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incontinued until arrearages are of the publisher.

Sabbath

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

TERMS-18 A YEAR, IN ADVANCE.

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ALFRED CENTRE, N. Y., FIFTH-DAY, NOVEMBER 4, 1886.

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CHAMOUNI.

By a Member of the Alfred Chautanqua Reading

The name "Chamouni," is a corruption of the words campus manitus or champ muni, meaning the defenced field; said to have been applied by the Benedictine monks to the site of their monastery, which was founded sometime before 1099, on the spot now occupied by the village church. Later than this the savagery of the inhabitants gave the whole district the name of Les Montagnes Maudites, the cursed mountains: and in the 17th century it was regarded as a proof of great heroism on the part of Bishop Francis de Sales that he should visit this part of his diocese. About the middle of the 18th century, the valley was visited by Pocoke and Wyndham, who published in the "Transactions of the Royal Society," an account of their adventures and explorations, awakening great interest. They were fol lowed by Saussure (1760) and others, and i has now become the center of attraction in the Mont Blanc region for tourists, upwards of 15,000 being accommodated in the course of a year, the most of whom are from England America and France. The valley is situated 50 miles south-east of Geneva, and 22 south of Martigny; is about 12 miles in length from north-east to south-west, with an average breadth of two miles, and at a height of 3, 400 feet above sea level. It is bounded on the west and north by Brevent and the Aiguilles Rouges, and on the east and south by Mont Blanc and others of the Pennine Alps. The majestic, snow-capped mountains with their wonderful glaciers, and the atmosphere which Mrs. Stowe describes as "surcharged with tints, ranging between the fairest rose and deepest violet, tints never without blue, and never without red, but varying in the the day. As we neared the other side, the degrees of the two," combine to form scenery which, in grandeur and picturesqueness, is three distinct regions-of pasture, of pine, and of bare, eternal sterility: the first a turbulent swell of pasture-land, rolling into every imaginable shape, green billows and dells, rising higher and higher in the air as you look upward; above all this region another of black pines and crags, the pines going up and up and up; and surmounting all, straight, castellated turrets of rocks, looking out of swathing bands of cloud; a narrow, dazzling line of snow crowns th

"This valley of Chamouni is everywhere as flat as a parlor floor. 'These valleys in the Alps seem to have this peculiarity, they are not hollows, bending downward in the middle, and imperceptibly sloping upward into the mountains, but they lie perfectly flat. perpendicularly."

The river Arve traverses the valley its entire length, uniting with the Rhone near Geneva. Of this river, Mrs. Stowe says, "My guide ers his head and, with becoming gravity, informed me that the Arve, like most other mountain streams, had many troublesome and inconvenient personal habits, such as rising up all of a sudden, some night, and whisking off houses, cattle, pine trees; in short, getting up sailing parties in such a promiscuous manner that it is neither safe nor agreeable to live in his neighborhood." I find this bit of description given at the entrance of the valley: "You see before you, say, thirty or forty mountain peaks, and between these peaks what seem to you frozen rivers. The snow from time to time melting, and dripping down the sides of the mountain, and congealing in the elevated hollows between the peaks, forms a half-fluid mass-a river of ice—called a glacier. As it lies upon the slanting surface, and is not entirely solid throughout, the whole mass is continually pushing, with a gradual but imperceptible motion, down into the valley below. At a distance these glaciers look like rivers of 100; when one approaches nearer, or when they press downward into the valley, they look like immense crystals and pillars of ice piled together in every conceivable form. The effect of this pile of ice, lying directly in the grass and flowers, is singular." In

observation upon the Mer de Glace: "It was a sultry day. I sat down by a great iceblock, about fifty feet long, to interrogate it. the little drops of water percolating in a thousand tiny streams through it, and dropto it, I could hear a fine, musical trill and trickle, and that still, small click and stir, surely and gradually giving way. As I looked abroad over all the rifted field of ice, I could see that the same change was going on throughout." The Mer de Glace is the larger and more noted of the glaciers which wind down the side of Mont Blanc toward the valley, and must be seen by all travelers.

The famous Cram Club in Resting Abroad; July, 1882, gives us this description: "After a lunch and rest at the Montanvert Hotel, we started to cross the glacier. Descending says: the steep gorge 750 feet, we came to the foot of the Moraine which is here about 100 feet high, and over it we clambered, passing boulders as large as a good-sized house, and came to the edge of the ice, where we had another climb, up steps cut into its glassy but smooth and clean, but is wrinkled and dirty as the face of an Italian beggar, magnified 1,000 diameters. Little rills of icesurface and gather in its hollows and form streams, which soon disappear in some crevasse, to see the light next at the foot of the glacier. One large stream ran into a hole a few feet in diameter, with a roar, and was lost to view. We cared not to trace its way through the 600 feet of ice to the bottom, where it joined its fellows. There was a strip glacier, which seemed at first to be a center moraine, but which was only a little winrow of dirt upon its face. Here Prex and Parson everybody concerned, for the privileges of surface grew rougher, and opened numerous crevices. Our path lay along the slippery seldom surpassed. "You see before you ridge between two of these, and we were glad when it was passed in safety. After traversing a mile of ice, we came to the foot of feet high, and as steep as a gothic roof. It is composed of boulders of all sizes, from the largest down to gravel and sand, and we traveled for a mile or more along the sharp ridge, wide enough for only one. Presently we came to the Mauvais pas. Here the moraine ceases, and in its stead is an almost perpendicular cliff some 300 feet high, and we were about midway of its height. At first it seems impassible, but closer inspection discloses steps cut into its face, with an iron rail fast in the rock above them; and so we go along, clinging to the rail, and carefully stepping into the places cut for our feet, sometimes six inches and sometimes a foot wide, for a The mountains rise up around them almost | Mauvais pas we come to the Chapeau, a resting place, so called from a rock which over- utes. hangs it, assuming a form which suggests the name. Here we stop to rest and take some slight refreshment, while Prex uncovdrinks to the health of the overhanging cliffs. Well may he wish to propitiate them, for has he not been robbing them of choice treasures, which are swelling his every pocket, and peeping out at unexpected places? He afterward admitted to having pocketed no less than forty-four different varieties of

plants and flowers, all of which were new to Mont Blanc, the king of mountains, rising to the height of 15,780 feet, was ascended first one hundred years ago, 1786, by a guide named Jacques Balmat. Of the view from the summit, Whymper, in his "Scrambles amongst the Alps," says, "It is notoriously unsatisfactory. When you are upon that summit you look down upon all the rest of Europe. There is nothing to look up to, all is below. The man who is there is in the position of one who has attained all that he desires—he has nothing to aspire to, his position must needs be unsatisfactory. Upon the summit of the Verts there is not this objection. You see valleys, villages, fields. you see mountains interminable, rolling away, lakes resting in their hollows; you hear the tinkling of the sheep-bells as it rises through the clear mountain air, and the roar of the avalanches as they descend to the valleys; but above all there is the great white dome, with its shining crest above; with its sparkling glaciers, with its brilliant snows, purer and yet purer the farther removed from the

connection with this, let me give this bit of One more extract from Mrs. Stowe's prophecies in the works of God that seem to social conversation.

"Sunny Memories": "Going down from point to the continuance of the present the Mer de Glace I held some conversation with my guide, on matters and things The ice was porous and spongy. I could see | lar. He inquired with great interest about in general, and life in Chamouni in particu-America, which, throughout Europe, I find the working classes regard as a kind of star ping down on every side. Putting my ear in the West, portending something of good to themselves. He had a son, he said, settled in America, near St. Louis. 'And don't you want to go to America? said I, after hearas of melting ice, which showed that it was ing him praise the good land. 'Ah. no,' he said with a smile. 'Why not?' said I, 'it is a much easier country to live in.' He gave a look at the mountains around, and said, 'I love Chamouni."

A SMALL MATTER.

Speaking of the earthquake disturbances n South Carolina, August 31st and for the few days following, and of the little that can be known of such phenomena, an exchange

On the evening of Wednesday, September 1st, Prof. Dawson, Principal of McGill College, Montreal, read a paper touching on earthquakes before the British Association for the Advancement of Science, then in session in Birmingham, England. It consisted of an exhaustive review of the geologsurface. The face of the glacier is anything | ical formation of the bed of the Atlantic, with especial reference to its bearing upon the question of earthquakes. The paper was highly praised and regarded as a valuable contribution to the discussion, but cold water, clear as crystal, trickle down its within a day came the full account of the Charleston upheaval, and Prof. Dawson immediately made the following confession:

> The phenomena of the present earthquake convulsions in America and elsewhere, but particularly in America, are extremely puzzling, and completely upset some of the conclusions set forth in the address I read

The high standing of Prof. Dawson, recognized as one of the leading geologists of of stones and dirt down the middle of the the world, and the retraction, in the light of natural events, of his views expressed a \$50,000,000; for the commencement of a few hours before, forcibly illustrate our series of railways in the country. The unignorance as regards earthquakes. If they foldings of the great designs of him of dirt upon its face. Here Prex and Parson could only be considered in the correct light head ever all things to the church will be paused, held a mass-meeting, and passed a as infinitesimal disturbances of the earth's watched with protound interest by an who unanimous vote of thanks to Providence and surface, speculation concerning their origin are wont to pray, 'Thy kingdom come.'" would be less freely indulged in. A depression of the land enough to have submerged Charleston into the sea would only have involved a lowering of surface equal to about one three-hundred-thousandth of the earth's diameter. Making the same comparison with reference to what did take place, it will be found that the surface was agitated far less than one fifty-millionth part of the the other lateral moraine. This is about 150 diameter. A proportional dimension on a twenty inch globe would be about one-fifteenth or one-twentieth the thickness of a piece of gold leaf, or, referred to a sheet of

paper, a thousandth of the above fraction. In other words, regarded as cosmical disturbances, earthquakes are almost too small to be intelligently theorized about. Their disastrous effects on humanity may be very great; but referred to the earth's dimensions, they amount to very little at the

present day.

From general reports and the observations of the government scientists, Director Powell concludes that the earthquake had ts center in North and South Carolina, to the north-east of Charleston. The land area of the earthquake was one-third of the total area of the United States, and the maps distance of fifty yards or more. Beyond the which have been prepared show that the shock traversed this distance in fifteen min-

UNFULFILLED PROPHECIES.

Two things seem suggestive in their bear-

ing upon the problem of evangelization of the race. The first is the prophecy in the Scriptures which appears to be awaiting fulfillment. It is clear that Christ provided for the publication of his truth among all nations, designing that it should go with its mighty power even where the darkness is greatest. But we should look for its universal proclamation before we expect the end | A. G. Crofoot reporting for the New Auof the world. This country, so full of the burn and Trenton Churches. He stated knowledge of our Lord, can get along without missionaries far better than the foreign lands where the thick claud of heathenism | The Trenton Church has called one memhovers. The wonder is that there is not op- ber to the office of deacon. A growing inposition to the increase of the number, al- | terest in both churches was reported. ready so great, of home heralds of the glad tidings, and rather a universal effort to send | the Dodge Centre Church, reporting five them among the millions on far away shores additions by baptism. who have not yet heard the messages of redemption. It is not the whole who need a physician but the sick. It looks like a strange thing to do to lavish gifts upon P. M. those who have abundance and care not to bestow any upon the destitute. The command of Christ is not yet fully obeyed, "Go ye into all the world and preach the gospel the church, and on Sabbath day and First points of interest. to every creature." Second, there are day the noontide hours passed pleasantly in

state of things in nature until stores for the use of man have been employed in his development. Marvelous material progress of the race has already come, and with it moral advancement and missionary achievements should be seen on every hand. The following, we hope, will not prove a vain forecast of the fruitage that is ripening in human

Recorder.

"In 1877, Rev. A. Williamson, LL.D., for many years missionary of the United Presbyterian Church of Scotland, at Chefoo, referred to the fact that the coal fields of China were estimated to cover 419,000 square miles, and stated that side by side with this coal have been found iron ores of various kinds, some of them of the richest description. Then he said, 'The mineral resources alone—as vet all but untouched justify us in believing that the sun of this country's great destiny is just arising-hardly yet above the horizon. These stores of mineral wealth have not been reserved to this age of the world without some purpose; and I think that they indicate clearly the designs of Providence. With the exception of the western states of America, there is no part of the world which can for a moment be placed in comparison with China. I therefore believe that the two great countries of the future will be the western states of America and the provinces of the Flowery

This paragraph is taken from the National Baptist, with words added, which are given below, trusting they may increase the interest in China as a mission field:

"Hitherto, it is said that the government of China has been opposed to what we call progress; that the people were ripe for forward movements, but were held back by the powers that be. It may well be counted one of the signs of the times, if it be true, as reported in the daily press, that the government now proposes to issue a loan of

SEMI-ANNUAL MEETING

Of the Seventh-day Baptist Churches Of Minne-

The regular Semi-annual Meeting of the Seventh-day Baptist Churches of Minnesota, was held with the church at Trenton, com-

mencing Oct. 8, 1886, at 2 o'clock P. M. The Introductory Sermon was preached by H. B. Lewis, from Ex. 14: 15.

After the sermon a business meeting was called to order by H. B. Lewis, who was chosen Moderator.

On motion of H. S. Olin, H. M. Ernst was elected Secretary.

On motion, the following committees were appointed by the Moderator:

On Arrangements-Henry Ernst, H. S. Olin, E.

On Resolutions—Edward L. Ellis, J.W. Morton,

While the Committee on Arrangements were preparing a report, the congregation listened to very interesting remarks by J. W. Morton.

FRIDAY EVENING.

After singing, "He leadeth me," A. G. Crofoot preached from John 8: 31, 32. After the sermon a half-hour was devoted to a conference meeting.

SABBATH-DAY.

At 10.30 o'clock A. M., J. W. Morton delivered a missionary sermon, after which a collection was taken, amounting to about Reports from several churches were heard;

that seven converts had received baptism at the former, and one at the latter place.

H. B. Lewis read a communication from Henry Ernst reported verbally for the Al-

den church. The meeting adjourned until 2 o'clock

scattered settlements, most of the families cure a pastor whose whole time will be deof the congregation brought refreshments to voted to the two societies, and adjacent

The services of the afternoon consisted of a discourse by H. B. Lewis, followed by the reading of an essay by Mrs. Martha Ernst, subject: "The New Commandment." By a vote of the congregation the writer was requested to forward the same to the SABBATH RECORDER for publication.

In conclusion the congregation sang, "Ye must be born again."

At 7.30 o'clock P. M., J. W. Morton preached from Matt. 4:1-4.

The sermon was followed by conference meeting.

The services of the evening were closed by singing, "Draw me nearer." and by

FIRST-DAY.

On First-day at 10.30 o'clock A. M., J. W. Morton preached from Jer. 8: 22.

Business meeting was called to order by the Moderator. After singing by the choir and prayer by A. G. Crofoot, it was voted to hold the next session of the Semi-Annual Meeting with the church at Dodge Centre. in connection with the North-Western Association, on the second Sabbath of June.

On motion the meeting decided to waive its usual order of exercises in favor of the Association, requesting only that the Committee on Arrangements allow one hour for the discussion of its special interests.

On montion the three delinquent essayists were reappointed to read essays at the next autumnal Semi-Annual Meeting, which will be held at New Auburn, commencing on Sixth-day, before the second Sabbath in October, 1887. By appointment the pastor of the Trenton Church is to preach the introductory sermon, with A. G. Crofoot alternate.

