

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$3 A YEAR, IN ADVANCE.

VOL. XLIII.—NO. 5.

ALFRED CENTRE, N. Y., FIFTH-DAY, FEBRUARY 8, 1887.

WHOLE NO. 2190.

The Sabbath Recorder.

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

FOR THE SABBATH RECORDER.

IN DREAMS.

BY ANNIE L. HOLBERTON.

We see in our dreaming, the faces
That once were the light of our own,
And forms whose long vacated places
Now into sweet memories have grown.
We hear thus again the dear voices
That death's silent presence has stilled,
While slumber's glad presence rejoices
The heart that love's echo has thrilled.

We live o'er the days that were dearest,
When life's bright morning was new,
And rove with the friends who were dearest,
Mid scenes then familiar to view.
The shadows have dropped from life's seeming
The sadness, the parting, the tears,
And only the sunshine's full beaming
Is borne through the vista of years.

Alas, but the vision has vanished,
The blissful illusion is o'er;
The morn of the present has banished
The dream of those bright days of yore.
Again we the burden must carry
Which dear hands so patiently bore,
A little while loner must tarry,
Where brave hearts have toiled on before.

When death's closing slumber is breaking,
The life pictures passed in review,
No more part the loved and the true,
There, friends time no longer shall sever,
Our joys be no longer a dream;
United in glory forever,
His faithful the Lord will redeem.

THE FEASTS OF SATURN.

BY C. A. S. TEMPLE.

NUMBER 4.

THE TWENTY-FIFTH OF DECEMBER.

Our investigations upon this great subject would be incomplete, should we fail to notice at least some facts which have an important bearing, not only upon its claims and pretensions, but upon the festival itself.

We have seen that the birth of Tammuz, Bacchus, the Pagan Messiah, was celebrated in pagan Rome, on the 25th of December, and that the temporizing, compromising Church of Rome, upon pretense of celebrating the birth of Christ, has continued to celebrate that birth of Tammuz on that day, upon the false assumption that that was the natal day of the true Messiah. Says Hislop (*Two Babylons*, p. 152), "Far and wide, in the realms of paganism was this birth-day observed." He shows (p. 151-5) that "at the time of the winter solstice," Egypt, Syria, Arabia, Greece, and our own Anglo-Saxon and Scottish ancestors, had all united with pagan Rome, or she with them, in its celebration. It was not till late in the fourth century that it was even suspected, by the Church, that Christ was born on that day. Chrysostom, writing from Antioch about A. D. 380, says, "It is not yet ten years since this day was made known unto us!" See Hislop, p. 150, note. By what authority that wonderful revelation had then been "made known," he does not seem to have informed us. Certainly, as no authentic history, either sacred or profane, has yet told us on what "day," or month, even, that great event occurred, it would seem that a silence, so profound, so ominous, should not be lightly or irreverently intruded upon. The appeal of the Roman Church, to her "infallibility," as authority for such an assumption, is a confession, on her part, despite her different "intentions," that her statement is untrue; in fact, a deliberate falsehood.

All the evidence upon this point, circumstantial though it is, shows that at what time soever that birth occurred, it could not have been on the 25th, or any other time in December. Barnes, Doddridge, Lightfoot, Joseph Scalizer, and Jennings, in his "Jewish Antiquities," all express this same opinion, as also the distinguished Joseph Mede, in a long and learned disquisition upon the subject, 1672. Discourse 48. He shows that at that time of the year, owing not only to the cold and storms, but to the condition of the roads, traveling in that country is always extremely unpleasant and often difficult, for all; wholly unsuitable for women and young children, and especially so for the infirm, of any age or sex. Considering, therefore, the well known regard of the Roman Emperor for the comfort and well-being of all his subjects, the idea that at that time of the year he would require the

whole people, every member of every family, to "go up" to their several cities to be taxed, "whither some had long journeys"—is simply preposterous! Remember the words of the Master, "Pray that your flight be not in the winter." If "the winter" in that land is so bad a time to travel, or to "flee," who can suppose that, in that inclement season, the shepherds would or could "watch their flocks by night," in the open plains! Yet on the night when Christ was born they were "abiding in the field, keeping watch over their flocks." Luke 2:8. Now, no doubt the climate of Palestine is not so severe as the climate of this country, especially of these northern states, but even there the winter's are cold, and though the heat of many of the winter's days is "considerable," yet the cold of the nights, from December to February, "is severe and often very piercing." The Psalmist says (Psa. 147:16, 17), "He giveth snow like wool, he scattereth the hoar frost like ashes, he casteth forth his ice like morsels. Who can stand before his cold?" On these words Dr. Adam Clark says, in his Commentary, "At particular times the cold in the East is so very intense as to kill man and beast. Jacobus Vitriaco, one of the writers in the *Gesta Dei per Francos*, says that in an expedition in which he was engaged against Mount Tabor, on the 24th of December, the cold was so intense that many of the poor people and the beasts died of it. And Albertus Aquensis, another of these writers, says that thirty of the people who attended Baldwin I, in the mountainous districts, near the Dead Sea, were killed by it, and that in that expedition they had to contend with horrible hail and ice!" Surely the Royal Psalmist, who was born and reared, and who was then a dweller, in that country, knew his subject when he exclaimed in the words just quoted, "Who can stand before his cold?" Could the shepherds, "by night," in the open field? Reason itself would show that at that time of the year, the sheep would be comfortably sheltered in the sheep-cotes, and the shepherds as well and carefully sheltered and sleeping in their beds.

LAI D HIM IN A MANGER.

"The ox knoweth his owner, and the ass his master's crib." Isa. 1:3. Says the *Land and the Book* (Harper & Bro., 1859, vol. 2, pp. 37, 38): "The 'cribs' of Isaiah are, I suppose, the 'mangers' of the New Testament, in one of which the infant Redeemer was laid. It is so understood by the Arabs, so translated in their Bible, and, I doubt not, correctly. It is common to find two sides of one room where the native farmer resides with his cattle, fitted up with these mangers, and the remainder elevated about two feet higher, for the accommodation of the family. The mangers are built of small stones and mortar, in shape of a box, or rather, of a kneading trough, and when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babes in. Indeed, our own children have slept in them, in our rude summer retreats on the mountains." "In summer." Of course, not in the winter, for then they are occupied by the cattle, or if not, they would yet be too cold "to lay little babes in," a fact too significant to allow, for a moment, the idea that the infant Messiah was "laid in a manger," at or within months even of such a time as the 25th of December.

But again, Maimonides, the learned Jewish commentator, as quoted by Hislop (*Two Babylons*, p. 148, Note) says that the flocks which "lie in the pastures which are in the villages, . . . do not go into the cities until the rains descend. The first rain falls in the month Marchesvan, which answers to the latter part of our October, and the former part of November. . . . From whence it appears Christ must be born before the middle of October, since the first rain was not yet come." And Kitto says, in his illustrated Commentary, on Dent, 11:14, "The first rain . . . is in September or October."

From these statements, "there seems to be no room for doubt, that it could not be later than the time mentioned by Maimonides, whose acquaintance with all that concerns Jewish customs is well known."

But summer reigned, the night was warm—
No biting frost, no chill, no storm—
When shepherds, watching on the plain,
Heard angels sing that glad refrain—
"Glory to God in heaven;
On earth are peace and mercy given."

CONCLUSION.

Such is Christmas. A shameless counterfeit! a stupendous imposture! Its very name a mockery and a lie! A disguised perpetuation of the foulest and worse—as it was, and is, "the most celebrated"—of the ancient pagan festivals. *The stamp of its old Baalitic idolatry still upon it!* Under divine interdict, God's people forbidden to so much as touch it! Yet, notwithstanding all its innate corruptions and defilements, all its "revelings," "banquetings," all its wantonness in "uncleaness," its drunkenness and debaucheries; all its "abominable idolatries," it is now regarded and observed, more and more, in nearly every branch of the Christian Church, as a "most Christian" ordinance; a fitting occasion and memorial of joy and thanksgiving for the gift of a Saviour to a fallen world! This is "progress"! Yes, but backward and downward, "toward Rome!" It commemorates, not Christ, but Baal! If this is not a sacrilege; if it is not unlawful and even impiously "adding to" the ordinances of divine appointment (Deut. 12:32); if, in practical disregard of the divine prohibition (Jer. 10:2, Lev. 18:3) it is not "learning the way of the heathen," and "walking in their ordinances," what can be? Yes, what is it, but one of those "sorceries" by which "Great Babylon" was to "deceive the nations" (Rev. 18:23); one of those "great signs and wonders," which the Master foretold (Matt. 24:24), would, "if it were possible, deceive the very elect"?

MR. MOODY'S SCHOOL.

On the 5th of February next, Mr. D. L. Moody, the evangelist, will become fifty years of age. In view of this anniversary, a number of his friends propose to ask contributions to a birthday testimonial in the shape of an endowment fund for his schools at Northfield. They have prepared a letter, a copy of which is enclosed. It is now being sent to friends of Mr. Moody and his work. A similar letter has been sent out by friends of Mr. Moody in Great Britain. May I ask of you some mention of this anniversary in your paper, and with it such reference to Mr. Moody's work and to his schools as you may deem wise.

Mr. Moody and his evangelistic work are too well known to need any mention here. As he enters upon his fiftieth year, he is engaged in evangelistic work in his old home in Chicago, where his meetings are as large and as successful as they have ever been. He is also arranging to organize a Lay College in Chicago, for which \$250,000 have just been subscribed.

Mr. Moody's schools in Northfield were started some seven years ago. Returning from his successful evangelistic work abroad, and selecting as his permanent home the place of his birth, Northfield, Mass., his first thought was that his native place called for some effort on his part. Feeling the great disadvantage he had labored under all his life from a lack of early education, which he has only overcome by hard study in after years, he decided to organize a school for his neighbors. As this plan took shape, its dimensions grew. First, he opened his own home for a few young ladies, and thus started his young ladies' boarding-school. Next, he erected a modest building across the way, then East Hall was built at a cost of \$30,000, next followed Frederick Marquand Hall, costing \$60,000, the gift of Mr. D. W. McWilliams, residuary legatee of the Marquand estate. Next followed Stone Hall. A new Library building is now in process of erection, to cost \$20,000, the gift of Mr. James Talcott, of New York, and an additional dormitory, costing a like amount, the gift of D. M. Weston, of Boston. Two additional frame houses are being fitted up for dormitories. These facilities will afford accommodation for about three hundred young ladies. The school now numbers over two hundred pupils. The school buildings occupy two hundred and fifty acres, which are beautifully laid out in park and woodland, traversed by a romantic glen, called *Rosier Glen*. An artificial lake of some three acres for rowing and skating has been

provided at a cost of \$4,000, a gift of Mr. John Wanamaker, of Philadelphia.

Mt. Hermon, the school for young men, is about two miles from Northfield. It is beautifully situated on the west bank of the Connecticut River, and consists of four hundred acres, purchased at a cost of \$12,500. This school was started with a gift of \$25,000 from Mr. Hiram Camp, of New Haven. It was opened in the old farm building with the addition of a wooden building for a recitation hall. Next, four brick buildings were erected and a large dining hall. But soon the school exceeded the proportion of these buildings, and Crossley Hall and a new dining hall were erected, with accommodations for over two hundred additional students, and with halls for chapel, library, museum, etc.

Over five hundred young men and young women, representing a dozen different nationalities, are now being trained in these schools, in which a leading feature of every course is the study of the Bible and practical Christian work. Both schools are chartered and are under the control of efficient boards of trustees and managers. Mr. Moody has an advisory supervision of them, and when not engaged in evangelistic work, delivers lectures on Bible study and practical Christian work five times each week. His vacations, and any leisure he may have from his active work elsewhere, is given to their management. He has expended nearly \$500,000 in the purchase of grounds, erection of buildings and the equipment of the schools. This money has been received chiefly in gifts of large amounts from friends of Mr. Moody, which has been supplemented by smaller gifts from very many interested in his work. The school for young men is designed not only to give the benefits of education to young men of moderate means, but to train young men for missionaries, evangelists and Christian workers. It is not designed to supplant the Theological Seminary, or to turn out a lot of second class preachers, but the purpose is to send out each year a large number of, young men, well educated, and thoroughly trained to do such Christian work as they may be fitted for and may be open to them. So, too, with the young ladies' seminary. It is designed not only to place within the reach of young ladies of moderate means a good education, but also to train them for missionaries, teachers, and useful Christian women.

The entire expense, in either institution, is placed at the moderate sum of \$100 a year, which amount is far below the actual cost. But as the number of students increases, the deficiency for each scholar will be materially reduced. The income from this endowment fund which is now asked is to provide for such deficiency as may arise each year, for the permanent betterment of the schools, and for assisting deserving young men and young women who may desire to become Christian workers, in securing an education and training for their work.

