankind. Now, to stay at home has become an impossibility indeed. Leopold saw he could not serve God and mamnion. He left all his fortunes; and, trusting in God, he came over to us. He was bap ized about the 14th of April, 1886.

He is now working for Mr. Joel Dunn. May the Lord keep them all. May they prove a blessing to all of us. May they tives of gospel missions. It may be that in the field of your labors, there already exist much that he would be as bold in his actions fession of faith in Christ. The church also brother, Samuel Griess. After the sermon, many, many, I am sorry to say, bring even Sabbath

Remember the Sabbath-d Ex days shalt thou labor, and

THE SABBA Certain thoughts have

my mind by the perusal of great men on certain phase question. Men who have to thought and study in o ought to be regarded as line. One would think pe clergymen of world-wide re influence in deciding rel and yet the church has perience of the Reformatio time, that the manifest Bible is to be preferred councils and doctors of th law and to the testimony, according to this, Word it no light in them," is as in a rule now as it was in th Whatever of religion and not founded upon the Wor to the wall.

Commenting upon Gen of the Sunday School To seventh day is the day of following six preceding day toil. One man's seventh de observed on Friday, another Saturday, yet another's is day. Men may conscient the day of the week which the rest day; but they can the observance of that day turn. Even if a man-a ample—is compelled by on that day when those abo ing, he must take some week for his rest-day. often called the 'minister' day in seven man needs for God's blessing is on the which follows six toiling day The author of these wor

much ability, and edits a second to none in its line seems to me that he lacks a ing clear, consistent or cor quotation. A great deal of the cause of truth by such as this. Some questions of portance suggest themselve this question. What constitutes a Sabb

question to be decided. D make the Sabbath? or does on the part of both to do that Sabbath means rest? by that any rest makes a Sab seventh day should be a rai would rest on it on that acc make a Sabbath of it? or, s to use every seventh day as a and pleasure, would it therefore day? I do not see how any these questions in the aff quires something more than ing to make a Sabbath. The incorrectness of the

seem clearer if we connect v assumption that one-seven time will answer all the requ law. It is claimed that an seven will answer as well as I admit that this is said standing that one day is as It is a convenient, sophis designed to gain the asse without any proof. If the exact counterpart of the law law means no more nor le seventh part of the time is then a part can be a longer of time than a day, and still pression of the command a seventh half-day may be seventh hour, or every seven No one would have the te this statement of the questilearned commentator. This men believe that there is so entering into the commands the seventh part of time. It an intuition that mere bod express the sentiment of the not make a Sabbath. He things that do not consti though they may enter in

idea of the Sabbath is cont rather than in rest. The not mention this thought in yet the tempr of the Scriptu this is an important eleme it. We are under obligagiven to God in some way

more or less prominently.

It may be claimed that

# Sabbath Beform.

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

#### THE SABBATH.

Certain thoughts have been suggested to my mind by the perusal of some writings of great men on certain phases of the Sabbath question. Men who have given their life to thought and study in one particular line ought to be regarded as authority in that line. One would think pastors of divinity, clergymen of world-wide renown should have influence in deciding religious questions; and yet the church has learned by the experience of the Reformation, and since that time, that the manifest teaching of the Bible is to be preferred to that of popes. councils and doctors of the law. "To the law and to the testimony, if they speak not according to this. Word it is because there is no light in them," is as important and safe a rule now as it was in the days of Isaiah. Whatever of religion and religious belief is not founded upon the Word of God must go to the wall.

Commenting upon Gen. 2:3, the editor of the Sunday School Times says: "The seventh day is the day of rest and worship, following six preceding days of activity and toil. One man's seventh day of sacred rest is observed on Friday, another's is observed on Saturday, yet another's is observed on Sunday. Men may conscientiously differ as to the day of the week which they observe as the rest-day; but they cannot safely ignore the observance of that day on its weekly return. Even if a man-a clergyman, for example—is compelled by his duties to work on that day when those about him are resting, he must take some other day of the week for his rest-day. Hence Monday is often called the 'minister's Sabbath.' One day in seven man needs for sacred rest, and God's blessing is on the sacred rest-day which follows six toiling days."

The author of these words is a writer of much ability, and edits a paper which is seems to me that he lacks a great deal of being clear, consistent or correct in the above quotation. A great deal of harm is done to as this. Some questions of fundamental importance suggest themselves in considering this question.

What constitutes a Sabbath? is the first question to be decided. Does God or man for the following reasons: make the Sabbath? or does it require an act on the part of both to do this? It is true that Sabbath means rest? but is it also true that any rest makes a Sabhath? If every seventh day should be a rainy day, and we would rest on it on that account, would that make a Sabbath of it? or, should we decide to use every seventh day as a day for visiting and pleasure, would it therefore be a Sabbath. day? I do not see how anyone could answer these questions in the affirmative. It requires something more than objectless rest

ing to make a Sabbath. The incorrectness of this position may seem clearer if we connect with this idea the assumption that one-seventh part of the time will answer all the requirements of the law. It is claimed that any one day in the seven will answer as well as any other day. I admit that this is said with the understanding that one day is as good as another. It is a convenient, sophistical expression, designed to gain the assent of the mind without any proof. If the statement is an exact counterpart of the law; that is, if the law means no more nor less than that one seventh part of the time is to be observed, then a part can be a longer or shorter length of time than a day, and still be as true an expression of the command as before. Every seventh half-day may be taken, or every seventh hour, or every seventh week or year. No one would have the temerity to admit this statement of the question, not even our learned commentator. This shows that all men believe that there is some other element entering into the commandment than merely an intuition that mere bodily rest does not express the sentiment of the law and does not make a Sabbath. Here then are two

more or less prominently. not mention this thought in its phraseology,

things that do not constitute a Sabbath,

though they may enter in as elements of it

told to "pray without ceasing" and "in everything to give thanks." If, therefore, we day, it would not keep. should worship God more on one day than on another, it would not thereby become a long. It is quite probable that a Sabbath would not be observed properly without worship, but worship does not constitute the Sabbath, nor is it the most important element in its observance. Therefore neither rest nor worship, nor both of these, is the fundamental element in the Sabbath.

It may well be asked, What is this indispensable characteristic of the Sabbath institution? Perhaps its history may give us the needed information. Is not there a point in the history of the world before which the Sabbath did not exist and after which it was easily found? You will all point me to the account given in Gen. 2:1-3. That tells us where and how the Sabbath was made. Was it done by Adam's selecting a day and doing something on it? Adam had nothing whatever to do with its institution. God was its sole author. He made it as certainly and unqualifiedly as he made animals, plants and the firmament. If Adam and Eve had died the next day, the Sabbath would, have existed just the same. The existence of the Sabbath depends upon God, but its observance depends on us. The fundamental reason, therefore, for the Sabbath and the primary element of it are that God should command it either in deed or words. It is through obedience to God's requirements that we render acceptable service to him. The Bible teaches fully and distinctly that all other service is useless. Only one prayer of the wicked receives the attention of God, and that is, "God be merciful to me a sinner." Nor does every prayer of the religious receive his attention. God must first require it and then we must comply with the requirement in the proper

In view of what has been said, can we deem it possible that the fourth commandment can be made to refer to any day of the week at the option of the worshiper? The writer of the above quotation plainly declares of the week. I have shown that the "seventh part of time" phraseology is dethe cause of truth by such loose reasoning cidedly defective. The only similar view that has any plausibility is that any day of the week may be taken and called the seventh day, and thereby fulfill the condition of the commandment. This view also is defective

> 1. God told us that after working six days he rested the seventh, and by that act he "blessed" it and "sanctified" it. In the fourth commandment he says that the reason why we are to keep it is because he blessed and hallowed it. If there is anything plain in the Bible, it is that God blessed one day, and only one. This seems so plain to me that I do not see how any one else can help looking at it in the same way.

> 2. If God did not bless one particular day to the exclusion of all the others, then he blessed them all alike. To "bless" and "sanctify" and "hallow" mean to se apart for a particular purpose different from what the rest of the same class were designed for. If the whole were blessed, the blessing was of no distinctive value. One day was not any better than another. In order to set apart one day for any use, the others must have a different use from the one.

> 3. If all the days are set apart for this specific purpose, then they are all Sabbaths. Then we must have six days of labor in order to have one of rest, because they are all days of rest. Therefore the Sabbath is destroyed and God is made more foolish than man.

4. If, however, God blessed them all conditionally with the understanding that the blessing should rest on any day that any man might choose to use, God is made subordinate to man, because he is obliged to see what day any man will want to keep before he can bless it, unless, as in the third number, he blessed them all alike. On this supposition God is virtually dethroned and the seventh part of time. It is just as strong | made subordinate to man. This is not a very exalted conception of God.

matter stands just the same as it did in the both as to theories and practices by civil time of Moses. God sent the manna in such law. This was according to the genius of a way as to honor his Sabbath. It did not paganism. To the Roman mind religion fall on the Sabbath-day for forty years, while was only a part of the state government. It may be claimed that the fundamental it did fall on the other six days. This The Emperor, by virtue of his office, was idea of the Sabbath is contained in worship shows that one particular day of the seven rather than in rest. The command does had his blessing to the exclusion of all the rest. The supposition found in number one yet the tenor of the Scriptures teaches that is the only one by which this circumstance this is an important element entering into can find a possible explanation. This thought rected towards the "venerable day of the it. We are under obligation to worship is greatly intensified by the fact that on the sun." There was no direct legislation against God every day. Every moment is to be sixth day of the week they were to gather a the Sabbath until somewhat later, but the work. There are certain ideas which can action, perhaps given to God in some way. We are even double portion, and it kept over the Sab- public opinion created by pagan influences, be comprehended only by the touch, and we ard.

6. It would appear that one man thought pre-eminence. This combination between he would try keeping another day, and thus the state and Christianity, developed the Sabbath, not even if we should pray all day | follow out Mr. Trumbull's theory. Perhaps | Roman Catholic Church. This was a gradhe thought he would bake up a double por- usl process. In these ways the Roman Cathtion for Sunday, so he went out and picked olic Church did set aside the Sabbath and up some sticks preparatory to that work, exalt the Sunday. and happened to be seen picking sticks on the Sabbath by some one. It is needless to \"the infallible custodian of truth." as persay that the experiment did not work en- haps your question is meant to imply, then tirely satisfactorily.

> make a Sabbath, and that however much or however well man may keep a day it does not constitute a Sabbath. Therefore the reasoning in the above quotation is very author can mean by "sacred rest" and 'sacred rest day" is a little difficult for me to understand. If he means what such an expression should mean, a God-appointed rest, then it is inconsistent with the statements, which imply that the Sabbath is manappointed. How easy and simple is truth, and how complex and perplexing is error. Would that the great lights of the world might shed such light as the Great Light would approve.

#### OUTLOOK CORRESPONDENCE.

TEXAS, October 12, 1886.

Dear Sir,—I have received several copies of the Outlook, and am pleased with many articles; especially am I pleased with the last number. You will oblige me by answering a few questions:

1. Did the Roman Catholic Church change the 7th to the 1st day of the week as a Sabshe not as much right, as the infallible custodian of truth, to change the Sabbath as she had to change baptism, the subjects of baptism, etc.?

2. You speak of Protestantism as the church of Christ, if I correctly understand you; if this is the case, was the church of Christ prevailed against and in need of a refsecond to none in its line of work; but it that in the fourth commandment the ormation? Of course no branch of Protestant "seventh day" refers to any and every day ism has a history far enough back to know anything of a change from the 7th to the 1st

> 3. The church of Christ must have a history reaching to the remote depths of antiquity, though it bela wilderness history, and, if so, can you tell when they commenced to keep the 1st day, and under what circumstance? I am open to conviction.

REPLY.

PLAINFIELD, N. J., Dec. 15, 1886. Dear Brother,—Yours of October 12th has been obliged to wait its turn for the attention it deserves. I consider your questions in order. First. Sunday and its history reach far back of the organization of the Roman Catholic Church. Sun-worship and the sun's day are both much older than Christianity. The sun's day becomes more prominent, even among sun-worshipers, after the idolatrous worship of the sun, as it obtained in Asia and Phoenicia, has been modified by the influence of Greek and Roman civilization. Among the earliest influences to corrupt New Testament Christianity, was the sun-worship cultus. About the middle of the second century—there is nothing authentic earlier than this-a combination began to take place between the theories of the sun-worshipers and those who believed in Christ, which developed in an analogy between Christ, as the "Sun of righteousness," and the sun as a leading deity in the pagan system. Under this paganism the sun's day was a joyful festival. In the writings of Justin Martyr, about 150 A. D., appears the first trace of the resurrection-festival idea, as applied to Sunday. These two ideas were blended more and more, and before the close of the third century, the pagan-festival idea and the resurrection-festival idea united to make Sunday prominent in the Roman empire. The observance which grew out of this was not Sabbatic, in the sense of the fourth commandment, but semi-social and semi-religious.

With the opening of the fourth century, the Roman empire adopted Christianity as a 5. So far as this question is concerned, the | legal religion, and commenced to control it, Pontifex Maximus—great high priest—whose word was law in religious matters. When the Roman empire had taken Christianity under its control, legislation was soon di

bath, while, if it was gathered on any other and aided by continued legislation, gradually drove the Sabbath out and gave the Sunday

she had the right to set aside the Sabbath The conclusion, it seems to me, is irresistill and introduce the Sunday; to change the ble-that one day and one only, is the Sabbath, forms and the subjects of baptism; to adopt, and that day is the seventh day of the week, as she did, the doctrine of "baptismal rewhich is commonly called Saturday; that it generation;" to borrow from paganism the is in the province of God and not of man to use of "holy water," and the halo, or nimbus, with which Roman Catholic artists surround the head of Christ and the saints; to modify the pagan doctrines concerning the mother of the gods and apply it to Mary, defective, if not even vicious. What the the mother of Christ. In a word, she had the right to introduce all the elements of paganism, which corrupted the church, and drove Christianity into the midnight of the dark ages. But if she be not "the infallible custodian of all truth," then she had no right to do any of those things. I believe she is no such custodian, and that all those things were unscriptural and destructive of New Testament Christianity.