The Committee on Resolutions presented the following report:

Your Committee would recommend the following Managers about returning that and the dose misrepresent our attitude in reference to the second

coming of Christ and the resurrection of the dead: WHEREAS, we deem it important that we define

anew our position on these Scriptural subjects:

Resolved, 1. That it is the general belief of our members that our Lord Jesus Christ will, according to the Scriptums, come again to the earth, literally and personally, "without sin unto salvation,"

2. That it is the general belief of our members that there will be a literal resurrection of the dead,

3. That, while we know not the day nor the hour when either of these great events shall transpire, it is nevertheless our belief that God has appointed a time for each of them, and that they shall certainly

both of the just and of the unjust, as set forth in

occur in his own appointed time. Resolved, That we rejoice in the prospect that there may soon be another ministerial laborer at work on the Minnesota field, whom we shall welcome to our hearts and homes with sincere thanks to the Lord of the harvest,

Resolved, That we hereby express our thanks to the Board of our Missionary Society for the timely aid they have bestowed on this field; and we request them to continue this aid for the coming

Resolved, That we sincerely sympathize with our Missionary Secretary, Bro. A. E. Main, in his bodiy afflictions, and pray God to bless the means employed for his complete restoration to health. Resolved, That we rejoice in the work of our

Fract Society, and recommend to all our members. hat they buy and read our publications. Resolved. That it is our firm belief that our succe in the propagation of Sabbath truth, and of our other distinctive principles, will depend mainly on the degree to which we shall cultivate in our own hearts

the Spirit of Christ, the Lord of the Sabbath. Resolved. That we reiterate our testimony in favor of total abstinence from all intoxicating drinks, and that we favor the complete prohibition by law of their manufacture and sale for drinking purposes.

Resolved. That we are unalterably opposed to the ise of tobacco in all its forms; as well as to its growth, manufacture and sale. Resolved, That we earnestly recommend to all our members, young and old, the cultivation of personal

purity, in heart, speech, and hehavior; and espe-

cially that they abstain from all forms of profane and obscene language.
All of which is respectfully submitted. EDWARD L. ELLIS, Com. Jos. W. Morton, A. G. CROPOOT.

After remarks by H. B. Lewis, A. G. Crofoot, J. W. Morton and Henry Ernst the report was adopted.

At the suggestion of J. W. Morton prayer was offered by H. B. Lewis for the restoration of A. E. Main to health.

The business meeting was followed by the singing of No. 21, Gospel Hymns, and a sermon by A. G. Crofoot from Prov. 3

The concluding discourse was delivered at 7.30 o'clock P. M. by H. B. Lewis.

Efforts were made to raise \$250 by the Trenton and Alden Churches, who hope, Agreeable to a custom of some of our by the aid of the Missionary Board, to se-

H. M. KRNST, Rec. Sec.

Missions.

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

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

SHARE WITH ONE ANOTHER.

Is thy cruse of comfort failing? Rise and share it with another. And through all the years of famine it shall serve

thee and thy brother. Love divine will fill thy store-house, or thy handful Scanty fare for one will often make a royal feast for

For the heart grows rich in giving; all its wealth is

living grain; Seeds which mildew in the garner, scattered, fill with gold the plain.

Is thy burden hard and heavy? Do thy steps drag wearily? Help to bear thy brother's burden; God will bear both it and thee.

Is the heart a well left empty? None but God its void can fill; Nothing but a ceaseless fountain can its ceaseless longings still.

Is the heart a living power? Self-entwined, its strength sinks low; It can only live in loving, and by serving love will

WE are indebted to Mr. R. H. Tilley, Librarian, for a copy of the First Annual Report of the Newport Historical Society, and an artotype of Henry Collins, who, when the present Seventh-day Baptist meetinghouse of Newport, R. I., was built, in 1729, was a member of the building committee. He was a prominent citizen, taking an active part in the affairs of the town and colony; and was one of the founders of the Redwood Library of Newport, giving the land on which the library building stands.

The Report contains the proceedings of the Historical Society at its annual meeting; the by-laws of the Society; reports of the President, Librarian, and Treasurer; a description of the Newport Seventh day Baptist meeting-house, taken from the "American Architect:" and the report of the committee appointed to prepare an account of the dedicatory services, when the meeting-house was set apart to the uses of the Newport Historical Society.

This report includes several papers and addresses, one of them being by Alfred B. Burdick, 2d, of Ashaway, R. I. These contain numerous historical references, especially interesting and valuable to Seventh day Baptists.

"THE FRIEND."

We have received Vol. 1, No. 1, of The Friend, published at 150 Nassau St., New York. Among other features, it will be devoted to the interests of philanthropic and Christian efforts that are being made to the promotion of such efforts in smaller cit- na mission. ies and towns; to more complete accounts of the annual meetings of the great benevodent societies than are usually given in the papers; to the work among the Chinese in our country; and to the interests of charitable and religious missionary work in gen-

It is a large monthly of eight pages. Subscription price, 50 cents a year.

A SACRED OFFERING.

A Christian girl died, leaving a sum of money amounting to over twenty dollars, which has recently come into our missionary treasury. The person sending it says: "It is but a little, the bits, and a little besides, that were given her when a child. Instead of spending the money for candy and like things, she had a little bank she dropped it in, and then put it in a savings bank. . I am sure it would please her, and I would rather it should go there than use it for my-

The money has been designated for the religious training of heathen children.

A STRANCE QUESTION, AND A STRANGE ANSWER

At the recent anniversary of our Society it | for said salary. was asked whether the converts in China would probably adhere to the Sabbath unless in some way dependent on our Mission for support; and a prominent minister replied, "No." Both the question and the answer seemed to reveal a lack of belief in the support.

spirit of God.

the writer: A college professor of New York was visiting Shanghai some years ago. mercantile house stopped at a certain point | Churches continue only to Jan. 1, 1887. and said, "Do you see that man yonder about one thing-he will not work on Saturday." Upon investigation it was ascertained that he was a member of the Shan- ing year. ghai Seventh-day Baptist Church.

This incident, the story of Chang Kum Sing published in this department, and many other similar facts, prove that even Chinamen can be saved for righteousness, truth, and heaven, through our Lord Jesus Christ, who come unto God by him.

We do not forget that there are "rice Christians" in China—persons who profess

Oh, no! For the fact that the gospel is the continue the mission. power of God unto the salvation of men never had such full and glorious meaning as it has to-day.

BOARD MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist church, Westerly, R. I., Oct. 13, 1886, at 9.30 A. M., A. E. Main. There were present six members and three visitors.

The minutes of the last regular meeting were read and approved.

The minutes of the three special meetings held in Milton, Wis., Sept. 24, 26, and 27, 1886, were read and approved.

After a statement of the Committee on Permanent Funds, Bequests and Devises, regarding the decision of the court in respect to the bequest of the late John Crandall, of Nile, N. Y., to the Missionary Society, it | field. was voted, that the vote of the Board at the special meeting held in Milton, Wis., Sept. by annulled, because of a misunderstanding of the scope of said power granted him, and also of the needs in the case.

In the matter of laying out the work for the coming year, the Corresponding Secretary gave statements of the average income and expenditures of the Society, for the past five years, and also for the last three years.

After considerable discussion of a motion, that the basis of our next year's operations be upon the average income of the last three years, which motion being withdrawn, it was voted, that the sum of \$10,000 be the basis of our missionary operations for the ensuing

Correspondence was read from D. H. Davis, Shanghai, China, in regard to the excounteract the evils in great cities, and to penses and needed appropriations of the Chi-

> Voted, that the following appropriations be made for the China mission, for the ensu-

ing year:	
Salary of Mr. Davis	00
	00
	00
Salary of Dr. Ella F. Swinney 600	00

Voted, that \$400 be appropriated for the salary of G. Velthuysen, missionary in Holand, for the year ending June, 30, 1887.

The following resolution was offered: Resolved, That we appropriate at the rate of \$25 per month to Th. Ch. Lucky, for missionary work among the Jews, commencing with Oct. 1, 1886.

Pending the discussion of this resolution,

the meeting adjourned until 2 o'clock P. M.

AFTERNOON SESSION.

Prayer by Joshua Clark.

The resolution pending adjournment was aken up, and after discussion and amendment it was adopted as follows:

Whereas, Delos C. Burdick, of Nortonville, Kan., desires, and has agreed to furnish, the funds for missionary work among the Jews; therefore, Resolved, That we appropriate at the rate of \$25 a month to Th. Ch. Lucky for missionary work among the Jews, commencing with Oct. 1, 1886.

Upon the statement and estimate of the Corresponding Secretary himself, it was voted that, on account of the restricted labor of our Corresponding Secretary, because of ill health, his salary for the ensuing year

antic and Woodville Churches, stating that | ber of pages of tracts distributed, 400; averthey had called Horace Stillman to continue age attendance, 64. as their pastor, how much they could raise for his support, and asking aid toward his Oxford, Norwich, Plymouth and Otselic, ple who attended. We never before have had

redeemed and sanctified by the grace and Churches, to see if an arrangement can be The following incident has been related to pastor; and that the Woodville Church arrange to be supplied with preaching by the 2d Hopkinton Church; and that the present friend who was showing him around a large appropriation to the Woodville and Niantic

Letters were read from the Daytona at work? He is a good laborer, but is odd | Church, Florida, and U. M. Babcock, its pastor, expressing thanks, stating difficulties, needs and prospects, and asking aid the com-

> Voted, that \$100 be appropriated to the Daytona Church for the year ending Sept. 1,

Communications were read from the Otselic and Lincklaen Churches.

Voted, that \$75 be appropriated to each is able to save to the uttermost those who church toward the support of its pastor for the year Sept. 1, 1886 to Sept 1, 1887.

Voted, that the appropriation for the general missionary of the Central Association Christianity for the sake of worldly gain: be the same as at present to Jan. 1, 1887, but men do this in America. Shall we, on and then the appropriation cease, because this account, cease our efforts in their behalf? the Board deem it not necessary to further

> Voted, that \$100 be appropriated to the Hornellsville Church, to aid them in the support of a pastor the ensuing year.

Voted, that the appropriation for the general missionary in the Western Association be the same as at present until Jan. 1, 1887, then it shall cease, because the Board deem it unnecessary to further continue the mis-

Voted, that \$800, and traveling expenses, be appropriated for the support of J. W. William L. Clarke in the chair. Prayer by Morton, as a missionary in the North-Western Association, with residence in Chicago, from Sept 1, 1886 to Sept. 1, 1887.

> Voted, that an appropriation of \$400 and traveling expenses be made to J. F. Shaw, for missionary labor the ensuing year in Arkansas and Texas.

Voted, that \$250 be appropriated for missionary labor during the year, on the Minne-Communications were read from W. K.

Johnson in regard to the work on the Missouri Voted, that an appropriation of \$25 a

month and traveling expenses be made to W. 27, 1886, giving L. A. Platts full power of K. Johnson for six months' labor during the Lambuth has, for nearly thirty-two years, been connected with the work of missions in Shanghai and all over, we could do more good, and save nected with the work of missions in Shanghai and all over, we could do more good, and save Voted, that we pay S. W. Rutledge \$25 a

labor during the year on the Missouri field. Voted, to refer the question of engaging

C. W. Thielkeld to do missionary labor in Southern Illinois and Kentucky to the Corresponding Secretary with power to engage him at a salary not to exceed \$400 a year and traveling expenses.

Voted, to pay C. J. Sindall \$400 and traveling expenses for missionary labor among the Scandinavians during the year.

Voted, to pay S. D. Davis at the rate of \$400 a year and traveling expenses for six months' labor during the year, on the West Virginia field.

Voted, that we employ S. R. Wheeler for three months during the year, to do mission ary work on his old field, at a salary of \$40

per month and traveling expenses. Voted, that A. L. Chester, J. H. Potter and B. P. Langworthy, 2d, be the Commit tee on Permanent Funds, Bequests, and De

vises during the year. Voted, that the Treasurer pay the print ing bill of G. B. & J. H. Utter for \$133.

Voted, That the bill of the American Sab bath Tract Society be referred to the Treasurer with power to settle.

Voted, that the Treasurer be authorized to send one-half of the appropriation for the China field on or before the 1st of December

Voted, that the Treasurer be requested to continue the loan of \$1,000, which was carried over from last year. Adjourned.

W. L. CLARKE, Chairman. O. U. WHITFORD, Rec. Sec.

FROM L. C. ROGERS.

NORWICH, N. Y., Aug. 30, 1886.

Dear Brother, I send you this as my report of labors, as general missionary of the Central Association, for the quarter ending | neapolis and St. Paul, but for some reason I Sept. 1, 1886.

addresses, 8; number of Bible-readings, 2; be \$600, and that that sum be appropriated number of religious visits, 108; number of weeks employed, 13; amount of collections Communications were read from the Ni- for missions, General Fund, \$132 69; num-

general, and of Sabbath truth in particular; and Recording Secretary be a committee to eter, Burlington Flats and West Edmeston, 94 at the meeting on the Sabbath. I thought The fina and in the possibilities of human nature, confer with the Niantic and 1st Westerly Otsego Co.; Cuyler Hill, Homer and Scott, then that I would only stop in Grantsburg Treasurer.

Cortland Co.; Adams Centre, Jefferson Co. made whereby they can unite in having a I also attended the Central Association, at it seemed best to spend most of my time in Leonardsville, N. Y.; the Western Associa- this county. They seem to think if I would tion. at Independence, N. Y.; and the Quar- | work more here, that there will be more terly meeting of the Central New York Sabbath-keepers, and that the church will Churches, at Scott.

> the new field, in Exeter and Burlington other place. Flats, Otsego county. I preached here in November last, for the first time. There are three or four persons here who are observing the Sabbath, and a general interest in this subject has been awakened by my visit and labors, and several persons evince an interest in the subject of their souls' salvation. The missionary is cordially welcomed, and further labors are invited. These places are twelve and fifteen miles east of Leonardsville, N. Y. Bro. R. P. Dowse, of the latter place, again furnished me with conveyance, without charge. Special interests on the otherparts of my field, have been already reported, during the present quarter. My plans now are, as soon as needed labors here and at Preston are completed, to visit Clifford, Pa., and neighboring localities, to meet a pressing call for extended work on that somewhat neglected field.

With one or two exceptions, the churches on my field of labors, are taking new and commendable interest in the subject of our missionary work, and are giving more liberally in its support. Systematic benevolence is practiced, but in every place has still to be supplemented by special efforts, to meet the demands.

The crisis through which we are now passing has developed a marked preference in this Association, and in several of our strong churches, for home missions, as against foreign missions. I can but hope the time will never come to us when foreign mission work shall be abandoned. Our China mission will always have a warm place in my heart.

FROM D. H. DAVIS.

Dear Bro. Main,-I send the following which may be of some interest. The following preamble and resolutions were unanimously adopted at the missionary prayermeeting on Monday afternoon, July 12, 1886:

WHEREAS, we have learned, with regret, that the Rev. J. W. Lambuth, D. D., has been appointed by his Mission Board, to Japan, and will shortly proceed with his family to that field; and since Dr. its vicinity, and whether in society or in the work of missions which he loved so well, we have learned to month and traveling expenses for six months' esteem most highly both him and his excellent part ner, or fellow-worker, in the cause of Christ; and,

WHEREAS, for many years, the Monday afternoon prayer-meeting of missionaries has been held either in his house or his chapel, receiving at his hand a cordial welcome, therefore, by the members of the several Protestant missions in Shanghai, be it

Resolved, 1. That we deeply regret the loss to the cause of Christ, in Shanghai, of our beloved brother

and his wife; and while we doubt not that God's bless ing will be upon their labors in their new field, we shall greatly miss their presence and work among us.

2. That we tender to them our sincere thanks for

the reception they have so long and so cheerfully ac corded to the missionary prayer meeting, and assure them that their names will not be forgotten by us.

3. That we shall pray for the richest blessing of God upon their labors on their new field to which. they have been called.

