







The Sabbath Recorder.

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"An arm of aid to the weak, A friendly hand to the friendless, Kind words so short to speak, But whose echo is endless— The world is wide, these things are small, They seem as nothing—but they are all!"

An excellent article appears in our temperance column this week, on the question as to whether the license laws of our country are restrictive or permissive.

A DANISH brother in Wisconsin, writes for sample copies of Evangelii Harold, saying that he is very anxious to see a paper that teaches the faith which he holds.

SISTER HANNAH WHEELER, now in her 91st year, sends us \$2, to be divided equally between the Tract Society and China mission, which money she has earned with her own hands, since passing her 90th birthday.

ON Thursday evening, August 30th, Rev. Prof. L. C. Rogers formally inaugurated the Charles Potter Professorship of History and Political Science, in Alfred University, by an able address before the Trustees, Faculty and Students of the University, on "The Relation of Languages and Literature to Civilization; with a glance at some of the basal and structural Facts involved."

A LETTER just received from brother Lawrence, of whom mention has several times been made in the RECORDER lately, says that on his return from our Conference, he found his former charge prepared to ask him to resign his pastorate, lest his influence and example should lead some away.

QUESTIONS of casuistry, propriety and the like, have to be settled, in a large degree, by circumstances which are difficult to classify and define. In all such matters, where positive precepts and definite distinctions are not given, each man is a law unto himself.

ardaville had been unceasing in their attentions to, and care for, their guests. At the close of the afternoon session of the last day, the business of the meeting was substantially completed. How should the evening be improved? Some said, "Have no meeting at all;" others said, "Give up the evening to a general social time;" while still others, no doubt, would have preferred a sermon or a discussion of some question of theology, social reform, or politics.

CONSECRATION SERVICE.

According to plans made by the Corresponding Secretary of the Missionary Society and the pastor of the First Alfred Church, a consecration service preparatory to the departure of Brother G. H. F. Randolph and his wife for their work in China, was held at the First Alfred church on Sunday afternoon, September 9th, at two o'clock.

Rev. James Summerbell, of the Second Alfred Church, opened the service, reading the Second Psalm and offering prayer, which was followed with an appropriate selection by the choir. Several short addresses, upon various phases of missionary work, were then made by different persons as follows:

1. Prof. John Fryer, of Shanghai, China, spoke of the intellectual side of the battle with heathenism. It is a mistake, he said, to think of the Chinese as an ignorant people. Some of them have very keen intellects, and they have an especial fondness for the sciences, mathematics, and the like.

2. Rev. D. E. Maxson spoke upon the Missionary Spirit in our schools. The spirit of missions is "Go and teach all nations." The one aim of all school work is to fit students, young men and women, to go somewhere, to do something. All life is propulsive, its mandate is "Go." It is the aim of all true culture to give right direction to this life-movement, and no culture is true culture until it recognizes God above us and within us.

3. Rev. W. C. Titworth presented briefly the claims of missions upon young people. The topic implies that young people have received something which places them under obligations to missions. In a single word, this something may be summed up in our Saxon civilization, which was bequeathed to us through missionary work.

pleasures, are the direct fruit of this civilization. Again, obligation is measured by our ability to do and by the need of those whom we may help. The cry of heathendom to-day is, "Come over and help us." The Christian civilization of our country and our time have especially qualified our young people to hear and answer this call.

4. Mrs. J. B. Clarke presented a paper upon woman's work for heathen women. Woman's work in the name of the Master has long since passed beyond the bounds of experiment. In the spirit of Him who, girded with towel, took water and washed the disciples' feet, she has gone among the sick, the suffering and the dying and performed, with heroic devotion, the most revolting service, that suffering and sorrow might be relieved and the blessings of peace might come to the bodies and souls of men, women and children.

5. Rev. I. L. Cottrell spoke of our duties to the out-going missionaries. These are, obviously, 1st. To support them with all necessary material aid. In answer to the divine call, "Go ye," they have left all for the work of God in a strange land.