THOMAS K. CREE.

TAMPA AND SISCO, FLORIDA.

Tampa is at the mouth of Goldsborough River and at the head of Goldsborough Bay, a branch of Tampa Bay. It is about fifty miles from the pass or entrance from the Gulf of Mexico into the bay. We reach the bay by a schooner from St. Andrew's Bay, after a sail of some three hundred miles across the gulf and along the west coast of Florida, and land at Palma Sola, at the mouth of Manatee River, and from thence go by steamer to Tampa. Tampa is a prosperous and growing town of about two thousand five hundred inhabitants. It is surrounded by fine orange territory and fine orange groves, and in the center of considerable business, prominent among which is the orange trade. It is the terminus, or rather the Tampa Bay terminus, of the South Florida Railroad, and the point of connection by ocean steamers with Cedar Keys, New Orleans, Key West, and Havana, Cuba.

About twelve miles east of Tampa, in the town of Limons, we visited the home of Bro. Ethan L. Burdick and wife, formerly of Albion, Wis. They may be classed among the *Jone Sabbath-keepers*, being the only Seventh-day Baptists in this part of the state. Bro. Burdick did considerable in the way of prospecting, having visited many points

in the state before settling here; and has, we believe, made a good selection, so far as soil, climate and healthfulness is concerned. The lands here are pine lands, interspersed with oak of various kinds, and all, so far as our observation goes, to be classed among the best pine lands in the state. These lands seem to be well adapted to the growth of oranges and other semi-tropical fruits. We saw in this vicinity some fine orange groves in bearing, and some very promising ones not yet in bearing. Bro. Burdick has cherished the hope that other Seventh-day Baptists, looking for a home in Florida, might visit this part of the state, and settle in sufficient numbers to organize and maintain here a Seventh-day Baptist church and society. In this he has been disappointed, but believes that even now, with a fund of some four thousand dollars, or more, with which to purchase pine lands and erect a mill for the manufacture of lumber, a Seventh-day Baptist colony might be organized and a Seventh-day Baptist church maintained; the mill to furnish labor and wages for the support of families, until the orange groves can be developed, and become the sources of permanent and ample incomes. Bro. Burdick has been at Limons some seven years, his wife not so long, and though pleased with the country, and sustaining very pleasant relations with their neighbors, they are not satisfied to live without the enjoyment of the privileges of church and society with the people of their choice, and will doubtless, if such privileges do not come to them, sell their property here and find a home with some of our churches elsewhere. The writer is the second Seventh-day Baptist, and the only Seventh-day Baptist minister, which has visited them in their Florida home.

Our route by railroad to Sanford, and from Sanford to Palatka, is through some low, wet and comparatively valueless lands, and also through some of the best portions of Florida, including Orange county with Orlando as its business center, and many other points, regarded as the best orange territory of the state.

Sisco, where we stop off to greet friends and take a view of the country, is a new station on the Jacksonville, Tampa & Key West Railway. It is about a mile from the home of Bro. A. E. Main, and the land near him purchased by some of our people. Bro. Main, though quite busy and occupied with the cares connected with the erection of his new home, has, we are glad to learn, slowly but certainly improved in health since his removal to this state. His house is pleasantly situated on high ground, and will, when forest has given place to open field, command a pleasant view of the surrounding country. Sisco is in the eastern part of Putnam county, east of and near the St. John River, and about eleven miles south of Palatka.

The lands of the Seventh-day Baptist colony, if it may be so called, are high and dry pine lands, on which also grow the Black Jack, or Jack oak, with some other varieties of oak. It is generally covered with a thick growth of native grasses. We believe that the location on these lands is a healthy one, and doubtless to be preferred by those suffering from throat and lung diseases to a place of residence nearer the sea coast. Among those who own lands here, besides Bro. Main and his family, and the earlier settlers are, as we understand, Prof. H. C. Coon and M. J. Green, of Alfred Centre, and Warren J. Moore and Mrs. Martha Wells, of Ashaway, R. I. What the future may develop in the way of a Seventh-day Baptist church and society, must depend upon the settlement of Seventh-day Baptist families here. At present a Bible-service is held on the Sabbath, varying in attendance from eight to twelve.

The soil here compares very favorably with other points, both north and south of this, where we saw prosperous and profitable orange groves in full bearing. As a place of winter or permanent residence, it has the advantage of being on the direct and through lines of travel, transportation and mail connections with the east, north and west.

Repeating that we have before said to those who would find a home in the South, "Go, and see, and judge for yourselves." We will, in a future article, give our impressions of other places visited in Florida.

STEPHEN BUNBON.

Winnonka, N. Y., Jan. 14, 1887.

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PUBLISHED WEEKLY
BY THE
AMERICAN SABBATH TRACT SOCIETY.

ALFRED CENTRE, ALLEGANY CO., N. Y.

TERMS OF SUBSCRIPTION.
In advance \$3 00
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We hear thus again the dear voices
That death's silent presence has stilled,
While slumber's glad vision rejoices
The heart that love's echo has thrilled.

We live o'er the days that were dearest,
When life's bright May morning was new,
And rove with the friends who were dearest,
Mid scenes that are faded to view.
The shadows have dropped from life's seeming,
The sadness, the parting, the tears,
And only the sunshine's full beaming
Is borne through the vista of years.

Alas, but the vision has vanished,
The blissful illusion is o'er;
The morn of the present has banished
The dream of those bright days of yore.
Again we the burden must carry
Which dear hands so patiently bore,
A little while loner, or must tarry,
Where brave hearts have toiled on before.

When death's closing slumber is breaking,
The life pictures passed in review,
May morn of eternity breaking,
No more part the loved and the true.
There, friends time no longer shall sever,
Our joys be no longer a dream;
United in glory forever,
His faithful the Lord will redeem.

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We have seen that the birth of Tammuz, Bacchus, the Pagan Messiah, was celebrated in pagan Rome, on the 25th of December, and that the temporizing, compromising Church of Rome, upon pretense of celebrating the birth of Christ, has continued to celebrate that birth of Tammuz on that day, upon the false assumption that that was the natal day of the true Messiah. Says Hislop (Two Babylons, p. 152), "Far and wide, in the realms of paganism was this birth-day observed." He shows (p. 151-5) that "at the time of the winter solstice," Egypt, Syria, Arabia, Greece, and our own Anglo-Saxon and Scottish ancestors, had all united with pagan Rome, or she with them, in its celebration. It was not till late in the fourth century that it was even suspected, by the Church, that Christ was born on that day. Chrysostom, writing from Antioch about A. D. 380, says, "It is not yet ten years since this day was made known unto us!" See Hislop, p. 150, note. By what authority that wonderful revelation had then been "made known," he does not seem to have informed us. Certainly, as no authentic history, either sacred or profane, has yet told us on what "day," or month, even, that great event occurred, it would seem that a silence, so profound, so ominous, should not be lightly or irreverently intruded upon. The appeal of the Roman Church, to her "infallibility," as authority for such an assumption, is a confession, on her part, despite her different "intentions," that her statement is untrue; in fact, a deliberate falsehood.

All the evidence upon this point, circumstantial though it is, shows that at what time soever that birth occurred, it could not have been on the 25th, or any other time in December. Barnes, Doddridge, Light foot, Joseph Scallizer, and Jennings, in his "Jewish Antiquities," all express this same opinion, as also the distinguished Joseph Mede, in a long and learned disquisition upon the subject, 1672. Discourse 48. He shows that at that time of the year, owing not only to the cold and storms, but to the condition of the roads, traveling in that country is always extremely unpleasant and often difficult, for all; wholly unsuitable for women and young children, and especially so for the infirm, of any age or sex. Considering, therefore, the well-known regard of the Roman Emperor for the comfort and well-being of all his subjects, the idea that at that time of the year he would require the

whole people, every member of every family, to "go up" to their several cities to be taxed, "whither some had long journeys"—is simply preposterous! Remember the words of the Master, "Pray that your flight be not in the winter." If "the winter" in that land is so bad a time to travel, or to "flee," who can suppose that, in that inclement season, the shepherds would or could "watch their flocks by night," in the open plains! Yet on the night when Christ was born they were "abiding in the field, keeping watch over their flocks." Luke 2:8. Now, no doubt the climate of Palestine is not as severe as the climate of this country, especially of these northern states, but even there the winter's are cold, and though the heat of many of the winter's days is "considerable," yet the cold of the nights, from December to February, "is severe and often very piercing." The Psalmist says (Psa. 147: 16, 17), "He giveth snow like wool, he scattereth the hoar frost like ashes, he casteth forth his ice like morsels. Who can stand before his cold?" On these words Dr. Adam Clark says, in his Commentary, "At particular times the cold in the East is so very intense as to kill man and beast. Jacobus Vitriaco, one of the writers in the *Gesta Dei per Francos*, says that in an expedition in which he was engaged against Mount Tabor, on the 24th of December, the cold was so intense that many of the poor people and the beasts died of it. And Albertus Aqueensis, another of these writers, says that thirty of the people who attended Baldwin I, in the mountainous districts, near the Dead Sea, were killed by it, and that in that expedition they had to contend with horrible hail and ice!" Surely the Royal Psalmist, who was born and reared, and who was then a dweller, in that country, knew his subject when he exclaimed in the words just quoted, "Who can stand before his cold!" Could the shepherds, "by night," in the open field? Reason itself would show that at that time of the year, the sheep would be comfortably sheltered in the sheep-cotes, and the shepherds as well and carefully sheltered and sleeping in their beds.

Laid him in a manger.

"The ox knoweth his owner, and the ass his master's crib." Isa. 1: 3. Says the *Land and the Book* (Harper & Bro., 1859, vol. 2, pp. 37, 38): "The 'cribs' of Isaiah are, I suppose, the 'mangers' of the New Testament, in one of which the infant Redeemer was laid. It is so understood by the Arabs, so translated in their Bible, and, I doubt not, correctly. It is common to find two sides of one room where the native farmer resides with his cattle, fitted up with these mangers, and the remainder elevated about two feet higher, for the accommodation of the family. The mangers are built of small stones and mortar, in shape of a box, or rather, of a kneading trough, and when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babes in. Indeed, our own children have slept in them, in our rude summer retreats on the mountains." "In summer." Of course, not in the winter, for then they are occupied by the cattle, or if not, they would yet be too cold "to lay little babes in," a fact too significant to allow, for a moment, the idea that the infant Messiah was "laid in a manger," at or within months even of such a time as the 25th of December.

But again, Maimonides, the learned Jewish commentator, as quoted by Hislop (Two Babylons, p. 148, Note) says that the flocks which "lie in the pastures which are in the villages, . . . do not go into the cities until the rains descend. The first rain falls in the month Marchesvan, which answers to the latter part of our October, and the former part of November. . . . From whence it appears Christ must be born before the middle of October, since the first rain was not yet come." And Kitto says, in his illustrated Commentary, on Deut. 11: 14, "The first rain . . . is in September or October." From these statements, "there seems to be no room for doubt, that it could not be later than the time mentioned by Maimonides, whose acquaintance with all that concerns Jewish customs is well known."

No "shepherds watch their flocks by night, All seated on the ground," While winter's frosts, or ice, or snow, Their vigils draw around—

But summer reign'd, the night was warm— No biting frost, no chill, no storm— When shepherds, watching on the plain, Heard angels sing that glad refrain— "Glory to God in heaven; On earth are peace and mercy given."

CONCLUSION.

Such is Christmas. A shameless counterfeit! a stupendous imposture! Its very name a mockery and a lie! A disguised perpetration of the foulest and worse—as it was, and is, "the most celebrated"—of the ancient pagan festivals. *The stamp of its old Baalid idolatry still upon it!* Under divine interdict, God's people forbidden to so much as touch it! Yet, notwithstanding all its innate corruptions and defilements, all its "revelings," "banquetings," all its wantonness in "uncleanliness," its drunkenness and debaucheries; all its "abominable idolatries," it is now regarded and observed, more and more, in nearly every branch of the Christian Church, as a "most Christian" ordinance; a fitting occasion and memorial of joy and thanksgiving for the gift of a Saviour to a fallen world! This is "progress"! Yes, but backward and downward, "toward Rome!" It commemorates, not Christ, but Baal! If this is not a sacrilege; if it is not unlawful and even impiously "adding to" the ordinances of divine appointment (Deut. 12: 32); if, in practical disregard of the divine prohibition (Jer. 10: 2, Lev. 18: 3) it is not "learning the way of the heathen," and "walking in their ordinances," what can be? Yes, what is it, but one of those "sorceries" by which "Great Babylon" was to "deceive the nations" (Rev. 18: 23); one of those "great signs and wonders," which the Master foretold (Matt. 24: 24) would, "if it were possible, deceive the very elect"?