4. That a copy of these resolutions be furnished to Dr. and Mrs. Lambuth.

It was Dr. Lambuth who, during Dr. Carpenter's absence from China, took some oversight of our mission. Dr. Lambuth was one of the missionaries who met us at the steam er, upon the arrival of your present missionaries, and bade us welcome to the great field of mission work in China. Personally, we deeply regret their leaving the field of their labors. They have always shown an interest in us and our work, beyond what has been shown by many others. The missionaries of the Seventh-day Baptist mission will miss them very much, as will all missionaries of Shanghai.

FROM C. J. SINDALL.

GRANTSBURG, Wis., Aug. 29, 1886.

Dear Brother,—I send you herewith report of my labors in the mission field for the quarter ending September 1st. I have been from my home the current quarter, except one week, and have devoted my time in the beloved work. But my work has been somewhat different in this quarter from what it has been before. I don't know whether the Board are satisfied with my work and this field which I now occupy. I thought before that I would spend most of my time in Minhave been prevented from doing much in Number of sermons, 20; number of public | those places so far. I will try to give you the reason why.

On the 5th and 6th of June, we had our Annual Meeting, at Grantsburg, for the churches of Isanti county, Minnesota, and Burnett county, Wisconsin. There were but a few Seventh-day Baptists at that meeting, The places visited are as follows: Preston, but there were a good many of the Sunday peo-Chenango Co.; DeRuyter, Clarksville and so good a chance to preach our doctrine to so power and progress of religious truth in Voted, that the Corresponding Secretary Leonardsville, Madison Co.; Plainfield, Ex- many people in Burnett county. There were

one week, and then go to Minneapolis, but grow. It looks to me that I have a better I find a growing interest in my labors on field for work in this county than in any

I have held meetings in Grantsburg, in the Methodist and Baptist churches at Trade Lake, twelve miles from Grantsburg, and at Wood Lake, where our church is.

At North Fork are some Americans that have no chance to hear a sermon in their language. I was invited by a Baptist to come and preach to those people, and I have done so, and distributed some of our papers. There is one American Sabbath-keeper who gladly received our papers, who had never seen our papers before. On one Sabbath-day the church voted to send \$10 to the Mission. ary Board to help pay the debt. I have been hoping that Brother Grettum would unite with the church and do some work, or take charge of this field, but it does not look as though he can unite with us. July 19th I went to Minneapolis and

thought that I would work there to the close of the quarter, but a few days after I got sick. I could not hold meetings in three weeks. but I made some visits and distributed some papers and tracts. I thought of the debt of the Missionary Board, and of the letter you sent to me about the expenses; then I thought best to not do missionary work in Minneapolis till after the next quarterly Board meeting. I then went again to Burnett county, and think I will stop here till I hear from you or the Board. If they will have me to work in Minneapolis, I will do so. I have made it so in this quarter that I can free the Board from traveling expenses, because I have made my expenses by doctoring several sick. My expenses have been over \$35, but that is all paid for. I think that the best outlook for mission field is at Minneapolis and north in several counties.

I would be very glad to see that the Missionary Board could get out of debt. I think that I have done my part to help, but if the Board are still in debt I will pay \$2 more, and let some others do the same till the Board are out of debt.

I think that if we missionaries could stop expenses, and it would be better for our small churches. I think if I could have my field for the next year in Minneapolis, Isanti county, and perhaps some other counties in Minnesota, and Burnett and Polk counties in Wisconsin, that I can accomplish more than if I should go in Iowa, Dakota, Minnesota and Wisconsin. But I don't know whether the Board think so. I have not had the opportunity to hold so many meetings in this quarter as before, but I have spread more of our papers and tracts than ever before. I think if the Board can be out of debt next year, that I ought to have more salary, but I will leave that to the Lord and the Board.

FROM MISS BANDOLPH.

LINCKLAEN CENTRE, N. Y., Aug. 29, 1886. Dear Brother,—The past quarter has been an unusually busy one. The work in the two churches has been kept up with two preaching appointments each week and one prayer-meeting on the eve of the Sabbath. This is full of spiritual interest and averages 28,—an average at prayer-meeting nearly equal to the resident membership of the church. Did all our churches do likewise, what large prayer-meetings there would be There has been an unusual amount of outside work. I have spoken during the quarter 14 times besides my regular Sabbath services, giving sermons and addresses in behalf of the Woman's Executive Board, which resulted in the organization of 3 new socities, and the collection of \$17 00 for the Missionary Society, which was placed in the treasury of these several societies and they have forwarded it to the Missionary Treasurer; also preaching two sermons in Sunday churches and four funeral sermons among Sunday people.

Our monthly collections have increased both in the number of persons who give and in the amount given. We have been trying to establish the habit of regularly giving a certain sum each month. This and the extra demands for money in our home work has made the \$1 00 contributions rather small. I am sorry it is so. We have procured a nice church organ at Lincklaen, the first organ that the church has ever owned. · We are hoping that the Otselic brethren may soon be able to do likewise.

The spiritual interest has been good in both churches and the audiences larger than during the previous quarter, especially at Lincklaen. Four have been added to the Lincklaen Church, three by letter and one by baptism.

Weeks of labor, 13; sermons, 34; other

meetings, 13; Visits and calls, 87; collected for missions, \$26 08.

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Sabbath Be

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CORRESPONDENC

Temperance Reform and the Sa

BY REV. H. D. CLA STATE EXECUTIVE COMMITTEE

Young Men's Christian Associatio

OBERLIN, Ohio Dear Brother, -Your valu fore me. I fully believe in a Prohibition first, and such a as all Prohibitionists can agree my opposition to woman suff

measure aside from the fact stitutional and not a party m I was once a student at and have a warm side towar nation; still my conscience observing one seventh of th seems to me that while the

unite on Sunday you would that day protected rather the I know of no Seventh-day they naturally dwell in group calities. If they appear in I shall favor no policy which such ample provisions for scientiously observe the sev

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2. I think laws can be so tect one day in seven withou stitution or gospel, but in th

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Cordially yours,

NEW LONDON, N. Esteemed Brother, -You me that whatever action y movement in favor of Su will be with the full knowle stitutional and God-given adds to your great responsil the need of caution. Coul assured that all leaders in ment had the same friend with us that you have, we anxiety, and be assured the might be enacted for the p day, exceptions to which would be granted. But i gard us with that esteem w Sabbath-keepers of differen in nearly every state in own General Conference churches in nineteen states ry. The Seventh-day Adv te be much more numerou proclaiming the truths con Sabbath, in connection wit themes, brings to them bit ing opposition; hence enor eates of Sunday are foun that will coerce this per ples of legislating for a

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Sabbath Beform.

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

WHAT ARE THE RESULTS?

Some of our brethren are asking this question when considering the efforts put forth in the propagation of Sabbath truth. The question itself is proper enough when prompted by the right spirit and urged at the right time. It may, however, be pressed prematurely, if not unkindly, and from lack of faith. We are beginning to see some signs of the power and usefulness of the new Sabbath publications we are scattering, but the time for summing up the results of such a work has not yet arrived. While the citadel of the Sunday error is being stormed can we reasonably demand a report of victory? Must we not wait until the foe is routed and his strongholds are captured? The work of the farmer is no failure because in spring his wagon is not loaded with grain. If he is making good use of the seed-time he will "in due season" bring in the sheaves "if he faints not." Let us not then require immediate and great results of the labors of our workers in Sabbath reform. They have trials enough at the front and should be spared the assaults of impatient and illadvised fellow soldiers, struggling in the J. B. C.

CORRESPONDENCE.

Temperance Reform and the Sabbath Question

BY REV. H. D. CLARKE.

STATE EXECUTIVE COMMITTEE of the Young Men's Christian Association of Ohio.

OBERLIN, Ohio, Sept. 27, 1886. Dear Brother,—Your valued letter is before me. I fully believe in a one idea party. Prohibition first, and such measures added as all Prohibitionists can agree upon. Hence my opposition to woman suffrage as a party measure aside from the fact that it is a constitutional and not a party measure.

I was once a student at Milton College, and have a warm side toward your denomi nation; still my conscience is satisfied by observing one seventh of the time, and seems to me that while the great majority reformers, in their zeal for Christ, are

I know of no Seventh-day people in Ohio; they naturally dwell in groups in a few localities. If they appear in our convention, I shall favor no policy which will not have such ample provisions for those who conscientiously observe the seventh day as to abundantly satisfy them.

To your questions, I reply:

1. A Sunday clause at present strengthens the party in Ohio, and I hope can be so not clearly become a party to the crime of drawn as to interfere with no Seventh-day

2. I think laws can be so drawn as to protect one day in seven without violating constitution or gospel, but in the spirit of both. 3. Sunday laws do not necessarily savor of sectarian legislation.

4. If I have my way, Seventh-day observ-

ers will have all assurances asked for. 5. I will give my influence against a move ment calculated to commit our party to religious intolerance.

> Cordially yours, WM. G. FROST.

NEW LONDON, N. Y., Oct. 24, 1886. Esteemed Brother, -Your letter assures me that whatever action you take in the movement in favor of Sunday legislation will be with the full knowledge of our constitutional and God-given rights. This adds to your great responsibility, and shows the need of caution. Could our people be assured that all leaders in this great movement had the same friendly acquaintance with us that you have, we could feel less anxiety, and be assured that, whatever laws might be enacted for the protection of Sunday, exceptions to which we are entitled would be granted. But few, however, regard us with that esteem which you profess. Sabbath-keepers of different sects are found in nearly every state in the Union. Our own General Conference is composed of churches in nineteen states and one territory. The Seventh-day Adventists are found to be much more numerous. Their zeal in proclaiming the truths concerning the Bible Sabbath, in connection with all other gospel themes, brings to them bitter and unrelenting opposition; hence enough leading advocates of Sunday are found to demand laws that will coerce this people. Under the plea of legislating for a civil rest-day, and connecting the movement with the grand temperance reform, they feel assured of accomplishing their object. Men with broader views, ignorant of any such design, are in favor of protecting the Sunday from desecration, and so unite for this object.

Not to deal in lengthy argument, we say the principle is all wrong. In the first place, the "one idea" you mention will

serve every purpose without special legisiation for Sunday. When men talk about enforcing laws for Sunday-observance, whatever they are pleased to call it, the real fact is, such action is legislating in matters of religion, which our national constitution forbids, for Sunday is set apart by human authority for the matter of religion. We have no state-church, but nothing is more calculated to make one than Sunday legislation. Our First-day brethren disclaim the | To the Outlook; intention of uniting church and state; hence their inconsistency in this movement, which will deprive of freedom those denominations observing the fourth commandment, who should have equal rights with the majority. Who shall be my guide with regard to legitimate labor on any day, or rest on any day? my own conscience or a state legislature? Then if the state demands my rest on Sunday it interferes with my regard for God's law, and becomes clearly a persecutor.

But the Scriptures, which our Sunday this so-called "National Reform," having for its chief organ the Christian Statesman. this movement, and which is capturing political parties, labor associations, etc., professes regard for Christ by demanding that the "name of God be placed in our constitution, and also all Christian laws, institubasis in the fundamental law of the nation." such laws will insist that the Christian inthe belief of those men composing the Reform party? Christ therefore is to rule our nation according to the notion of these believe and practice differently?

Christ, but the Scriptures show that human agencies will not do it nor dictate it. See Daniel's prophecy. Hence the National Reform party, with its errors and prejudices, can have no hand in the business. What they attempt to do, in the light of God's Word, will approach nearer to the work of Lord's freemen. the beast in Revelation 13, than the work unite on Sunday you would prefer to have \ "speaking a vision of their own heart and that day protected rather than no day at all. | not out of the mouth of the Lord." Jer. | taken men, and passes resolutions and adopts platforms demanding the enactment and rigid enforcement of Sunday laws, compelling all citizens, irrespective of their religious convictions, to rest on that day? Does it persecuting Christian Sabbath-keepers? But | complished by Christ Jesus in the work of favor. I would it were so, but the utterances of the leaders in the movement assure us that no exception will be made when the Pennsylvania legislature in 1882-3 is a notable instance. The law had caused some hardships to Christians who rested on the seventh day. An effort was made by some liberty, to secure a provision exempting observers of the seventh day. A previous effort had lacked but one vote of passing it, but the Hon. Felix R. Brunot, President of the National Reform Association, condemned it in these words, published in the Commercial Gazette: "Its enactment will lead toward the destruction of the Christian Sabbath in this commonwealth. It is very deprotests be adopted and forwarded immediately." The protests against our religious liberty were forwarded, and the bill was

defeated by a majority of 130 against 37. This, Bro. Frost, is the exception that the reformers declare shall (not) be made. Think you, wily politicians, without conscience in the matter, coming into the party when it begins to sweep everything before it, will care for our liberties if they can but please the determined reformers by doing their

Such is the outlook. Hence it is with great interest that we watch the progress of events and see the signs fulfilling.

If the liberties of a conscientious, Godfearing minority are guarded, men must bestir themselves, and place the truth before conventions, and through the press, so that the people be not led blindly into this unscriptural and delusive movement. The Voice and XVIth Amendment, and other journals, decline to shed this light upon the people. Where, then, are our friends among the reformers? I look to you to assist greatly in behalf of religious freedom. Many thanks for your promise to do so.

Fraternally yours,

H. D. CLARKE.

OUTLOOK CORBESPONDENCE.

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

The following letter is from one with whose name the older readers of the RE-CORDER were once familiar. Aside from the general interest, it will be of special interest to many who were contemporary with the writer in our early educational work.

NORTH BERGEN, Oct., 1886.

I have received and read you for several years. I did not send for you and I have sent you no bread. But you kept coming, an interesting paper for its historical re-

It is quite clear—taking the testimony of

all facts given—that the changes made by

the New Testament dispensation, were not sudden, but gradual. That the Jewish converts to Christ kept the law of Moses, practiced the rites and ceremonies of the Leviti cal priesthood, even to the offering of sacrifices. The converts to Christianity among the Jews were all jealous of the law Levitfriends profess to regard sacredly, are against | ical. When Paul the apostle, came to Jerusalem, See Acts 21:20, 26, the Gentiles (v 25), observed none of these rites. There were thousands of Jews, believers, yet keep-The national organization which is pushing ing the law of Moses. But Jewish Christianity did not continue long. The nation was destroyed and the remnant, scattered abroad, rejected the gospel; and after a century or two there were no Jewish converts only such as were incorporated in Gentile churches. Palestine has been higher meaning and purpose of the Sabbath, tions and usages, on an undeniable legal over-run by infidel nations, and its cities wasted, since the first century. The Gen tile nation had no prejudices favoring the Who will deny that men thus demanding Jewish ritual and gradually changed the whole mode of worship. They followed the stitutions and laws must be in harmony with antitype, Christ, and the teachings of the Gentile missionaries—Paul and Barnabas etc. They were bound by no ritual service. The ordinances of the gospel had no set day when they were to be observed; but as often bread, etc., in memory of Christ Jesus their | Saviour. Baptism follows conversion. Preach God will certainly set up the kingdom of the gospel to every creature. I will be with you till the end, said Jesus. Preach salvaand take the waters of life, (all the blessings | The original power and prominence of the of salvation) freely, and accepting Christ

of God, as described by Daniel. I fear these work of creation, and was, or became a part of the Jewish ritual, never very well observed by them. Seventy years they were in 23: 16. What then of the Prohibition land as well as to enjoy it themselves. How party which becomes the tool of these mis- few of the Jews or those who have claimed it binding upon them have kept it as taught in Isa. 58:11, 12.