Second. The "church of Christ," in its broadest sense, includes the faithful believers in Christ, through all time and of every name. Protestantism, as opposed to Romanism, we accept as more nearly embodying the true church of Christ. You say, "Of course no branch of Protestantism has a history far enough back to know any thing of a change from the seventh to the first-day as a Sabbath." Defining Protestantism in the ordinary sense, your statement is correct. But if you will follow the bath? and if she did make the change has history of the Sabbath-keeping dissenters from the Romish church, you will find, not a perfectly organized body but, an unbroken chain of believers in the Bible as the only authority in religious matters, and, hence, of Sabbath-keeping Christians, running through all the dark ages, back to the time when the change, of which we have spoken Seventh-day Baptists of to-day are the de- | what, hardens, and turns darker. bath keeping Christians.

The foregoing answers your third queskeep the first day, and under what circumstances." If you care to read the details of this history, you will find them carefully given in the second volume of my "Sabbath and Sunday," which you will find advertised in this paper. I would suggest, also, that you read the Roman Catholic authorities on this point. Examine the work entitled, "The Sincere Christian "etc., by Dr. Hay, in which you will find the Catholic Church claiming the power to institute holy days, and to di rect what duties shall be performed thereon. Sunday is one of those holy days. The work is published by Thomas Noonan & Co.

Trusting that these suggestions will help you toward the light you seek, I remain, Yours truly, A. H. Lewis.

# Education.

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

# A NEW TECHNICAL SCHOOL.

For Many years the Union Theological Seminary of New York City occupied the buildings known as No. 9 University Place. It would be impossible to estimate the influences for good that have gone out upon the world with those who, have spent one, two, or three years within those plain old walls. In 1884 the school was moved to the new and elegant buildings erected at No. 1,200 Park Avenue, between 69th and 70th Streets, since which time the old buildings have been for "sale or rent." They are now, however, again occupied for school purposes, though of a somewhat differnet nature. The following, from the Hebrew Standard, of a recent date, will be read with interest by all old students of the old Seminary, and by others as well:

"The Industrial Educational Association formally opened its new building, No. 9 University Place, last week. This is the first general institution for instructing boys and girls in mechanics, technics, housekeeping, work suitable for girls, in short of important technical instruction. The exercises were opened by General Alexander S. Webb. He was followed by Mr. Henry W. Leipziger, Principal of the Hebrew Technical Institute of this city. He said, in part:

Too much attention has been paid in

should teach the children how to comprehend those ideas. The average ago at which children leave school is eleven years. This is because parents see that the children are acquiring a knowledge which will not be of much practical benefit to them in life. Now.if you teach the boys to handle tools and the girls to do housework at the same time that you are educating them in other branches. their parents will allow them to remain. Now, if the Roman Catholic Church be This system also teaches the scholar to love manual labor and thus improve his morals."

# Cemperance.

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

### INEBRIATE INSANITY.

like an adder."

BY PROF. L. R. F. GRIFFIN.

Temperance agitators often ignore some of the strongest arguments for avoiding all stimulants. Their reliance upon law leads them to neglect physical considerations: sometimes even the moral. But the strength of the saloon element forbids this, and such a course courts defeat, if not by alienating earnest supporters, at least by neglecting true friends. While temperance legislation is a burning political question, and one which demands the most careful attention and the wisest thought, morals are also involved, and, to a very large extent, health and length of life. They must all be considered. This is true of all stimulants. Indeed, a case has lately been reported of a girl who induced delirium tremens by constantly chewing tea-

There must be earnest teaching of the real meaning of temperance. A temperate man is one who has all his powers under full control. He can marshal all his powers and bid each to do his bidding. But stimulants put these same powers beyond personal control. Some of the effects of alcoholic liquors upon the brain are marked enough to appear immediately. Few, indeed, but are disgusted at the sot with his maudlin foolishness and beastly ugliness. Yet few are aware that changes are often going on in the brain of the moderate drinker that are just as deadly, and whose results may prove even more far-

The general process through which alconol effects brain matter is well understood. If a brain is removed from the skull and above, was gradually brought about. The placed in pure alcohol, it contracts somescendants of those earlier dissenting Sab-comes through the removal of water and the substitution of alcohol. While pure alcohol does this work more rapidly and effectually than the diluted forms in use as beverages, tion, as to what time "they commenced to by long-continued action they may produce equally disastrous changes. That the alcohol makes its way to the brain and sometimes accumulates there is certain, for the changes which it produces are very clearly shown. Besides, Dr. B. W. Richardson once examined the brain of an intoxicated suicide within three minutes of his death and found the odor of alcohol unmistakable.

Marvelous advances have been made in our knowledge of brain action within the last few years. Carefully conducted experiments have demonstrated that certain parts of the brain are set apart for specific work. While the location has been satisfactorily shown of only a few of the brain powers, the work already done renders it probable that the same thing is true of all parts of the brain. Each does its own specific work. Injury done to any one of these points deranges the action of that part of the body where the nerves from it ramify; while a destruction of the point in the brain produces permanent paralysis. Now if this extends to the mental acts as well as to those connected with the body itself, and there is every reason for believeing that it does, the long-continued use of alcoholic liquors must somewhat derange the mind, for its action upon the brain has been already shown. To destroy even one brain cell permanently means to cripple some faculty of the mind to just that extent. This is deranged mental action; it only needs to be increased to become dangerous insanity.

Now, fortunately, most cases of moderate drinking do not show such dangerous results as complete insanity. But many men show certain marked peculiarities, eccentricities—they are commonly called—in kindness. A writer in a recent number of the Popular Science Monthly states that, if careful inquiry is made, it is almost invariably found that, in every such case, liquor had been used at some time in the past life, often many years before. Even an unusual will, such as endowing a home for cats (recently done), is an indication of an unsound mind. This means that some part of the brain was permanently changed by the use of the

While alcohol does this work the most rapdly, and so is the most dangerous, all stimulants persisted in produce somewhat similar results. The mental destruction of the opium slave has been thoroughly understood since the publication of DeQuincey's "Confessions." The stupidity of many young persons who use great quantities of tobacco is proverbial, while even the milder tea can cause danger.

Here, then, for the thoughtful man, is one of the strongest reasons why all stimulants should be avoided. Their persistent use is a constant menace. Mental power is the past to the memory, but the time has certainly taken away, while there is danger come when we should put the whole body to of much greater derangement of mental

m, and thereby became disgusted all the rituals of the synagogue, and red away from God. Two years he red, when he first heard the message cross, brought by me. He got ex-He tried to persecute me, but I perd in seeking him and in trying to de him. He could not get rid of me. orning he was at a loss. He felt his was very much troubled. The burden came before his mind. He fell down s face, and behold, he prayed. "O Hod, enlighten mine eyes," he said in yer, "and show me the right way of on." After that he went to see me. ad a fine conversation with me, and found who is the way and the everlife. His hatred to me changed to ow. And because I was the instruused of the Lord to bring him to salhe accepted the name Christian which he will carry till the end of and changed also his former name e Latin of it. So his full name is eter Christian Lucky. Mary Christina Lucky, the wife of P. cky. Her maiden name was Gottfried. means, really, the peace of God.

pews of the middle sisle of the

all Hebrews. Four of them an-

or admission to membership, and the

eked for permission to be baptized

e requests were accepted. Who could

sing inspired with new zeal and freah

seeing the great things the Lord has

or us? I thanked the Lord and took

e. What did I care now for the

On the wings of thought heaven.

rode, and in the Spirit I was in the

f the future, in the days of fulfillment:

Israel will return to their Lord and

, and the new song will be sung by all

s, all tongues, and all kindreds; when

s will behold him, the Lamb, slain from

ernity, and they, also, which pierced

me now introduce to you all these five

Peter Christian Lucky, twenty-five

of age, of very short stature. He has

t home, engaged in different kinds of

ss, mostly as an agent of great busi-

ouses. In his testimony, he told that,

gh he has been brought up a strict

the doctrines of the synagogue, vet

came in his 22d year of life very

ed in mind about his religious state.

gan to doubt in the power of Talmudic

Even so. Amen.

she had no peace. She was twenty of age when I met her, last year, and arried yet. Her parents have been and she had good times in her mothouse. But the religion she was taught not satisfy her, and she felt always. ld us in her testimony, as if darkness anded her. She was seeking after God. the message of salvation came to her he Lord opened her heart, like Lydia's. he attended unto the things which poken by me, and the Prince of peace eace to her heart. Not long after formed our acquaintance, she was ed and thus received into the body of Persecutions broke out, which Mr. P. C. Lucky nor Miss M. C. ried could stand. They have been yed of all church connections, which hearts longed for. Therefore they i in bonds of life, and left fine homes, parents, dear friends, and other good s, for America, where they have to for their daily bread, and can carry on very humble living, but have church

eges and other benefits which refresh souls.

John Christian Theophilus, a very fine vell educated young man. He wins a very easy. He is very attractive. one of the three friends that spent ime in London. His former surname cosenberg, but he prefers to take his ame Theophilus (one of the names he ed in his baptism) as a surname. Behe loves me so much, therefore my is so dear to him. Bro. W. M. Jones, Millyard Church, in London, writes very highly. The first look can tell at he must have sacrificed very much sus' sake. All the people here are ond of him.

copold Eliezer Ritter, a very fine man. He is of the town where I from, and where I spent a few months ar. The name of the town is Tysa, in Galizien. His father owns farms, a breeder of, and a dealer in, fine by which business he accumulated ortune. But a rich Jew is not always and true Israelite. Leopold's father ry unlettered man, and sticks to suions which the son could not endure d's soul longed for salvation, and he him in whose name alone salvation is to all mankind. Now, to stay at has become an impossibility indeed. d saw he could not serve God azd on. He left all his fortunes; and, g in God, he came over to us. He prized about the 14th of April, 1886. low working for Mr. Joel Dunn. the Lord keep them all. May they s blessing to all of us. May they aged in their Christ cold Christian hearts, which

ectry to say, bring stop

Affred Centre, N. Y., Fifth-day, January 20, 1887

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager.

REV. A. R. MAIN, D. D., Sisco, 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.

Lord! for thy work I need Warm zeal and ardent love; Not from a fear of wrath to come, Nor for reward above; But some intense desire

For the abounding grace wherewith

To render praise to thee,

Thou did'st remember me."

FOR some causes which seemed unavoidable the second number of "Feasts of Saturn" has been laid over for two weeks. one more number on the same subject.

A NEW supply of Bro. D. W. Cartwright' book, "Natural History of Western Wild Animals," has been received at this office. It retails at one dollar per copy; and the proceeds are given to the Tract Society. Bro. J. B. Clarke can furnish it to those whom he visits in his canvassing work, and others can order it directly from this office. It will be sent, post paid, to any address, on receipt of one dollar, the price named. Those who avail themselves of this offer will get an interesting and instructive book, and help on a good cause at the same time.

THE death of Lord Iddesleigh occurred very unexpectedly, last week, at the house of the prime minister, Lord Salisbury. He had but recently resigned his seat in the Salisbury Cabinet on account of some disagreement between himself and the Premier. Both he and his sons have persistently insisted that his health was good, and that he was abundantly able to perform the duties of his secretaryship. His malady was pronounced heart disease. Mr. Gladstone has expressed his sorrow at the loss of so able a statesman, and sent his expressions of sympathy with the bereaved family.

a bill raising the Department of Agriculture, the same unholy desire to possess what be to a position of executive importance. If longs to another without rendering him any the Senate concurs in the measure, the head equivalent. Covetousness is covetousness of the department will thenceforward hold a whether it expresses itself in actual theft or seat in the President's Cabinet, and will be in driving a sharp bargain with an unsusknown as the Secretary of Agriculture. In his department there will be a division under the charge of a Commissioner of Labor, whose business it "shall be to collect information upon the subject of labor, its relation to capital, the hours of labor, the rate of wages, the cost of production of the articles produced, the earnings of laboring men and women, the means of promoting on such an one would be unsparing. But how ples do extra well, judging from what I have their material, social, intellectual, and moral prosperity, and the best means of protecting | the open falsehood would take secret delight | cherries grow in abundance, as do almost all life and preventing accidents in mines, workshops, factories, and other places of industry. The Secretary of Agriculture is empowered by the bill just passed to inquire into the causes of discontent which may exist between employers and employes within the United States, and may invite and hear sworn statements from both such parties concerning matters in controversy." The object of this legislation is, obviously, to so regulate the relations of capital and labor as to prevent the troubles which have been experienced for the past few years. Few subjects of more importance than this can engage the attention of our legislators.

THE following from the Sunday School Times is worth repeating a good many times: "There is hardly a single department of the world's service, from the lowest plane to the highest, where there is not, to-day, a degood workers. Of average workers there is surplus in almost every line. If any person is capable of doing or of being a good deal better than the common run, there are openings by the score waiting for just such a person as he. In view of this fact, no person ought to be satisfied in doing fairly well, or with being fairly good; nor has he any right to complain if his willingness to main-

titions of business press them more sorely at | the thought of using such language themcertain points than they do other people. | selves; and yet, it may be, some of those We have known men who were such excelreliable in other respects, that their employ average workmen, of whom the world is full, they could not have long held such places. It is true that, sometimes, our people, in seeking employment among First-cay people, encounter some very strong prejudices; but, as a rule, business men do not long allow prejudices to stand in the way of business

#### LITTLE SINS.

We sometimes speak of little sins, as though there could be any such distinction as small sins and great sins. In one sense this is a true distinction, and in one sense it is not a true one. In some cases of trans gression, the outward act may be a small one, appears in this issue and will be followed by and the evil consequences which may come to others may be trifling; in that sense the sin is a small one. On the other hand the small act of disobedience or of wrong-doing, proceeds from a heart wholly at variance with the will of God, and, considered from its spirit and motive, the sin is by no means a small one. Considered from the outward act, the distinction of small and great sins i admissible; considered from the stand-point of their spirit and motive, the distinction is not possible. Thus there are little sins that are not little sins. Of these there are two

1. Those which are expressed in various acts towards others. There is many a man who would scorn to steal money from a neighbor's drawer, who would not hesitate to drive a sharp bargain with that same neighbor in a matter of dealing, in which the neighbor is ignorant of the true value of one or of both of the commodities in the exchange. But wherein is the difference between taking a sum of money from a neighbor without any pretence of giving an equiva lent for it, and the defrauding that neigh- and tamarack, and grows to a good size. bor of a similar amount under the semblance | The average height, I should think, is of a fair bargain? The one is an open theft, a hundred to a hundred and fifty feet. and is punishable as a high crime, the other I have talked with leveral who have spent is accounted a piece of shrewdness, and is | years in roving about the country, and they no great matter in the eyes of men. But, considered from the stand-point of their spirit | this for abundant variety and easy producand motive, there is no difference. Both THE House of Representatives has passed acts proceed from the same covetous spirit, pecting neighbor. And covetousness is sin. Thus the artificial distinction of small sins and great sins is swept away at a single blow.