MR. MOODY'S SCHOOL.

On the 5th of February next, Mr. D. L. Moody, the evangelist, will become fifty years of age. In view of this anniversary, a number of his friends propose to ask contributions to a birthday testimonial in the shape of an endowment fund for his schools at Northfield. They have prepared a letter, a copy of which is enclosed. It is now being sent to friends of Mr. Moody and his work. A similar letter has been sent out by friends of Mr. Moody in Great Britain. May I ask of you some mention of this anniversary in your paper, and with it such reference to Mr. Moody's work and to his schools as you may deem wise.

Mr. Moody and his evangelistic work are too well known to need any mention here. As he enters upon his fiftieth year, he is engaged in evangelistic work in his old home in Chicago, where his meetings are as large and as successful as they have ever been. He is also arranging to organize a Lay College in Chicago, for which \$250,000 have just been subscribed.

Mr. Moody's schools in Northfield were started some seven years ago. Returning from his successful evangelistic work abroad, and selecting as his permanent home the place of his birth, Northfield, Mass., his first thought was that his native place called for some effort on his part. Feeling the great disadvantage he had labored under all his life from a lack of early education, which he has only overcome by hard study in after years, he decided to organize a school for his neighbors. As this plan took shape, its dimensions grew. First, he opened his own home for a few young ladies, and thus started his young ladies' boarding-school. Next, he erected a modest building across the way, then East Hall was built at a cost of \$30,000, next followed Frederick Marquand Hall, costing \$60,000, the gift of Mr. D. W. McWilliams, residuary legatee of the Marquand estate. Next followed Stone Hall. A new library building is now in process of erection, to cost \$20,000, the gift of Mr. James Talcott, of New York, and an additional dormitory, costing a like amount, the gift of D. M. Weston, of Boston. Two additional frame houses are being fitted up for dormitories. These facilities will afford accommodation for about three hundred young ladies. The school now numbers over two hundred pupils. The school buildings occupy two hundred and fifty acres, which are beautifully laid out in park and woodland, traversed by a romantic glen, called Bonar Glen. An artificial lake of some three acres for rowing and skating has been

provided at a cost of \$4,000, a gift of Mr. John Wanamaker, of Philadelphia.

Mt. Hermon, the school for young men, is about two miles from Northfield. It is beautifully situated on the west bank of the Connecticut River, and consists of four hundred acres, purchased at a cost of \$12,500. This school was started with a gift of \$25,000 from Mr. Hiram Camp, of New Haven. It was opened in the old farm building with the addition of a wooden building for a recitation hall. Next, four brick buildings were erected and a large dining hall. But soon the school exceeded the proportion of these buildings, and Crossley Hall and a new dining hall were erected, with accommodations for over two hundred additional students, and with halls for chapel, library, museum, etc.

Over five hundred young men and young women, representing a dozen different nationalities, are now being trained in these schools, in which a leading feature of every course is the study of the Bible and practical Christian work. Both schools are chartered and are under the control of efficient boards of trustees and managers. Mr. Moody has an advisory supervision of them, and when not engaged in evangelistic work, delivers lectures on Bible study and practical Christian work five times each week. His vacations, and any leisure he may have from his active work elsewhere, is given to their management. He has expended nearly \$500,000 in the purchase of grounds, erection of buildings and the equipment of the schools. This money has been received chiefly in gifts of large amounts from friends of Mr. Moody, which has been supplemented by smaller gifts from very many interested in his work. The school for young men is designed not only to give the benefits of education to young men of moderate means, but to train young men for missionaries, evangelists and Christian workers. It is not designed to supplant the Theological Seminary, or to turn out a lot of second class preachers, but the purpose is to send out each year a large number of, young men, well educated, and thoroughly trained to do such Christian work as they may be fitted for and may be open to them. So, too, with the young ladies' seminary. It is designed not only to place within the reach of young ladies of moderate means a good education, but also to train them for missionaries, teachers, and useful Christian women.

The entire expense, in either institution, is placed at the moderate sum of \$100 a year, which amount is far below the actual cost. But as the number of students increases, the deficiency for each scholar will be materially reduced. The income from this endowment fund which is now asked is to provide for such deficiency as may arise each year, for the permanent betterment of the schools, and for assisting deserving young men and young women who may desire to become Christian workers, in securing an education and training for their work.

THOMAS K. CREE.

TAMPA AND SISCO, FLORIDA.

Tampa is at the mouth of Goldsborough River and at the head of Goldsborough Bay, a branch of Tampa Bay. It is about fifty miles from the pass or entrance from the Gulf of Mexico into the bay. We reach the bay by a schooner from St. Andrew's Bay, after a sail of some three hundred miles across the gulf and along the west coast of Florida, and land at Palma Sola, at the mouth of Manatee River, and from thence go by steamer to Tampa. Tampa is a prosperous and growing town of about two thousand five hundred inhabitants. It is surrounded by fine orange territory and fine orange groves, and in the center of considerable business, prominent among which is the orange trade. It is the terminus, or rather the Tampa Bay terminus, of the South Florida Railroad, and the point of connection by ocean steamers with Cedar Key, New Orleans, Key West, and Havana, Cuba.

About twelve miles east of Tampa, in the town of Limona, we visited the home of Bro. Ethan L. Burdick and wife, formerly of Albion, Wis. They may be classed among the lone Sabbath-keepers, being the only Seventh-day Baptists in this part of the state. Bro. Burdick did considerable in the way of prospecting, having visited many points

in the state before settling here; and has, we believe, made a good selection, so far as soil, climate and healthfulness is concerned. The lands here are pine lands, interspersed with oak of various kinds, and all, so far as our observation goes, to be classed among the best pine lands in the state. These lands seem to be well adapted to the growth of oranges and other semi-tropical fruits. We saw in this vicinity some fine orange groves in bearing, and some very promising ones not yet in bearing. Bro. Burdick has cherished the hope that other Seventh-day Baptists, looking for a home in Florida, might visit this part of the state, and settle in sufficient numbers to organize and maintain here a Seventh-day Baptist church and society. In this he has been disappointed, but believes that even now, with a fund of some four thousand dollars, or more, with which to purchase pine lands and erect a mill for the manufacture of lumber, a Seventh-day Baptist colony might be organized and a Seventh-day Baptist church maintained; the mill to furnish labor and wages for the support of families, until the orange groves can be developed, and become the sources of permanent and ample incomes. Bro. Burdick has been at Limona some seven years, his wife not as long, and though pleased with the country, and sustaining very pleasant relations with their neighbors, they are not satisfied to live without the enjoyment of the privileges of church and society with the people of their choice, and will doubtless, if such privileges do not come to them, sell their property here and find a home with some of our churches elsewhere. The writer is the second Seventh-day Baptist, and the only Seventh-day Baptist minister, which has visited them in their Florida home.

Our route by railroad to Sanford, and from Sanford to Palatka, is through some low, wet and comparatively valueless lands, also through some of the best portions of Florida, including Orange county with Orlando as its business center, and many other points, regarded as the best orange territory of the state.

Sisco, where we stop off to greet friends and take a view of the country, is a new station on the Jacksonville, Tampa & Key West Railway. It is about a mile from the home of Bro. A. E. Main, and the lands near him purchased by some of our people. Bro. Main, though quite busy and occupied with the cares connected with the erection of his new home, has, we are glad to learn, slowly but certainly improved in health since his removal to this state. His house is pleasantly situated on high ground, and will, when forest has given place to open field, command a pleasant view of the surrounding country. Sisco is in the eastern part of Putnam county, east of and near the St. John River, and about eleven miles south of Palatka.

The lands of the Seventh-day Baptist colony, if it may be so called, are high and dry pine lands, on which also grow the Black Jack, or Jack oak, with some other varieties of oak. It is generally covered with a thick growth of native grasses. We believe that the location on these lands is a healthy one, and doubtless to be preferred by those suffering from throat and lung diseases to a place of residence nearer the sea coast. Among those who own lands here, besides Bro. Main and his family, and the earlier settlers are, as we understand, Prof. H. C. Ooon and M. J. Green, of Alfred Centre, and Warren J. Moore and Mrs. Martha Wells, of Ashaway, R. I. What the future may develop in the way of a Seventh-day Baptist church and society, must depend upon the settlement of Seventh-day Baptist families here. At present a Bible-service is held on the Sabbath, varying in attendance from eight to twelve.

The soil here compares very favorably with other points, both north and south of this, where we saw prosperous and profitable orange groves in full bearing. As a place of winter or permanent residence, it has the advantage of being on the direct and through lines of travel, transportation and mail connections with the east, north and west.

Repeating what we have before said to those who would find a home in the South, "Go, and see, and judge for yourselves." We will, in a future article, give our impressions of other places visited in Florida.

STEPHEN BURDICK.

WEEKLY, ALFRED CENTRE, N. Y., Jan. 14, 1887.

Advertisement for **The Sabbath Recorder**, published weekly by the American Sabbath Tract Society. The ad lists various subscription rates and terms, including a special rate for foreign countries. It also includes a notice regarding the printing of the paper and a list of names of subscribers or contributors.

Education.

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

CHARACTER AS THE BEST PRODUCT OF HIGHER EDUCATION.

BY REV. W. C. WHITFORD, D. D.

(Concluded.)

Annual Sermon, presented before the Annual Session of the Seventh-day Baptist Education Society, 8-p. 25 1886, at Milton, Wis., and published by the request of the Executive Board of the Society.

"Whoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like; he is like a man who built a house, and digged deep, and laid the foundation on a rock." Luke 6: 47, 48.

3. The third valuable trait to be cultivated is maturity of mind. This is exhibited in the grasp of thought, the quickness of intellectual penetration, the ready use of the information acquired, and the accuracy of judgment. It shows the careful hoarding of knowledge; but more, the steady reflection upon the things learned. The memory holds, in its well-stored apartments, a vast amount of facts and truths, which it promptly surrenders for immediate use in any calling or emergency. Our intellects are like our physical systems; there is a demand that, besides the supply of wholesome food in sufficient quantities, its regular digestion must be secured, in order to maintain the growth and strength of their powers. The mind overloaded with knowledge and with no chance to appropriate it to desired ends in patient meditation or in practical effort, is weakened and crippled—every movement having lost its freedom and vigor. It is like a child that essays to imitate Samson, in carrying off on his shoulders the heavy kitchen furniture; he is felled to the floor at the first attempt by the weight of the heavy burden.

Study in our schools is not pursued so much to gain knowledge, as to discipline the mind; and this discipline is best effected by the mastery of those subjects which develop symmetrically the intellectual faculties. Students often entertain mistaken views in the selection of those branches which yield, for the present, a certain practical information, but which exercise only moderately their thoughts in discriminating, classifying and proving. Why should well approved studies be discarded, when it is thought that they do not teach how to plough or sow grain, to speculate or sell goods, to construct a wheel or build a house, to assume the graceful posture or glibly talk nonsense at social gatherings, or to advocate law or legislate for the people? These are the very studies often positively required to sharpen, invigorate and enlarge the mental powers. Their tendency is to excite protracted and intense thought, on account of the difficulties encountered; and to compel the survey at once of a large number of facts and principles in the formation of a judgment.

Some studies are peculiarly adapted, by the culture and practical knowledge which they furnish, to prepare the mind for large and mature efforts. Among these is the study of ourselves, or human nature in its individual aspects. The lessons from this text-book, which we always carry with us, are easily learned; and are not, therefore, above the comprehension of the average school-boy.

This study is commended by the combined spirit of philosophy and morals. Plato said, "That which you want, borrow of yourself." With a right application, this is an excellent precept. Each person is an epitome of all things. In him are found the elements, the principles and the laws of both the natural and the spiritual universe; and he is an astonishing counterpart of the whole. The different systems of education, government, philosophy and morals, can be tested, as to their truth and value, by his own nature and experience. What cramps and degrades one individual, will cramp and degrade all. Then the student should search and know himself, that he may mature correct opinions on many of the great questions of life. He should scrutinize the workings of his own heart; notice its secret springs of action; probe its hidden ulcers of depravity; rend asunder the dark curtain of its mysterious deceptiveness; gaze upon the inner sanctuary of its best affections, and determine their strength and aims; look down into the fountains of its spontaneous impulses and tendencies, and trace their relations to the governing, spiritual forces of both worlds.