The Gentile Church have come to observe, in some form, the first day of the week as the Christian Sabbath pretty generally; and they give as their reason for keeping the first day as their Sabbath, that they choose to commemorate the new creation of God, acyou think exceptions will be made in their redemption, and as Christ rose on the first day of the week they keep the first day. And as Christ was Lord of the Sabbath and gave no special day for the performance of any of the ordinances, they have very generfinal result is reached. The action of the ally accepted the first day service as most acceptable to their Lord and Saviour. And their great Pentecostal seasons, when multitudes have been converted, have been on the first day of the week. Christians are the light of the world, and the salt, etc. And of our First-day friends, lovers of religious what of Sabbath-keeping there is among the delay, on the part of the friends of Sunday, nations has originated with Christians. Of course none but true Christians really keep the Sabbath, others in form, not in spirit, and others desecrate any and all Sabbaths, whether seventh or first day. Such is the

A conscientious observance of the first day of the week as the Sabbath for the purpose of pleasing God as taught in Psa. 58:11, 12, brings God's blessing. That is enough. Also keeping the seventh does the same sirable that the bill should be understood by thing. But the friction that is caused in our people, and that numerous and emphatic | society by two Sabbaths in one week regularly is a great evil that cannot be remedied at present. We must love one another as Christ has loved us, and have patience with one another as the Lord is patient with us, and spares us with all our faults. Prejudice, yours and mine, blinds the eyes and we can't bear all the truth at once. Good men never get rid of their prejudices and false education in this life altogether. Thousands of Christianized Jews, no doubt, died in the full faith that it was necessary to keep the law of Moses, the whole ceremonial ritual; yet they believed in Christ Jesus as their Messiah, and were saved.

condition of this Sabbath question.

Dear Outlook, have patience therefore, for this will all be right by-and-by.

"Except a man be born again he cannot see the kingdom of God," Love to God and man is the fulfilling of the law. There is no salvation by keeping the ceremonial law, or any law whatever. Salvation is by grace, not of works "Love is the fulfilling of the law." I desire that all men should love and fear God.

This is from an old man seventy-six years of age, once associated with Elder Irish as principal of DeRuyter Academy, a minister of the gospel these fifty years. Such are my views of the Sabbath question as now discussed by you.

Your brother and fellow-worker for the salvation of men. S. CARVER.

ten is excellent, worthy of full commendation. One or two points need brief com-The disappearance of "Jewish converts, after a century or two," from the early church was true only in the West. There, where Roman and Grecian influences prevailed, the pagan element crowded into the church. The better elements of the Jewish cultus disappeared in the West, by an abnormal pressure from paganism, and not by a legitimate law of development. The cultus of the ceremonial law would have died under gospel influences, under any circumstances. But the cultus, growing out of the claims of the Decalogue, would have grown in breadth and power had it not been for the no-lawism of the Gentile cultus. The gospel is weak and meaningless just in proportion as the grip of the condemning law Judaism.

That the ordinances of the gospel baptism and the Lord's supper had no "set time," when they were to be observed, was not, and is not a reason for disregarding the Sabbath, which has a mission and meaning far greater than a time for performing religious rites, or stroved because men define it so narrowly and unscripturally.

The Sabbath was never justly a part of the Jewish ritual. Degenerating Judaism wove a false ritualism about it as it did about every institution growing out of the laws of the for strong drink except "sour mash;" that Decalogue, but that ritualism was neither is a proper characterization. It makes the reformers, and what of the man who dares as they pleased they communed by breaking Scriptural nor moral. Christ rejected the disposition sour; it makes the home sour; ritualism, but preserved the Sabbath.

> Mr. Carver says correctly that Christians introduced the Sunday on their own authority. tion to, or for, every one that believeth in | Herein lies the core of the question. It was Christ Jesus. Ho every one that will come a paganized Christianity which did this. Sunday came through sun worship. The Christ, as analogous to the long-established The Jewish Sabbath commemorated the worship of the rising sun, was a part of the common tendency to unite Christianity and paganism in the hybrid cultus which grew so Dark Ages.

uation is this. After centuries of hurtful holidayism, and after the illogical efforts of Puritanism to Sabbatize the Sunday it con-Sabbath level. It had a borrowed sacredness over a small part of the Protestant Church for a century or so. All that is gone. The fruitless efforts of its devout friends to galvanize it back to life, only de-

As to being patient with prejudice and habit, we have learned to do what our correspondent asks; but even our patience cannot prevent the growing evils of continual to recognize the claims of God's law.

Temperance.

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

WHAT MEN HAVE NOT FOUGHT FOR.

like an adder.

BY R. J. BURDETTE.

My dear boy, men have fought, bled, and died, but not for beer. Arnold Winkelreed did not throw himself upon the Austrian spears because he was ordered to close his saloon at 9 o'clock. William Tell did not hide his arrow under his vest to kill the tyrant because the edict had gone forth that the free-born Switzer should not drink a keg of beer every Sunday. Freedom did not shriek as Koziosco fell over a whisky barrel. Warren did not die that beer might flow as the brooks murmur, seven days a week. Even the battle of Brandywine was not fought that whisky might be free. No clause in the Declaration of Independence declares that a Sunday concert garden with five brass horns and 100 kegs of beer is the inalienable right of a free people and the corner stone of

much-sneered-at temperance beverage, the brighter, more glorious page, it is a grander figure in the history of this United States, hurled it into the sea in the name of liberty, and they died rather than drink it until they ward, or must the people take the matter in made it free. It seems to be worth fighting their own hands? A few weeks longer and for, and the best men in the world fought this important question will have been de-The spirit in which the foregoing is writ- for it. The history of the United States is cided?"

incomplete with tea left out. As well might the historian omit Faneuil Hall and Bunker Hill, as tea. But there is no story of heroism or patriotism with rum for its hero.

The battles of this world, my son, have been fought for grander things than free whisky. The heroes who fall in the struggles for rum, fall shot in the neck, and their martyrdom is clouded by the haunting phantoms of the jim-jmas. Whisky makes men fight, it is true, but they usually fight other drunken men. The champion of beer does not stand in the temple of fame; he stands in the police court. Honor never has the delirium tremens. Glory does not wear a red nose, and Fame blows a horn, but never

THEN look at drunkenness. Think how

many saloons are on your streets and how their number has increased out of proportion is removed. The Sabbath was driven out of | to the growth of healthy institutions and the Western church through disregard of homes. You, who are so fearful that some the moral law, and not by a natural decay of bad step will be made on the temperance question will yet have your son thrust into your door dead drunk. The most merciless thing on God's earth is rum. Whole streets of beautiful homes are destroyed by it. Pile up the funeral pyre, add to the flames, bring on fresh men and women; let's have a whole generation burned up with strong drink and let those who do not obey the call be thrown into the fiery furnaces under some political even for conducting religious worship. platform. I arraign strong drink as the Neither Jew nor Gentile understood the curse of the homicide, the fratricide, the sororicide, the infanticide, and the crimes of and to this day it is disregarded and de- all ages. But by what delightful and delusive names is it known! It is called a "cordial," an "eye-opener," "bitters," a "di-gester," a "night-cap," a "settler." Why not call it what it is-"an essence of perdition," "ten drams of heartache," "tears of orphanage," "dissolved scabs of eternal leprosy." I cannot think of an honest term it mashes the constitution; it mashes the business and it mashes the family. "Sour mash" is one intoxicant with an honest The evil of strong drink is growing worse. It nominates, controls and elects nine-tenths of the office-holders of this country to-day, No human power can overthrow this Gibraltar of rum jugs. I would despair if we were compelled to depend upon ye become dead to the law of works which idea of commemorating the resurrection of human efforts. But our greatest forces the Jews practiced, and ye shall become the have not been called out. "Let God arise, let his enemies be scattered."—Talmage.

An intemperate man was on his death-bed. captivity, that the land might enjoy that rest which God had commanded them to give the first century, and bore its legitimate fruitage to him, "Do you remember being at such a land as a in the Roman Catholic Church and the temperance meeting? I was there. I went for the purpose of signing the pledge. When The important truth as to the present sit- it was circulated I kept my eyes on you. I thought you knew more about these things than I did, and if it were a good thing you would give your name and join it. But you did not, and for that reason I did not; and tinues to gravitate back to its original no- here I am. I am about to die, and I want you to prepare to meet me in judgment." These words went like a dagger to the professor's heart; and they should pierce the heart of every one professing godliness who stands aloof from the temperance cause. Every one has his influence, and it should be lay the better reform of returning to the seen on the side of virtue and piety, of God and religion. We should not only avoid the appearance of evil, but do all the good in our power. And in this view we should be mindful of our example and influence. Actions speak louder than words.—Star and

> THE Christian Union and New York Evening Post are trying to make it appear that prohibition is ruining Atlanta. The information on which they base their conclusions, is derived mainly from ex-liquor dealers of that purified city. The Working-World, organ of the Knights of Labor, published in that city, says: "Silently, gradually, yet none the less effectually, prohibition is doing its good work. All that is wanted is time, in order that actual results shall demonstrate its benefits. Already one saloon room has been turned into a religious mission room; another remodeled into a magnificent clothing establishment; and Paul Jones wholesale liquor tenement into a wholesale grocery house, while his beautiful wagon now parades the streets as a soap wagon." But there is no talk of ruin in other states where the law is similar to that of Georgia. Apologizers for saloons, like their patrons, make crooked paths in their efforts to stay the tide which is setting so strongly against the rum power.—The Gleaner.

THIS is what the Christian Commonwealth says of the temperance question in Great Britain, and it applies equally to our own country: "The struggle with the drink traffic is altogether too serious for a policy which hangs on to the present political parties and good government.

Tea—mild, harmless, innocent tea; the from those whose first and last effort is to keep time with the step of party politics. feeble drink of effeminate men and good old Temperance men must look after their own woman. Tea holds a higher place, it fills a interests. They have been coquetting with party politicians until their cause has been seriously damaged. To pursue this course than beer. Men liked tea, my boy, but they any longer would be madness in the extreme. . . . Are our leaders ready to go for-

The Zabbath Becorden.

Aifred Centre. N. Y., Fifth-day, November 4, 1886

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

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

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"Oh, strengthen us, that while we stand Firm on the rock and strong in thee. We may stretch out a loving hand To wrestlers with the troubled sea!"

THEANNUAL REPORT of the Board of the American Sabbath Tract Society was made this year under the following heads: Introduction, Auxiliaries, Tract Depository, Books, Printing House, Bindery, Our Sabbath Visitor, THE SABBATH RECORDER, The Helping Hand, Evangelii Harold, The Outlook and Sabbath Quarterly, The Light of Home, Holland and De Boodschapper, Seventh day Baptist Quarterly, Canvassing Agent, Bequests, Reincorporation, Denominational Interest in the Work, Finances, Results, Future Needs, and Conclusion. The whole is a valuable document, and will soon be published in the pamphlet comprising the minutes of the General Conference, together with the proceedings and Annual Reports of all our Societies. It ought to be read by all our people, comparatively few of whom have any adequate conception of the amount of work which this Society is doing. In our report of the Society's doings published in our issue of October 7th, we gave the portions of the report falling under the head of Finances, Results, and Future Needs, in full. In this issue we publish, and ask a careful reading of, Denominational Interest in the Work.

Every now and then some patriotic citizen rises up to warn the people of this country of the dangers to our institutions from the "swarming hordes of the Chinese which continue to press to our shores and take the bread from the mouths of our hungry workmen," etc. Now all this may be very alarm- good assurance, we think, that he will be a ing to some people. But there is nothing faithful teacher of the truth on the subject. else so good as a few figures from some relia- The second fact, mentioned above, shows ble source, say the United States Bureau of Statistics, to show the real cause of heart is aglow with a desire to tell the gosalarm. That respectable body has recently pel story to any class of persons, to find a issued its report for the year ended June. 1886, from which we quote a few figures. The number of Italians coming to this country during the year was, in round numbers, 21,000; the number from Ireland, 49,-700; the number of Germans, about 70,000. The last two are strongly suggestive of strikes, boycotts and dynamite. But, returning to the report, we find the number of Mongolians coming to this country in the same period to be "34 males and 15 females," making a grand total of 49 of these dangerous people! Is it not about time that our scatesmen and our Christian reformers turned their attention to some more grave matter than the immigration of the Chinese?

THE STATUE OF LIBERTY.

The great event of the past week was, un. doubtedly, the dedication of the "Statue of Liberty Enlightening the World," on Bedloe's Island, in New York Harbor. The statue is the gift of M. Bartholdi, of France, to the United States, if we mistake not, made in the centennial year, and intended to commemorate the good-will of France for our Republic in its infancy, and to symbolize the prominent place which our country has reached among the republics of the world. The past ten years have been required to prepare a suitable pedestal on which to erect the gigantic statue, and on Thursday, October 28th, its dedication took place with imposing ceremonies. Among the guests from France was the donor of the statue and some of the high officials of the French Republic. Of course, President Cleveland was a prominent personage in the pageant, and, with Senator Evarts as chief manager, and Mr. DePew as orator of the day, it goes without saying that the speaking, on the American side, was well done. Our French guests expressed themselves as greatly pleased with the cordial greetings they have received, and with the distinguished honors bestowed upon them during the entire time of their visit. That the occasion will serve to strengthen and perpetuate the friendship of the two Republics, there can be no reason to doubt; that it may add something to the sum of with such an undertaking as a mission to the continuence, and the strong indications that nomination, must do, or die. We cannot hundred and tweaty-five of their relatives

those influences which create the highest and purest types of human liberty, in both Republics, will be the wish of all. We understand that the government has decided to fit the statue with the electric light, and make of it a permanent light-house; the torch, held aloft by the figure of the statue, will thus be a light-bearer to all mariners entering or departing from New York Harbor-a most fitting illustration of the thought it was designed to proclaim.

THE JEWISH MISSION.

The following letter is from Sister Hannah Wheeler, of Salem, N. J., and raises some inquiries about the proposed Jewish mission that others may desire to have answered.

We understand that Bro. Lucky undertakes the mission as a Seventh-day Baptist, he being a member of the Seventh-day Bantist Church in New York city. It has been the one desire of the heart of this brother for years to engage in such a mission, especially through the medium of a paper to be published in the Hebrew language. Some time since a very favorable opportunity was epened for such a work, except that the managers of the proposed enterprise wished to bind Bro. Lucky in an agreement not to urge the claims of the Sabbath. They did not propose to require him to teach that Sunday is the Sabbath, or that any day, properly kept, will fulfill the Sabbath requirement, but simply asked him to keep silence on the subject. As he could not consent to be compromised on a subject which he considered of so much importance as the Bible doctrine of the Sabbath, he refused all connection with the movement. Bro. Lucky has since performed some labor among the Jews on his own account. If we rightly understood him, in a public address during the recent session of the General Conference, he had been holding Sabbath services in the lecture rooms of two different churches in New York city, and he still had the privilege of using either room for an hour on Sabbath afternoon, for the Christian instruction of the Jews.

We mention these two facts to throw what light we can on the questions of Sister Wheeler. The fact of the brother's fidelity He replied, 'I know all your Sabbatarian to his own convictions on the Sabbath gives arguments, but I think it right to keep that it is not impossible for a man, whose place somewhere in which to do it. We might add, Bro. Lucky reports that he has had congregations of from sixty to one hun- there, and was baptized and united with dred persons at these Sabbath afternoon that church years ago, and is a good active meetings, which is proof that when a man has a message from God for a people, God will somehow incline the hearts of that people to listen to it; and, since "faith cometh by hearing," may we not hope that them, I hope he will teach them to keep the some will be converted to Christ?

Since we are speaking on this subject, it may be in place to say that two things in this proposed mission to the Jews make it a specially hopeful one. First, the doctrine of the Sabbath which Bro. Lucky holds and teaches, in common with ourselves, based on the fourth precept of the ten words of Jehovah, will make a common bond between the teacher and the taught, in the case of every devout Jew at least; and second, the brother's wonderful familiarity with the structure and use of the Hebrew language and his deep and reverent appreciation of the spirit of the Hebrew literature, will remove some very strong prejudices which the New Testament Scriptures, is so clearly fluency, it is the Hebrew; and if there is any literature in all these languages into the spirit and genius of which he can fully enter, it is the literature of the Hebrew Bible.