Again, if one should utter an open falsehood, by reason of which the reputation of another is made to suffer, the number of those who would quickly condemn such an act is great, and the censure which would be laid upmany of those who would be horrified with in repeating the mysterious whisperings that kinds of berries. are going about the neighborhood to the detriment of some unsuspecting neighbor? I tlement would testify. The temperature is Both the open falsehood and the mysterious, suspicious whisperings are born of the spirit | the freezing point, in clear weather freezing of malice or envy, before which no man can stand. Here also the artificial distinction of it frequently snows and rains the same day. depths of that pool of iniquity, envy.

This class of distinctions was referred to teaching of Jesus to his disciples, "Ye have shone two or three hours. There is but lit-Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." The old teachers drew the line at the outward act and called some offenses great and others small; the Divine Teacher dropped the plummet mand beyond the supply for exceptionally into the depths of men's hearts and meas-

> If we should apply the Master's rule to our own hearts more carefully we should hear quate supply of water. There are several less about little sins, and the world would large springs of good water, but some have to be the better for it.

2. The second class of little sins which are is no good reason why we can't have an not little ones, are those which spring from abundant supply of cistern and well water at win a lower standard than his possible best our mode of treating those precepts which our homes when we have more time to at-Take this, for tend to it. There is plenty of good water in us, when, as a denomination, we make the conditions of the Word of God, our joy will

not because they are more likely to be satis- people are shocked at the sound of profanity from market and the deep canyons to cross. fied with a low standard than others, for which, sometimes, they are compelled to they are not; but because the sharp compe- | hear; much more would they be horrified at same persons may be quite in the habit of lent workmen, and who were so thoroughly | relating stories, or repeating jests, the amusing part of which consists in some unexpecters would rather accept the inconvenience of ed or ridiculous association of the Name of five day's labor in the week than to lose their names with common things, in comical services. If they had been poor, or even | groupings. Who will tell why it is worse to carelessly use the name of God, in common conversation, than to use the same name to point a story or to make a pun? Both are certainly using the name in vain; both are born of an irreverent spirit, and both slike cultivate the spirit of which they are born. Why, then, should we call one a great sin, and the other a small sin?

The thoughtful reader can multiply examples illustrating the thought without pursuing it further here. The truth respecting this whole subject, as in many others, is, God sees not as man sees, for man looketh on the outward appearance, but God looketh on the heart. What we call great sins or small sins are mainly such by the conven tionalities of human society; God looks below all outward forms, down where motives lie, and calls cevetousness theft, and ange murder, even though no outward act is committed; and all vain use of his name whether carelessly or in polite conversation, is profanity because proceeding from a heart not reverently inclined toward him.

Let us, then, cease to talk of little sins, remembering that all sin is sin, and that down at the bottom, where the nature of the action lies, all is positive; down there the comparative degree is unknown.

# Communications.

#### TANEY, IDAHO.

A few things about Idaho: The soil is a deep, black loam, very productive, under favorable circumstances. The part of Bear Ridge which we occupy is prairie and timber, about equally divided. The timber is not dense, except in the gulches, or canyons, and not always there, with very little underbrush. The timber is principally pine, fir

say they have not seen any place that equals tion. There are no foul weeds or grasses seeded here yet, and the native bunch grass is easily subdued, seldom showing itself when once turned under. Potato bugs, and bugs that naturally infest cucumber and squash vines, and cabbage lice, are not known here.

I think fruit is also freer from insects. It is a natural wheat country; oats and such grains do well, but corn nothing extra. ] have seen well matured dent corn, and the person who raised it said he could raise 40 bushels per acre. Almost all kinds of vegetables and fruits do well; some who have peach orchards started, and have raised some, are confident they will do well. Apseen in the market. Plums, prunes and

This is a healthy climate, as all in the seteven, varying but a little this month from some at night and thawing in the day time; small and great is lost in the unfathomable We have about a foot of snow now and it makes quite good sleighing as, it packs down solid. For a week past we have had snow and swept away with a master hand in the or rain, or both, every day, and the sun has heard that it was said by them of old time, I tle wind, mostly from the south-west, called Chi-nook wind.

York, Ohio, Minnesota, Io wa, Illinois, Missouri, Kansas, Nebraska, Oregon, New Zealand and the Scandanavian Peninsula.

There are gold and mica mines within twenty miles of here, and several on "the ridge" are engaged in mining a part of the year. Game is quite plenty; deer, grouse, ured their characters by the passions of their and, where there is water, ducks and geese hearts rather than by the doings of their in abundance. Fish are plenty at certain times in the year.

go from one to two miles to get it; but there

Big Bear Creek Canyon is 1,800 to 2,000 feet deep, but by cutting a zigzag road up its side the grade is not so very steep; four horses will take forty or fifty bushels of grain up it quite readily. Then there is an outlet to Lewiston, thirty miles down Bear Creek, and Clear Water Canyons, but it is a rocky road. This will be overcome by a railroad, either down Bear Creek, or Potlatch Canyons. Both routes have been surveyed and the road will probably be built soon.

There is some good land still open for preemption and homesteading.

O. D. WILLIAMS. DEC. 31, 1886.

BY REV. J. B. CLARKE.

The churches of Portville and West Genesee, with the fields in their vicinity, give to their pastor opportunities for abundant work. Brother Witter preaches for each church on the Sabbath, and on First-day for the Baptists at Clarksville, and at other points more or less during the week. No one but an energetic, zealful man could ac complish so much. He is holding some extra meetings this week at Main Settlement which give, already, indications of revival We have enjoyed our labors with him and his people, and pray the Lord to bless them

A letter from a Sabbath-keeper, who is a generous giver in aid of the cause, of truth says, "I enjoy my RECORDER much, and rejoice in all the encouraging reports from the missionary fields. I am glad to see the articles multiplying about giving the tenth, and do hope our people will become awakened on this subject. In reading over the names of those who gave towards removing the debts of the Societies, I was surprised at the small amounts-25 and 50 cents-from some who, it seemed to me, might have given 5 to 20 dollars. My mind was so exercised I thought seriously of writing to urge them to canvass the field over again and seek to double or quadruple the amount; it seemed to me that it might have been done. Why, I should never expect to prosper in anything, either spiritually or temporally, if I gave so sparingly to the Lord, and especially at such time of urgent demands. It takes so long to learn that one-tenth of our income is truly the Lord's, and not our own, and that we should be more consecrated in all things. Pray for me that I may have more of the spirit of Christ in all my ways."

This extract is an index of the interest felt by many in the Lord's work. May it be kindled in all the members of our churches. until the grace of cheerful and liberal giving may abound towards him who gave himself for us. This is necessary to our spiritual peace and growth, and may be, more than we think, needful for our temporal advancement. The covetous and penurious shall at last reach poverty, while the liberal have the promise of great blessedness. Overflowing benevolence may look in hope for good measure—running over. Jan. 12, 1887.

# WAYS AND MEANS.

The earnest efforts of those in charge of our Tract and Missionary Societies, and of many of our ministers, in comparison with the great inactivity of many of us as a people. call forth the thoughts contained in what? this article.

There is great need of a more earnest co-

operation, on our part, with our publishing society in the work of Sabbath reform, That we should have agents engaged in canvassing for the sale of our publications is beyond dispute; that they should meet with happy but it is also his privilege. Many a generous patronage from us is equally professing Christianity may be compared to true. But aside from this there is a work heads of ripened grain, having no grain to for each one of us that no one else can do | bend them towards the ground. They are I have met people here from Maine, New for us. The writer is acquainted with a lady light-minded and frivolous, given up to the and, upon their arrival, distributed a few while at the same time they are trampling promiscuously, mostly to persons so preju on the precepts of God and disregarding diced that the only effect produced was that their claims. Such happiness is abundant, of exasperation. Then, growing discour but not enduring. Its foundation is laid farther, and allowed the remainder to be- final trial, it will be swept away. come a prey to dust and the waste basket. Now, surely, there is a better way than this, glory but the way of the cross, and, that Would it not be better, when we know that | "through much tribulation we shall enter The principal disadvantages are the inade- our neighbors are fully enlightened in regard the kingdom of heaven," yet when the heart to this matter, to have no controversy with is made pure in the blood of Jesus, he having them, but so live, and so honor God's Sab- gained full possession of it, and having filled bath, that others can see the difference be- it with love, with the spirit of God and with tween it and the Sabbath of man? To the the hopes of heaven, as a natural result, it unconverted let Christ and him crucified be becomes happy; yea, it rejoices with unspeakour only gospel. Sad indeed will it be for able joy. If, then, we have accepted the competitions of life." These truths are example, "Thou shalt not take the name of the branches eight or nine mouths in the Sabbath our only mission to a lost world. be full and will remain throu appearably applicable to Seventh-day Baptists, the Lord thy God in vain." Many good year. Another disadvantage is the distance Our brothers who are really in Ohrist are

the ones whom we should strive to lead lov. ingly and kindly to follow and obey him in all things. Now, how can we best do this? The writer would like to propose a plan, to be modified according to circumstances, that could easily be tried.

Let each one of us make out a list of names of those personally known to us. liv. ing at a distance from our churches; then when we hear the name of a stranger in connection with a good act or kindly deed\_ something that seems to us the fruit of the Spirit-add that name to our list. Send for just what tracts we can make use of enclosing money to pay postage, at any rate, Examine them carefully, selecting, as far as we can judge, those most suitable to the differ. ent characteristics of the ones to receive them, and mail our selections to the different names on our list, asking the aid and bless. ing of the Holy Spirit. The list may be a small one, perhaps not more than ten names. or even five; but if each one of the adult members in our denomination would, in some such way as this, send tracts to ten persons in the coming year, who shall say that such an effort would be fruitless?

Life members of the Tract Society, do you make use of all the tracts you are annually entitled to? If not, would you not be willing to send a share to others who would pay postage on them? Dear brothers and sisters, let us try now, in the beginning of the year, to do something in this work of Sabbath reform.

"But," objects one, "this will take time and postage, and some of us can ill spare either." The first part of the objection is true; the second part is not so clear. A short time ago the writer called at the home of a sister, to ask her to become a member and worker in our Bible-school. She said, "I used to enjoy my Bible class so much, but now it seems as if I can't get time to study and prepare my lesson. I work so hard all the week, that on Sabbath morning I lie in bed, tired and sleepy, till it is so late we don't get to church in time for Sabbathschool." After our talk had gone to other matters, an allusion was made to her work. "You are going to have a new dress?" "Yes," she replied, "and I am putting more work on it than the material is really

worthy of, I am afraid. I have been all the

week making the trimming, and worked till

quite late every evening, too." Dear sisters, does this solve the time question for any of us? Is it the fashions of this world that takes our time from the cause of the Master? Is this what is meant by the adorning of a meek and quiet spirit? The lace on our dresses, the rings on our fingers—are they bought with money robbed from the treasury of the Lord Jesus, who died to redeem us? My brother, sitting on a store box, and saying you would like to take the RECORDER, but you have no time to read, and it costs too much anyway, I ask, in all love and kindness, does the tobacco you are chewing explain why the paper costs too much for you? Does the time you spend in this way explain why you have no time to read? Do any of these things, or others of similar nature, explain why our Societies and missions are harassed by the debts of the past, and crippled by lack of means for the present and the fut-

May God help us, as a people, to see and use our opportunities. It is encouraging to know that there are many noble workers who do this. They will receive their reward. It is also sadly true that there are many among us who do not. They will receive-

# THE CHRISTIAN'S DUTY TO BE HAPPY.

While this question can be raised from different stand-points, it remains still true that it is not only a Christian's duty to be who wrote to our Tract. Society for tracts. | pleasures of the world, and seemingly, happy; aged, she concluded it was no use to try any on the sand, and with the storms of the

While it is true that there is no way to

Home &

INDEPENDENC

It will be of interest to th beloved Zion to hear again especially of the events of th The report of the Sabbathshowed the largest average ing the last quarter of 1886 ing quarter in several years has manifested great zeal in of work, and the school pas ate resolution expressive of labors. The new pastor was tendent for the year now us

The out-going pastor has London, N. Y., where he b the First Verona Church. perance Banner will still w quarters in Utics, N. Y., 1 tinuing as its editor. His him God-speed in his wo field.

Rid. H. D. Clarke, forme two Verona Churches, began under encouraging circums 1st. The introductory serm from Rom. 15: 30, 32, at Kenyon, in behalf of th Church, gave the pastor ar welcome and hand of fellow

The prayer-meetings are in est and attendance, and we the outpouring of the Holy As an indication of the gro have in the welfare of the comfort of the pastor and fa just to mention the fact the spent painting and paperin parsonage, besides other Some kind friends obtaine Elder hay, straw and oat And thus the new year has May brotherly love prevail Christ prosper during the y

To Scott, the holidays gone with their usual routi ments. Our Sabbath-school tainment and Christmas tree ing, Dec. 23d. The house flowing. Nearly \$30 was ta The M. E. society held the entertainment and New Yo Yoar's night. A very full ! tendance there also.

The Week of Prayer was people. Meetings were he under the direction of the Society of Christian Endea ty has but recently been So far, it has proved a grea young people. They have with a good deal of zeal. the growing interest taken Christian Endeavor among I would recommend to every out the denomination, whic organized such a society, fo ple to see to it that one is o It will prove a great blessi and a means of growth, if spirit of its constitution.