6. Rev. L. A. Platts presented some facts, showing that the home work is energized by the foreign work. 1st, the foreign work is obedience to the divine command. No man or body of men can obey God without being energized in every nerve and fibre of the being by the act of obedience, for to obey is better than sacrifice.

7. Rev. A. E. Main spoke of the mutual relations of the missionaries and the Board of Managers. He said: 1st, We are fellow-workers. These missionaries can do no work on their field that is not our work, and the Board can make no plans for that field that do not immediately and directly concern the workers on it.

2d. We should be in perfect confidence and sympathy with each other. If this cannot be, it were better not to send missionaries to China at all. The Board has confidence in its missionaries, and is in perfect sympathy with all their hopes and aspirations with respect to their work. We have every reason to believe that all this is reciprocated by those whom we send out.

Bro. Randolph responded briefly expressing his entire sympathy, in thought, feeling and purpose, with the Board and its plans,

and pledged himself to carry them out to the best of his ability. He had been made to feel to-day his insufficiency for the work without divine aid, on which it is a joy to rely. He felt sure of the sympathy and prayers not only of the Board, but of the people at large, for which he was deeply grateful.

Rev. T. R. Williams then led the congregation in a prayer of consecration, which was followed by some parting words of encouragement and cheer to the missionaries spoken by Rev. H. D. Clarke of Independence, their pastor. The choir and congregation sang the missionary hymn, "From Greenland's Icy Mountains," etc.

TRACT SOCIETY.

EVENING SESSION.

At the evening session the Society discussed resolutions relating to the SABBATH RECORDER, the Outlook, the Eduth, and the general work of the Society. (These resolutions have not yet come to our hands.)

Rev. D. E. Maxson said that our home work is the foundation of all our other work. The first resolution has reference to keeping the home. The RECORDER is the medium of home, denominational culture. It is worthy of the support of all our people. It comes to us to let us know what is going on among us, what we are doing and what we are becoming.

Rev. E. P. Saunders said that in order to keep the RECORDER circulating,—to keep it coming into our homes,—it must be supported by subscribing and paying for it. Our circulation is small and we cannot make money on it. But if those who ought to take it would pay for it promptly it could be self-supporting.

Rev. O. U. Whitford said it is undenominational not to take the SABBATH RECORDER. Methodists take Methodist papers; Adventists take Adventist papers. We should also take, first of all, our own paper.

Rev. L. E. Livermore presented a model, made on the Sunday School Times, of what the paper would be in size and shape if the change now contemplated should be made. We can all do something for the RECORDER, and if we can have it in a more convenient form we can take a new leverage with those who do not now take it.

Rev. T. L. Gardiner emphasized the idea that the paper belongs to the people. No company owns it in any such sense as to be making money out of it. Every dollar that comes to it in the way of income goes into it for its improvement. And for the sake of our children we ought to support it and the truth which it advocates.

Rev. L. A. Platts said that whether the form of the paper should be changed or whether it remain in the same form as now, a very important matter is that men who think and write on various religious and denominational subjects should send their thoughts to the RECORDER for publication, and do it with regularity and system. It is easy to write when one feels like it, and quite as easy not to write when one doesn't feel like it.

With respect to the Outlook, Rev. Geo. W. Burdick said that if he ever had any doubt of the usefulness of that publication, he had that doubt removed by hearing the comments of some ministers at Northfield, Mass., commending the spirit and character of the paper. He found among them a surprising readiness to confess the truth.

Rev. J. B. Clarke said we do not appreciate the power of truth. He found nearly one hundred persons in the congregation to-day

who once were First-day people but who are now Sabbath-keepers through the power of truth. Eld J. F. Shaw, he said, carried a burden for twelve years upon his heart on this Sabbath question. Others are being troubled and will eventually come to the light.

Rev. I. L. Cottrell said he had great faith in the consciences of people.

Rev. H. D. Clarke said he found, through a friend who had large opportunity to observe, that people were reading the Outlook and Light of Home, and that the people were losing confidence in Sunday.

Rev. J. W. Morton said that one of the sad results of our work has been the making of no-law converts. We cannot help this. But if there is a hopeless condition it is this. It is our duty to proclaim the truth, and to redouble our efforts to save such from this destroying doctrine.