Oh! how important that every young person should sometime stand within the audience chamber of his own soul, and there come to know distinctly all the guests who freely enter. What a group will meet his gaze! How they beggar adequate description! How diverse their appearances and their aims! On the one hand are corrupting biases, carnal propensities, unholy appetites, blind understanding and perverse will. On the other are innate impulses toward the good, an admiration of the beautiful, and a conception of personal integrity. What emotions and convictions, on the one side bankrupt and emaciated, pleading for liberal support; and on the other, generous and ennobling, offering priceless rewards! The venerable and kingly forms of reason and conscience, self possessed and benignant amidst their rebellious and wretched subjects, present their respectful claims to be investigated further with their rightful authority. In bringing the mind to weigh correctly the prominent questions which agitate society at any time, it is necessary to study carefully the history of communities, the rise and progress of great enterprises, and the influence of governing ideas on the events of an age. No more useful exercise can be practised than the tracing of the origin and the sway of the powerful currents of feeling and sentiment, which exist among the masses of people. How enriched and ripened may become the thoughts of a student in our schools, who reads and appreciates the standard works of our literature! They aid in forming his leading opinions, refining his tastes, humanizing his feelings, and giving models of the loveliest virtues. Who can estimate the worth of the splendid gems of poetical inspiration, and the marvelously eloquent passages extracted from noted orations, presented in many of the school-books of our day?

The mind of the young scholar is often crammed with undigested facts and ideas upon numerous subjects, and from dull books. Such a course compels intellectual dyspepsia. The memory overloaded refuses to carry its burden. The processes of analyzing and combining in thought are as powerless as the withered arm. This fault lies, in part, in the wish of young people to rush through the period of preparation and be settled in active business. The hours of study through long years are tedious to them, and much of this time they regard as lost, because abstracted from the opportunity to acquire riches, to live in their own homes, or to occupy honorable positions in society. A less palpable demonstration of folly would be seen in the wood-chopper repairing to the thick forest, carrying on his shoulder only his ax helve, as the instrument for felling the trees. There is no eagle's course or telegraphic highway to profound knowledge or exact culture of the mind. The fair-faced youth, the anointed king of Israel, could perform greater feats with his simple sling than with Saul's ponderous sword; for he had accustomed himself to use the former in the weary hours of watching his father's flocks.

4. The student should be distinguished for his fervent love of truth. For this the mind is made, as the heart is for happiness. It has an ineradicable instinct after reality, which is the soul's proper aliment. We are anxious to know where we are, and with whom and what connected. We often review the plain evidence, to reassure ourselves that we have reached certainty in our convictions. We desire that every stroke shall descend upon substances, not upon shadows. We wish not to fight as one who beatech the air.

To meet this want, the world and history abound with facts and truthful ideas. In learning these, man can adapt himself to surrounding objects and circumstances. He can tame and render useful the forces of nature; for he has discovered their unvarying modes of operation. He can anticipate events, and make the most of them. To him truth is like the light radiating, as represented in a most beautiful painting, from the Holy Child asleep in the manger, and shining upon and revealing his rude couch; the countenance of his mother, the kneeling of the shepherds, and their rich gifts. He walks through the days of his life, a bright effulgence about him, his path with its pitfalls and pleasant surroundings always discernible.

The value of truth is also learned by painful contrast. Error with its fitful glare, fantastic delusions, and destructive clashings, stalks abroad before our vision with borrowed dignity and lying promises. How "it leads to bewilder and dazzles to blind!" Sin, one of its forms, is a stupendous falsehood. It has its origin in deception, is kept alive by stupid perversions, and ends in a miserable cheat. It falsifies the grandest relations existing between created beings and their Author. It denies the realities of the

future by making them like those of the present. Whoever confides in it, asks for a fish and receives a serpent. Scarcely a greater motive to diligent study could be brought to bear upon the mind of the student than the increased facilities for gratifying this passionate fondness for truth, now afforded in the vast and accurate researches made into nature, history, and the written revelation of God. As we examine geographical science, there may be presented to the understanding, not the mere conjectures of the ancients, nor the chimeras of the ignorant heathen, but the bountiful realities which are gathered from every clime and people. Thus, the heroic mariner, grasping his chart of the seas and tables of astronomical directions, ventures upon dangerous paths in the wide wastes of unknown waters; for he knows that his chart and tables are the products of patient and accurate investigation.

5. The trait which is the most beneficial to the individual and the world, and therefore to be regarded most profoundly and formed most carefully, is the constant practice of personal rectitude. The honored teachers of all times have sought the moral training of their scholars as the highest duty which they could perform for them, for society, and for God.

Shall all our inquiries be confined to the nature and fitness of intellectual culture? Are all suggestions intrusive which refer to the moral and religious discipline of the student? Must he be educated for business, and not for the future life? Must we repress all our anxieties and silence our cries of alarm, when we see an inexperienced youth, endowed, as he is, with an immortal spirit, and having reached the crisis of his intellectual and moral career, maturing opinions, adopting principles of action, and forming habits which will affect, if not decide, forever his character for good or ill?

There are perils to the soul in the usual education of the young student. Among these, not the least threatening, is the pride of cultivated intellect. If little learning intoxicates the brain with self-conceit, much learning does not always remove it. A delicious self-gratification is felt, as a new personal power of mind is gained and used. There follow arrogant claims to superiority, which reject free sympathy and intercourse with less disciplined minds. The chief things coveted are more extensive learning and brilliant talents. Before many is perpetually kept only the model of large scholarship. The gaining of knowledge is made the end of mental labor. Studies fitted to influence other and higher faculties are pursued exclusively to improve the understanding. With the latter powerfully developed, are aroused impulses for mere intellectual eminence. The same ambitious desire, though for a different object, is fostered, which, by its irresistible power, would not permit Themistocles, the hero of Salamis, to sleep, upon witnessing the merited honors bestowed upon Miltiades and listening to the praises sung for his victorious conflict at Marathon.

Results injurious to the intellect itself, and peculiarly so to the moral nature, ensue. In cultivating almost exclusively the former, its power is either dwarfed or becomes eccentric, and hence incapable of long-continued and harmonious action. Errors clash with each other and die among their worshippers. A single study is best comprehended by examining in connection with it the collateral ones; so any power of the mind is most perfectly developed, not by the steady and unvarying drilling of itself, but by a liberal and judicious exercise of the other. The spirit of humanity, so essential to obtaining a good education, is lost. In the mind's acts of self-worship, the grandest subjects of human research, which are always found in the moral sphere, are alighted; and with these, the means of the intellect's best culture. In the mind, goodness is an intellectual power.

Moreover, under such a wrong training our mental energies are apt to be ill-directed, and our rational nature vastly weakened. Rude and undisciplined, our religious faculties still have controlling tendencies. Without polish or symmetry in rectitude, neglected as the rough block of marble, they present sharp angles, against which the holiest efforts of the soul are likely to be dashed and destroyed. The understanding governed by irreligious biases, is a power allied to insanity; for it apprehends objects through an unnatural medium, and injures itself in yielding to unsubdued animosities. In turn, the intellect, scorning the true sovereignty of the moral nature, refuses to aid in its proper development and guidance. The best qualities of the latter, thus unused, decline into hopeless insensibility. But mental power is not designed to be in-

imical, but auxiliary, to the moral affections. Otherwise, how can we be taught to add knowledge to our virtue? The supremacy of personal rectitude is sanctioned by human experience. The best instincts of our nature support this principle. Great learning excites momentary admiration; but words of stern integrity, lasting homage. The wisest teachers of ancient Greece recommended the culture of piety as the first requisite to the usefulness and enjoyment of every person. Plato bewailed the depravity of the heart as much as did the Apostle Paul; and he enjoined, with surprising earnestness, the superior duties and benefits of every-day morality and heart-felt worship. Unalloyed happiness can be quaffed only at the fountains of personal uprightness and religious devotion. With holiness in our souls, we can become the blessed pupils of earth's purest instructors, the unfallen angels, and Deity himself.

To guide the student in this higher education, the best known example of remarkable virtue should be selected from history or our personal acquaintances. This is the mode of procedure to which the mind naturally conforms in its development. A standard is needed to which reference can be continually made in exercising our thoughts, spiritualizing our feelings, and guarding our choices. We allow not our conceptions of the grace and beauty of the human form to remain abstracted, but combine them in the chiseled statue or in the speaking portrait. This expression of physical perfection enhances the impressive force of these ideas, and imparts them to others with greater clearness and accuracy. So the upright conduct of the living teachers or the perfect example of history enforces the oral or written instruction. What lessons of contempt of effeminate luxury and unsubdued passion did the pupils of Socrates, the greatest of ancient sages, learn from his simple, self-denying life, as well as from his convincing arguments and his pointed rebukes!

The student should be taught, in connection with personal integrity, his relations and duties to God. Shall he learn the sciences divorced from their Author, and remark events unrelated to their primal source? Shall his undying spirit be trained as not dependent upon its divine original? We owe ourselves to God and the promotion of his interests. Infinite love has sent us out on a moral career, in which we can rightly apprehend ourselves, our unity with other beings, our aptitude for virtue, and our destination to another life. We are made to come back to God's immediate presence, the enjoyment of his truth and participation in his holiness, as the pebble cast into the air returns to the earth. Every act should be a step toward his throne; every thought, colored by his authority; and every affection, a breathing after his goodness. His wishes should be made our rules of action. Without this conformity and obedience, as every soul touched by the Holy Spirit soon finds, there can be no actual nor permanent conversion of the soul to God.

This study of personal duty is replete with utility and grandeur. Its lessons are always simple, when conscience is our teacher. The aged and experienced discover in it an inexhaustible storehouse of blissful instruction. It is like the horizon, ever about us, wherever we go and wherever we live, with its morning radiance and sunset glories. This subject is no less than the inquiry into the character of the Infinite and Absolute Being. For upon his laws he has impressed his own rectitude, wisdom and grace. His glorious presence resembles the rays of the sun, which not only illuminate the scenes upon which they fall, but reveal to those scenes the supernal features of their source. A living trust in the oversight and guidance of Deity assists materially in the culture of rectitude. The realization of the fact that God knows every thought and judges every action, and that independent of him no one goes forth to his daily toil, restrains very often from unholy deeds and prompts to holy service. This trust in God vitalizes all the other traits of a vigorous and rounded character. It becomes, if its legitimate control be allowed, the directing energy of life. It lifts the student into a clearer and more exhilarating atmosphere than the one enveloping the earth-bound spirit. To his efforts it gives lofty zeal; to his thoughts, sanctity; to his heart, a perfect object to love; and to his learning, a noble purpose, to which it can be devoted. He is filled with spiritual animation and delight, as he traces the thoughts of the Almighty, which were engraved at creation upon the forms of nature; interprets the divine emotions of beauty, written upon our plains, clothed with green verdure and countless flowers; and discerns the heavenly ideas of sublimity

which have been stamped upon our towering mountains and beetling cliffs. God does more than to geometrize in the operations of the physical universe; he reveals therein, as in the spiritual, his own supreme love and merciful provisions for our race.

"Mr. Leipziger also described the successful methods of the Hebrew Technical Institute. Other addresses were made by W. M. Barringer, Superintendent of the Public Schools of Newark, and by Randall Spaulding, Principal of the Montclair, N. J., High School."

Miss Ida Northrup, a niece of Jay Gould, a "Vassar girl," has been preceptress for some time of a school at Camden, N. J., in which Mr. Gould became so much interested that he offered to buy a lot and build an academy according to her own plan, the property to be hers. The beautiful structure was dedicated a few days ago as "Raymond Academy," with an address by Rev. Dr. J. R. Kendrick.

Temperance.

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

"IS IT RIGHT?"

To the Editor of the Sabbath Recorder: Having carefully studied the text from which the remarks under this head, in your issue of January 13th, were made, I would like, briefly, to review a few points.

Can we find Scripture evidence that Lot had any other reason than personal advancement for seeking an abiding place toward Sodom? See Gen. 13, 14, 18, 19. Had not the failure of the Children of Israel to obey the Lord our God brought them into captivity? Though some were true, all were suffering; and was not Daniel driving a "wedge of truth," when he refused to be fed on such food as the voluptuous idolaters about him ate? Could the "faithful three" have "driven a wedge of truth" if they had worshiped a golden image—direct disobedience under all circumstances? Did Deborah, Ruth and Esther, each in her own way and under circumstances peculiar to her own time, "drive a wedge of truth" in carrying forward the work God had set to be done?

Is it not our work to obey the commands of God and his Christ? While the one says, "Remember the Sabbath-day to keep it holy," etc., the other says, "Go ye into all the world and preach the gospel to every creature." Do any who have a veil over their mind clearly understand what the *whole* gospel is? Should any who have received light hesitate to proclaim it for fear of persecution? Christ said the world had persecuted him, and would also persecute those who followed after his requirements. I do not covet persecution, but in the ordinary ways of life there seems no way of averting it under the growing pressure of Sabbath-reform efforts, unless those who fully believe the Bible Sabbath to be a divine institution for all men, during all time, use what means lie in their power to propagate the truth, and so stem the tide of opposition by thorough enlightenment.