In saying this we think we have not spoken too strongly or too hopefully, and

Jews. In spite of the favorable conditions which we have mentioned, many prejudices will have to be met and overcome. The Jews are proverbially a thrifty, money-making, commercial people, and not a few of express understanding that if no answer them have been sorely tried on this very was given it must necessarily be accepted as question of Sabbath-keeping. With many of them, the giving up of their distinctively Jewish tenets, if such a time should ever come, would, no doubt, be the signal for a surrender of the old Sabbath which has been such a hindrance to the free and full exercise of the national passion for moneygetting. And with very many, no doubt, there will be met that perversity of heart which kept many from becoming followers said to them, "Ye will not come to me that ye might have life." But then; this same difficulty is met with in all evangelistic labor, whether it be in our own home churches, in China, or among the Jews. Nevertheless, we are heralds of the same gospel which Paul preached with wonderful effect, of God unto salvation to every one that believeth; to the Jew first, and also to the

But we are keeping our readers a long time from the interesting letter which we only thought to introduce with a few words of explanation. Sister Wheeler is now in her 89th year, but her letter shows signs of a vigor of mind which few retain at her age, and a zeal for the truth which all might covet without running any risk of breaking the tenth commandment.

"I have long felt an anxiety to see, or hear of the conversion of the Jews to Christianity. I was much interested to see in the RECORDER of Oct. 14th, that our people wish to take up the work of preaching the gospel to the Jews through Bro. Lucky. But what most surprises me is, that those Jews who profess to be Christians all turn to keep First-day for the Sabbath. I know a good man from Philadelphia, a good preacher, who has preached at Salem several This man, as soon as he was converted, began to preach the gospel to the Jews. Several were converted and baptized. One young man was turned out of home by his parents for embracing Christ; and this man took him in and provided for him, but he taught all his converts to keep First day. One day I undertook to talk with him about it. I told him I thought he was wrong. thought, no common-sense reason for it.

preaches Christ to the Jews as their Saviour, whether he will tell them still to keep their own Sabbath; for Jesus Christ and all his know two that have been converted to Christianity and still keep the Sabbath. One is a good sister at Shiloh, who was converted member there yet. The other was a young man I heard of who lived with our good brother, Isaac D. Titsworth. I do not know his name, and never saw him.

"Now, if Bro. Lucky preaches Christ to same Sabbath that Christ kept, and taught his followers to keep. Would you oblige me by putting a few lines in the RECORDER to answer my question, as there may be some one else as ignorant as I am, who wants to be enlightened.

"Yours in Christian love and fellowship, and in the love of the Lord's Sabbath.'

TRACT SOCIETY.

Denominational Interest in the Work.

From the Annual Report of the Corresponding Sec

The Board have had this year to contend with a storng inclination to discouragement, because of an apparent lack of interest on the Christians generally confront when they part of the people in the work in hand, shown attempt to teach the Jews. The doctrine by the meager responses to urgent appeals of Christ's person and work, as set forth in for funds during the first three-quarters of the year. It is true that the reception of the the fulfillment of Old Testament symbol Annual Reports of the Board at the anniand prophecy that the New Testament doc- versaries of the Society, the expressions there trine can hardly be taught without frequent, given of satisfaction and interest, and the almost constant, reference to, and interpre- unanimous votes of those present, in favor of tation of, the Old Testament teaching. But an even more vigorous pushing of the work the learned Jew asks contemptuously, and in hand, have been encouraging in the exnot without some show of reason, "How treme. But the Society adjourns, the good can an English or German scholar, to whom resolutions are recorded, and seemingly forthe Hebrew is at best but a dead language. gotten. The Board, in striving to carry out teach us the meaning of our dear old He- the instructions given, incurred heavy exbrew Scriptures?" This they cannot say penses, but the promised support came in so of Bro. Lucky, for if there is to him a real slowly that debts were necessarily conlive language out of the half dozen or more tracted. At the same time the air was rife which he speaks with comparative ease and with critical fault-finding; and words of cheer still born.

the work did not meet with the hearty commendation of the people. A free expression was sought from each church, and from its pastor in answer to seven questions, with the negative, and as indicating a want of inter-

This circular letter was sent to all the churches which were reported as having pastors, or pulpit supplies; but some of the smaller and feebler churches were necessarily ing but keeping the Sabbath. If it is right omitted.

Replies to these circulars were received from less than half the churches addressed, viz.. five in the Eastern Association, nine in of Christ in the days of his flesh when he the Central, seven in the Western, six in the as a denomination." North-Western, and two in the South-Eastern. These replies may be summed up as

To question 1—"What is the general opinion of your church as to the importance | Light of Home at the end of the first volume. of the Sabbath reform work now carried on by the American Sabbath Tract Society?"and of which he declared, "It is the power but 25 answers were given, 18 considered it of "great importance." "vital." "important," etc. Others report, "5-6," "2-3," "1-3," and "many" as looking upon it in then lay the subject before it, for considerathe same light. One church is reported as "not indifferent, but acting as if they were." Another says "Most say so. Some mean it, others don't care a straw."

> To Question 2—"What proportion of your church is in sympathy with the methods now pursued by the Society?"—twenty-four answers were received. Of these six say "all," nine say "the majority," others, "1-2," "1-4," "very few," and one church is reported as voting "unamimously in the nega-

your church may be relied upon to give a liberal support to such work, from year to year?"—one reports "Majority voted, 'I,'" one says, "More will give, and give more." Another, "at least 40," another, "35 voted to give according to means," another "a few pledged 10 cents per month." Others, "1-3," "1-4," "quite a number," "all they feel able," "according to means," "some," "as heretofore," "none," "no one can be relied \$7,832 51, the largest previous to the present upon," "no more, if as much as formerly," "laid on the table," "no indications of im- some \$3,000 of which was used to increase provement," etc.

First-day as well I can; but he gave me, as mendations do you hear concerning the work directly from the people, which, together "Now, I want to know, if Bro. Lucky round dozen report commendations—some, this year, gave rise to the feelings expressed disciples were Seventh-day Baptists. I only case, "one brother is pleased," while most have to report as the income from the pockets friends and its critics. The Outlook has nearly lived down the opposition it met at first. The RECORDER is mainly criticised by those who have personal grievances.

> To question 5—" What proportion of your church deem the spreading of Sabbath truth to be an especial and important part of the work of Seventh-day Baptists?"—there were 22 answers. The general tenor is that a small minority of the people are awake to the importance of this work. The great majority think little about it, or are slow to break away from the policy of the fathers who were content to progress slowly or not at all. In the language of one who has had exceptional opportunities for feeling the pulse of the denomination, the better on this point because not identified with Tract Society work, "Not 1-5 of our people believe in Sabbath reform as our

To the 6th question—"What is the general opinion and hope of your people concerning the future prospects of our denomination?" -but few hopeful expressions were received. only five or six could be called so. Others are "half hopeful," "full of apprehension," "discouragement and anxiety," "hope without assurance," "not at all sanguine," and "greatly discouraged."

The 7th question was addressed to pastors, and called for their personal opinions. With two or three exceptions those pastors who had sufficient interest to answer the inquiries report themselves as fully in sympathy with and comfort, if concieved, were generally the work and methods. While some would question the wisdom of some things, they de-Wishing to arrive, if possible, at a correct | fer their judgment to that of the Board, and knowledge of the true state of feeling in the bid them Godspeed. We can thus feel sure denomination at large, your Board, early in of the active interest of at least half the pas-March, issued a circular letter setting forth tors, but the replies indicated that there is yet we would not shut our eyes to the many | the facts as to the work, its importance and | not enough interest among the people in the difficulties which will rise up to contend extent, the instructions of the Society for its | work which we feel sure that we, as a de-

state the position more forcibly than to quote the pastor of one of the largest churches

"I am sorry to believe it, but my experience compels me to believe that there is a radical lack of interest on the part of our people as a whole in the work of Sabbath reform; either because they have no faith in it, or because they are not sufficiently instructed in respect to this work. We certainly have no excuse for existing if it is for nothto keep the Sabbath, and the Christian Church is wrong in putting Sunday in its stead, we certainly ought to spread the Sabbath truth; and if we do not we are doomed

Acting on the information thus obtained. your Board decided to reduce expenses, and, as the only method immediately available, they stopped issuing the large edition of The As, however, a large number of subscriptions had been taken, for which we were in honor held to supply the paper, it was concluded to continue its publication for subscribers only, until the meeting of the Society, and tion and direction, at the same time frankly stating the facts in the SABBATH RECORDER. The result of this action has been such as

almost to overthrow the conclusions drawn from the replies to the circular. During the past three months more money has been received than during the rest of the year, with the result that we come up to the Anniversary with three-quarters of our debt paid. A careful comparison of the amounts contributed by the people during the past five years, shows that after all the discouragements this To question 3—"How many persons in has been the best year this Society has ever experienced. Eliminating from the accounts of each year all sums except those which come directly from the pockets of the people, we find that in the fiscal year ending September, 1881, \$1,884 49 were thus given. In 1882, \$4,563 64 were reported. This was the year in which the Outlook was commenced, and the Society entered upon its present plan of work. In 1883, the amount arose to year. In 1884 it had fallen to \$7,045 12. the facilities of the Printing House. The To question 4—"What criticisms or com- next year, 1885, we received only \$4,469 25 of the Society, as now carried forward?"—a with the meager reciepts of the begining of however, with reservations: five report. "no above. But this darkness seems to have been criticisms," and one "very few," and in one but the prelude to a brighter day, for we report plenty of criticism, the most frequent of the people, for the past year, no less a of which are that the Board are "attempt- sum than \$10,316 57. It is true that this is ing too much," "publishing too many pa- in part due to an urgent appeal to lift the pers," "going too fast," "running in debt | Society out of debt, but it is none the less without due authority," "too many and too true that the amount has come easily. and high salaries," "too many men to do the even with a reflex benefit to every giver. We work," "pay to high wages." "The Light | need but to awaken the interest of the people of Home" is the most criticised, because in the work, get them to understand its magleast understood, but every publication has its initude and importance, in order to secure still greater liberality in carrying it on.

Jome Rews.

New York.

FIVE CORNERS.

The Five Corners Sabbath-school, of which John M. Mosher is Superintendent, closed its sessions for the summer last Sabbath afternoon, Oct. 30th, with appropriate services. Although the day was somewhat stormy, and the roads muddy, the attendance was very large. After the opening of the school in the usual manner, Rev. W. C. Titsworth made some very interesting remarks based on the lesson of the day, followed by the Superintendent. The report of the Secretary showed that there had been 27 sessions held during the summer, commencing the first Sabbath in May; that there were 73 names on the roll; that Geo. Burdick, Frank Thomas, Elem Fenner, Clara Saunders, and Charles Saunders had been present every session; and that one class of girls had learned and recited 430 verses. The report of the Treasurer showed that there had been collected, during the season, \$10 16, of which \$5 02 had been used for the benefit of the school. This school, if we are not mistaken, is the oldest Sabbathschool in Allegany county, being started many years ago by our venerable brother, Dea. Amos Crandall. Its roll of members has increased each year, and the school is certainly in a flourishing condition.

ADAMS CENTRE.

The twenty-fifth anniversary of the wedding of Mr. and Mrs. Maltby, of the Seventh-day Baptist Church of this place, was pleasantly celebrated at their residence Wednesday evening, Oct. 13th. Over one

and briends were present. the perfor, the Rev. Mr. Gr clergymen from Brookline, propriate remarks. Mrs. reed an original poem, writ sion, after which refreshme and an enjoyable time was midnight hour. The bride quarter of a century were many beautiful presents, a hearty good wishes of every happiness.

During the few weeks th

at DeRuyter the weather ably pleasant, the general the church interests encour These mild October day us of the charming autumn

Virginia, while the few cold

swept over DeRuyter have

the New York winter is con Only a few of the aged and among them I might n ted wife of Eld. Halsey S been stricken down with though somewhat easier, hope of recovery.

In the church work the I ty is doing its part well, as union and a means of Chris

The Sabbath-school is gr we hope will grow much are not physically incapac rolled and engaged in Bible

Our Sabbath congregati creasing, and are remarks number of old people. Ma er members are away at scl or engaged in business, w and mothers fill the pews the Lord.

What a solemn, yet bles preach the gospel to so n and venerable brethren and grant grace and wisdom fo ing.

> Rhode Islam ROCKVILLE

Last Sabbath, this chu of the days of heaven on tor preached from Num. ing the benefits of chui after which eight person were heads of families, fi three ladies, were received by the laying on of hand right hand of fellowship This was followed by a m ing and welcome of the church, indicated by a her in which a large percents took part, while the choir enly music. May the visi repeated.

The long drought in thi that has been the occasion of so many mills, is final welcome storm. The rai ing in the night, and nov tinues, and the indication the resumption of busine Ocr. 27, 1886

Ohio.

JACKSON CE "The melancholy day Ohio at least, with cold, over from the north, lik of the skies.

Diphtheria, of a very desolated many homes state, recently; but we a

is over. Our young minister, I faithfully discharging hi preaching Christ and h unconverted, and the d Lord Jesus would have are Christians.

Our Bible-school con in interest and in attend Rev. H. P. Burdick, us now, preaching to with a mod degree of We will probably give particulars in regard

Our delegate to the Stort, came back to us esting account of the and the blessings rece and spiritual, that we s

Illin STONE

I am still at this place fured to in my last; I l internet Last nigh the highest degree at a

position more forcibly than to or of one of the largest character

sorry to believe it, but my expecial ipels me to believe that there ack of interest on the part of one a whole in the work of Sables. either because they have no faith in suse they are not sufficiently instruct spect to this work. We certainly excuse for existing if it is for nothkeeping the Sabbath. If it is right the Sabbath, and the Christian is wrong in putting Sunday in its ve certainly ought to spread the truth; and if we do not we are doomed

omination." on the information thus obtained and decided to reduce expenses, and method immediately available, they issuing the large edition of The Home at the end of the first volume. ever, a large number of subscriptions taken, for which we were in honor supply the paper, it was concluded nue its publication for subscribers til the meeting of the Society, and the subject before it, for consideradirection, at the same time frankly he facts in the SABBATH RECORDER esult of this action has been such as o overthrow the conclusions drawn replies to the circular. During the se months more money has been rehan during the rest of the year, with It that we come up to the Anniverh three-quarters of our debt paid. A omparison of the amounts contribute people during the past five years. at after all the discouragements this the best year this Society has ever ced. Eliminating from the accounts year all sums except those which rectly from the pockets of the people. that in the fiscal year ending Sep-1881, \$1,884 49 were thus given. In 563 64 were reported. This was the which the Outlook was commenced. Society entered upon its present work. In 1883, the amount arose to 51, the largest previous to the present n 1884 it had fallen to \$7,045 12, .000 of which was used to increase

lities of the Printing House. The 1885, we received only \$4,469 25 from the people, which, together e meager reciepts of the begining of gave rise to the feelings expressed But this darkness seems to have been prelude to a brighter day, for we report as the income from the pockets people, for the past year, no less a in \$10,316 57. It is true that this is due to an urgent appeal to lift the out of debt, but it is none the less at the amount has come easily, and th a reflex benefit to every giver. We t to awaken the interest of the people ork, get them to understand its mag-

Home Mews.

ater liberality in carrying it on.

and importance, in order to secure

New York.