D. E. Titworth said there is not only an Outlook but an inlook. If we keep the law of God we ought to be better than those who do not keep it. The people see this and demand it of us.

Concerning the Hebrew paper, Rev. W. C. Daland said it needs our sympathies, prayers, and our support, and it is worthy to receive them.

Rev. H. D. Clarke said it is a good plan to have the papers in the house and give them to the Jew peddlars who come to the doors.

On the subject of, the attitude of the people to this question, Rev. A. H. Lewis said that in the on-goings of the work, we shall doubtless see the time when the congregations will rally around their pastors who embrace the Sabbath. Meanwhile, let us welcome to our number those who come to us, and set them at work.

The annual report of the Executive Board contained a recommendation to the effect that the Society take measures to locate the Board near the Publishing House, if practicable. This recommendation had been referred to a special committee, which committee reported that, in their judgment, it was not practicable to make the change suggested by the recommendation, and their report was adopted.

Communications.

A FRIENDLY CRITICISM.

"Let the righteous reprove me; it shall be an excellent oil." "Reprove a wise man and he will love thee." "Open rebuke is better than secret love."

It must be that occasions for the exercise of the above named grace, if such we may call it, are past and gone, so far as our Conferences and religious gatherings are concerned. At least it would seem so when we listen to the words of congratulation and praise that come now annually from the brethren as they close up the Conference.

But, brethren, is there not a tendency now to the opposite extreme, that is, a popular following of whatever seems harmonious and pleasant without regard to principles of right? We think so, and as a result popular religious bodies are becoming more worldly in their actions, and that exhibition of godliness which is profitable unto all things, having the promise of the life that now is, and of that which is to come, is less and less manifest. We do not impugn the motives of any brother in this friendly criticism for we have occasion for joy that God has raised up among us men of earnestness, talent and zeal, but there is also occasion to fear that we are drifting into the notions and customs of those larger bodies of professed believers who do appear to fulfill the prophecy of Paul when he said they should be "lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof." We cannot but notice the tendency nowadays to mix in theatricals and parlor amusements with the religious meetings.

The writer fully realizes that it is very difficult to stand against a popular current,

but we hope a friendly reception meant criticism will be given, and will write to provoke discussion. Our own General Conference is to be free from the above tendency. It was a remark heard than one earnest Christian, and good ministers, that the recent ing, in particular, was a grief to them than an occasion of joy. The some of the music seemed to be appropriate for a parlor entertainment for a dance hall than for a assembly, and the recitation of a and humorous item, called to saying that there is but a sublime to the ridiculous." Po sometimes be over nice or too will certainly do us no harm to is appropriate for certain occasions carefully observe what tendencies minds from serious reflection ship when it is most needed. Other tendencies might, no observed, but we forbear. I offend the most sensitive with heartfelt prayers for God's blessing as a people, that he will be holy, strict and well-disciplined. ask for this a careful reading thought.

IN THE FIRST PASTOR'S

BY MISS EMILY RANDOLPH.

Paper read at the 25th Anniversary of the Kansas, Seventh-day Baptist Church. The stand-point from which things has much to do with the result. On our mental vision, life may have the lights and so as to make a pleasant picture and enthusiasm are elements which exist in the organization of in a new country. And there room for it to grow in, which vantage.

The first settlers here came one of the constituent members moved "out west." When thing life moved further with hedged themselves about with took deeper root, and stayed with Five of the original members had to a higher life.

The first pastor had labored here, and probably not five years of his pastorate a prayer that no "discord might ever disturb the harmony planted here." His last words ere to the church expressed there might be more spirit church.

A Sabbath prayer-meeting, two years and a Sabbath-school year, were the small beginning after.

That a large majority of the women did not seem to hinder prosperity of the church. meetings and societies. It became a member—a life member of the Woman's Missionary now understand it, it was due the Society. The object of to raise money for communion start a fund toward a church located somewhere on the L. then a much-travelled thor the continent. All meetings from home to home. The v meeting was held occasional moved. The choir meetings social gatherings. All who listened, and enjoyed the after.