During a little less than young people have been ba with us in church relations an active part in all onr me without an exception, eng well as conference, in th meetings, as well as in th weekly prayer meeting. wonderful growth in gra reason why young people a the duty of public prayer ence as soon as they acce doing they become muc tians, and make much mo ment in the Christian's li sometimes think one reas so many drones in the ch lecting, early, this all-in public as well as private p The temperance cause i

forgotten. The exciteme encompromising fight ag two in the village and on three miles. The three s recently arrested for viola Two of them settled by about \$30 apiece. The t The result was a fine of few days ago one of the to was again arrested, came his license thereby. No over than he was again awaits his trial. We h this work will go on un curse will be entirely "Where there is a will the

DE RUYT It is now two weeks si this village. Of course this time has passed very family and friends up es whom we should strive to lead live. and kindly to follow and obey him in nes. Now, how can we best do this? riter would like to propose a plea. dified according to circumstances, the easily be tried.

each one of us make out a list of of those personally known to me. lin. a distance from our churches; then we hear the name of a stranger in ction with a good act or kindly deal hing that seems to us the fruit of the add that name to our list. st what tracts we can make no of ing money to pay postage, at any rate ine them carefully, selecting, as for an judge, those most suitable to the diff haracteristics of the ones to receive and mail our selections to the different on our list, asking the aid and bloom the Holy Spirit. The list may be a one, perhaps not more than ten name. m five; but if each one of the adal ers in our denomination would in such way as this, send tracts to ns in the coming year, who shall ear

meh an effort would be fruitless? e members of the Tract Society. take use of all the tracts you are entitled to? If not, would you not lling to send a share to others who pay postage on them? Dear brothd msters, let us try now, in the beginof the year, to do something in this of Sabbath reform.

out," objects one, "this will take time ostage, and some of us can ill The first part of the objection is the second part is not so clear. A time ago the writer called at the home seter, to ask her to become a member orker in our Bible-school. She said. sed to enjoy my Bible class so much. ow it seems as if I can't get time to and prepare my lesson. I work ... all the week, that on Sabbath morning n bed, tired and sleepy, till it is so late n't get to church in time for Sabbath-." After our talk had gone to other rs. an allusion was made to her work. are going to have a new dress?" " she replied, "and I am putting work on it then the meterial is reof I am afraid. I have been all the making the trimming, and worked the late every evening, too." a sisters does this solve the time care

many of us? Is it the fashious of world that takes our time from the of the Master ? Is this what is mann! e adorning of a meek and quiet spirit? ace on our dresses, the rings on our 3-are they bought with money robbed the treasury of the Lord Jesus, who o redeem us? My brother, sitting en e box, and saying you would like to the RECORDER, but you have no time d, and it costs too much anyway, I all love and kindness, does the toyou are chewing explain why the costs too much for you? Does the on spend in this way explain why you no time to read? Do any of these ar Societies and missions are harmed debts of the past, and crippled by debts of the past, and crippled by means for the present and the fut-

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# DE CHRISTIAN'S OUT! TO BE HAPPY.

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e it is true that there is no way to at the way of the cross, and that wh much tribulation we shall cally often of heaven," yet when the heart pure in the blood of James, he having all peacetim of it, and buring that wee, with the spirit of God and with m of heaven, as a material result, it hallen; yes, it rejains with angel I, the way have surprise the  Home Hews.

New York. INDEPENDENCE.

It will be of interest to the friends of our beloved Zion to hear again from this church, especially of the events of the past two weeks. The report of the Sabbath-school Secretary showed the largest average attendance during the last quarter of 1886 of any preceding quarter in several years. Eld. Backus has manifested great zeal in this department of work, and the school passed an appropriate resolution expressive of gratitude for his labors. The new pastor was elected superintendent for the year now ushered in.

The out-going pastor has moved to New .London, N. Y., where he becomes pastor of the First Verona Church. The Gospel Temperance Banner will still wave, with headquarters in Utica, N. Y., Eld. Backus continging as its editor. His friends here bid him God-speed in his work on the new

Eld. H. D. Clarke, former pastor of the two Verona Churches, began his labors here under encouraging circumstances. January 1st. The introductory sermon was preached from Rom. 15: 30, 32, after which, Eld. Kenyon, in behalf of the Independence Church, gave the pastor and wife a hearty welcome and hand of fellowship.

The prayer-meetings are increasing in interest and attendance, and we are praying for the outpouring of the Holy Spirit.

As an indication of the great interest many have in the welfare of the church and the comfort of the pastor and family, it is but just to mention the fact that two days were spent painting and papering rooms in the parsonage, besides other incidental labor. Some kind friends obtained and drew the Elder hay, straw and oats for his horse. And thus the new year has begun with us. May brotherly love prevail and the cause of Christ prosper during the year 1887. x.

SCOTT.

To Scott, the holidays have come and gone with their usual routine of entertainments. Our Sabbath-school held its entertainment and Christmas tree Thursday evenmg, Dec. 23d. The house was full to overentertainment and New Year's ladder New by the manner in which they improve it. Year's night. A very full house was in attendance there also.

young people. They have entered the work with a good deal of zeal. I am glad to see the growing interest taken in the Society of Christian Endeavor among our people; and I would recommend to every church throughorganized such a society, for the young people to see to it that one is organized at once. It will prove a great blessing to the young, in the center, make it a very pleasant room and a means of growth, if conducted in the for social worship. The young people prospirit of its constitution.

with us in church relationship. These take ence as soon as they accept Christ. By so new tin roof. doing they become much stronger Christians, and make much more rapid advancement in the Christian's life and course. I sometimes think one reason why there are so many drones in the church is from neglecting, early, this all-important duty of

public as well as private prayer. The temperance cause in our midst is not forgotten. The excitement just now is an uncompromising fight against the saloons. in the town of Scott there are three saloons, two in the village and one out some two or three miles. The three saloon-keepers were Two of them settled by paying, I think, about \$30 apiece. The third came to trial. The result was a fine of \$50 and costs. A few days ago one of the two men who settled was again arrested, came to trial, and lost his license thereby. No sooner was the trial over than he was again arrested, and now awaits his trial. We hope and pray that this work will go on until the abominable eurse will be entirely wiped out in Scott. "Where there is a will there is a way."

DE BUYTER.

this village. Of course I need not say that from 0 to its freezing point, most of the family and friends upon the field upon about 8 or 10 inches of snow. long to to which I have spent, as minister and pastor, As a church and community we have sus.

life, and strike hands once more with tried friends. I am happy also to find that my successor in this pastorate, L. R. Swinney, is doing earnest work, and is growing in favor with the people. May God's blessings attend him in his work, giving him many precious souls as seals of his ministry.

We were delighted last night by a pleasfamily before his return to his Rhode Island | fected for either a supply or pastoral labor. field. It had been well organized, and beour friends upon this field, were comfortably quartered in our home. Besides other tokens of interest and friendship resulting from this pleasing occasion, was the suspension of a beautiful hanging lamp, lighted, lending cheer to the enjoyable occasion. Presentation address by L. R. Swinney and which was a prayer by Eld. Swinney, sing

I leave for Rockville, R. I., to-morrow night. J. CLARKE. JAN. 12, 1887.

#### New Jersey.

SHILOH.

We enjoy the Home News in the RECORD-ER when we read of the prosperity of our churches and societies elsewhere, and suppose that now and then an item from us would be quite as enjoyable to our distant friends. It is not because the Shilohites have no interest in the matters that belong to our denominational prosperity, that they are heard from no oftener. Indeed the RE-CORDER, and all the interests cherished by the good people of all our churches, are dear to the hearts of the faithful band at Shiloh.

We are enjoying an unusually good "run flowing. Nearly \$30 was taken at the door. of sleighing" for South Jersey, which seems The M. E. society held their Sunday-school to suit both old and young, if we may judge

Those who have pleasant memories of old Shiloh Academy will be pleased to know The Week of Prayer was observed by our that school still flourishes there, although people. Meetings were held every evening no longer bearing the name of "Academy." under the direction of the Young People's It now belongs to the school district, and Society of Christian Endeavor. This Socie- three grades of public school flourish in the ty has but recently been organized here. lower story, while the second is nicely fitted So far, it has proved a great blessing to the up for public entertainments and festivals, and is known as "Academy Hall."

The young people are running quite a successful literary society this winter, and are doing a good work. They have wrought a complete revolution in our prayer meeting out the denomination, which has not already room, the old session room. New paper, fresh paint, with nice new chairs, all in a body, with aisles around the sides instead of pose to carpet the room also, at their earliest During a little less than two years, eight convenience. We have enjoyed some very young people have been baptized and united excellent prayer and conference meetings there during the week of prayer, and are an active part in all onr meetings, every one, still holding them a part of the nights each without an exception, engaging in prayer as week. The congregations are quite large, well as conference, in the Friday evening and a blessed spirit seems to prevail. The meetings, as well as in the young people's interest is such as to warrant us in hoping weekly prayer meeting. The result is a for still better results. We have one man wonderful growth in grace. There is no who is now ready to put on Christ in bapreason why young people should not take up | tism, and hope and pray that others may the duty of public prayer as well as confer- follow. Our church building is receiving a

I came near forgetting to tell you how the good people of this place, on one of those cold, moonlight evenings last week, deliberately planned a raid on the parsonage, and fairly took the "elder" by storm. It is a fact. And they poured in upon him, pell mell, until the rooms were well filled. But his fears were soon quieted by their kindly looks, and by the assurance, several times repeated, "We've come to have a good time." Well, they did have a good time, and besides all the good cheer they brought and left in the pastor's heart, they also left loads of good things, upon which himself and family may feast for days to come. May Heaven favor all those good people, and bless them in all good things, even as did their coming prove a blessing and comfort to us. T. L. G.

> Wisconsin. ALBION.

We have been having snug winter weather It is now two weeks since I returned to since New-Year's-day, the mercury ranging

more than sixteen years. It has given me tained a great loss, in the removal of Elder pleasure to stand in my old pulpit, look out | S. H. Babcock, who has resigned his care of into the faces of the people I learned so well | the church, and accepted a call from the to love, break to them again the bread of church at Walworth. He closed his work here on the 25th of December and began there January 1st. For about seven years he has been an efficient servant of the people here. With sound judgment, he has always been a trusty and safe adviser, upon whom reliance could always be placed. In the church and Sabbath-school an earnest Christian devotion has marked his labors. Since ant surprise given to the late pastor and his his departure, no arrangement has been per-

On New-Year's day, a neighboring M. E. tween 7 and 8 o'clock about 50, representing minister occupied the desk, and yesterday the services consisted of lay-preaching, a somewhat novel method of worship in our grelia, for the Bulgarian throne, provided Sabbatarian churches, yet possessing some salutary qualities and effects. What our church may yet do in the matter of preaching services remains to be seen.

Our school opened last Tuesday, and over the response by the late pastor, following ninety students were registered at the close of the week. There will be several more to ing, and a good social time generally. It register this week. The class of students was a good time, and all were happy. Of who are in attendance will rank with those course we were delighted with the substan- of any institution, both in general deporttials left us, but more with the expressions ment and studious habits, and promises a of the friendship of true and tried friends. | brighter future not only for Albion Acad-May God's blessing abide with all our dear emy, but for the neighborhoods and communities which they may inhabit hereafter.

# Condensed Aews.

Ex-Alderman McQuade has been sent to Sing Sing prison.

The National Association of NavalVeterans nas been organized in New York.

Reports come from the eastern portion of Tennessee that Mormon missionaries are at work in that section, and gaining many con-

A dispatch from Memphis, Tenn., says a company has been formed there with \$3,000. 000 paid capital to mine extensive manganese beds in Missouri and Arkansas. The total values of the exports of domes-

tic bread-stuffs from the United States dur ing the twelve months ended December 31, 1886, were \$148,122,000, against \$129,690,-

The San Francisco police officials report finding a dynamite bomb in one of the sewers. The supposition is that the bomb was not deeming it a cross, but a comfort, to minister to his wants and smooth the path of his declining prepared for use by the striking car men, years with her love and devotion. but fearing detection they threw it down a

Letters of administration have been granted to four children of a deceased sister of Joseph Perry, the wealthy Philadelphia miser who froze to death ten days ago. The estate is valued at about \$120,000, divided in real and personal property. Perry left no will, and these children are his only known

Negotiations have been completed at Jackof bankers in Amsterdam, Holland, acquire made a profession of religion in early youth and a vast body of timber land in western Flor ida. The purchase embraces a solid area of nearly 900 square miles, heavily timbered. The syndicate propose to form a land and colonization company, building a railroad into the purchase, and colonizing from Hol-

Over 223,000 cubic vards of limestone and slate rock fell out of the river bank near the Horse Shoe falls on the Canada side Jan. 13th. The crash was heard and felt for miles around. The break has considerably changed the appearance of the bank, and now a dark chasm can be seen behind the falls from the bank above. All this rock, 60 feet wide by over 100 long and 170 deep, parted from the main rock, leaving a perpendicular wall. The tremendous weight of ice that has accumulated in the past three property, after their death, is sometimes defeated weeks with steady frosty weather and low water was the cause of the break.

# Foreign.

There were 358 suicides in Vienna last

Mr. Gladstone is in robust health. He took a long walk Jan. 14th. and afterward engaged in his favorite pastime of felling trees. The Pope has instructed the Irish episco-

pate to act with strict legality in dealing with the agrarian question in its present

The receipts of the French treasury for 1886 show a decrease of 32,000,000 francs as compared with the receipts of 1885, and a deficiency of 71,000,000 francs as compared with the amount estimated in the budget for

Bismarck's speech has created a deep impression in Paris, and the general opinion is that it does not increase the prospects of peace. The Matin says: "The account opened in 1870 will never be settled as long as the German flag floats over Metz and

A series of evictions was begun on the Winn estates in Kerry, Jan. 11th. As the tenants were evicted. their houses were burned. Intense excitement prevails in the district and it is probable that there will be long to the poorest

It is reported that German residents in army corps, and in the meantime to notify | 28, 1887: their government of any change of residence.