My eight years experience as a member of the W. C. T. U. has taught me that the majority of its members are seeking, in their love for God and humanity, to do what they are able to do to make the world better, by bringing to young and old a better understanding of the needs of life from human and divine stand-points; that there is neither creed nor sect known among them; that they have before their eyes, continually, this warning, "Inasmuch as ye did it not to one of these my brethren, ye did it not unto me;" and they are constantly seeking to find and use such measures as shall bring all mankind nearer to that perfect manhood they were created to maintain. I have written to the President of the National W. C. T. U., and to the Superintendent of Sabbath Legislation for statements of purpose in this line of their work, and shall be glad to furnish them for publication in the SABBATH RECORDER when received. In the meantime were our Sabbath publications sent out among these women, we would be doing what might be done to tear away the veil which tradition and bigotry have fastened upon them, and open up to them the great blessedness of perfect obedience, and so enter the door the Master has opened wide to us. May not this be a "fence-row," a "by-way," or a large "corner" of the field we have to cultivate for God? My only purpose is to find what is my duty in the Lord's vineyard, and then to do it in love to him because "he first loved me." WORKER.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, February 3, 1887.

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

TERMS: \$3 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 county, N. Y.

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

Two rooms our hearts contain, And Joy and Pain Within them reign.

While in her room, Joy wakes, Then never breaks The sleep Pain takes.

O Joy! though pulses leap, Deep silence keep, And let Pain sleep!

As we are about going to press, we learn through private sources, that Deacon Vars, of the Piscataway (N. J.) Church, who is spoken of, in the Home News item from New Market, as being very low, is dead. A suitable memorial tribute will doubtless be prepared in due time.

We wish to find a copy of the Protestant Sentinel for June 21, 1886. If any person possessing this number of the Sentinel does not wish to permanently part with it, we will promise to take good care of it, and, in due time, return it, if the possessor will kindly loan it to us. We desire to reprint an article from it in the columns of the SABBATH RECORDER.

A PRIZE of fifty pounds sterling has been offered, by some parties in Canada, for the best essay on Systematic Giving. The privilege of competition is open to all. As our people are interested in this subject, and as some of our thinkers have gone over it a number of times, it may be that some may wish to enter the lists as competitors for this prize. An essay of 100 to 150 manuscript pages, of 250 words to the page, will fill the requirements as to amount. For further particulars inquiries may be made of the Rev. Dr. Withrow, Toronto, Canada.

We are having some interesting correspondence with a Baptist brother in Missouri, who has recently embraced the Sabbath. He is doing a thriving little nursery business in that state, in which he would be glad to take a partner. This looks like a good opportunity for some man who wants to conduct business on strict Sabbath-keeping principles, to make an investment in a good and well-established business, and where the light of truth can be effectually held forth. If any of our brethren desire to correspond with this brother relative to this business, we shall be glad to put them in communication with him.

TWO REPRESENTATIVE events have just taken place in the agitation of the female suffrage question. Last week, the Senate refused to agree that a proposed amendment to the Constitution of the United States should be submitted to the several State Legislatures, providing that "The right of citizens of the United States to vote shall not be denied on account of sex." Sixteen Senators voted for, and thirty-four against, submitting the proposed amendment. This week, the case of Lucy Sweet Barber, the woman who voted a full ticket at the general election in Alfred last fall, was examined before United States Commissioner Angell. What the findings of the Commissioner in this case are, is not known at the time of this writing. Whichever way the case finally goes, it will settle the question of the legality or illegality of women's voting in the state of New York. The decision will, therefore, be looked for with interest, both by the friends and the enemies of the movement.

DAVID sang "great peace have they that love thy law, and nothing shall offend them;" and Paul wrote, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Both spoke of a condition of heart in sympathy with the mind and will of God, which necessarily implies a life of obedience to his Word. The statement of Paul looks to the means by which a wicked heart may be brought into sympathy with the will of God—faith in his Son Jesus; David's song was of the life growing out of such fellowship with God. Both

alike fix the ground of the Christian peace in a life of faith, which is, necessarily, a life of obedience. It is always thus in the experience of God's children. Peace with God through the Lord Jesus Christ is the inheritance of all who are justified through faith in his name; and the love of God's law, which is expressed in obedience to it, is at once the evidence of a right state of heart, and a means of enriching the heart's experience. According to these principles, there comes to us this testimony from a Christian brother, who, alone, has recently embraced the Lord's Sabbath: "I rejoice more in the Lord since trying to keep all his commandments." "To obey is better than sacrifice, and to hearken than the fat of rams."

A NEW DELUSION.

According to the Echo, a London, (England) newspaper, for a copy of which we are indebted to our brother, Rev. Dr. Jones, of London, a new and strange religious sect, styling themselves "The New and Latter House of Israel," has sprung up in Chatham. The sect is building an immense temple at that place. Already about £16,000 have been expended upon it, and it is expected to add some £10,000 or £12,000, annually, until the work is completed. It is being done at great sacrifice on the part of some of the adherents; but as it is to be the gathering place of the 144,000 of the Revelation, which is the New and Latter House of Israel, it is probable that these sacrifices are being made willingly. The prophet of this new sect seems to have started as an interpreter of the minor prophets. He called himself Jezreel, and designated his writings as the Flying Roll. One of the peculiar tenets of the sect is the immortality of the body, according to which the faithful are to escape death. The body is to be cleansed from the blood, by which it is now polluted, and thus, without decay, pass into the enjoyment of the first resurrection, which is to last for a thousand years. Whether this delusion will last until the fitting up of the temple is completed, remains to be seen. A severe strain, however, has just been put upon the credulity of the faithful, by the sudden death of Jezreel himself. Various explanations have been given of this unexpected and untoward event; and Mrs. Jezreel has taken up the mantle of her departed husband, and now sits as prophetess in the New and Latter House of Israel. She has summarily cut off all the unworthy ones whose faith in the immortality of the body was shaken by the death of Jezreel and who refuse to be satisfied with the explanations given. She evidently intends to finish the temple, which seems to be the chief work of the sect, and refuses to refund any money to the cast-off members. It would be interesting to know how many vagaries have been founded upon this reference to the 144,000, and how many sects have sprung or have derived some characteristic trait from a fanciful interpretation of the mythical number. It would seem as if such impostures would sometime come to an end. But then some people seem never to be quite so happy as when they are being duped by some pious fraud. If Christian people could learn to let the Lord work out his own plans respecting matters which he has not yet seen fit to make plain to men, and attend with diligence to the matters clearly committed to them, the church would shine with increased brightness, and the world would be the better for it.

A TEMPERANCE LESSON.

When P. A. Burdick was engaged in temperance work in Hornellsville last summer, the pastor of the German Lutheran Church, who seemed much interested in the work, was urged to give encouragement and aid to the movement by signing the pledge. This he refused to do, giving, as a reason for his refusal, the fact that, among his people, the use of light drinks, such as wines, beer, etc., was regarded as quite harmless; and he did not feel sure that they would approve of so radical a step, on his part, as the signing of a total abstinence pledge, though he believed it was right. Not very long after, the reverend gentleman found himself involved in some unpleasantness with his congregation, one of the charges preferred against him being that he was a too constant visitor at the beer saloons in the place. The result of the trouble was his dismissal from his pastoral charge. And now the newspapers are publishing a paragraph to the effect that this same clergyman was arrested a few days ago, on the streets of Brooklyn, for drunkenness and disorderly conduct, and was sent to Blackwell's Island for twenty days. It is the testimony of those who knew him in Hornellsville that he is a man of remarkable

intelligence and power for usefulness, except for the one bad habit. Could there be a more forcible illustration of the truth of the Scripture proverb, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise"? But if it is not safe for a talented, cultured clergyman to sip wine or tip the beer mug, who can do it with safety? "Touch not, taste not, handle not," is the only safe rule to be followed in all such cases.

This case will also serve to emphasize another very important factor in the temperance-reform movement, and that is the importance of a correct public sentiment on the use of all intoxicants as a beverage. Who shall say that the fall of this unusually able clergyman is not directly due to the general sentiment of his church that the use of the so-called light drinks is quite proper? If such drinks are not proper for a clergyman, and we have just seen that they are not safe, neither are they proper or safe for his congregation; and as a congregation has no personality except as it is made up of individuals, so it is not safe for individuals. The sooner the church, the Christian community, comes to the right conclusions on this question, and puts itself into the right attitude upon it, the better it will be for the church and for the grand temperance movement now rising throughout the country.

Communications.

CORRESPONDENCE.

TEXARKANA, Ark., Jan. 28, 1887.

To the Editor of the SABBATH RECORDER:

Having returned from the north part of this state, where my father and quite a number of relatives and friends reside, I beg leave to state that my trip was to me a source of great pleasure by the frequent questions asked me respecting our Sabbath views. At this place I was a member of the Missionary Baptist Church about six years, and four years a deacon. During my stay of fifteen days I was interviewed by several of my good brethren, who were earnestly seeking truth, and I spared no pains in hunting out Bible definitions and answers to all of their questions, and without an exception every one promised faithfully that after a more thorough investigation, if they found that first-day was not the Sabbath, they would return to the seventh, and keep it. Many other incidents of interest occurring on this trip I could relate, but seeing I have intruded already by going at length, I will close.

C. G. BEARD.

TEXARKANA, Ark., Jan. 24, 1887.

Dear Bro. Platts:—To my report of Dec. 30th, I wish to add the names of others who have sent in amounts since then towards Bro. Mayes' house:

- Lost Creek Church, Lost Creek, W. Va., per J. L. Huffman.....\$ 2 20
Hopkinton Church, Ashaway, R. I., per I. L. Cottrell..... 20 80
Hornellsville Church, Hornellsville, N. Y., per L. A. Platts..... 4 77
Richburg Missionary and Tract Society, Richburg, N. Y., per Mrs. Libbie Maxson..... 5 00
Anna L. Davis, Shiloh, N. J..... 5 00
Southampton Church, West Hallock, Ill., per E. W. Burdick..... 5 00
Milton Church, Milton, Wis., per E. M. Dunn..... 4 00
Jackson Center Church, Jackson Center, O., per Eld. Seager..... 8 00
Hebron Church, Hebron, Pa., per L. R. Burdick..... 3 00
A Friend, per G. W. Hills, Alfred Centre, N. Y..... 10 00
Friendship Church, Nile, N. Y., per J. B. Whitford..... 5 52
Plainfield Sabbath-school, Plainfield, N. J., per A. H. Lewis..... 21 00
Plainfield Church, Plainfield, N. J., per A. H. Lewis..... 20 00
Second Brookfield Church, Brookfield, N. Y., per J. M. Todd..... 2 70
Adams Centre Sabbath-school, Adams Centre, N. Y., per A. B. Prentice..... 10 00
Individuals, Adams Centre, N. Y., per John Williams, Committee..... 25 20
A. L. Clarke, North Loup, Neb., per G. J. Crandall..... 50
Friends at Shiloh, N. J., per T. L. Gardner..... 7 00
Nortonville Sabbath-school, Nortonville, Kan., per Ira Maxson, Treasurer..... 5 00

Previously reported.....\$159 69

57 65

Total.....\$217 34

Bro. Greenman, of Mystic Bridge, Conn., through Bro. O. D. Sherman, sent draft for \$10, with directions if there was over enough on the call to return to the Missionary Society. Accordingly I forwarded the same to Bro. A. L. Chester, Treasurer, Westerlo, R. I.

The call has been so generously responded to everywhere, that I feel most profoundly grateful to every one who contributed and to the denomination at large. The wish has been so generally expressed to forward the donations at all events, that I have done so. Bro. Mayes feels under special obligations to all, and intends for your aid to make re-

turn as best he can by missionary labor in the Central Texas field this year, and will make his reports to the Society, that it may be seen what he does. I feel thankful, because this response has saved a pastor to the Rose Hill Church, and a missionary for that country generally.

Fraternally, J. F. SHAW.

LADIES' AID SOCIETY, NEW MARKET, N. J.

The Seventh-day Baptist Ladies' Aid Society, of New Market, held its annual meeting at the parsonage, Thursday afternoon, Jan. 20, 1887, with fourteen members in attendance.

Opened with prayer by Rev. J. G. Burdick.

The following officers were elected for the year 1887: President, Mrs. C. T. Rogers; Vice President, Mrs. J. Y. Wilson; Secretary, Mrs. W. L. Larrabee; Treasurer, Mrs. James Dunham; Directors, Mrs. H. V. Dunham, Mrs. H. W. Satterlee and Mrs. Albert Ayers.

During the past year but seven regular business sessions of the Society have been held. There has been an average attendance of eight and one-third members. The collections averaged \$1 22 1/2 at each meeting. The total amount of money raised during the year was \$141 74, and the disbursements \$136 12. Out of this money (with the assistance of our Young People's Helping Hand Society, who generously donated \$25) our church was renewed in appearance—a new and much needed carpet. We also gave \$40 towards repairs on the church, \$10 for church taxes, \$10 for China Mission-school, etc.