They had no donation parties. They had other of their surplus grain, meat. They carried such things instead of small packages. was Jersey tea or no tea, rye fee, except on company days pretty Camothus Americanicles of white flowers, goss imaginary, pungent sensations.

The annual Society dinner until they outgrew the comfortable parties they were, and children, knew how to be places, have a good time home when it was time to substantial dinners were Pleasant memories do cluster fires, in small unplastered h is common sympathy and ful hearts, looking forward And last, though not Meeting was started. I school house had not yet been on-hand building, rather been moved into the neighbor



Miscellany.

ANSWER HIM SOFTLY.

Answer him softly. You cannot know. In the depths below How sharp was the struggle, the fight he made Ere the price he paid, And yielded his soul to the tempter's power In a hasty hour.

THE WONDER-BALL.

Dora lay on a bed of pain. The active, frolicsome girl had suddenly been doomed to the shaded light, the tedious quiet, and the physical suffering of the sick-room. A fall on the ice while skating had done the mischief. It was very hard, harder because of her full health and high spirits, for she missed the fresh air, the company of her mates, and the world's bright things generally.

after school a flock of the twelve girls who had received Dora's invitations to her birthday tea-party met at Caryl's house, who, as the most experienced one, had been asked to buy the wool. Each had a little box with her card tied upon the top with a ribbon. Caryl had chosen wools of the brightest, most attractive colors, and by the time they were all wound, and the gifts enclosed, it made a ball almost as big as a bushel basket.

"What do I want of it? Man, I am dying! I have been a wicked woman all my life. I shall have to answer for all I have done," and she groaned bitterly as the thought of a lifetime's iniquity seemed to cross her soul. "But once," she continued, "once, years ago, I came by the door of a church, and I went in—I don't know what for. I was soon out again, but one word I heard I could never forget. It was something about blood which cleanseth from all sin. Oh, if I could but hear of it now! Tell me, tell me, if there is anything about that blood in your book!"

to the rank of Empress Dowager when he became sixteen, and his father was made Tai Shang Huang. On the 18th of April, 1881, the Empress Dowager died, leaving the principal governing authority in the hands of her colleague, the Empress mother, T'sze An, by whom the Regency has been conducted up to the present time.

centre of their face a likeness of vice-president Hendricks, and have green backs. The \$20 legal tender United States notes (old issue) have in the centre of their face a picture of the Goddess of Liberty, with sword and banner, and lathe work on back of notes.

MISTAKES OF YOUNG MEN The average young man success in life, is apt to make several mistakes. In the danger of putting too much services in any calling. He lacks experience and needs he can do is matter for experience men who give him a chance risk.

MORE WHOLLY THINE.

More wholly Thine, my Lord, My soul would be; O lead me through Thy Word, O lead me through Thy Word, O lead me through Thy Word, O lead me through Thy Word.

THE EMPEROR OF CHINA.

The New York Herald of February 9, 1887, said: "Advices from Peking say that the Emperor of China has assumed the government." It also gave the following account: Small-pox carried off Tung-che, the late Emperor of China, at the age of eighteen, on January 12, 1875.

CALVIN'S GRAVE.

John Calvin's dust sleeps in the Geneva, which he "loved as his own soul." In accordance with his request no monument has been raised over his grave; but the sight is marked by a small stone seven inches high, on the top of which are only the letters "J. C."

THE POWER OF AN UNDER-STATEMENT.

Few public speakers realize, while they are speaking, the power of an under-statement, just as few recognize the weakness of an over-statement, unless it is made by some one else to them. The inherent strength of the exact, unadorned truth, and the inherent weakness of exaggeration are evident enough to every one but the speaker, who, somehow, thinks that he aids his cause by "piling on the agony."

A GRIEVANCE AGAINST THE PASTOR.

"My pastor, I have somewhat against thee." "Ah! What is it?" "I was sick, and you did not visit me." "Did you desire me to visit you?" "Why, certainly. The presence, sympathy, and prayers of the pastor are naturally expected by the sick of his people."

THE PATIENCE OF

I am going to tell you a beautifully true to both man and the character of G I cannot say it really happy you to hear it, and try always it.