Private dispatches received from Montevideo, South America, state that cholera prevails to an alarming extent on the upper River Platte, including all towns above Montevideo, both in Uruguay and the Argentine Republic. Hundreds of persons are said to be dying daily. Many vessels are lying at anchor off Buenos Ayres with full cargues. They are not allowed to have communication with the shore or to leave port.

The most recent proposals Russia has offered for the settlement of the Bulgarian difficulty were made by Count Peter Schouvaloff, at Berlin. In these Russia maintained the candidacy of Prince Nicholas, of Minthat the Prince's well known demands on the regency be generally supported. Negotiations are now proceeding on the basis of these proposal. The continental powers are disposed to accede to Russia's proposals, and it is said that England is also desirous that a general understanding should be

In Hopkinton, R. I., Jan. 1, 1887, Mrs. Susan KENYON, widow of Peleg Kenyon, aged 78 years and 23 days. For forty-six years she had been a member of the First Hopkinton Seventh day Bap tist Church, and ever exemplified the religion that she professed. As the time of her departure drew near she expressed herself eager to go, yet patient to await the Lord's time. Her funeral services were held at her lave residence in Niantic, conducted by he writer, assisted by Rev. I. L. Cottrell. Sermon from the text. "For I am in a strait betwixt two. having a desire to depart and be with Christ, which is far better." Phil. 1:23.

"I would not be impatient To lay my armor down, To dwell at once with Jesus, To bear the golden crown.

But I long to be with Jesus And with loved ones gone before, To dwell with them forever On the brighter, better shore."

At the home of his daughter, Mrs. Herman Bab cock, in Utica, Wis., Jan. 4, 1887, GEORGE ODELL He would have been 85 years old the last day of this month, if he had lived. He was born in Rens selser county, N. Y. While yet a young man he moved to Almond, N. Y., where he soon after mar ried Susan Tefft, who died five years since. Since her death he spent most of his time in reading the Bible, prayer and singing hymns, until he lost his powers of mind, and gave evide ce of such a change of heart that his friends who knew him best, feel assured of his acceptance with God. Two daughters are left, the sole survivors of his family. It is especially noteworthy that he was most tenderly cared or by his daughter with whom he resided at the time of his death. She most cheerfully gave up the pleasure of attending church and all social privileges. 8. L M.

In Utica, Wis., June 20, 1886, of quick consump tion, ELLA A. VEDDER, wife of Joshua L. Clarke, aged 28 years, 4 months and 22 days. She leaves husbard and one small child. She never had made a public profe-sion of religion, but, for more than a year previous to her death, she had earnestly de sired to do so, but was prevented by circumstances.

During this time she lived a consistent Christian life. Funeral services were held at the church in Albion, by Rev. Dr. T. R. Williams, assisted by Rev. S. L. Maxson.

At Milton, Wis., Jan. 7, 1887, of a complication of diseases, MATTHEW STILLMAN BURDICK, aged 59 sonville, Fla., by which a Dutch syndicate years, 9 months and 21 days. Brother Burdick united with the Seventh-day Baptist Church at Darien, N. Y., of which the late Eld. N. V. Hull was, at that time, pastor. He had lived in this community for a long time; was very much esteemed as an upright, industrious, reliable citizen, and as a faithful member of the Milton Church. At the period of his decease he had been an invalid for over four years, but so energetic and determined to live as long as he could, that he kept about, occupied in useful service for most of this time. He leaves wife daughter and son, besides several brothers and sisters to mourn their loss. His funeral was very largely attended on Fi st day atternoon. Jan. 9th the church being filled with mourning relatives and sympathyzing friends. The funeral exercises were conducted by the pastor, assisted by Rev. James Bailey. "To die is gain."

# BEQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other by some technical defect in the instrument by which the gift is intended to be made. It is nece-sary for Grain-fed Western creamery, churny flavor.83 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 will made the death of the testator is void as to this purpose that both the Society and the property, days before the death of the testator is void as to societies 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 Sab bath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of......dollars, (or the following de scribed property to wit......) to be Market closes dull. We quote:

# SPECIAL NOTICES.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, Y. M C. A. Bui'ding, corner 4th Avenue and 23d St.; entrance on 23d St (Tike elevator) Divine service at 11 A. M.. Sabbath school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the Limed eggs..... city over the Sabbath are especially invited to at

CHICAGO MISSION.—Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon, this time has passed very pleasantly with my time. Sleighing is fine, with a depth of blood shed. The dispossessed tenents be- at 2 o'clock. Presching at 8 o'clock. All Sabiath our own account, and solicit consignments of attime. occident quality property.

THE next Quarterly Meeting of the Ottobic. Belgium have been ordered to hold them- Lincklasen, DeRuyier and Scott Churches will be selves in readiness to join their respective held with the Linckleen Church, commencing Jan.

Sixth day evening, preaching. Rev. F. O. Burdick. Sabhath, at 10 80 preaching, Rev. L. R. Swinney. Sabbath, at 1.80, praise service, conducted by Prof. H C. Com

Evening after the Sabbath, at 6.30. preaching, Rev. Perie Fitz Raudolph. First day, at 10.30, preaching, Rev. F. O. Burdick. First-day, at 1.80 prayer and conference meeting. First day evening, at 6.30, preaching

Rev. L. R Swinney. HENRY D. BURDICE, Church Clerk.

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

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

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

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionery Bociety, or both, will be furnished, free of charge, on application to the Sabbath Kecorder, Alired Ce

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.

# WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Jan. 15, 1887, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 27,157 packages;

exports, 1,121 packages. There were heavy receipts for the season of the year and a general dullness in the market, and it begins to be apparent that there must be an active demand from some source if the old crop is to be sold off before new make takes its place. There were sales of good to choice fresh Western creamery at 25@28c., and few parcels of finest June make sold at 20@21c. We note sales of finest Delaware dairy firkins at 22@23c. Some fine early creamery make butter in firking sold at 28@231c., and odds and ends of late winter make sold at 18@22c., and some lots of low grades sold for bakers' and packers' use at 12@15c. Market closes with large stocks of a l grades and prices decidedly in buyers' favor. We quote:

Fresh, churny flavor, Eastern creameries. .26 @86 

CHEESE.—Receipts for the week, 9,778 boxes; exports, 7,535 boxes. Exporters keep taking full creams that are off in quality at 12c. and under. state skims at 6@10c., and Pennsylvania skims at 8@34c. Home trade buying fine cheese in a small way at 121@12fc., with a few specials going at 13c.

Ecos. -Receipts for the week 5,688 barrels

Trade was light and prices easier. Finest fresh sold at 32@33c., and good marks at 29@30c. Limed were dull, but prices are firm. We quote:

Near-by marks, strictly fresh-laid, per dox .81 @83 

BUTTER, CHEMER, EGGS, BRASS, BTG. Buckusicely and Butirely on Commis

Cash advances will be made on receipt of property where needed, and account of sales and remit for the same sent promptly as soon as goods are said. We have no agents, make no purchases whatever for

DAVID W. LEWIS & CO., NEW YORK.

# Miscellany.

#### TALKING IN THEIR SLEEP.

You think I am dead, The apple tree said, Because I have never a leaf to show-Because I stoop, And my branches droop. And the dull gray mosses over me grow! But I'm all alive in trunk and shoot: The buds of next May

I told away—
But I pity the withered grass at my root."

You think I am dead, The quick grass said, Because I have parted with stem and blade! But under the ground I am safe and ound

I'm all alive, and ready to shoot, Should the spring of the year Come dancing here-

With the snow's thick blanket over me laid.

But I pity the flower without branch or root." You think I am dead,

A soft voice said. Because not a branch or root I own! I never have died, But close I hide, In a plumy seed that the wind has sown. Patient I wait though the long winter hours; You will see me again-

I shall laugh at you, then, Out of the eyes of a hundred flowers!' -Edith M. Thomas, in St. Nicholas.

#### AUNT MARY ANN'S ERRAND.

BY ROSE TERRY COOKE.

"Where are you going with that lantern, Aunt Mary Ann?

"Why, Sally, I am going to get it mend ed; if I thought it would help my errand, I'd take it along, and be as sarcastic about it as that old heathen that my reading book used to tell about when I was a girl.

"Are you going on an errand in the dark, then?"

"Yes, I am!" Miss Mary Ann Potter answered emphatically.

"I'm going in a sort of moral and spiritnal darkness, as you may say. I have had Dr. Waters' last sermon working 'round in | received her cordially. my mind for two weeks; what that little snip have tarried at Jericho quite a little longer! | already?" If there's one thing above another I don't ever want round, it's a young minister and a Ann young doctor!'

"But, aunty!" laughed pretty Sally; "they've got to be young sometime."

"That's so; but I don't want'em experimentin' on me. Think of that boy with his | intimate there." there to tell me, an old woman of sixty-five, how to live and die! Made me think, all the time, 'Ephriam is a cake unturned,' just to look at him, as Lowisy used to say. What does he know about livin', or dyin' either?"

"O Aunt Mary Ann! do you think every body there was sixty-five? I heard Pauline say, coming out of church, that it was a ' perfectly sweet' sermon."

"H'm!" sniffed Miss Mary Ann.

"And you know you used to like Joe King so much! You said it did your heart | day?" good to hear a young man who was not afraid to speak in meeting, and call a Mrs. Potter's. I know it was that night, strument, and when she ate she sat on a spade a spade; and that it was because he for Miss Lee sat in the chair right before me, stool, but placed the violin on a chair, the was young; years made people cowardly and and in the interval sne turned round and said only one the little maiden owned.

so then, I s'pose; can't I change my mind? But this Ephraim is a different sort from Joe King, and nobody can say Dr. Waters' sermon was cautious or cowardly. I didn't really believe it though, not all; I can't think that all men are liars. I've always believed folks meant what they said. I'm

all in the dark about the facts." Miss Mary Ann Potter was the only daughter of a well-to-do farmer living in a valley ested Mary Ann better than the tiny district hed when her niece was thirty-five, and John l'otter well established in the city, and Mary Ann lived alone with her old father in the solitary farmhouse, till he died at the age of eighty six, and she went to live with John. She was now a white-haired, yet upright and energetic, woman, old as she was. Her iso- of the room." lated life, and acute mind, fed only upon solid and serious literature, had made her at unce unworldly and perceptive. She had at houses? this time lived with her brother two years, going out very little at first except to church, cared for. Always odd, interesting, origier's older friends, but she had seen only meetings, and heard him pray. To-day he in my haste all men are liars," in which Dr. Waters deliberately reaffirmed the Psalmist's impulsive statement, had shocked Miss Mary Ann. She had a few visits to return, and resolved to use both eyes and ears vigilantly

Her first call was upon Miss Lee, a maiden lady of fifty odd, who had a pleasant house at Mrs. Carrol's, a widow without children, viol—my darling; I knew you had it.! You "Well, I know of something. Come with manity wich is chuck ful of stale beer.

of his own, and money enough to live in it a pleasant, handsome, middle-aged woman, stole it from me!"

me and let us see father, I heard the Pro
Buptist Weekly.

if not deception.

tion of the doctor's dreadful theory that all

men and women were prone to insincerity,

side Aunt Mary Ann, straight, neat and at all." rosy, in a good, heavy black silk, a plain black velvet bonnet that set off her beauti-

ter," by way of conversation.

amiability. "How do you like the city, Miss Potter?"

"Not very much," said Miss Mary Ann. "Dear me ! now I can't enjoy the country except summers; I've said that I thought I should retire from town, however, when I agree with old people; but I do so enjoy the for !" amusements and pleasures of city life, I should find it hard to give them up."

Miss Mary Ann looked at her hostess; by here!" every symptom of her aspect she was past

"Do you belong to Dr. Waters' church?" she asked, suddenly and irrelevantly. "Oh, yes! Dear Dr. Waters! He is so

"Well, I don't know as he is," was the short rejoinder.

Something in the atmosphere seemed to disturb Miss Potter; she took her leave very

At the next house Mrs. Dubois, a stout, voluble lady, well dressed as far as material went, but plain in every sense of the word,

"I'm so glad to see you! You have been we had to preach on Sunday said went in at | such a reculse since you came. Out making one ear and out at the other; he ought to calls, are you? And where have you been

"Only to Miss Lee's," answered Miss Mary

"To Louise Lee's, eh? Louise has been a very pretty woman in her time; has an air still. I wonder she was not at that nice teaparty of Mrs. John Potter's. I thought her old shawl, much too large for her, dragged

"Did she tell you that?"

"Oh, yes! and sent word to Sophia." "The old fraud! Why, my Milly saw her

at the Philharmonic that very night." "Can that be?"

"Milly, come in a moment," Mrs. Dubois called; for just then a young lady entered the | The strains she brought from its quivering "Miss Potter, my daughter Millicent.

Milly, did not I understand you to say you saw Louise Lee at the concert last Wednes-

to Mrs. Cone, who sat next to me, 'I hope "Well, well, what if I did? I thought Mrs. Potter won't find out I've been to this concert; she'll be so mad with me for not said, the sweet sounds, and wished to hear going there.

Mrs. Dubois nodded sagaciously at Miss Potter, who sat dumb.

"It's just like her; the poor old thing can't even tell the truth about her age. We were born in the same town, the same day, goin' out to day to see for myself; for I feel | and I am fifty-two, but Louise Lee never got beyond forty five yet."