During the past year our Society has been strengthened by the addition of five active members. We have also to report the loss by death of one of our number, Mrs. M. A. Dunn, who died Oct. 20, 1886. There is now an enrollment list of nineteen members with which to begin the work of the coming year.

Near the close of the afternoon session, Mr. Griess arrived from New York City and entertained us with a short account of the mission work he is doing there, and was given a vote of thanks. The report of the Secretary was read and adopted, also the report of the Treasurer. The report of the Committee on Constitution and By-laws was read and accepted.

It was voted that this Society take in hand the matter of soliciting aid from other churches and societies, for the benefit of the Jewish mission work necessary to be done here, and receive and distribute any contributions which may be sent here.

It was voted that the former Secretary be instructed to send a report of the year's work, together with an account of the afternoon's session, to the SABBATH RECORDER for publication. The minutes of the afternoon session were read and approved, and the Society adjourned to meet with Mrs. C. T. Rogers, on the afternoon of the third Thursday in February. The amount of the collection was \$7.

By order of the Society, MRS. C. T. ROGERS.

Home News.

New York. PORTVILLE.

The regular appointments of the churches on this field are usually well attended, as are also the meetings that I have outside. The attendance and attention are good in all, but oh, how slow are men, hearing, to give heed to even those truths to which their hearts give assent.

Bro. J. B. Clarke was with me the first week of this month. His visit gave me encouragement, and the visits had with him, from house to house, were indeed enjoyable. We would that all could appreciate his labors, and give to the cause represented by him a more hearty support. I sometimes think that if those who complain of a want of life, a lack of enthusiasm in the Master's work, could realize that their religious life and enjoyment are the measure of their efforts to possess these things, or to do the will of the Lord, they would be moved to open the door of their heart and let the Saviour come in, through their consecrated effort, their devotion to the Master's cause, and through their support of denominational work, that he might fill them with his saving power and the glory of his great love. Brethren, we have not yet, as a people, put our shoulder to the wheel of religious work, by which we may see the work of the Lord progressing. We are greatly wanting in that spirit of consecration by which we may

"All I am I give to Jesus, All my body, all my soul, All I have, and all I hope for, While eternal ages roll."

We are seeking for "a closer walk with God," that in this walk his cause may be advanced in the hearts of all this people. To this end we began the new year with extra effort to gather, if possible, a harvest for the Lord. Bro. W. C. Titaworth was with us the 11th, 12th, and 13th, and preached three very earnest and practical discourses respecting the way of life, and that which is necessary to get into that way, and reap the reward of that way. His visit cheered us not a little in our work, and we hope did good to others. We were unable to be out the last evening, because of a cold in the throat, and have been obliged to drop all meetings for the present, because of that trouble. But we are hoping and praying that the work of the Lord may prosper and be built up here.

Last Wednesday evening, Jan. 12th, the friends of West Genesee, and of the surrounding neighborhoods, gathered at Bro. J. J. Smith's for a donation, by which to fulfill their agreement with the pastor. Although the night was somewhat stormy, there were about eighty gathered to enjoy the sociability, and give their aid in the pastor's support. The evening passed pleasantly by, and all seemed to enjoy themselves very much. The receipts of the evening reached the generous sum of \$50 25, most of which was in money. Our gratitude was expressed to the donors in the remarks we were permitted to make. B. A. W.

INDEPENDENCE.

The attendance upon divine services Sabbath-days is excellent, and the Sabbath-school seems to continue its interest. This may be saying a good deal. Our Sabbath-school has been, it is believed, above the average in regular attendance and interest in the lessons. A few new features are being introduced, which we hope will tend to keep up this good attendance and study. We are preaching Sabbath evenings, and have the good exhortations of Bro. Jared Kenyon to add to the interest and our edification.

The pastor is holding rehearsals at the parsonage, and the singers are taking advantage of this opportunity for practice.

Independence seems determined not to be outdone in the practice of pounding ministers. The writer has twice suffered from such attacks. The job was done up in true Allegany style. On both occasions the people seemed to enjoy the proceedings. One guest said he counted ninety present on the last occasion. Vocal and instrumental music enlivened the scene, and, after all, we did not get very sore, though they pounded hard and long. We return thanks for such harmonious and heart-felt expressions of regard. It was done in the Master's name and for the encouragement of their leader in the church.

May the Holy Spirit pervade the hearts of all this people. H. D. C.

DE RUYTER.

We are having a new and precious interest in the study of God's Word. At the beginning of the new year it was suggested that all who could do so, in the church and Sabbath-school, begin at Genesis and read the Bible through, in connection with the Sabbath-school lessons. This would be only three chapters a week, and would complete the whole Bible in the seven years' course of the International Lessons. It was aimed to make the weekly reading so small that almost all could reach it and nearly all be induced to engage in it. It was suggested, too, that the family readings be from the same chapters as well as the private readings. In connection with this the small scholars, and the older ones too, that needed it, were asked to commit the names of the books of the Bible, and all who did so were to have their names placed on the roll of honor. Already about fifty names have been thus inscribed, and most of those in the Sabbath-school who can read, and many outside, are regularly reading God's Word. The good influence is already manifest in a larger attendance at Sabbath-school, much greater enthusiasm in Bible-study, and better interest in prayer-meeting and the preaching of the Word. May the blessed influence widen and deepen till the church shall be greatly revived and manly led to Christ.

But while we are growing, we trust, with love of God's Word, we are also trying to make it pleasant and helpful to the young people. So many of them have removed to other places that our congregations are mainly composed of old people. But we want the young to settle among us and help build up our church and society. Accordingly, last evening, a pleasant company gathered at the home of Bro. Geo. A. Stillman

and wife, who had just begun Old and young were there kindly interest in the fact their moving to Friendship to remain in good old DeRuyter's pressions of good-will and tokens left, showed that we George and Cora are to remain all their place in the choir, school and in society.

May our Heavenly Father, and grace, so that we may, and hopeful to our young people all up, and establish us in of God and in the duties of

SCOTT.

Since the prophets have called late the weather, and it has of course, we have had good late winter weather for our latitudes sufficient to break the

At the beginning of the year school reorganized by electing Burdick, Superintendent; M. son, Assistant; Ernest B. Miss Minette Clark, Treas. Green, Librarian, and Miss S. ganist. The school is in gder under the efficient corps teachers.

Eld. F. O. Burdick closed of pastoral labor with us at of December, and he received his salary in full at that time employed for another year on tions as last year. We use ttem, and pay our pastor his

Our Sabbath meetings are tended; our Sabbath-evening ings have been more largely better religious interest is n the past; the week of praye by holding meetings every church. The meetings w mostly by the young people number being chosen to cond the next evening. A very gligious feeling is manifest in this time, and hopes are ente will increase.

New Jersey.

NEW MARKET.

We have had a mild winter about two weeks of good s was a rare treat for us. TH has not fallen below zero. V perience a "three-days" snow caused the "beautiful" snow

Our pastor has been confine for several days with a sever able to be about again at p Our much loved brother in Vars, is lying very low, and very little hope is entertained

Since our last writing our ceived one new member, Sam (Griess), who was mentioned to receive the ordinance of speaking of this gentleman

Lucky suggested the proprie his name to that of Cross, as cant of the many crosses h in becoming a follower of changing of the surname in people of their nationality, u the "new name of Jesus," that the name has been thus very difficult to convey tance any idea of the amo work which we find ready a willing hearts and hands to ple come among us very de ing, bedding, etc., unable to guage, or to do our work, b glad and anxious to be t eager to learn of the Saviour, have forsaken home and frien to say that if members of any or aid societies in different clined to assist us in this wo articles of wearing apparel, b articles necessary to housek be very acceptable, and will best advantage of those for v intended. Any information same can be obtained by President or Secretary of the Society of this place, Mrs. O. Mrs. W. Larrabee. The atti Sabbath-evening prayer-meecreased of late. Our Sabbath-attended and very interesting being made by the Superintenn the use of the different the school session. We are that this is the right way, and universally adopted.

Mr. O. T. Rogers is doing business in the manufactur shipping to New York about

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E. A. W.

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R.

New Jersey.

NEW MARKET.

We have had a mild winter, so far, with about two weeks of good sleighing, which was a rare treat for us. The thermometer has not fallen below zero. We have just experienced a three-days' thaw, which has caused the "beautiful" snow to disappear.

Our pastor has been confined to the house for several days with a severe cold, but is able to be about again at present writing. Our much loved brother in Christ, Dea. Vars, is lying very low, and of his recovery very little hope is entertained.

Since our last writing our church has received one new member, Samuel Gross (not Griess), who was mentioned as being ready to receive the ordinance of baptism.

In speaking of this gentleman, Mr. Ch. Th. Lucky suggested the propriety of changing his name to that of Gross, as being significant of the many crosses he had suffered in becoming a follower of Jesus. As the changing of the surname is customary with people of their nationality, upon putting on the "new name of Jesus," we understand that the name has been thus changed. It is very difficult to convey to people at a distance any idea of the amount of mission work which we find ready and waiting for willing hearts and hands to do. These people come among us very destitute of clothing, bedding, etc., unable to speak our language, or to do our work, but in most cases glad and anxious to be taught, and very eager to learn of the Saviour, for whom they have forsaken home and friends. We desire to say that if members of any of our churches or aid societies in different places feel inclined to assist us in this work by donating articles of wearing apparel, bedding, or any articles necessary to housekeeping they will be very acceptable, and will be used to the best advantage of those for whom they are intended. Any information regarding the same can be obtained by addressing the President or Secretary of the Ladies' Aid Society of this place, Mrs. C. T. Rogers, or Mrs. W. Larrabee. The attendance at the Sabbath-evening prayer-meetings has increased of late. Our Sabbath-school is well attended and very interesting. An effort is being made by the Superintendent to discontinue the use of the different helps during the school session. We are of the opinion that this is the right way, and should be more universally adopted.

Mr. C. T. Rogers is doing an extensive business in the manufacture of clothing, shipping to New York about 3,500 garments

and wife, who had just begun housekeeping. Old and young were there to express their kindly interest in the fact that instead of their moving to Friendship they had decided to remain in good old DeRuyter. The expressions of good-will and the substantial tokens left, showed that we were glad that George and Cora are to remain with us and fill their place in the choir, in the Sabbath-school and in society.

May our Heavenly Father grant us wisdom and grace, so that we may make it helpful and hopeful to our young people, and build us all up, and establish us in the pure Word of God and in the duties of a Christian life.

L. R. S.

SCOTT.

Since the prophets have ceased to manipulate the weather, and it has taken its natural course, we have had good sleighing, and fine winter weather for our latitude, with variations sufficient to break the monotony.

At the beginning of the year, our Sabbath-school reorganized by electing Eld. F. O. Burdick, Superintendent; Mrs. Wilber Maxson, Assistant; Ernest Barber, Secretary; Miss Minette Clark, Treasurer; George J. Green, Librarian, and Miss S. J. Barber, Organist. The school is in good working order under the efficient corps of officers and teachers.

Eld. F. O. Burdick closed his second year of pastoral labor with us about the middle of December, and he received the balance of his salary in full at that time; he is employed for another year on the same conditions as last year. We use the envelope system, and pay our pastor his salary every week. Our Sabbath meetings are usually well attended; our Sabbath-evening prayer-meetings have been more largely attended, and a better religious interest is manifest than in the past; the week of prayer was observed by holding meetings every evening in our church. The meetings were conducted mostly by the young people, one of their number being chosen to conduct the services the next evening. A very good degree of religious feeling is manifest in our church at this time, and hopes are entertained that it will increase.

R.

Wisconsin.

WALWORTH.

We have been having very severe winter weather the most of this month, with an abundance of snow and good sleighing; have not had as much wind as we usually do at this time of the year, to drift the snow so as to make the roads impassible. Our pastor, Rev. S. H. Babcock, commenced his labors with us January 1st. He will not move his family until the close of the school year at Albion. We expect to have a parsonage ready for their occupancy by that time. Our church observed the week of prayer, and have continued the meetings every evening since, with good attendance; and will continue them all this week, with the exception of one evening, and as much longer as the interest demands.

Our pastor comes to us with a heart full of love for the "Master's cause," and we trust that, through the influence of the interesting and instructing sermons that we listen to from night to night, and the earnest prayers of those whose hearts are burdened for the welfare of Zion, much good may be done. Backsliders are coming back to their Father's house, and sinners are becoming anxious about the salvation of their souls, and are inquiring the way to Jesus. We rejoice and praise God for the good that has already been done, and would ask the prayers of God's people, that both pastor and people may come into such close communion with the Master that we may receive the blessing that he is waiting to bestow upon us when we get our hearts right before him.