MISTAKES OF YOUNG MEN.

The average young man who aspires to success in life, is apt to make one or more of several mistakes. In the first place, he is in danger of putting too high a price on his services in any calling. He forgets that he lacks experience and needs growth. What he can do is matter for experiment; and the men who give him a chance to try, assume a risk.

Another class of mistakes relates to the influence of a young man in society. It is necessarily a larger thing than he can realize. His carelessness about the Sabbath, about religion, about morals, even the so-called minor morals, counts for far more than he can see. It fixes his place, his value, his power, his destiny, far below his possible attainments.

In his mental life, the young man is often mistaken in his estimate of the value of his opinions. Nearly all subjects are open to investigation. In some sense every question has two debatable sides, except questions of right, as interpreted by a good conscience.

Religious mistakes are common to the young at certain ages, but the most serious religious mistake is the neglect of personal religion. Experimental religion is the real thing, while opinions about it are only a clothing which is worn over all kinds of natures.

A GRIEVANCE AGAINST THE PASTOR.

"My pastor, I have somewhat against you." "Ah! What is it?" "I was sick, and you did not visit me."

THE PATIENCE OF GOD.

I am going to tell you a story which is so beautifully true to both the character of man and the character of God, that, though I cannot say it really happened, I shall ask you to hear it, and try always to remember it.

the night, and was at once with kindness bidden to come in.

A supper was prepared for him as soon as could be, and set before him. Doubtless the hungry man was very grateful to the hospitable man into whose tent he had come; but he was evidently not grateful to God, for he began at once to eat the meal without saying a grace—a fact which the owner of the tent observed with pain, for he himself was a good man—his name was Abraham; he was no other than the grand old Abraham of the Bible.

Now, what does this story teach us? It teaches us how far better God is than the very best men. Compared even with patient men, Abraham was a glorious man, he was neither quick-tempered nor unkind; yet he was both quick-tempered and unkind when compared with God.

As the sentinel on duty watches for the coming foe; as the sailor on deck watches for the coming danger from storm or breakers; as the watchman watches for the thief who seeks to plunder; as Satan watches for opportunities to sow tares and ruin souls; as the worldly watches for chances to make a bargain; as the pleasure-taker watches for seasons, times, and companies for personal enjoyment; as the lover of knowledge watches all openings for the increasing of knowledge, so should the Christian watch for the approach of his enemies and be prepared for conflict and victory.

CHRISTIAN WATCHFULNESS.

As the sentinel on duty watches for the coming foe; as the sailor on deck watches for the coming danger from storm or breakers; as the watchman watches for the thief who seeks to plunder; as Satan watches for opportunities to sow tares and ruin souls; as the worldly watches for chances to make a bargain; as the pleasure-taker watches for seasons, times, and companies for personal enjoyment; as the lover of knowledge watches all openings for the increasing of knowledge, so should the Christian watch for the approach of his enemies and be prepared for conflict and victory.

BEING A BOY.

One of the best things in the world is to be a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, with a good deal of work to do and not half so much fun.

slower than one. Boys have a great power of helping each other to do wrong.

But say what you will about the general usefulness of boys, a farm without a boy would very soon come to grief. He is always in demand. In the first place, he is to do all the errands, go to the store, the post-office, and carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate in the same way.

Popular Science.

In the Algerian Sahara there are numerous subterranean lakes in which a number of small fish and mollusks live and multiply. Moreover, the artesian wells of the Sahara often throw out fish two inches in length. The governor of the oases of Thebes and Grabes, in Egypt, in 1849, asserted that he took from an artesian well, four hundred and forty feet deep, near his residence, fish in sufficient quantity to supply his table.

It is a psychological fact that a man of brain power is haunted and driven by an incessant, and instinctive craving for intellectual work. As the athlete suffers muscular irritability when inactive, so the intellectual man, with all his blood flowing to his cerebral organs, finds himself driven to mental activity. It seems a biological law, as it is a social law, that where power is there all power tends. The brain-waves of a strong intellect are so incessant that they impel and hurry the mind here and there in search of new problems on which to expend its force.

OZONE IN CONSUMPTION.