Miss Potter looked still more grim.

among the wild hills of Maine. Her father screen, Miss Potter; isn't it lovely? And I business, and her brother still carried it on, me five dollars a yard for it; I told him that her unwelcome guest, but the chair for the as he had for many years, in the city of B. was exhorbitant, but he held on; at last he violin. Mary Ann had never been away from home said, Mrs. Dubois, if you can get one yard at all till her father's death. Her mother of it anywhere else for three and a half, I'll seen, and where was her precious violin mad died when her daughter was thirteen, sell you all you want at your price.' Of Wildly the child sought for it, called it by leaving a boy of three, and Mary Ann's life course he thought he was safe, but I went its pet names, then rushing forth into the had been devoted to her father and brother. down to Black's, and there was a remnant street all day long she sought for the man She did not go to school, but an aunt who of the same stuff, just a little over a yard, who had her darling. Night came on with was a clergyman's widow, penniless and child- and with yellow roses instead of red. I drizzling rain. Faint from hunger and less, came to live with her brother, and edu- looked at it, and saw a bad defect in the cold, as she was passing a bread shop she weaving, and the price card on it was la- stopped; already her foot was on the step to words, too, which he had heard at Sabbathchool could have done, possibly. This aunt | beled, 'Great bargain. \$3 50.' So I hurried | enter, when hark ! what sounds were those ? back to Sawyer's and told him I had seen From the duke's concert hall came the sweet heart at this moment when they were most that brocade at Black's for \$3 50, but there sounds of a viol-hers! her own! For a was not quite so much as I needed; so he moment she stood breathless, then with a had to let me have four yards at my price, bound and a cry, she sprang up the steps, and I saved six dollars on my bargain; red | through the passages, where she was stopped roses, too; yellow would have ruined the tone by the man in charge. "Where are you

Miss Mary Ann grew uncomfortable again. What was in the air of these elegant

She had a little purchase to make after leaving Mrs. Dubois; she wanted some handiial. she was always welcomed by her broth. | church; she had often seen him at evening | else I will die!" very little of the world at large. Dr. Wa was behind the counter, smiling, suave, ters' sermon on the words of David, "I said eager to wait on this respectable-looking old lady, whom he did not know by name.

> "Handkerchiefs? Yes, madam, here are very good ones, quite a bargain; very sheer,

"Are they all linen?" queried Miss Potduring her calls, to discover some confuta- ter.

"Of course, of course; dirt cheap; four dollars a dozen only."

And Aunt Mary Ann bought a dozen.

comfortably. She was a woman who still with great sense and frankness of speech. pined to be young; frizzed her scanty black In the course of conversation. Miss Potter her face and shoulders, the wet, torn, trail-hair over her time stained forehead; wore all happened to ask where Mrs. Eyre lived, as ing shawl, and the intense tone of anguish, the delicate colors that only fresh youth can she had lost her card, and remembered only started many to their feet. At first the contrast itself with, lining her tiny bonnet the street, not the number; she wished to man was speechless; then, recovering himwith pale blue that showed her yellow skin | call there next. Mrs. Carrol told her, then | self, he called out loudly, "Take her away ! in its deepest saffron, or lightening up her hesitated a moment, and went on, "My dear take her away! she is mad!" hair with vivid pink knots; fluffy with cheap | Miss Potter, you are a stranger among us, lace; rustling in thin silks, trailing poor almost. I think I ought to give you a little her, when a commanding voice said "Let skimpy velvet behind her; her cheeks assid- | hint of some social quicksands hereabout. I | her alone !" uously powdered, and her waist pinched in | think you will be very glad afterward if you | Every sound was hushed, for it was the to an extent that made an anatomist shud- do not talk on any personal subject with duke's voice. His heart was touched by her that he received a good salary, which enabled

Aunt Mary Ann was grateful for the warning, and showed it. But she had to make ful white hair, and a black-centered Paisley | the call, and, being led on by Mrs. Eyre's cordial courtesy and fascinating manner to "My brother's wife hoped you would have speak of Miss Lee—though she thought hercome to her little tea-party," said Miss Pot- self almost uncivil in her curt reticence—in to drop it. a very few weeks her words came back to "Oh, I did so want to come; but I had a her so twisted, enlarged and garnished by dreadful cold, hu hu hu !" answered Miss Mrs. Eyre, to whom the tale was directly Lee, with an inexpressible little whicker of | traceable, that an effectual breaking up of even a cool social intercourse between Miss Lee and the Potters ensued; and the enraged Louise everywhere inveighed against "that detestable old maid, Mary Ann Potter."

And the "pure linen" handkerchiefs? "Oh, Aunt Mary Ann!" exclaimed Sally. got to be fifty years old; late hours don't | "What handkerchiefs to give four dollars

> "But, Sarah, they're pure linen." "Are they?" said indignant Sally. "Look

She turned on the hot water in her basin. rubbed the clear sheer square in it a moment vigoriously, rinsed, wrung and snapped it out, and, holding it over the hot breath of | plause, but the child had fainted upon the the register, held it up, a limp, rough square good ! yet a leetle mite severe, don't you of sleazy cotton, now that the gum and pol ish were soaked out of it.

> talking about! I believe myself that all men and women are liars."

"O, aunty! not all of them." A look at the sweet, true face, softened

Aunt Mary Ann a little. "Well, then, the most part of them?" Dearly beloved, is Aunt Mary Ann right?

How is it with you?

#### THE LITTLE VIOLINIST.

The wind was swaying the heavily laden trees that shaded the road, as a little girl with naked feet, walked slowly over the slippery sidewalk. Her hair hung damp with dew which was almost a rain, and an yellow mus tache, and molasses candy hair, and good-boy, pasty, weak face, standing up home with a bad cold."

on the ground. Her eyes glanced anxiously around, and in her hand she held tightly a small piece of silver. She had coton to feed on the ground. Her eyes glanced anxiously that day, but though hungry she had not thought of that. She was hunting for her violia, her only inheritance, handed down from her father, and noted for its sweet pure tones. Fondly she loved it, and it answered to her touch like a human voice. strings touched many a heart, and opened many a hand to gifts of pennies. A child of Italy, full of song, it seemed as if the in-strument understood her spirit and answered with tender love. She had lived for some "Yes, mamma; the night you went to time alone in a room with her precious in-

One night the door opened and a man entered. He had heard from the street, he more. This was no unusual thing, so she played, often stopping to press loving lips to the strings. Presently the stranger said, "I am tired and poor, may I rest on your floor,

little maid?" She did not like his dark brown face, or the glance of his eye, yet she spread a mai for him, and both were soon wrapped in slumber. Early in the morning she took "I see you're looking at my brocade her one small silver piece, and went out to buy a loaf to share with the poor man, first

> On her return the man was nowhere to be going?" he asked.

> "For the viol, the viol!" "Aye," he said, "I do not blame you, it

> is wonderful; but where is your money? It costs something to go there."

"Oh, please let me go! I must. Here but lately more into the little society she kerchiefs; the dry-goods merchant to whose is all I have." Forgotten was hunger, evstore she went was a member of Dr. Waters' erything but the beloved viol. "Please,

The man hesitated, but as he looked at the wild, haggard face, he said kindly:

one sees you," and he pointed the way. receiving encore after encore, he came back. He had a fine touch, and again bewildering sounds were heard. Silently, stealthily, the child glided on the stage, and when the per- knew a want, but two dollars is a large formance again ceased, fearful of losing sight | amount to me. In fact, it might as well be The next place where she owed a call was | caught his arm, crying, "Give me back my | died, four years ago."

The wild eye, the damp hair hanging over

The stage hands came forward to remove

der. Miss Lee was a pitiful spectacle be- Mrs. Eyre; she is not careful of her speech utter helplessness. He, too, had a young him to pay his tuition and assist his mother daughter, and something in his heart told also. him that the child was right.

her try," and he motioned the men away. young Christians how he had found a shining look backward, something fearful caused her | Christian Advocate.

"She cannot play! she cannot play!"

echoed through the house. Again the duke was her friend. Passing silently behind the scene, he saw the for-

mer player pointing a pistol at the child. "Take him away!" he thundered. Passing on to the stage, he whispered to the little girl, "I am the duke; fear nothing if you are right; and taking off his mantle he

threw it around her draggled, wet clothes. For a moment she was bewildered; then, kneeling before her benefactor, she began s low, light piece, trembling with an excitement which gave greater power to her hand and finer beauty to her music. No other sound was heard in that vast room till the last faint echo had died away. Then the audience arose in wild commotion of apstage. Tenderly the duke took her up, wrapped the mantle more closely around her, and ordered his servants to place her in "Sarah," said Aunt Mary Ann, slowly his own carriage. After learning her his-and sadly, "Dr. Waters knew what he was tory, he gave her a thorough musical education, and made her the first violinist in his orchestral band.—Messenger.

#### THE MINUTES.

We'er little things on little wings, And fast we fly away, In one short hour we wield our power, And then are gone for aye.

We'er little things on little wings, And often we're abused, But there's a day when we must stay If good or ill we're used.

We're little things on little wings, And swift we take our flight. So treat us well that we may tell Who uses us aright.

#### HOW HE FOUND THE WAY.

The spot was pretty enough. Great willows bending over the clear stream which reflected the long, graceful branches of verdure. A hillside donning the many-colored off camp at Concord. "The boy that praygarb of autumn.

But all this, and even the glorious anthems of silver throated birds were lost upon the boy sitting on an old log with his face | martyrs and the saints of old. buried in his hands.

"It is no use," he murmured, heaving a deep sigh, which might have risen from the overburdened heart of a man of fifty; but it was pitiful, indeed, to see a boy of fifteen so l much in trouble.

"I might as well give it up and content myself with the idea of being an ignoramu all my life."

Mrs. Arnold had very little of this world's goods. One acre of ground which she and her son cultivated in the summer, gave them a scanty support and enabled them to save a few dollars to help them through the

This humble home was, unfortunately, just far enough from town to make it necessary for George to pay a small tuition in order to attend the public school. The tuition seemed small, but was a great deal to him and his poor widowed mother.

His greatest desire was to acquire an edu- a day, deprivin hisself of beer and terbacker cation which would enable him to obtain a and cards and bilyards and hos racin, end lucrative position, that his mother's declin- sech, savin peny by peny till he has ground ing years might be free from toil and care.

Red Sea, but I am losing faith in such things," him, and thus go on accumulatin til he owns thought George, with doubt and bitterness | things. Such men are monopolists, and that would have been far more becoming to enemies of labor, and grinders. a hardened infidel.

"Whom have I on earth besides Thee-Whom in heaven but Thee?

A little strange that such fitting wordsschool, should have found an echo in his

"Whom, indeed, have I, but the great Source of all help?

Down by the old log George knelt and prayed for assistance and guidance. George eral days, and George told her he would mail happens every time I want to go anywhere. it. as there was no work to be done on that I lothe the ralerode monopolist.

school on Monday.

"I can't go this year," replied George.

"Can't go! Why not? We are going to "Well, you may listen from the back door have the best school this year we have ever that leads to the stage, but be sure that no had. A No. 1 Principal—none of your onehorse teachers like some we have had in our The violinist had finished his piece, but, dark ages. Say, why don't you come?"

"I can't afford to pay the tuition." "Why, it isn't much."

"No, it wouldn't be for you, who never

fessor ask father if he knew of a boy who would read for him at night. There is some. thing the matter with his eyes; I believe he said the optic nerve was out of fix some way. and he wants to hire some reader to read law to him. You know you always got the prize for reading. Well, sir, this is the best thing I ever thought of. You'll get to go to school yet, old boy."

George obtained the position without any difficulty, and gave such entire satisfaction

Years afterwards, when he had attained an "Give her the instrument," he said; "let | exalted position in the world, he loved to tell She raised the viol to play, but, casting a | path through every Red Sea of difficulty.

#### MY TENT MATE.

"Lights out! Lights out!"

It was the martial voice of Sergeant Wilcox, making his way among the tents of Company I, to acquaint the raw recruits with the import of the signal known as

"Lights out!"

The voice and the footsteps grew more and more distinct, and then slowly receded. leaving us to darkness and our own reflec-

This was our first night in camp, and we were for the most part strangers to each other, though huddled together in tents of the Sibley pattern, each large enough to shel. ter a score of men.

There was one of our number, however, a slender, blue eyed boy, whom I had known from childhood. His name was Frank, He was one of those manly, resolute fellows who habitually do the right thing so naturally and so easily that it always seems as if with them there were no alternative.

With the extinction of the lights, the hum of conversation had ceased in our tent.

But presently the silence was broken by a clear, unfaltering voice, "Boys, I always pray before I go to sleep; and if there is no objection I'll do so now."

Then followed a prayer, committing home and friends and all our dearests interest to the keeping of the one strong hand and loving heart that rules the world.

Devoid of self-consciousness as Frank was in this act of devotion, you may be sure that the moral courage which prompted him to it, amid such surroundings, did not fail of recognition among his comrades.

In after days when on the toilsome march, they saw Frank's mud splashed figure plodding patiently at their side, or when in the dread shock of battle they beheld that youthful visage begrimed with dust and powder. memory recalled their first night in the fared" was transfigured before them, and under his smoke-stained features and dusty blouse they discerned a soul of kinship with the

Though scathless in fight, Frank fell at last a victim of disease, and it was my lot to accompany his sorrowing mother on the homeward journey with the body of her he-

In an awkward attempt at consolation, as the train bore us swiftly along, I gave my testimony to Frank's noble character and conduct throughout his army life. At the end of my recital, this Spartan,

no, this Christian, mother answered with a smile, "My boy is safe with One whom he always loved and served wherever he might be. I shall see him again some day, for I know that all is well with him."—Exchange

# PETROLEUM V. NASBY ON SOCIALISM.

I hate a capitalist, no matter how he became one. I hate the mean-spirited, grovelin retch wich will work ten or more hours enough out of the world to hev a shop of "Mother says to pray when we reach the his own, and employ other men to slave for

I hold that the possession of a ten dolar bil makes a man a monopolist, and al sich should be crushed. Ez hevin a ten dolar bil makes a man a monopolist, his monopolism increases jist in proposhen to the ten dollar bils he has. The owner of a factory is a enemy to the human race, and ez for the man who builds a ralerode, he

> " Is a monster uv sich hidgous meen, That to be hated needs but to be seen."

My hatred uv ralerode managers is intens. It commensed with the first time I wur had not intended to go to town for several droped off the hind platform of a train fur days, but his mother answered a letter, which | not payin fare, and hez increest with every she had been thinking about doing for sev- repetishun of the offense, which generally

A grindin monopolist is a man wich has As he left the post office, Harry Jones met anything. Whenever a man has saved anyhim and asked if he were going to start for thing, he becomes a capitalist, and as capitalists are dangerous to labor, he should be made to divide it up so as to be on an ekality with them wich never saved nothin.

The mechanic or workingman wich saves so much as to own a house or a farm becomes a capitalist, and consequently a grindin monopolist, and ez accumulashuns are dangerous to labor, wat he hez shud be confiscated and divided up among us wich hean't anything. Property is a crime.