JANUARY 7, 1887.

each week, and furnishing employment for more than twenty finishers, who work in the shop, nine of whom are pressers.

L.

West Virginia.

LOST CREEK.

The weather is fine and spring-like at the time of this writing. Have had but little cold this winter, and no sleighing. It is a general time of health among our people. Money is scarce, but as crops were good last year there is plenty to live on.

We are pleasantly located in the parsonage, with plenty to do and much to enjoy. The people of Lost Creek know how to appreciate and take care of a pastor in such a way as to make it pleasant and give him time and strength for the work of the ministry. Their former pastor, L. R. Swinney, has left a name and influence in Harrison county that will outlast the present and next generations. No one speaks of him or his family but with the most tender regard, and many hearts are saddened at the thought that they are gone.

The social and religious condition of the church is excellent. We have many earnest and faithful workers, and the outlook is good.

I have just returned from a visit in Ritchie county, where I spent last Sabbath and First-day in the Quarterly Meeting of the Ritchie Church. Notwithstanding many were sick with measles, we had good congregations and a profitable meeting. I trust good was accomplished for the Master. That church is looking forward with much hope to the coming of their pastor, H. B. Lewis, who is to begin his labor with them the first of March. Bro. Lewis will find plenty to do, but a good field.

We need at least two more settled pastors in West Virginia. These, with the good work our missionary brother, S. D. Davis, is doing, would place us in a condition for permanent building up. Oh! that the Lord would send forth more laborers into the field. I fear much is being lost in many places for the want of steady ministerial labor.

J. L. HUFFMAN.

ADDISON.

This place is in Webster county, about fifty or sixty miles south of Lost Creek. There are nine professors of religion and ten children, constituting three families here, who observe the Sabbath. We are trying to do what we can for the cause of truth by letting our light shine. Pray for us that we may be faithful, and that the cause of Christ may prosper among us.

O. M. B.

Wisconsin.

WALWORTH.

We have been having very severe winter weather the most of this month, with an abundance of snow and good sleighing; have not had as much wind as we usually do at this time of the year, to drift the snow so as to make the roads impassible. Our pastor, Rev. S. H. Babcock, commenced his labors with us January 1st. He will not move his family until the close of the school year at Albion. We expect to have a parsonage ready for their occupancy by that time. Our church observed the week of prayer, and have continued the meetings every evening since, with good attendance; and will continue them all this week, with the exception of one evening, and as much longer as the interest demands.

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JANUARY 7, 1887.

Condensed News.

Domestic.

The fishermen of Gloucester, Mass., intend to hold a big, congratulatory meeting, at the City Hall, when the Edmund's bill passes the House.

The Newark, N. J., saloon-keepers decided to keep open as usual on Sunday, Jan. 23th, despite the attempt of the authorities to enforce the Sunday laws.

The Rev. William G. Eliot, D. D., Chancellor of the Washington University in St. Louis, died Jan. 28th, at Pass Christian, aged seventy-five years.

A comet was discovered on the evening of Jan. 23d, by Wm. R. Brooks, of Phelps, N. Y. He describes it as faintish and as having a slow motion easterly.

During the year ending December 31st, 386,755 immigrants arrived in the United States from the principal foreign countries (Canada and Mexico excepted) against 326,151 in 1885.

The Maine G. A. R. Convention unanimously adopted resolutions calling upon Congressmen to secure a pension of twelve dollars per month for the widow of every honorably discharged soldier.

It is expected that the new five dollar silver certificates will be ready for issue this week. The new notes contain a vignette of General Grant on the face and fac similes of five silver dollars in a group on the back.

The Governor of Ohio has appointed ex-President R. B. Hayes to be Trustee of the Ohio State University for the term of seven years, beginning May 14th, and the appointment was confirmed by the Senate.

The total value of exports from the United States during the twelve months ended December 31st, were \$713,289,000 against \$688,249,000 in 1885. The value of imports in 1886 were \$663,417,000, compared with \$587,868,000 in 1885.

The postal receipts for the quarter ending September 30th, 1886, were \$11,073,000 compared with \$10,027,000 in the corresponding quarter in 1885. The expenditures were \$12,767,000 and \$12,421,000 for the above periods respectively.

Hugh Sutherland, President of the Hudson Bay Road, announces that the company will spend \$4,000,000 the coming year in construction. The company is having three sloops built for navigation on Hudson's Bay. Ten engines, and rails for 200 miles of road, are also being built.

The Hon. John M. Laird, the veteran editor of the Greenburg Argus, died Jan. 25th, from the effects of injuries received by a fall on the ice two weeks ago. The deceased was eighty-six years of age, and the oldest editor in Pennsylvania, having been in active service for nearly sixty-five years.

Between 300 and 500 hands employed in the Edison Electric Light Works, at Harrison, N. J., went out on a strike Jan. 26th. The cause of the trouble was the discharge of one of the boys, who, it was discovered, had broken about 250 of the glass lamps stored in the building. A committee of the Knights of Labor demanded the reinstatement of the boy and the dismissal of the foreman who discharged him. This was refused and the strike was ordered.

Foreign.

It is stated that the Czar has forwarded a pacific message to the emperor of Austria.

The island of Buelpaert, at the entrance of the Yellow Sea, sixty miles south of Corea, was evacuated by the British recently.

Mr. Gladstone will contribute to the Nineteenth Century of February an article entitled "Notes and Queries on the Irish Demand."

Senor Escobar, for thirty-nine years editor and proprietor of the Epoca, is dead. The queen sent a message of condolence to the family.

The Bulgarian agent at Constantinople has informed the ports that the Bulgarian regency are willing to resign if all the powers desire them to do so.

The Canadian press, irrespective of party or politics, agree that Canada's position on the fishery question is right, and urge the government to uphold its position at all hazards.

The German army possesses a new explosive called roburite. It is reported to be stronger than melinite. The method of manufacture is a secret. It is exploded by intense heat.

A dispatch to the London Standard says Notary Gandar of Metz has failed for 4,000,000 marks, and that the district is so excited that Gandar, fearing violence, has applied for police protection.

Law Underpools, who was war correspondent of the Paris Figaro during the Russo-Turkish war, states that he has been recalled from this country by the Figaro to take the field in the coming conflict with Germany, which that journal deems inevitable.

Gladstone has prepared a resolution affirming the general principle of home rule which Chamberlain and Trevelyan will be asked to accept on the resumption of the Gladstonian-unionist conference on the radical interests in the House of Commons at the earliest possible moment.

Madrid is again excited over a revolutionary conspiracy. Government spies have learned that Zorilla has obtained loans to the amount of \$400,000, and has been pleading for a fresh uprising. A secret meeting of revolutionists was held in Madrid lately to discuss plans.

Dispatches from Brisbane, the capital of Queensland, state that the colony has been swept by a fearful cyclone accompanied by a rainfall of such extraordinary copiousness that twenty inches of water fell in a short time. The result has been disastrous floods. In Brisbane some of the thoroughfares are submerged to a depth of twenty feet.

MARRIED.

At the residence of R. M. Bennett, Almond, N. Y., Jan. 20, 1887, by Rev. M. D. Jackson, DWIGHT BARBER, of Leon Lake, N. Y., and HATTIE J. ANTONY, of Brookville, Pa.

At Oswayo, Pa., Dec. 24, 1886, by Eld. Charles A. Burdick, Mr. HARVEY WARELY, of Clara, Pa., and Miss ADA LAMINGTON, of Oswayo.

DIED.

At Westery, R. I., Jan. 18, 1887, of congestion of the brain and paralysis, caused by a fall, JOHN G. VAUGHAN, in the 61st year of his age. He was born in West Greenwich, R. I., March 25, 1826. He was married to Susan Barber Dec. 24, 1849, the companion who now mourns over his death and its cause. On April 1, 1880, he and his wife moved to Westery, where they have since lived, and reared a large family. Of twelve children, nine are living who mourn the loss of a kind and indulgent father. Mr. Vaughan was a hard working, industrious and prudent man; quiet, unobtrusive, of few words, but faithful and true in every relation of life. As a citizen, fellow-workman, and neighbor, he was greatly respected. He had been a worthy member of the Pawcuck Church for nearly thirty nine years at his death, and was trusting in the mercy of God through Jesus Christ whom he loved. He leaves not only a wife and nine children, but a brother, three half sisters, and a large circle of relatives to mourn his unexpected and accidental death. They have the deep sympathy of neighbors, acquaintances, and the entire community. His funeral services were conducted at his late residence, Jan. 18th, by his pastor, assisted by Eld. A. B. Burdick, who for many years was his pastor.

O. U. W.

JOHN BROWN, one of Hopkinton's oldest citizens, died at his late residence, near Ashville, R. I., Jan. 18, 1887, in the 87th year of his age. He was for many years a member of the First Hopkinton Church. He was born in the town of Hopkinton, and always had his residence there. It is said of him, that he was possessed of a very inventive mind, having been the originator of the first planing machine in these parts, and other useful articles. Funeral services were held on Friday, Jan. 21st, conducted by the pastor of the Second Hopkinton Church, assisted by Rev. Stanton Austin, of the Methodist Church. "To live is Christ; to die is gain."

In Plainfield, N. J., Jan. 23, 1887, FRANCIS S., wife of J. Elias Mosher, in the 55th year of her age. She had been an invalid for many months, suffering much from a complication of diseases, which baffled all that skill and love could do to avert the issue. As wife and mother, her life had been given to those she loved, through years of unwearying devotion and service. A bereaved husband and two sons are left in sadness under the shadows which crowd into her vacant place. For her, the change leads out of suffering and weariness into rest and peace. She had been a devoted and worthy member of the Seventh day Baptist Church of Plainfield for many years. Although the end came suddenly, she left full assurances of an unwavering trust in Christ, and of her acceptance by him.

A. H. L.

In Plainfield, N. J., Jan. 26, 1887, of pneumonia, GEORGE HAROLD, infant son of F. J. and Hattie W. Wells, aged 1 month.

A. H. L.

At Quiet Dell, W. Va., Dec. 5, 1886, SIMON BOND, aged 70 years and 20 days. Although Bro. Bond never made any public profession of religion, his life was upright, and, in his last sickness, he expressed himself as having a hope in Christ, and ready to go.

J. L. H.

IRVING SAUBERS expects to be at his Friendship Studio from Feb. 15th to 21st, inclusive.

Books and Magazines.

THE AGASSIZ Association for the study of science begins the new year with a monthly magazine, The Swiss Cross, devoted to its interests. Those who have observed the course of reading given in the Wide Awake for the past year or two, under the head of the Agassiz Association, will readily comprehend the nature and scope of the new magazine. Those not familiar with those readings can find out about the new magazine by sending 15 cents to N. D. C. Hodges, 47 Lafayette Place, New York, for the January number of the Swiss Cross.

BABYLAND for February contains the second in the series of finger lessons, and other matter which will make little eyes dance with joy. Boston, D. Lothrop & Co. 50 cents a year; 5 cents a number.

THE Pulpit Treasury for February is promptly on hand. Its articles are fresh, and well adapted to the needs of every preacher. Every number of this monthly demonstrates its right to its name, its adhesion to the old landmarks of truth, and its eminent place, worthily gained, in the best pulpit literature of the day. Dr. A. J. Gordon, of Boston, is represented by portrait, sermon, sketch of life, and view of church. His sermon on "The Christian Footprints" is characteristic, and is worth the price of the number. The other features of the magazine, well known to our readers, are fully up to the high standard of previous numbers. Yearly, \$2 50; clergymen, \$3; single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

GREGORY'S Illustrated Seed Catalogue, Marblehead, Mass., is before us. It contains, besides the usual lists of grain, vegetable and flower seeds, an offer of over twenty special prizes of from ten to twenty dollars for best grains and vegetables grown from his seed. Any one can obtain the Catalogue free upon application.

HARPER'S MAGAZINE for February fully sustains its ever "new" character. Chas. Dudley Warner charms us with his descriptions of the Bayou Teche Country, which is illustrated by his fellow-traveler, the artist Gibson. "A Winter Campaign with the Coesacks," another illustrated article by Frank D. Millet, gives us life in the army of the Czar. Three serial stories, poems, and other short articles, with the racy Easy Chair, the Editor's Study, and the humorous Editor's Drawer, complete an attractive number.

OUR LITTLE MEN AND WOMEN, enlarged to a 24 page magazine, with its beautiful full page pictures, illustrated stories and studies of insect life, history, etc., is watched for with interest, and welcomed with delight. We know one child, of four years, who thinks his magazine is "a long time coming." The February number is more beautiful and interesting than ever.