In some experiments with ozone as a curative agent an English lady, so far advanced in consumption that her case appeared hopeless, has been treated with inhalations of this gas with results described as marvelous. After a month's treatment the appetite was regained, the sleep became calm and refreshing, and there was a very good prospect of recovery. The ozone was prepared by passing a stream of oxygen through the current of an induction coil, and was administered with atmospheric air in the proportion of one in five. The experimenter has reached the conclusion that the ozone treatment is especially applicable to all germ diseases.

AN ANCIENT ART.

The American Analyst says the old Hindu art of uniting different metals by casting has been successfully revived in a Boston foundry, where steel and bronze are the metals dealt with. Those portions of the finished article which are to be of bronze are first cast, and after cooling are removed from the mold and the surface thoroughly cleaned from all traces of oxide or other impurities. These pieces are then placed in a mold having a form corresponding to that of the finished article, and the vacant spaces are then filled with molten steel, which thoroughly unites with the bronze whenever it comes in contact with it.

MR. E. T. DUMPLE, writing in the Geological Bulletin, of Texas, brings out a very interesting fact, and one which may shed some light upon the question of who were the builders of the shell mounds of the coast regions of Texas.

During the great storm of 1886, which so nearly destroyed Sabine Pass, one of these shell mounds, which was near a certain house on the riverbank, and the locality of which was exactly known, was destroyed or carried away by the violence of the waves, and rebuilt nearly half a mile further up stream than it formerly stood. It is therefore possible that these so-called Indian shell mounds, which are composed almost entirely of shells, with fragments of pottery, and sometimes a crumbling bone or two, were not built, as has been supposed, by Indian tribes who have lived on shell-fish, but are entirely due to the action of the water; and the presence of the Indian relics may be easily accounted for by remembering that these mounds are usually found in low ground, and, being high and dry, would naturally be selected as camping-places by the Indians in their hunting and fishing expeditions.

HOW CELLULOSE IS MADE.

While everybody has heard of, or seen or used celluloid, only a few know what it is composed of, or how it is made. The following is a description of the process carried out in a factory near Paris for the production of celluloid: A roll of paper is slowly unrolled, and at the same time is saturated with a mixture of five parts of sulphuric acid, which falls upon the paper in a fine spray. This soon changes the cellulose of the paper into pyroxyline (gun cotton). The excess of the acid having been expelled by pressure, the paper is now washed with plenty of water, until all traces of acid have been removed; it is then reduced to a pulp, and is passed on to the bleaching trough. Most of the water having been got rid of by means of a strainer, the pulp is mixed with from 20 to 40 per cent of its weight of camphor, and then it is thoroughly triturated under mill stones. The necessary coloring having

been added in the form of powder, a second mixing and grinding follows. The finely divided pulp is then spread out in thin layers on slabs, and from twenty to twenty-five of these layers are placed in an hydraulic press separated from one another by some sheets of thick blotting paper, and are subjected to a pressure of 150 atmospheres until all traces of moisture have been got rid of. The matter is then passed between rollers heated to between 140 to 150 degrees Fahrenheit, whence it issues in the form of elastic sheets. Celluloid is made to imitate amber, ebony, ivory, etc., and besides its employment in dentistry, it is used to make mouth pieces for pipes and cigars, handles for table knives and umbrellas, combs, shirt fronts and collars, and a number of fancy articles.—Ex.

CATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY ALFRED CENTRE, N. Y.

- NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D. late missionary at Shanghai, China, subsequently engaged in Sabbath Reform laborers in Scotland. 112 pp. Paper, 15 cents.
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- SEVENTH-DAY BAPTIST HANDBOOK.—Containing a History of the Seventh-day Baptist, a View of their Church Policy, their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in cloth, 25 cents; bound in paper 10 cents.
- THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER OPINIONS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.
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- The first edition is practically exhausted, but the second edition will be out soon.
- THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1688. 64 pp. Paper, 10 cents.
- LEVEE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Paper, 6 cents.

- COMMUNION ON LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15, 1878. By Rev. N. Wardner, D. D. 80 pp.
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- A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.
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