I ain't jist shoor that I hev got the socialistic doctrine down fine enough, but I think of her treasure, she sprang forward and twenty. We've had a hard time since father these definishuns will do, espeahly when you howl 'em under a red flag to luvers of huning. The picture in qu upon the surface of a brase young lady was holding in time of a severe thunderthe discussion, T. C. Mart lowing, which appeared in Jan. 1, 1876: "We learn last two weeks a singular di made at the house of Jesse years deceased. A distin likeness of Mrs. Garth, who for twenty years, can be se glass in the upper sash of dows, presenting very mucl of a photographic negative. is said to have been made was washing clothes in th agined some one was watch the window, and went inside was. We quote these facts Brown, who has himself se picture. Dr. Brown remem twenty years ago Mr. Gart

his wife, while standing at

stunned by a sudden flash o

the doctor's theory is that tl

features was photographed

at that time. The young

Mr. Garth, and others who

with Mrs. Garth, have seen

pronounce it a striking like

Noyular 🤰

THE American Institute

a lively discussion over the

young lady which was alle

due to the direct action of

SACCHARINE is the name new sweetening agent, which a German chemist in this c duced from coal-tar. It is but crystallizes in short this are with difficulty soluble in more easily in warm. It di alcohol, ether, glucose, gly 200 degrees centigrade it m decomposition. It is about er than the best cane sugar, it will give a very sweet tak of water, while one part parts of glucose, forms a sweet as ordinary cane sug have moderately strong a ties and when taken into tem to be eliminated from undergoing any change. believed to be valuable to medical preparations withou action, and is useful in sugar cannot be used. It about twelve dollars per probable that its cost of soon be very considerably re

FROM recent experiments on the disinfection of cloth by heat, the conclusion is r germs of the ordinary in cannot withstand an exposu dry heat at 220 degrees Fuhr posure of five minutes to steam at 212 degrees.

PRESERVATION OF WOO have for many years been preparing home grown timb sort of fir-Scotch, spruce steeping it in a tank (that clay or peat, which was fai a saturated solution of kime the sapwood is to so harde pores that it perfectly resi the little wood-boring beet in fact, equally as durable I have a mill which was lo fir prepared in this way in in perfect preservation. packed as closely as it will water is let in, and unslack on the top and well stirre is no danger that the soluti its way to everything in th the wood in the solution f months, by the end of whi board will be fully perment and beams would, of course time for enturation; but in that the protection affords months' steeping is sufficien are cut to the sizes at which used.—Field.

THE PURITY OF MID AT the course of an address micro-organisms on surgic F. S. Dennis, of New York ing his last trip across the some experiments to test t air about 1,000 miles from ployed capsules of sterillis exposed them for fifteen capsule was exposed in the the main deck of the stee hours over 500 points of i veloped. Two capsules exp manner in a cabin on the Where the circulation of air To gr six points of infecti grad. A cajeale expe

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Is a monster uv sich hidgous meen. That to be hated needs but to be seen."

hatred uv ralerode managers is intens. mmensed with the first time I wus ed off the hind platform of a train far ayin fare, and hez increest with every ishun of the offense, which generally ens every time I want to go anywhere. the ralerode monopolist.

ing. Whenever a man has saved any , he becomes a capitalist, and as capi-s are dangerous to labor, he should be to divide it up so as to be on an exalty them wich never saved nothin. e mechanic or workingman wich uch as to own a house or a farm becomes

grindin monopolist is a man wich has

pitalist, and consequently a grindin polist, and ez accumulashuns are dal s to labor, wat he her shud be comisand divided up among us wich hean's ing. Property is a crime.

n't jist shoor that I hev got the social-loctrine down fine enough, but I think definishung will do, espeehly when you em under a red hag to invers w wich is chuck ful of stale best.

# Popular Science.

THE American Institute has recently had due to the direct action of a flash of lightning. The picture in question appeared upon the surface of a brass plate which the young lady was holding in her hand at the time of a severe thunder-storm. During The book of life before me now is lying; the discussion, T. C. Martin read the following, which appeared in the Operator for Jan. 1, 1876: "We learn that within the last two weeks a singular discovery has been made at the house of Jesse Garth, for many years deceased. A distinct and accurate likeness of Mrs. Garth, who has been dead for twenty years, can be seen on a pane of glass in the upper sash of one of the windows, presenting very much the appearance of a photographic negative. The discovery is said to have been made by a woman who was washing clothes in the yard, who imagined some one was watching her through the window, and went inside to see who it was. We quote these facts from Dr. Charles Brown, who has himself seen the singular picture. Dr. Brown remembers that about twenty years ago Mr. Garth told him that his wife, while standing at the window, was stunned by a sudden flash of lightning, and the doctor's theory is that the outline of her features was photographed on the window at that time. The youngest daughter of Mr. Garth, and others who were acquainted with Mrs. Garth, have seen the picture and pronounce it a striking likeness."

SACCHARINE is the name proposed for the new sweetening agent, which Dr. Fahlberg, a German chemist in this country, has produced from coal-tar. It is a white powder, but crystallizes in short thick prisms, which are with difficulty soluble in cold water, but more easily in warm. It dissolves readily in alcohol, ether, glucose, glycerine, etc. At 200 degrees centigrade it meets with partial decomposition. It is about 230 times sweetparts of glucose, forms a mixture quite as sweet as ordinary cane sugar. It is said to undergoing any change. It is therefore believed to be valuable to give sweetness to medical preparations without affecting their action, and is useful in diabetes, where sugar cannot be used. Its present cost is about twelve dollars per pound, but it is probable that its cost of manufacture will soon be very considerably reduced.

From recent experiments by Dr. Parsons on the disinfection of clothes and bedding by heat, the conclusion is reached that the germs of the ordinary infectious diseases eannot withstand an exposure of an hour to dry heat at 220 degrees Fahrenheit, or an exposure of five minutes to boiling water or team at 212 degrees.

PRESERVATION OF WOOD BY LIME. -- I have for many years been in the habit of preparing home grown timber of the inferior sort of fir-Scotch, spruce, and silver-by steeping it in a tank (that is, a hole dug in clay or peat, which was fairly watertight) in a saturated solution of lime. Its effect on the sapwood is to so harden it and fill the pores that it perfectly resists the attacks of the little wood-boring beetle, and makes it, in fact, equally as durable as the made wood. I have a mill which was lofted with Scotch fir prepared in this way in 1850, and it is in perfect preservation. The timber is packed as closely as it will lie in the tank, water is let in, and unslacked lime is thown on the top and well stirred about. There is no danger that the solution will not find 1ts way to everything in the tank. I leave the wood in the solution from two to three months, by the end of which time an inch board will be fully permeated by it. Joists and beams would, of course, take a longer time for saturation; but in practice we find that the protection afforded by two to three months' steeping is sufficient if the scantlings are cut to the sizes at which they are to be used.—Field.

THE PURITY OF MID ATLANTIC AIR.—In the course of an address on the action of micro organisms on surgical wounds, Prof. F. S. Dennis, of New York, states that during his last trip across the Atlantic he made "O! so much," answered the child, clasp-some experiments to test the purity of the ing her hands. "I will be so good!" air about 1,000 miles from land. He em At the end of a week, during which she ployed capsules of sterillized gelatine, and had watched her closely, Mrs. Vernon told exposed them for fifteen minutes. One her that she might stay with her always and capsule was exposed in the state room upon be her little girl. Maggie's delight and he main deck of the steamer. Within 18 gratitude knew no bounds, and that night, hours over 500 points of infection had developed. Two capsules exposed in a similar bed to kiss her ere she slept, the child said,

of the ship was found to be entirely uncontaminated. These experiments are on the same lines as those of Pasteur and Tyndall upon the mountain air of Switzerland, and, so far as they go, they show the germless a lively discussion over the photograph of a condition of mid-oceanic air, and also the young lady which was alleged to have been need for more efficient ventilation in the state rooms of even the first-class American liners.—Lancet.

#### THE TRUEST HEART.

I read on every page, with joy and tears, Thy love and goodness, all the self-denying Which, mother, you have shown me all my years

read how you my infant couch attended, Through long and weary nights of anxious care And how the life but just begun had ended, Had not the mother's saving hand been there.

read how you my early footsteps guided, And watched solicitous my later youth; And how the early faults you gently chided, And taught me virtue, love, and holy truth.

Oh, that those sinless years to me returning, The purity of life's young day could bring! O weary soul, so full of fruitless yearning, How sin hath soiled the plumage of thy wing!

Thine image, gentle mother, ever near me, Where'er I go it follows night and day: rises o'er the gloom, a star to cheer me, And lead me from temptation's dangerous way.

I've wandered far, and tasted many a pleasure, Have drunk of sorrow, tasted friendship's worth My erring feet have moved to folly's measure, But thee I've found the truest heart on earth!

#### "THE LORD WILL TAKE ME UP."

through the trees. One leaf after another | shore. came floating down, until the ground was covered with them and the leafless branches stood gaunt and bare. Little Maggie Gray pulled her warm shawl closely together and tried to keep her bare feet warm by jump ing about. She had been sent out to play by the woman with whom she lived, "because there were so many children under foot there was no doing anything."

The rich Mrs. Vernon came walking slowly along the road. She was dressed in the deepest mourning; her face was very sorrowful, and she was obliged to continually wipe away the tears which filled her eyes than David Zeisberger. He founded forty and overran her cheeks. She was returning | Christian villages, and brought thousands from the cemetery, whither she had been to of savages to Christianity and civilization. sit beside the grave of her little Ellie, who er than the best cane sugar, and one part of little grave, and she refused to be comforted. protest against tyranny. If they signed it, it will give a very sweet taste to 1,000 parts | She also cherished hard and bitter thoughts | it was at the risk of their lives, and of the of water, while one part added to 1,000 against God, who had taken away her treas-

As she walked sadly along, she observed have moderately strong antiseptic proper- little Maggie. "Just the age of my little Ellie," she said to herself; "but one is cold tem to be eliminated from the body without this poor child could have been better spared. God is very cruel." But being very kind hearted, she spoke to Maggie, saying, "Come here, my child. Why are you out with no shoes on this cold day?"

"I haven't any, ma'am," replied Maggie, lifting her blue eyes to her questioner's face.
"No shoes? Where are your parents?"

questioned Mrs. Vernon. "They are dead," answered the child, sorrowfully.

"Whom do you live with?" "I live with Mrs. Merrill, but she is poor, and can't buy shoes for her own children." "What are you going to do, poor child?"

continued Mrs. Vernon. "The Lord will take me up," was the ittle one's answer.

"What do you mean?" asked the lady, astonished at such a reply.

"My mother said when she died that I must not be afraid, for the Lord would take me up; and he will, ma'am," the child continued, trustingly. "I don't know how, but he will, for mother was always right."

Mrs. Vernon was struck by the faith of the little barefooted orphan, and her con science smote her as she thought of her own rebellion against God's chastisements. When Ellie died her clothes and playthings had been "put away forever;" but now Mrs. Vernon could not but think of the good they would do little Maggie; and with the exception of the last she had worn and some articles for which she had an especial fancy, the lady determined to bestow them upon the destitute girl. So she said to her, "If you will come to my house, I will give

Maggie's eyes shone with delight as she followed her kind benefactress. On arriving at her house, Mrs. Vernon gave the little girl into the hands of a servant, with instructions to bathe and dress her. When Maggie reappeared, clad in pretty warm clothes, her hair brushed and feet neatly dressed, she was so changed that Mrs. Vernon was charmed. The child had been evi dently well taught. She went to the lady and said very prettily, "I thank you very much for these nice clothes."

"She's a nice little thing," whispered kind Ann, the servant. "It's a pity to send her out again."

Mrs. Vernon asked Maggie how she would like to stay with her for a few days.

manner in a cabin on the promenade deck, "Mother was right. The Lord has taken where the circulation of air was free, showed me up, for he put the thought into your five or six points of infection each ten days heart to care for me, a poor little orphan."

A capsule exposed over the bow — Morning Star.

#### TWO PATHS.

A biography of the son of a small farmer who lived in the stormy times of Charles the First, has just been published in England. John, on coming to man's estate, met a woman whom he heartily loved.

"We were not afraid to marry," he wrote, "though we had not so much property as a dish or a spoon between us."

John was soon converted to his wife's reigious belief, and was not afraid to preach it, though he was sent to prison for doing

"If I am set free to-day, I will preach the gospel to-morrow," he told the judge. He kept his word, and was twice sent back to jail, where he remained for nearly thirteen years. There he worked day and night making shoe laces to support his family, and writing the gospel which he could not preach.

The book which he wrote, "The Pilgrim's Progress," has been read all over the English speaking world, and has been translated into eighty languages.

About the same time a German lad of seventeen, in a Moravian settlement in the wilderness of Pennsylvania, felt called of God to preach to the savages. A nobleman who was visiting the settlement was pleased by the boy, and offered to take him to Europe, give him a training as a skilled artificer, and establish him at Utrecht. An assured career and fortune opened before him; the whole colony looked upon him as the luckiest of men. He consented, and sailed in the suit of Baron S---. As the ship passed down the Delaware, they saw The winds of autumn howled drearily the boy, pale and haggard, gazing at the

> "David," he was asked, "do you wish to return?'

"Yes."

"For what purpose?"

"To tell the Inlians of God. That is my | 58 pp. true work.'

"Then, in his name, go back, even now." He was sent ashore in a bateau, returned home, entered the lodge of an Indian chief two years, to learn their language and customs, and then gave up his life to preaching to them. No missionary has ever exercised a more powerful influence on the Indians

A hundred years later a small company of had been but a short time an angel. The men, old and young, was gathered in a large mother's heart seemed to be buried in that room in Philadelphia. Before them lay a property which would keep their children from beggary. Not a man drew back. The result is the Republic of the United States.

Young men of the present day, in choosing a career, ask themselves, "Can I grow ties, and when taken into the human sys- and dead who had a home and plenty, while rich by these means? How much will it be worth a year to me?" John Bunyan and David Zeisberger would seem fools in the eyes of the wise men of this generation.