FIVE CORNERS.

live Corners Sabbath-school, of which 4. Mosher is Superintendeut, closed ions for the summer last Sabbath on, Oct. 30th, with appropriate ser-Although the day was somewhat and the roads muddy, the attend-

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ADAMS CENTRE.

wenty-fifth anniversary of the wed-Mr. and Mrs. Maltby, of the Beve Beptist Church of this place, was T calculated at their rustiens eley evening, Oct. 18th. Over conand treaty-five of their relatives

and friends were present. In the absence of in and out of the church the Christian peoclergyman from Brookline, Conn., made ap- than at any previous meeting. The house propriate remarks. Mrs. Ruth Woodward read an original poem, written for the occasion, after which refreshments were served, and an enjoyable time was had until the otherwise, we are hoping and expecting a midnight hour. The bride and groom of a quarter of a century were the recipients of and in revival influence. many beautiful presents, as well as of the hearty good wishes of every guest for future happiness.

DE RUYTER.

During the few weeks that we have spent at DeRuyter the weather has been remarkably pleasant, the general health good, and the church interests encouraging.

These mild October days have reminded us of the charming autumn weather in West Virginia, while the few cold winds that have swept over DeRuyter have warned us that the New York winter is coming.

Only a few of the aged ones are afflicted and among them I might mention the devoted wife of Eld. Halsey Stillman who has ing a good social time. The host and hostbeen stricken down with paralysis, and though somewhat easier, gives but little hope of recovery.

ty is doing its part well, as a bond of social large number there in the face of this ununion and a means of Christian benevolence.

The Sabbath-school is growing larger, but we hope will grow much more till all who are not physically incapacitated will be enrolled and engaged in Bible study.

Our Sabbath congregations continue increasing, and are remarkable for the great number of old people. Many of the younger members are away at school, or teaching, and mothers fill the pews in the house of open exercises were made interesting and in-

preach the gospel to so many gray-headed and venerable brothren and sisters. May God grant grace and wisdom for this high call-L. R. SWINNEY.

Rhode Island.

ROCKVILLE.

of the days of heaven on earth." The pas- covenant-meeting and the administration of text, "And God shall wipe away all tears from tor preached from Num. 10: 29, illustrat- the Lord's supper occupied most of the time; their eyes," etc. ing the benefits of church membership, but the writer spoke briefly of the very interafter which eight persons, five of whom esting sessions of the late Conference, held age. She was a member of the Baptist Church of were heads of families, five gentlemen and at Milton, Wisconsin. three ladies, were received to membership, by the laying on of hands and prayer, and right hand of fellowship, by the pastor. This was followed by a most cordial greeting and welcome of the candidates by the church, indicated by a hearty hand-shaking, in which a large percentage of the church took part, while the choir discoursed heavenly music. May the vision so divine be oft

The long drought in this part of the state, that has been the occasion of the stopping of so many mills, is finally succeeded by a welcome storm. The rain commenced fall ing in the night, and now at 3 P. M., continues, and the indications are that it means the resumption of business. Oct. 27, 1886.

Ohio. JACKSON CENTRE.

"The melancholy days have come," to Ohio at least, with cold, gray clouds drifting over from the north, like winged chargers of the skies.

Diphtheria, of a very malignant type, has desolated many homes in this part of the state, recently; but we are hoping the worst

Our young minister, Bro. L. D. Seagar, is faithfully discharging his duties as a pastor, preaching Christ and him crucified, to the unconverted, and the duty of living as the Lord Jesus would have us live, to those who are Christians.

Our Bible-school continues to grow both in interest and in attendance.

Rev. H. P. Burdick, of New York, is with us now, preaching to crowded houses, and with a good degree of interest manifested. We will probably give your readers further particulars in regard to his effort with us,

Our delegate to the Conference, Bro. J. P. Stout, came back to us with such an interesting account of the grand time enjoyed, and the blessings received, both temporal and spiritual, that we are made to rejoice.

Illinois.

STONE FORT.

I am still at this place, in the meeting refered to in my last; I have preached fifteen discourses. Last night the interest arose to the highest degree at any time reached, both | all of Albion.

the pastor, the Rev. Mr. Gussman, a visiting ple manifesting a deeper feeling of interest was packed to its utmost seating capacity, work is not interrupted by bad weather or glorious work vet in the salvation of sinners,

> Our new church building, near Crab On chard, is going grandly on. Pray for us in our struggle and work for the truth.

> > C. W. THRELKELD.

Oct. 25, 1886.

Wisconsin MILTON JUNCTION.

The following item from a recent issue of the Milton Telephone may interest some of the readers of the RECORDER:

"A pleasant surprise was given Elder and Mrs. N. Wardner, Saturday evening, by the young people of the Junction Seventh-day Baptist Church. Refreshments were served, and the evening was agreeably spent by havess thoroughly appreciated this expression of good-will from the young members of the church and others present on the occasion. The threatening weather evidently favorable condition."

We attended church here, for the first time, Sabbath, Oct. 9th, and were agreeably surprised by the large number present, mostly heads of families and their children. I think all came in time for Sabbath-school, which or engaged in business, while their fathers were held just before church services. The structive by good singing, and the recitation What a solemn, yet blessed, duty it is to of Scripture passages in response to the roll call. With few exceptions all were present and responded.

> The lesson was then taught in classes, and the closing exercises were equally good. One member of the school, previously appointed, gave comments on the lesson. Two other members gave short spers on related topics.

After dismission of the Sabbath-school, it Last Sabbath, this church passed "one being the regular time for communion, a

> hopeful, notwithstanding the prolonged drouth of the past season, which shortened their crops more than half.

Condensed Mews.

During September 40,041 immigrants arrived at the principal ports of the United

Gold and silver, assaying \$51 to the ton. have been found on Love's farm at the foot of Greylock mountain, four miles from North Adams, Mass.

Many deaths have occurred and new cases are constantly developing. The disease is of an unknown type.

The steamship British King, which arrived at Philadelphia, from Liverpool, Oct. 27th, brought 307 Mormon converts. They will proceed to Salt Lake.

and Schuylkill Coal Exchanges have decided to make no change in the prices of coal during November.

Sixty feet of the roof of the new aqueduct tunnel at shaft number two, near New York caved in a few days ago. Brown, Howard & Co., contractors, will lose about \$80,000.

Foreign.

War preparations continue on a heavy scale in Turkev.

The Catholic seminary at Perigue, France, has been destroyed by fire. Loss \$400,000. The Federal government proposes to purchase all the railways in Switzerland.

King Otto, of Bavaria, is suffering from violent attacks of insanity. The worst is

Portugal has authorized the landing at Mozambique of the French-Madagascar cable. Mozambique will become a station of

The Servian Foreign Minister has given a reception to M. Stransky, the Bulgarian Minister, and arranged for the resumption of Servia and Bulgaria.

MARRIED.

At the Seventh-day Baptist parsonage, in Adams Centre, N, Y., Oct. 27, 1886, by Rev. A. B. Pren-tice, Mr. ARTHUR HOWE and Miss ADELIA E. MAXson, both of Adams.

In the town of Westerly, R. I., Oct. 6, 1886, by Rev. Horace Stillman, Mr. James Chocker and Miss Ella G. Peckham, both of Westerly.

At the home of the bride's parents, in Albion Wis., Oct. 18, 1886, by Eld. S. H. Babcock, Mr. PBARL BABCOCK and Miss Louise May WESCOTT,

In the town of Wirt, Allegany Co., N. Y., HAR-VEY C. FOSTER, aged 88 years. Uncle Harvey, as he was familiarly called, was well known in his vicinity as a man of sterling integrity and worth. and a large number was out doors, so if the Coming to this section in 1825, when it was an almost unbroken wilderness, he succeeded, by industry and economy, in making a comfortable home and in giving his children good advantages. He was an active member of the Richburg Seventh-day Baptist Church, and was especially regarded as a friend to the poor. Even when the infirmities of age were upon him, he was often seen going about to relieve the needs of those less fortunate than himself, with such gifts as he could spare. His death occurred Sept. 19, 1886. Funeral services were held at Richburg. Sermon from the text,

> In Adams, N. Y., Oct. 25, 1886, LENA LOUISA Goss, aged 14 years, 8 months and 8 days. She gave her heart to God and became a member of the Adams Church some four years ago. For one so young, she exemplified in her life, to a remarkable degree, the beauties of the Christian character. During her illness—consumption—she was courageous in enduring suffering, and battling for life, yet always expressing a readiness to die when the Lord should call her. She leaves her parents childess, but leaves them with many precious memories of her short but consistent and faithful life, and with the assurance that she is now with the whiterobed throng about the throne of God. A. B. P.

In New Market, N. J., Oct. 20, 1886, Mrs. MAR-GARET ANN DUNN, widow of Martin Dunn, aged 36 years and 7 months. Her death was a shock to this community, as many had seen her on the last Friday. On Friday evening she went to a neighbor's house to help in the care of a sick friend. Those were her last offices of love, and Wednesday, at 11 o'clock, she quietly passed away. Mrs. Dunn came into this town when a small child, and here In the church work the Ladies' Aid Socie- kept many from attending, but there was a the greater portion of her life was spent. At twelve years of age she was baptized by Eld. Wm. B. Maxson, and united with this church, of which she was an active member up to the time of her death. She was highly esteemed by acquaintances, and much beloved by her family. "Her death was like the going out of a lamp when the oil is consumed." Services were held on Sabbath afternoon, at 2 30 o'clock. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33: 4.

> At Ashaway, R. I., Oct. 24, 1886, Elsie Mary, nfant daughter of Adolph and Eunice Nothe, aged

In Stonington, Conn., Oct. 19, 1886, of typhoid fever, JAMES ISAAC, son of Samuel and Lucinda Hearn, aged 17 years, 8 months and 25 days. Several floral pieces expressed the kindly feelings of frends.

In Ashaway, R. I., Oct. 16, 1886, Miss Lucy G. GREEN, in the 93d year of her age. She united with the Firs Seventh-day Baptist Church of Hopkinton in 1812. Sixty seven others united the same year, while Abram Coon was leading Elder and El der Matthew Stillman assistant. Only one of the number, Sophia Wells, is now living. Sister Green had long been in feeble health, and had received "di rect aid from the church for over fifteen years, and been cared for by members of the church for thirty She had an unusually quick and, in many espects, bright intellect, which she retained to the last, in a remarkable degece. All of ner near rela tives and most of her early friends have died. She selected the 5th verse of Rev. 21 for her funeral

At Ashaway, R. I., Oct. 10, 1886, of consumption, MARY ELIZA FIELD. Hope Valley. Lost of the last three years of her life. which she spent in this community, she was The brethren here are courageous and confined to the house, but her life was so beautiful, her faith in God so complete, and her hope so bright her influence has been realized as a sweet perfume in our midst, and she has not lived in vain. She leaves a husband, three daughters, a son, a father, mother, brothers, sisters and many friends to mourn her early departure.

In Westerly, R. I., Oct. 27, 1884, John Hannah UTTER, junior member of the firm of G. B. & J. H. Utter, publishers of the Narrayansett Weekly, aged 55 years. He was the youngest son of the late Dea. William Utter, of Unadilla Forks, N. Y., where he was born, in September 1831. When a lad of fif-teen years, he went to New York City, to learn the trade of a printer, in the office of the SABBATH RECORDER, then edited and published by his brother, and subsequent partner in business, Rev. Geo. B Utter. His connection with that office in New York continued about ten years, from 1847 till 1857. In 1858 he purchased an interest in a printing office at Westerly, and assisted in starting the Narragamests Weekly, which he continued, in connection with his Diphtheria is raging at Rushford, N. Y. brother, for more than twenty eight years, printing CORDER, and various other publications. He was an expert printer, a ready writer, an efficient worker, and a man whose honesty was never questioned His health failing him some three years ago, he journeyed to the region of his birth, where he spent several weeks without improvement, and returned to his home in Westerly partially paralyzed. From this he recovered in a few months sufficiently to The executive committees of the Lehigh give some attention to business. But a second at tack, in April last, deprived him of the power of speech and locomotion, which he never recovered. A third attack resulted in his death, as above indicated, after a couple of weeks.

At Potter Hill, R. I., Oct 15, 1896, Mrs. Phese BABCOCK, aged 84 years, 7 months and 10 days. She was the grand-daughter of Christopher and Mahettable (Chaucer) Babcock, and daughter of Stephen and Phebe (Birch) Babcock, and was born in Westerly, near Watch Hill, March 5, 1802. With her parents she moved to Stonington, Conn., when about four years of age. She was married to Oliver Babcock, son of Dea. Daniel and Content Babcock, Jan. 11. 1824. Shortly after their marriage, they came to reside at Potter Hill in the homestead where they both died, and in which she lived more than sixty-two years. There were born to them eleven children, seven of whom are still living. Sept. 9, 1869, Mr. Oliver Babcock died, rejoicing in hope of eternal life. Mrs. Babcock was baptized into the fellowship of the First Seventh-day Baptist Church of Hopkinton, Nov. 25, 1841. A daughter and two sons were baptized and united with the church during the same revival, a season of great rejoicing in which many were gathered into Christ's fold, and the church, under the pastorate of Elder Daniel Coon, was greatly strengthened, forty seven being added to the church in one month. Elder Coon was assisted by Elders Campbell and Green, who did the preaching. Mrs. Babcock had a noble Christian character, was dignified in bearing, noted for her industry and promptness, which, combined friendly and diplomatic relations between with her liberal and kindly heart, won the respect of friends and neighbors, and the devotion of many who received help from her hand or sympathy from her words. In the training of her children, she taught them not only promptness and industry but faith in the right, and that it would prevail Funeral services were held at the church, in which O. U. Whitford, H. Stillman, A. B. Burdick, and the pastor, took part. A. B. Burdick, a former pastor, who also spoke at her husband's funeral seventeen years ago, delivered the address from Prov. 81: 28, "Her children arise up, and call her

In Janesville, Wis., Oct. 9, 1886, of abscess of the brain, OSCAR B. SHAW, oldest son of Benjamin Shaw, in the 56th year of his age. He leaves a wife and two sons.

IRVING SAUNDERS expects to be at his Friendship Studio from Nov. 11th to the 17th, inclusive.

SPECIAL NOTICES.

THE annual session of the Ministerial Conference of the Western Association will be held with the First Alfred Church, beginning Tuesday evening, Nov. 9th. The following programme is prepared for that time:

. Introductory Sermon, 2. What attitude should the pastors of our churches assume in relation to secret organizations?

What is the New Theology? W. C. Titsworth. A symposium—Is the practice of receiving members into our churches by laying on of hands, supported by Scripture? Geo. W. Burdick, E. A. Witter, E. H. Socwell, J. Summerbell.

5. Ought theological schools to hold graduation in some college course a prerequisite to graduation L. E. Livermore. What is the proper relation between pastoral and nulnit labors?

C. A. Burdick.

pulpit labors? The following is the committee to report a programme at the session in November: W. C. Titsworth, L. A. Platts, E. P. Saunders.

It is greatly desired that there shall be a large attendance, not only of the ministering brethren, but also of the membership of neighboring churches. E. A. WITTER, Rec. Sec'y.

YEARLY MEETING OF SOUTHERN ILLINOIS. The minutes of the last meeting not being at hand, the following notice is given from memory:

The next annual meeting will be held at the Park's school-house, Williamson Co., Ill., commencing Sixth-day, Nov. 12, 1886, at 11 A. M. Eld. J. W. Morton, preacher of the Introductory Sermon: Eld. F. F. Johnson, alternate. An essay on "Religion in the Family," by M. B. Kelly, Jr., and one on "Religious Giving," by A. C. Hunting, are expected to be read at this meeting. Brethren and sister from abroad are respectfully invited. All persons intending to be present will please inform Eld. F. F. Johnson, or Eld. Robert Lewis, Stone Fort, Ill., without delay, at what time they will arrive at Stone Fort, and they will be met at the train and conveyed to the meeting, eight miles dis-M. B. KELLY, Moderator.