THROUGH the courtesy of the Passenger Department, we have received the Burlington Route Pronouncing Dictionary. It contains over 32,000 words and phrases, pronounced and defined, and is illustrated with 670 small engravings. Of course, the superiority of the Burlington Route is properly displayed on the covers, in running headlines, etc. Henry B. Stone, General Manager, Chicago, Ill.

THE Forum for February discusses, in its usual practical way, a variety of topics. The number opens with an article on "Outgrown City Government," by James Parton. President White continues the series on "How I was Educated," Prof. Noah K. Davis argues against "Religious Exercises

in State Schools;" and Dr. Behrends contributes "The Crusade Against the Saloon." Eleven articles in all are given, each of which will repay careful perusal.

THE Century for February, in the remarkable variety of its table of contents, presents a literary menu calculated to suit every palate. Biography, pen-written history, science, travel and various other subjects furnish topics of unvarying interest. Among those worthy of special notice are the "History of Lincoln;" continued. "The Stars," in the New Astronomy Series, by Prof. Langley; two articles on Father Taylor, the great Boston Bethel Preacher, and the War Series, which contains an article on the "Bailing of Jefferson Davis," not before published. Portraits and illustrations are of superior excellence.

Ten Dollars a Month

Will buy a farm in Claremont Colony. Maps and full particulars free. J. F. Mancha, Raymond, Surry Co., Va.

REQUESTS TO TRACT SOCIETY.

The generous purpose of some persons to aid in the work of this Society, by gifts of money or other property, after their death, is sometimes defeated by some technical defect in the instrument by which the gift is intended to be made. It is necessary for this purpose that both the Society and the property, if other than cash, shall be accurately described. A will made in the state of New York less than sixty days before the death of the testator is void as to 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 Sabbath Tract Society, a body corporate and politic under the general laws of the state of New York, the sum of.....dollars, (or the following described property to wit.....) to be applied to the uses and purposes of said Society, and under its direction and control forever.

SPECIAL NOTICES.

THE NEXT QUARTERLY MEETING of the Seventh day Baptist Churches of Rhode Island and Connecticut will be held with the First Hopkinton Church, Ashaway, R. I., Feb. 19, 1887: Sabbath morning at 10.30, preaching, Joshua Clarke. Sabbath afternoon at 2.30, Sabbath-school services, conducted by the Superintendent of the First Hopkinton Sabbath-school.

Evening after the Sabbath, 7.30, preaching, O. U. Whitford. First day at 10.30, preaching, E. Darrow. First-day at 2 o'clock, discussion of the following questions:

- 1. How can parents hold their children to the Sabbath? I. L. Cottrell. 2. How can our churches hold their young people to the Sabbath? H. Stillman. 3. How can our business men help our young people in keeping the Sabbath? L. F. Randolph. Followed by general discussion.

First-day, 7.30 P. M., preaching, O. D. Sherman. O. U. WHITFORD, Clerk of Com.

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

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

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

- O. U. Whitford, Westery, R. I. Perie F. Randolph, Lincoln 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 persons or persons, either to the chairman of the committee, or to the member of the committee in whose Association such person or persons would most naturally belong, they will greatly aid the committee, and the cause of truth.

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

O. U. WHITFORD, Chairman.

THE Hornellsville Seventh day 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 service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

PARSONS 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. O. Dunn.

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 83, Richburg, N. Y.

The Sabbath School.

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

INTERNATIONAL LESSONS, 1887.

- FIRST QUARTER. Jan. 1. The Beginning. Gen. 1: 1-31, and 2: 1-8. Jan. 8. Sin and Death. Gen. 3: 1-6, 17-19. Jan. 15. Cain and Abel. Gen. 4: 1-16. Jan. 22. Noah and the Ark. Gen. 6: 1-9-22. Jan. 29. The Call of Abram. Gen. 12: 1-9. Feb. 5. Lot's Choice. Gen. 13: 1-13. Feb. 12. God's Covenant with Abram. Gen. 15: 1-18. Feb. 19. Abraham Pleading for Sodom. Gen. 18: 23-33. Feb. 26. Destruction of Sodom. Gen. 19: 1-26. 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. 32: 1-2, 24-30. March 26. Review.

VII.—GOD'S COVENANT WITH ABRAM.

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

For Sabbath-day, Feb. 12th.

SCRIPTURE LESSON.—Gen. 15: 1-18.

1. And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. 2. And he believed in the Lord; and he counted it to him for righteousness. 3. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. 4. And he said, Lord God, whereby shall I know that I shall inherit it? 5. And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. 6. And he took unto him all these, and divided them in the midst, and laid each piece one against another; but the birds divided he not. 7. And when the fowls came down upon the carcasses, Abram drove them away. 8. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. 9. And he said unto Abram, Know of a surety that I shall be a stranger in the land that is not thine, and that thou shalt serve them: and they shall afflict thee four hundred years. 10. And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance. 11. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 12. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. 13. And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. 14. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

GOLDEN TEXT.—Fear not, Abram: I am thy shield, and thy exceeding great reward. Gen. 15: 1.

BIBLE READINGS.

- Sunday. Gen. 15: 5-18. Monday. Gen. 17: 1-14. Tuesday. Gen. 22: 1-19. Wednesday. Rom. 4: 1-25. Thursday. Gal. 3: 1-29. Friday. Jas. 2: 1-26. Sabbath-day. John 8: 31-59.

TIME.—B. C. 1912; five or six years after the last lesson.

PLACE.—Hebron; twenty miles south of Jerusalem. This was Abram's home for many years. Abram was eighty-four years old, and still childless.

OUTLINE.

- I. The promise. v. 7-14. II. The promise credited. v. 6. III. The sign of fulfillment. v. 8-11. IV. The affliction of Abram's posterity. v. 12, 13.

INTRODUCTION.

The city of Hebron is inseparably associated with the life of Abram. Soon after Abram's separation from Lot, described in the last lesson, he moved toward the south, and pitched his tent and set up an altar of worship under the oaks of Mamre, in Hebron (18: 18), where God renewed his promises. In the city itself, at the present day, is a great Moske, which covers the cave of Machpelah, where Abraham and Sarah were buried. After Lot separated from Abram, he was gradually led into idolatry, and, as a consequence, was followed up by great adversities. A powerful king of the east, with his army, swept down into the valley of the Jordan, and of the cities of the plain, and reduced the inhabitants to utter subjection. He seized their treasures and led away their citizens in captivity. When word of this calamity was brought to Abram, he at once set out to rescue his nephew; and making a forced march to the northern frontier, where he overtook the invaders, by sudden attack at night he so discomfited them that they fled. All the persons and goods were recovered, and Abram exhibited his generosity in declining any recompense for his great achievement. This achievement gained for him great renown among the surrounding nations; yet Abram was not fully satisfied with his great distinction and possessions, for he was yet without posterity, upon whom he might confer all these gifts.

EXPLANATORY NOTES.

Abram was subjected to continued trials, evidently designed to discipline his faith. But with these trials, gracious tokens of divine favor were granted to him, which gave him ever new assurances of the faithfulness of God to all his promises.

V. 5. And he brought him forth abroad. In this transaction, Abram is led apart by God, whether in vision or in literal fact, and thus receives a personal communication and renewed promise. Look now toward heaven, and tell the stars, if thou be able to number them. In this direction given to Abram, God is preparing his mind to have some appreciation of the vastness of the promise which he is about to renew to him. Abram beholds the bright stars distinct and innumerable in the blue canopy of heaven. He is also reminded that they are placed in the heavens by the infinite creative power of God. And he said unto him, So shall thy seed be. No one thing had so much concerned the heart of Abram as the question of the certainty of the former promise of God to him as to his posterity. Now that promise is repeated more distinctly and emphatically.

V. 6. And he believed in the Lord; and he counted it to him for righteousness. To believe in the word

is much more than simply to assent to his declarations; it is to absolutely rely upon them, to trust in them without a doubt God's promises, to such a trusting heart, are as if already accomplished. It was on this ground that Abram's faith was counted to him for righteousness. It was not that he was absolutely free from sin or perfect in his obedience, but that he had unwavering confidence in the promise of God, however unreasonable that promise might seem, in the light of human experience. It is true God had already fulfilled many wonderful promises to Abram, and Abram had entered into intimate relations with him, following wherever the Lord had led him. Thus he had been slowly prepared to take hold of this promise, most wonderful of all. God accepted him as righteous because he believed God's gracious promises, and trusted in them. This passage is often quoted in the New Testament to show that the method has, from the beginning, been the very same, namely, justification by faith. Rm. 4: 3-5, Gal. 3: 6-8. Faith justifies, because it accepts God's promised grace, not because it is itself taken as equivalent to complete obedience to God's law.

V. 7. I am the Lord (or Jehovah) that brought thee out of Ur of the Chaldees. In this declaration, Jehovah identifies himself with him who had led Abram out from his kindred and nation into this strange land. This reminder was designed to strengthen Abram's faith in the promise now made. He who now makes such wonderful promises is the same God who has before promised and fulfilled his promises.

V. 8. And he said, Lord God, whereby shall I know that I shall inherit it? Abram, in this expression, acknowledges the absolute sovereignty of God who is now speaking to him. But he wishes for a distinct sign by which he shall know that he is to inherit this land. As yet it is occupied by strong nations, and, besides, he himself has no posterity, not even one child.

V. 9, 10. God now condescends to give Abram an unmistakable sign of his power and ability to fulfill these promises. He gives to Abram very specific directions as to presenting and arranging offerings upon an altar. These directions have a double purpose; first, to test the implicit obedience of Abram in selecting and preparing the offerings; and second, in this way to prove to Abram, beyond a doubt, the actual presence of God as manifested in the consuming fire in the midst of the offerings. All this was to be the sign which Abram had demanded.

V. 11. And when the fowls came down upon the carcasses, Abram drove them away. These offerings were placed upon the altar according to the specific directions, and the holy covenant was about to be concluded between God and Abram. The solemnities must not now be disturbed by birds of prey, which might put the whole transaction in jeopardy. Then as now the most solemn covenants between God and his people may be interrupted by the ruthless birds of prey. Abram manifested his solicitude in the covenant now to be formed by driving these birds away. No foe should be suffered to prevent the formation of this covenant, or to set it aside when formed.

V. 12. And when the sun was going down, a deep sleep fell upon Abram. It would seem from this that the day had been occupied in preparing the offerings, in arranging and protecting them. The hour has now come for the divine manifestation to Abram. For this purpose, a preternatural sleep puts the mind of Abram into a state of a prophetic vision, and, lo, a horror of great darkness fell upon him. This is not the natural darkness of night, but is descriptive of his sensations in the vision. Perhaps there was in this darkness a symbolizing of the great trials awaiting his posterity before they should enter into the fulfillment of the covenant about to be ratified.

V. 13. Thy seed shall be a stranger in the land that is not theirs. . . . and they shall afflict them four hundred years. Abram was looking for this promise, if true, to be fulfilled at once; at least its fulfillment should begin during his own life time. He needed, therefore, to be notified that its fulfillment must await a long preparation, through trial and severe discipline among a strange people. They must be taught their utter weakness in themselves, and their utter dependence upon God, even for their daily food. They must be taught that God is a righteous God, who demands implicit obedience to all his statutes; who demands undoubting faith in all his promises. This training of the children of Abram in foreign lands will require four hundred years.

V. 14. And also that nation whom they shall serve, will I judge. Here reference is made, in the prophetic vision, to the plagues to be brought upon Pharaoh on account of his tyranny over the children of Abraham. And afterward shall they come out with great substance. Notwithstanding this long servitude and terrible oppression, they were finally to come out victorious, not as fugitives, but with great substance, the spoils of victory in their hands.

V. 15. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. Abram would naturally ask what should become of himself if such was to be the long struggle of his posterity. Was his name to be extinguished in the midst of these dire calamities? He is assured that he shall die in peace; not that he should be carried back for burial to the land of his ancestors, either in Haran, or in Ur of the Chaldees; but that he should be gathered unto his fathers, plainly a reference to the world of spirits. In peace. Without being subjected to the affliction that should come upon his seed. He is to live to a good old age. Abram reached the age of 175 years (Gen. 25: 7, 8), after a life of great prosperity and distinction.

V. 16. But in the fourth generation they shall come hither again. By comparison with verse 13, "generation" is here used as the equivalent of a hundred years. The meaning of the passage before us, accordingly, is not that the fourth generation in the line of descent from Jacob should leave Egypt for Canaan, but that the exodus should occur when the term of four generations, four centuries, was completed.

V. 17. Behold a smoking furnace, and a burning lamp (flaming torch) that passed between those pieces. This symbol of the Lord's presence passes between

the divided animals who indicate the solemn ratification of the covenant on his part." V. 18. Unto thy seed have I given this land. Here the solemn ratification is accompanied by the reassurance that to his seed should be given this land as their inheritance, when they have been fully prepared to take possession.

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