Yet it is only the men who struck out a higher purpose in life than money, and who obstinately followed it, that are reckoned among the world's leaders.

Only spiritual things last, and sacrifice is one law of spiritual happiness, growth and attainment. There are two classes of men: those who live for the gratification of self, and those who live for the good of othere, and the two pursue different ways, leading whither? ending where?

# IMMORTAL.

Napoleon, being in the gallery of the Louvre one day, attended by the Baron Denon, turned round suddenly from a fine picture, which he had viewed for some time in silence, and said to him, "That is a noble picture, Denon."

"Immortal!" was Denon's reply. "How long," inquired Napoleon, "will this picture last?"

Denon answered that with care, and in proper situation, it might last, perhaps, live hundred years.

"And how long," said Napoleon, "will à statue last?" • "Perhaps," said Denon, "five thousand

"And this," returned Napoleon sharply, "this you call immortallity !"

Can we not hear a gentle voice saying: 'He that liveth and believeth on me shall

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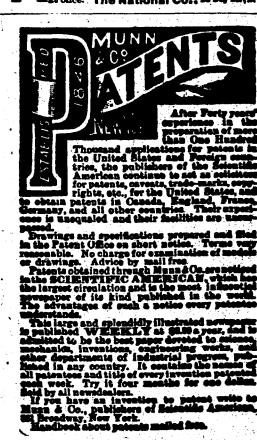


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### INTERNATIONAL LESSONS, 1887.

FIRST QUARTER.

Jan. 1. The Beginning. Gen. 1: 26-31, and 2: 1-3. Jan. 8. Sin and Death. Gen. 3: 1-6, 17-19. Jan. 15. Cain and Abel. Gen. 4: 8-16. Jan. 22. Nrab a: d'he Ark. Gen. 6: 9-22.

Jan. 29. The Call of Able. Gen. 12: 1-9.

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: 23-38. Feb. 36. Destruction of Sodom. Gen. 19: 12-26.

March 5. Abraham Offering Isaac. Gen. 22: 1-14. March 12. Jacob at Bethel. Gen. 28: 10-22. March 19. Jacob's New Name. Gen. 82: 9-12, 24-30.

LESSON V.—THE CALL OF ABRAM

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

For Sabbath-day, Jan. 29th.

SCRIPTURE LESSON.—Gen. 12: 1-9. 1. New the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2. And I will make of thee a great nation, and I will bless ce, and make thy name great; and thou shalt be a bless-The:

And I will blees them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be

blessed.
4 So Ahram departed, as the LORD had spoken unto him, and Lot went with him: and Abram was seventy and five pears old when he departed out of Haran.

S. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the

souls that they had gotten in Haran; and they went forth to go into the laud of Canaan; and into the land of Canaan they came.
6. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was

then in the land.
7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord, who appeared unto him.
8. And he removed from thence, unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord.
9. And Abram journeyed, going on still toward the south.

COLDEN TEXT.—I will bless thee and make thy name great; and thou shalt be a blessing. Gen. 12: 2.

PLACE.—Haran, in Mesopotamia, and various parts of Palestine.

TIME.—B. C. 1921; 427 years after the flood.

#### OUTLINE.

I. The call. v. 1. II. The promised blessing. v. 2, 3, 7. III. Abram's obedience. v. 4-6, 8, 9.

#### INTRODUCTION

Since the flood four hundred and twenty-seven ars have passed, and the descendants of Noah have become very numerous and have thickly populated a wide district of country known as Mesopotamia. Though this great population were the descendants of righteous Noah, yet they had become idolatrous and corrupt in their worship. But God's purpose is eternal, he beholds the end from the beginning. Though there may be long periods of time and history in which he is not so distinctly manifest to the children of men, yet his promises are sure and will certainly be fulfilled. Two thousand years be fore the time of our lesson God had promised that the woman's seed should bruise the serpent's head. At the birth of Cain the mother supposed that the promise was to be fulfilled, and gave to him a name signifying that belief. At the birth of Abel, she was evidently isheartened at her disappointment in Cain, and therefore gave to this second son a name signifying vaniv. We have seen in a former lesson that Abel was really in the line of the promise, for God had respect unto him and to his offering. He was the representative of loyalty to God. For this simple fact, Cain, his brother, filled with the spirit of sin, murdered Abel. Now it would seem that prospects of the divine promise were utterly defeated. But soon another son, Seth, is born to take the place of Abel in the line of the promise. More than a thousand years pass and the posterity of Seth be come a great people; and this people become fearfully wicked and full of all manner of corruption. Finally Noah is born, and recognized by his father as in the line of that ancient promise. And to him a name is given signifying that he should be a comforter, a deliverer. When Noah was about five hundred years old, 1,400 years after the murder of Abel, he was selected out of the great population of the earth as being in the line of the divine promise, and commanded to prepare an ark in which to preserve himself and family, while all the rest of the human race were doomed to destruction by the flood which God had determined to send upon the earth, on account of the terrible sinfulness of the race. As said, 427 years after the flood, Abram was born. Noah having died only two years before. When Abram was seventy years of age he was led out of the land of Ur to Haran, and entered Capsan five years later He remained in Canaan this time about one hundred years, to B. C. 1822. So we observe that the event of the call of Abram was almost exactly balf way between Adam and Christ, and was about 480 years previous to the Exodus from Egypt. His name was originally Abram (high or exalted father). It was afterwards changed to Abraham (father of a multitude.) Sarah. (her name originally was Sarai.) contentious, afterwards changed to Sarah, a princess, because she was to be the mother of many nations and of kings.

# EXPLANATORY NOTES.

V. 1. Now the Lord had said unto Abram get thes out of thy country. The word "Lord," is Jehovah. This name is the prevailing name of Deity from this point onward. The name most common prior to this point in the revelation is Elohim, rendered God. These names contain in themselves a distinct revelation. Zlobim signifies the all powerful one, and is used in connection with events that express great power simply, but Jehovah not only expresses power in the being represented by it, but it represents a continued presence of this powerful being. That is signifies not only the God who created

race. He not only calls Abram out of Ur, but he Cready, Geo. H. Babcock, E. F. Randolph, E. E. goes with him, leads him, protects him, bleases him Crandall, W. D. L. Burdick, Etta Polan, J. B. goes with him, leads him, protects him, blesses him in all his life and in the life of his posterity. Abram is to separate himself from his kindred and from his country and go where Jehovah shall lead him. He is to separate himself from his father's house and accept Jehovah as his father.

V. 2. And I will make of thes a great nation. Abram, in leaving his fatherland, and his kindred. numbered by hundreds of thousands, must have felt that life henceforth was to be lonely and defenseless in a strange land. But this promise assures him that the loss of his country and the separation from the nation to which he had belonged, was to be compensated by a great nation springing from his own loins, his own posterity. And I will bloss theo. The word "bless," here as elsewhere, is always connected with the idea of multiplying, increasing, exalting, or endowing with great power. And make thy name great. His name is to be honored and loved down through all the ages, not on All payments for the SABBATH RECORDER are ac account of any inherent power in the name itself, but on account of being associated with a manifest presence of the power, wisdom, and love of Jeho vah, in carrying out his ancient promise made to the seed of the woman. Abram was to be a distinguished agent through whom that promise was to be fulfilled. And thou shalt be a ble sing. Abram himself is to be invested with power to confer great blessings upon the coming generations of the earth. V. 3. And I will bless them that bless thee. Abram was to be so identified in his life with Jehovah that those who blessed him should be exalted in the sight of Jehovah. Their fellowship with Abram, their co-operation with him should in itself exalt them and bless them. And curse him that curseth Mrs. Clark S. Rogers, Waterford, thee. Those that lifted the hand against Abraham, would, at the same time and in the same act, be rebelling against Jehovah, and would hence come M. W. Gavitt, under his just judgments. And in thee shall all W. N. Walden, Manahawken, N. J., 200 43 families of the earth be blessed. By family, in this connection, is meant people or nation, and the connection, is meant people or nation, and the connection of the earth be blessed. By family, in this connection, is meant people or nation, and the connection of the earth be blessed. By family, in the connection, is meant people or nation, and the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family, in the connection of the earth be blessed. By family in the connection of the earth be blessed. By family in the connection of the earth be blessed. By family in the connection of the earth be blessed. By family in the connection of the earth be blessed. By family in the connection of the earth be blessed. By family in the earth be blessed. By fam hence this promise is an assurance that Abraham Mrs. S. H. Maxson, shall be made an agent of distinguished blessings to I. A. Crandall, all the peoples of the earth. His posterity was to M. J. Stillman, be a chosen people to receive the revelations of God. A. W. Crandall, Mrs. L. Witter, to preserve them in their integrity down through A. M. Graham, the coming ages, and to transfer them in their di- Morris Bassett. vine significance to all the nations of the earth. It is now nearly 3 000 years since that promise was H. S. Crandall, made to Abraham; his posterity became that won H. D. Babcock, derful people, the miracle of all history, that has R. D. Ayres, Unadilla Forks, lived to see the birth and final overthrow of many Calvin Burch, nations, and yet itself continues to live, having no Mrs. R. S. Langworthy, Brookfield, home, and yet at home in every part of the civilized Z. T. Burdick New London. world. That people Israel has preserved, down through all these ages, the revelations of God to the Mrs. J. H. Stark Higginsville, H. D. Burdick, Lincklaen, Mrs. Mary A. Pratt, Scott, human race, the sublimest records that were ever Mrs L B. Burdick, Rapids, deposited in the archives of this world.

V. 4. So Abram departed, as the Lord had spoken | Jonathan Pettibone, Jr., Alfred, unto him. No sooner has Abram heard the com. Mrs. A. L. Robinson, Alfred Centre, mand and the promises, than he seems to have be come fully inspired with their divine significance Samantha Potter, and eternal certainty. Thus inspired he at once acts | Albert Smith, in obedience. Here is faith, not knowledge at tained by his own reasoning and personal experi- Mrs. H. Herrington, ence, but strictly faith in the word of Jehovah. Jehovah was with him, and was able, through him. to accomplish all these wonderful results; so Abram starts out from his native land with his little family. | Mrs. W. W. Kingsbury. Rushford, and Lot with him. And Abram was seventy and five Hattie Champlin, Stannard's Corners, 1 50 years old. We see by this that Abram was a young man, as human life was counted at that time.

V. 5. And Abram took Sarai his wife, and Lot his D. E. Bliss, brother's son, and all their substance that they had Matthew Green gathered. In this statement we find a measure of his obedience, and of his faith in the word of Jeho vah. He left home not to return again. It was a first and a final departure, in which he made the E. N. Coop, greatest sacrifices of an earthly nature that it was possible to make, and trusted all his future under the guidance of Jehovah.

place of Sichem, unto the plain of Moreh This in dicates the direction of Abram's journey. Sichem, | Frank Barber Hebrew Shechem, is the first place mentioned where W. S. Burdick, Roulette, Pa., he is supposed to have stopped and dwelt for a time. That place became memorable as the place near which was Jacob's well, and where Jesus talked with the woman of Samaria, almost 2,000 years after Jehovah spoke with Abram in the same place

V. 7. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land. Here Jehovan begins to interpret one of his former promises. M. M. Hevener, He has led Abram into a strange land, and now he tells him that this land is given to him and to his seed. The land is already occupied by the Canaan ites, but Abram is assured that that very land shall e the home of his posterity, though hundreds of years may intervene before they shall possess the land. Ther builded he an altar unto the Lord. This act of tuilding an altar was a religious act, and was the human side of confirming the covenant. Abram made an offering to God on that altar in view of God's promise, and God accepted that offer ing and thus sealed the promise.

V. 8. And he removed from thence, unto a mount ain, . . . and pitched his tent, . . . and there he build ed an altar unto the Lord, and called upon the name of the Lord The narrative locates this halting place also. Here Abram builds another altar unto the Lord. Abram marks his way through this land by setting up alters and worshiping God. In this is seen the constant communion with God.

V. 9. And Abram journeyed, going on still toward the south. His general course was southward, moving from place to place as the interests of his flocks might seem to be best served. Though he had the promise that his seed should possess the land, he had no settled habitation in it himself. He clearly | Agnes Babcock, Alfred Centre, understood that the promise was not to be fulfilled until some time down in the coming centuries. There was a dignity of faith that is willing to overlook all immediate and personal interests, and contemplate the glorious promise of God, which is to be realized only by those who are to come long after

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The heart that love's eci We live o'er the days that When life's bright May And rove with the friend 'Mid acenes then familia The shadows have droppe The radness, the parting And only the sunshine's fu

Is borne through the via Alas, but the vision has ve The bliseful illusion is o The morn of the present l The dream of those brig Again we the burden must Which dear hands so pe A little while lon, er must Where brave hearts have

When death's closing sluw The life pictures passed May morn of eternity brea No more part the loved There, friends time no lon Our joys be no longer a United in glory forever, His faithful the Lord wi

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would be incomplete, sho at least some facts which bearing, not only upon tentions, but upon the f

We have seen that the

Bacchus, the Pagan Mes in pagan Rome, on the and that the temporis Church of Rome, upon r ing the birth of Christ celebrate that birth of day, upon the false assun the natal day of the t Hislop (Two Babylons, wide, in the realms of birth-day observed." H that "at the time of th Egypt, Syria, Arabia, Gr Anglo Saxon and Scottis united with pagan Rome in its celebration. It was fourth century that it w by the Church, that Chr day. Chrysostom, write about A. D. 380, says, years since this day was us!" See Hislop, p. 1 authority that wonderf then been "made known to have informed us. authentic history, either has yet told us on what even, that great event seem that a silence, so pro should not be lightly truded upon. The app Church, to her "infallib for such an assumption, her pert, despite her diffe

stantial though it is, al time soever that birth occ have been on the 25th, or December. Barnes, 'D foot, Joseph Scalliser, an "Jewish Antiquities," a opinion, as also the dis Mede, in a long and learn on the subject, 1672. 1 shows that at that time not only to the cold and condition of the roads. country is always extreme often difficult, for all; wh women and young childr so for the infirm, of any selering, therefore, the f The Bosen Lapour !

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