A. C. Hunting, Secretary.

THE next Quarterly Meeting of the Seventh day Baptist Churches of Rhode Island and Connecticut will be held with the Greenmanville Church, Commencing Sabbath morning, Nov. 20, 1886.

PROGRAMME.

10.30 A. M. Preaching by E. Darrow. 2.30 P. M. Sabbath school services conducted by the Superintendent of the Greenmanville Sabbath-

P. M. Preaching by L. F. Randolph.

Sunday.

10.30 A. M. Preaching by Joshua Clarke. 2 P. M. Discussion of the following questions:
"What is Church Growth?"
O. D. Sherman.
"What are the Elements of Church Growth?"

By what Methods can Church Growth be best Promoted?" P. M. Preaching by O. U. Whitford.

All are cordially invited to come. THE COMMITTEE.

THE Yearly Meeting of the New Jersey and Mew York City Churches, will be held with the Mariboro Church, commencing on Sixth-day, Nov. J. C. Bowen, Chairman.

H. L. DAVIS, Secretary.

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

A. E. MAIR. Sisco, Fla.

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

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

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

CHICAGO MISSION.—Mission Bible-school a 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.

FOR SALE OR RENT.—In the village of Alfred Centre, N. Y., a planing mill, well equipped with good machinery for the manufacture of sash, doors blinds, moldings, etc. A very desirable location for a job shop. No other shop of the kind in the village. Address,

J. G. BURDICK, Alfred Centre, N. Y.

\$100 A WEEK.

Ladies or gentlemen desiring pleasant, profitable employment, write at once. We want you to handle an article of domestic use that recommends itself to every one at sight. Staple as flour. Sells like hot cakes. Profits 800 per cent. Families wishing to practice economy should, for their own benefit, write for particulars. Used every day the year round in every household. Price within reach of all. Circulars free. Agents receive Sample Free. Address DOMESTIC M'F'G CO., Marion, Ohio.

VILLAGE LOTS—I will sell Village Lots for from \$15 to \$35 each. Also, 160 acres, near town, for \$25 per acre. Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one half cash. North Loup, Valley Co., Nebraska.

SALARY & expenses to men and women ag'ts. J. E. Whitney, Nurseryman, Rochester, N. Y.

1858.

1886



If you are in want of a watch

BUY

The best in the market when it can be had at a low

THE

AURORA

WATCH

Is a pronounced success. They are making their own reputation by their perfect accuracy in timekeeping. You will find the various grades in

J. C. BURDICK'S

Jewelry Store,

ALFRED, N. Y.

Having secured the agency for these watches for Alfred, and buying direct from the company, enables me to sell as low as the lowest. Every watch warranted to give perfect satisfaction. Will give you a few of the many

TESTIMONIALS.

This is to certify that I have carried 7 jeweled Aurora watch No. 12,456, bought of J. C. Burdick, eight months with only two minute's variation from standard time.

Jefferson McIntosh, Almond, N. Y.

four months without a minute's variation from N. S. Converse, Grocer, Hornellsville, M. Y. This is to, certify that I have carried 15 jeweled

This is to certify that I have carried 11-jeweled

Aurora watch No. 40,097, bought of J. C. Burdick,

three months without a minute's variation. It's a dandy. I consider it a perfect watch.

Aurora watch No. 28,903, bought of J. C. Burdick,

O. E. Langworthy, Hornellsville, N. Y. Fireman N. Y., L. E. & W. R. R. Mr. J. C. Burdick,-The 11-jeweled Aurora watch, No. 24,600, bought of you, is O. K. The variation for over one month was less than one minute. Cannot give the exact number of seconds;

in fact, it was so slight as to be imperceptible. Geo. E. Burdick, University Medical Dep.

410 E. 26 St., New York City. This is to certiffy that I have carried 15-jeweled Aurora watch No. 51,237, bought of J. C. Burdick. six months. Am pleased to say it is a close-running

watch and gives perfect satisfaction. A. H. Spencer, Hornellsville, N. Y.

Engineer N. Y., L. E. & W. R. R. This is to certify that I have carried 15-jeweled Aurora watch No. 248,000, bought of J. C. Burdick, six weeks with only 80 seconds' variation. I think it runs the closest, and is the best watch for the money, in the market.

W. Wilcox, Dunkirk, N. Y.

Conductor N. Y., L. E. & W. R. R. This is to certify that I have carried 15-jeweled Aurora watch No. 23,976, bought of J. C. Burdick, one month with only five seconds' variation from N. Y. time. Claud Vincent, Telegraph Operator,

This is to certify that I have now carried 15-jeweled Aurora watch No. 54,795, bought of J. C. Burdich, seven weeks with only ten seconds' variation from N. Y. telegraph time.

> W. R. Burdirk, P. M., Alfred, N. Y.

Has also in stock

Clocks,

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Jewelry, etc.,

In latest designs and lowest prices. Give us a call All orders will receive immediate attention. WATCH-REPAIRING and ENGRAV-

> ING done promptly. C. BURDICK.

JEWELER, ALFRED, N. Y.

Miscellany.

The world's wonders manifold; Or you will find a house of sin, Full of woes without, within; Full of turmoil and of din; As you make it.

You will have a home of joy, Rest and love without alloy, If you mind and heart employ.

In the lifting of the race, Seeing hope in every face, Seeing good in every place;

Or a pathway filled with tares. Grief that blights, and tempter's snares; Life is full of cheer or cares, As you take it.

SAVED BY A SONG.

A TRUE INCIDENT OF THE MISSOURI FLOOD.

""Mamma," said Nellie Andrews, coming in from the front gate, one bright June wife is going too."

"I don't know," said her mother, hesita- making her a woman in thought and feel-tingly; "I don't like to leave you and Dot ing. by yourselves all day. I would take you to Mrs. Hill's, but they have whooping cough there."

Mrs. Andrews went to the door and looked only clung to her and murmered: out. The bright sun glinted on the foaming waters of the great river and the little white house nestled among the sand hills. It

"Oh, mamma," continued Nellie, "do prayed before. go, you have been wanting your things for care of Dot. You will see how nicely I can socket. get along.'

"Well, dear, remember I leave Dot in your charge; take care of her till I come." "Yes, mamma, indeed I will."

Reluctantly Mrs. Andrews stepped into farmer Brown's old market chaise; she had never felt such an unaccountable misgiving on leaving home. She looked back at her darlings, until a turn in the road hid them from her sight. And it was a pretty picture on which she gave a last loving glance. he would come quick," and she dropped Nellie with her wind-tossed curls over her asleep again. sunny face, holding four-year-old Dot up in her arms, that she might catch the last slowly, surely, steadily upward. glimpse of mamma.

"what may happen before I get back? I this time it was with a loud cry: believe I am superstitious to day

"Now," said Nellie, turning back into ma?" the house, "let's play I am keeping house, and you are my little girl."

And the ten-year-old housewife busied herself with all sorts of little work. The day passed quickly. The children had their simple lunch, and the afternoon waned. Dot grew tired and Nellie cuddled her up in her arms, like a veritable "mamma," and she fell asleep.

Then she sat by the fire hemming her towel and singing softly to herself. A low, muttering sound aroused her, and, going to the window, she found the big drops were falling from the fast darkening sky. Faster and faster came the rain, louder and louder grew the thunder, until the frail house shook beneath the angry storm.

Then came a shock which waked Dot, and, with a cry, she started up-"Where's mamma? Dot wants mam-

Nellie flew to her side, saying, "Come to sister, darling. Mamma will come soon.' And she sat down by the fire, with the little trembling arms clinging about her neck.

Her own heart was beating with terror. But Dot was her charge, and she must be brave for Dot's sake.

"Don't you remember, dearie," she said, "when Jesus was asleep on the sea, and the disciples were afraid of the storm, and came and woke him up; and he said—'I am here; you needn't be afraid?' He will take care of us just the same, if we ask him."

"Will he, really, sister?" good?"

"Yes," said the little one. And she lay quiet for a while, with her head on Nellie's

The darkness deepened, and Nellie amused and interested the child by letting her help in making up the fire, putting on the kettle and fixing the room for mamma.

The kettle sang and the candles gleamed from the window, where Nallie had placed them to light her mother home. But still

she did not come. The rain poured in torrents, and Dot again became tired and fretful. Nellie gave her her simple supper of bread and milk, and put her to bed.

Released from the unnatural strain that had been upon her for hours, faithful Nellie dropped her head upon the chair and cried piteously.

"Where was mamma? Had everybody forgotten her, and would the rain never stop?"

Suddenly she seemed to hear a voice say-

ing—
"I am here, and will take care of my little

And she remembered how she had told Dot of the loving Jesus, who came to his frightened companions when they trembled before the fury of the storm. He would hear her, also, if she called him. And kneel- said a man from another boat.

ing down, she prayed to him to be with her in her loneliness. Then laying down with Dot's hand clasped in hers, she fell into a trusting sleep of childhood.

Hours after, it might have been, she was awakened by a dull heavy sound against the door. And springing up to open it, Nellie

"Oh, mamma, I am so glad you have come, it has been so long without you!" What was it that rushed in at the open

door, defying the childs little strength? Swirling, whirling, in came the raging, vellow water, not the expected loving mother. Nellie's feet and ankles were covered; but with God-given thoughtfulness,

the rain had ceased, the moon was full, and | Exchange. up and down, far as she could see, only water, yellow water everywhere, rising, steadily rising. It was almost up to the window pane now, and it was only a question how long the frail wooden door and window could bar the stream before the house would be flooded and they swept away. Even now it covered the floor and was creeping up.

What must she do? What could she do? She almost screamed with terror, but the morning, "Mr. Brown says he will come by thought of Dot sealed her white lips. Above for you in an hour to take you to town; his all, she must not frighten the baby; these few hours of terrible responsibility were fast

Suddenly she thought of the stair, and gathering the sleeping child in her arms, she went softly up the steps. Dot did not waken,

" Mamma, mamma."

She laid the baby on the bed and kept her awful vigil alone. Oh, for one kiss from had been raining almost incessantly for weeks | mamma's dear lips before the terrible waters and this summer sunshine freshened every- swallowed her; the tears flowed silently and she knelt and prayed as she had never

So the long night wore away and the canso long; I am a big girl now and can take | dle flickered, flared and then died in its

Suddenly a sound broke on the silence which she knew too well was the breaking up of the furniture below that awakened Dot, and she cried plaintively:

"Will mamma never come for us, sister?" What a pang those words sent to Nellie's heart as she asked herself the question in- they'd bought it, and got the promise of it." wardly; but steadfastly she replied:

"If mamma doesn't, darling, Jesus will." "Then," said the child dreamily, "I wish

Swish, swash, came the water up the stairs, Nellie held Dot closely in her arms hoping

"Who knows," sighed Mrs. Andrews, | she would wake no more, but she did, and "I want mamma; oh, where'

> sobbed aloud and shook with nervous terror. Then, with a mighty effort, she controlled

herself, and said: . "Don't cry, baby, sister will sing to you." Tremblingly she began:

> "Safe in the arms of Jesus, Safe on his gentle breast.'

with two oarsmen might have been seen row- number. sufferers of that awful night.

there," said one; "it rocks so now, in five her restless eyes towards him. minutes it will be down."

"Why. it ain't anybody. R

"Hush." said the other, resting on his that it's hard to get work, and hard to get oars, as a sweet, childish voice, clear and dismoney, and hard for poor folks to live." tinct, rang out across the waters:

"There shall my soul find rest." "Father in heaven," said the man revechild over there."

with its eager rowers up to the little window. and mills and factories shut up. sill. He called loudly:

"Who's there?"

Nellie rushed to the window.

and he reached out his arms to her.

But she drew back. "No, Dot first," "Yes, really. He says: 'Nellie and Dot, and catching up the child, she wrapped her don't be afraid, I'm here.' Don't that sound up in a comfort and gave her charge to the strong arms that waited without.

> The sight of the two, the motherly air of the elder scarce more than a baby herself, the little one, almost unmanned him. But again, and maybe you'll get more sewing, there was not a moment to lose.

"Please, sir, will you take me to my mamma," said Dot, reaching out her little arms. "Yes, my sweet, I will," and the man lifted her into the boat. Nellie followed.

"Now, Ben, quick, be off." old house shook, tottered and fell into the morn he broke into pieces with a hatchet the

waters, leaving no trace behind. Nellie corn-bread, frozen to the solidity of a stone. trembled and hid her face in her hands. "There'll be warm water soon, and then "Never mind, little one; you are safe; you I can soak it, Bobby."

see God sent me for you."

the boatmen brought them.

hands fed and warmed them. but Dot's continued cry was: "Won't you take me to my mamma?"

looking woman, a weeping Rachel calling for her children, came down the river.

"Where was the house?" "It was just here," said Mrs. Andrews.

"A white house with green blinds, mum,"

"Yes, yes," said she eagerly. "Well, that went down an hour ago," said he, comfortingly.

"O God, where are my babies?" cried the miserable woman.

best look 'here" said another. Trembling with doubt and fear, the mother climbed upon the deck, asking for

last the weary search was interrupted by a

cry from within: in a moment Dot was in her mother's loving arms, while Nellie was clasping her neck, mosphere of a Northern winter. All his res-

She went to the window and looked out; her, and Jesus has kept us safe for you."-

"I MEANT TO."

BY EMMA STOUT.

"I did not rise at the breakfast bell, But was so sleepy—I can't tell—

"The wood's not carried in, I know; But there's the school-bell, I must go. 'My lessons I forgot to write,

But nuts and apples were so nice. I meant to.

'There, I forgot to shut the gate, And put away my book and slate.

The cattle trampled down the corn. My slate is broken, book is torn.

Thus drawls poor little idle Jimmy Hite, From morn till noon, from noon till night:

And when he comes to be a man, He'll heedlessly mar every plan With that poor plea, "I meant to."

-Christian Standard.

HARD TIMES.

"I've got a job, mother!"

"True, Bob?"

"Yes, a whole cord of wood to saw. Got in ahead of every one else. Followed a load on the street till it got to the place where

Bob straightened up his thin, awkward, overgrown figure with great pride, and then began poking the fire.

"Take care, Bob," cautioned his mother, "the wood's most gone."

row, don't you see? Fifteen cents I'm to fairs, she had dutifully and practically acceptpay Jim Johnson for the loan of his saw and | ed his suggestion of retrenchment in expens- | with too little regard for depth. We are in buck. I'm going to buy fifteen cents' worth es. She had cut down on her charities, danger of knowing a little of almost everyof wood, and goin' to get a pane of glass for worn her last year's cloak, made over for the thing, and not much of anything. Children the window; and then, Kitty," bending over children dresses and flannels which she had a little girl who lay on a miserable bed, | been in the habit of giving away, and indus | Older people read a great deal, and hear a It was more than Nellie could stand: she | "something'll be left for you. I'm going to | triously labored through the plain sewing she | great deal, and see a great deal, but get alget you some of those jolly, nice, white rolls had heretofore given out. Naturally inclined you saw at the baker's one day—yes I am, to be generous, and full of sympathy for suf- It is so easy to live on the surface of things. Kitty! and something else, I shan't tell you fering which really came under her notice,

trying! I wish the hard times were over." weary miles he had walked in search of work The words calmed her and her voice gained through cold, storm and snow, since the day strength as she sang on to the end of the when, a few weeks ago, the daily newspaper had lengthened its routes and discharged With the first gleam of morning a boat some of its carrier boys, him among the

ing up and down the river searching for the "Who's hard times, anyway, that they all talk about?" said Kitty, pressing a cold lit "That's a deserted house, no use going the hand to her feverish cheek, as she turned

"Why, it ain't anybody, Kitty; it's only

"Yes,"—mother shook her head with an expression of woeful realization on her face. "The glass works is closed up, so there's rently, as he thought of his own babies boys and men out there; and they're sending asleep in their cribs at home, "there's a the girls out of the shops; and people that giv' out their sewing before does it them-A few strong strokes brought the boat selves now—that's how 'tis I get so little—

> "I should think," said Bob, looking gravely into the fire he had stirred into a feeble blaze, "that rich folks would try all the

"Come, my little maid, no time to talk," more to give poor folks work, such times." "They say they can't, somehow," said his

"P'r'aps," said Kitty, "they wouldn't have enough money themselves to last till hard times was gone, if they did."

"P'r'aps so," said Bob. "Never mind, he added briskly, "the lady I'm to saw for and the tangled curls and tear stained face of | gets lots of wood, and maybe she'll hire me mother, and then we'll get the mattress from the pawnshop, and buy some stuff to make Kitty well; and then it won't be hard | she said wistfully, offering it as he opened mit to memory many of those precious words times any longer, will it?"

"It'll take an hour to thaw it out," said Not twenty yards were passed before the Bob, as in the dim light of the following step or two toward the child.

"I guess I'd better not wait though," he Farther out in the stream was a steam-boat, said, crunching between his teeth some of where all night had been men and women the flinty morsels. "You see, it's most a thing he had poured into a cup. "Clear way. In how many schools do the children who were taking care of the sufferers whom | day's work, and I want to show'em that I'm equal to it, so I'll be the surer of gettin' Mrs. Brainard as he came to offer her a chair. Thither they took the children and kind more. Now, I'll move your machine by the "Plenty of such cases this winter. you know. stove. mother—it's queer how the poor thing | God only knows how these poor bear so much seems to be like folks, and wants to be in the way of hunger and cold. And when warmed up before it'll go. Too bad, Kitty, the hard work is added, nature is strained to Soon after, another boat, with a distracted to have to take my coat off you, but the her last point of endurance—sometimes bestove's gettin' nicely warmed up now, and youd it.' I've got an iron on it for mother to put to your feet." He took the coat which had with her face turning a little pale. been over her, but stopped to carefully tuck

cheery good-bye, he went out into the bitter, bitter, stinging cold.

It seemed to enfold his thinly-clad frame in a clasp which might well seem worse than the grasp of death to any but a boy still "A boat went by with some rescued chil- bearing, through hardship and privation, the corn-bread. "Oh lis it you, Mrs. Finley?" dren, taking them to the steam-boat yonder, blessed spirit of youthful hope, braced by loving solicitude for still feebler ones. The heart the face of the woman whom she had heavy sticks of wood appeared almost to told some time before that she could give out greet him with a friendly look as he went at | no more sewing until better times came. The her little girls from every kindly face. At his work with hearty good-will.

But as the hours wore away the boy began to realize that something besides mere energy "Mamma! Oh, there's my mamma," and | and will-purpose is necessary to the carrying one through a day of hard work in the atquick as a flash, she shut the door and turned to the room again.

saying:

"Oh, mamma, I did try to take care of curring dizziness and faintness which seemed thought, and gave quick orders to her girl, olution could not keep off the frequent reat times almost to overwhelm him with an while she herself gathered from pantry and impulse to fling himself down upon the piti- store-room such things as could be most readless snow beside him. He tried to laugh it | ily utilized. And the two were at Bob's side off and fight it off, yielding to it once or with hot coffee and tempting food, by the twice only far enough to sit down for a mo- time he had succeeded in making Kitty unment on his sawbuck and rest his head on | derstand that eighty cents would only buy his trembling hand, springing up suddenly the wood, and mend the window, and pay with a fear that some one might see him and | the rent of the saw, and not one cent over. think him unfit for hard work.

> tra care and neatness to the last stick; each now opened to the extent of dealing fairly one of which had grown heavier and heavier. Then Bob stood in the comfortable | "Ah me! how I have missed the blessings kitchen and waited for the mistress to come promised to those who consider the poor!" and pay him.

"Eighty cents?" she said, offering him some change. "I-thought-ma'am, a dollar was the

regular price. "Yes, but you're a boy. You don't ex-

pect man's wages, do you? "It's a full cord, ma'am, isn't it?" said

to poor little Kitty. "Yes, I know." But it's very hard times, and people can't expect what they used to sufficient for his need." get. There's plenty ready to do all I want

Bob knew it. More than one sawyer had come into the yard that day, looking with with us. She will cut off luxuries with an hungry eyes at his job and speculating on unsparing hand, but will aim to give more the chances of any more work to be had there. As the lady turned away he walked slowly and will have an eye quickened by the spirit

"It must be the warmth of the kitchen," he said to himself as he was forced by the

unkind or unjust. Months before, when her husband had informed her of the pressure "But there'll be an extra dollar to-mor- which was tightening upon his business afmorrow! The first job I've had for all my must be deferred to a more convenient season, and had closed her ears to the cry of the destitute which arose on every side.

street. It had not been at all crowded; but she had seen the boy, when directly in its ly duped. The former deserves the honor middle, look first one way and then the other | which belongs to original investigation. with a dazed, confused expression, putting occupied with him.

"He ain't hurt, is he?" asked a woman's | ing, and to become grounded in the truth.

appealing voice. a professional air, pushing back a ragged ging- is with the study of God's Word. The great pulse. "What has he eaten to-day?"

breakfast was all frozen up, and he wouldn't | coln and Garfield owe some of their most elwait, for fear of not getting more work." "Any lunch?"

"Likely not.—It's thawed now, Bobby,"

"I ain't got it for you, Kitty," he said bring you—and the white rolls—" "Never mind talking now, my boy," said

the doctor, kindly, holding to his lips somecase of starvation," he said, whispering to

"And what then?" asked Mrs. Brainard.

"Death." He laid a coin on the sewabout her the bit of bedding before putting ing-machine, and hurried away, after saying The watchword of Christian parents should it on. Then, with a caressing pat and a to his mother,—

"Give him something nourishing-in small quantities at first."

"Stop!" said Mrs. Brainard, laying her band on the woman's arm, as she again pressed upon Bob the uninviting looking -recognizing with a further sinking at the hollow eyes and sunken cheeks-povertymarks worn deep during dreadful months lived through since then—had prevented her knowing her at first.

"Wait a few moments," she went on. "Let me bring him something."

"If that boy had died I should have been Finished at last it was, and piled with ex- his murderer," said Mrs. Brainard, her eyes and mercilessly with her own shortcomings.

She was returning from a second visit to Bob's home, undertaken for the purpose of carrying there some of the made-over flannels. She felt as she looked upon them as though a voice whispered to her: "The spoil of the poor is in your houses." And it was with a fully awakened heart that she that night read:

"If there be among you a poor man of one Bob, meekly, driven to say more than he of thy brethren in the land which the Lord otherwise would have ventured by the thy God giveth thee, thou shalt not harden strength of his desire to fulfill his promise thine heart, nor shut thine hand from thy poor brother; but shalt open thine hand wide unto him, and shalt surely lend him

Mrs. Brainard will hereafter practice her economies upon herself instead of upon the poor, whom the Master has left to be always work, rather than less, during hard seasons, of loving care for others; for she can never forget that a starving boy worked all day in the bitter cold, within the sound of her voice sick feeling in his head and the weakness in and the sight of her eye and the reach of her his knees to sit down on the step outside. | comforts, and she had not made it her busi-Mrs. Brainard had no thought of being ness to know or care.—Church and Home.

BACK TO THE BIBLE.

The tendency of our times is to width, read, and read, and read, but do not reflect. most no time for study and quiet thought.

The demand of our time is for pleasure till you see. Just wait till I come home to- she had made up her mind that liberal giving rather than for instruction. Men demand this of the pulpit. They are restive under preaching which edifies and instructs. They must be entertained. Incidentally they do She had been dressing to go out, and, hav- not object to small doses of instruction, if ing returned to her room, was leisurely sugar-coated. They object to being made to brushing her cloak, when she saw the boy think; they wish to have the thinking done she had just paid coming out of her back- for them. The result of such a course will yard. He essayed to cross the street, and be an imposing superstructure and no founher attention was drawn to his singular man- | dation; houses which cannot resist the ner. She watched for a moment his stum- storm; men blown about by every wind of bling, apparently careless steps, and then with | doctrine. There are two classes who accept an expression of dismay, hastily threw on new views—those who think them out. and her wraps, ran down stairs and out into the | those who accept them without thinking. The latter is a very numerous class and easi-

> At this point some one may begin to dehis hand to his head. Whether he had then | nounce the new methods as to blame for our fallen or been thrown down by passing present lack of earnest thought. That is a horshes, she had not been able to perceive, great mistake. We should welcome all new but she saw him quickly raised, placed upon | methods which help to reach those who could a sleigh, and driven around a corner. Hur- | not otherwise be reached. We should rejoice rying after, she could see men carrying him at the multiplication of books and papers. into a tenement house at the distance of But it does not follow that we are to spend about two blocks. She followed, and open-all our time in following out those new ing the door quietly, entered and stood in- methods, or in reading. Strong men do not side, unnoticed by those who were anxiously go on crutches, or live only on milk. We should find time to do our own earnest think-

The time to begin is in childhood. Then "No, I think not," said a gentleman with | memory is active. And the place to begin ham shirt from a bony arm, in search of a minds of earth have recognized the intellectual worth of the Bible, and many of them "Well, about nothing, I guess. His have studied it faithfully. Webster, Linoquent passages to a mastery of Bible language. We earnestly recommend to parents that they see to it that their children comhis eyes. "You'll eat some now, won't of divine truth and heavenly promise. But some parent says, "My child does not like to Bob raised himself and took a staggering do that." Then give him something in order to get him to do it. How much a boy will do for a new ball, or book, or many cents with a half sob. "'Twas only eighty cents, in money. If parents would only stept as a "There'll be warm water soon, and then and it was a glass of red jelly I was goin' to motto, "No day without one verse of Scripture," what an incalculable blessing it would prove to their children in later life. The tendency of our times is strong the other hear no word of Scripture. In how many Christian homes are tamily prayers almost unknown. With so much else to read, the children of to-day are neglecting the Bible. Too many parents are leaving the Biblical instruction of their children to the Sabbathschool. But how can it be done there, even by the best of teachers? No, no! parents must awake to the necessity of more thorough home instruction in the Word of God. Their work must not be delegated to others. be, Back to the Bible.—Golden Rule.

Hoyalar **Z**

Wood which has been so not subject to dry rot, th salts upon which the fungu solved out. It is also mor buried in the ground. A has found by experiment th dust from wood freshly fell in the earth, rots in a few which has had its soluble by soaking in water remain circumstances wholly uncha it is customary to specify is only to be used in imports

THE PAPERS manufacture ment paper-mill, Oji, To composed of the bark of a that country, the fibers of pact, are tough and strong sides possessing luster. N swell or shrink when damp cate designs can be execute perfect distinctness. For they are specially adapted cy, government bonds and valuable books and im These papers possessing there is no fear of their be though stored for many leather papers are also ma the same material.

A HOME-MADE TELEPHO serviceable telephone from to another only requires & two cigar boxes. First s and make a hole about half eter in the center of the and then place one in each wish to connect; then get common iron stovepipe wir one end, and put it throug cigar box, and fasten it w draw it tight to the other l when necessary with a stou easily run your line throu boring a hole through the your boxes with slats naile dow, and your telephone i writer has one that is two long, and cost forty-five oe ry music when the organ feet away in another room.

property has recently been rock of a mountain sever town of Santa Cruz. Thi charged with electricity, to a battery was found to electric currents. This rock appearance of ordinary sos in enormous quantities, principal mass of the mou property was accidentally man who was experiment water on the mountain an to use some of the rock, p with the battery. The m wonderful discovery kep cret from the world until of his confidential friend title to the portion of \$15,000 therefor. The I experimenting with the r thoroughly testing its p ault of such investigation mise, but are very anxiou Free Press.

NEW THEORY OF CO

The Bulletin de la Ceram

AN ELECTRIC MOUNTAIN

the theory enunciated by ry is opposed to the ide and shrubs produced co support thereof it is state erous flora consisted of substances necessary for the investigation of M. on this point indicating consisted of a relatively and of a large quantity Brogniart and Elie de the formation of coal to of the close herbaceou surrounded the larger fo Similar opinions have be Ponchet and other sa Grand' Eury has more thorities for his stateme of the secumulation of for the conversion into of a forest suddenly bu gradually letting its res ground, leads to an evi sult so greatly is it nec either the mas of vege duration of the proces Even admitting for a produced by the decou Grand' Eury asks how that wood, in losing its liquid. Wood is know deal of water, and ocal While he regards it as at one time liquid, and solid shape, he conside formerly beds of napl petroleum, produced b of inferior aquatic veg france of heat and di of this asertion, he que purpose minerals found

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the woman's arm, as she again ipon Bob the uninviting looking d. "Oh lis it you, Mrs. Finley? using with a further sinking at the face of the woman whom she had e time before that she could give out sewing until better times came. The yes and sunken cheeks—poverty orn deep during dreadful months ough since then—had prevented her her at first.

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BACK TO THE BIBLE.

tendency of our times is to width. little regard for depth. We are in f knowing a little of almost everynd not much of anything. Children d read, and read, but do not reflect. sople read a great deal, and hear a al, and see a great deal, but get altime for study and quiet thought. demand of our time is for pleasure han for instruction. Men demand he pulpit. They are restive under g which edifies and instructs. They entertained. Incidentally they do ect to small doses of instruction, if ated. They object to being made to hey wish to have the thinking done The result of such a course will posing superstructure and no founhouses which cannot resist the men blown about by every wind of There are two classes who accept ws those who think them out. and ho accept them without thinking.

er is a very numerous class and easi d. The former deserves the honor elongs to original investigation. is point some one may begin to dethe new methods as to blame for our lack of earnest thought. That is a istake. We should welcome all new which help to reach those who could rwise be reached. We should rejoice multiplication of books and papers. oes not follow that we are to spend time in following out those new , or in reading. Strong men do not utches, or live only on milk. We ind time to do our own earnest thinkto become grounded in the truth. ime to begin is in childhood. Then is active. And the place to begin the study of God's Word. The great f earth have recognized the intellectth of the Bible, and many of them udied it faithfully. Webster. Lin-Garfield owe some of their most elpassages to a mastery of Bible lan-We earnestly recommend to parents y see to it that their children comnemory many of those precious words s truth and heavenly promise. But rent says, "My child does not like to Then give him something in get him to do it. How much a boy lor a new ball, or book, or the courts y. If parents would only along the series. No day without one verse of boxist. pat an incalculable blessing it would their children in later life. The y of our times is strong the other in how many schools do the children

word of Scripture. In how many a homes are family prayers almost With so much else to read, the of to-day are neglecting the Bible parents are leaving the Biblical inof their children to the Sahbath-But how can it be done there. even set of teachers? No, no! parents rake to the necessity of more there instruction in the Word of God? at must not be delegated to others. **Abword of Christian parents should** to the Bible.—Goldon Rule.

Noyular Science.

WOOD which has been soaked in water is not subject to dry rot, the albumen and salts upon which the fungus feeds being dissolved out. It is also more durable when buried in the ground. A French savant has found by experiment that, whereas sawdust from wood freshly felled, when buried in the earth, rots in a few years, sawdust which has had its soluble matter dissolved by soaking in water remains under the same circumstances wholly unchanged. In Alsace it is customary to specify that raft timber is only to be used in important constructions.

THE PAPERS manufactured at the government paper-mill, Oji, Tokio, Japan, are composed of the bark of a tree indigenous to that country, the fibers of which, being compact, are tough and strong like vellum, besides possessing luster. Not being liable to swell or shrink when damped, the most delicate designs can be executed upon them with perfect distinctness. For the above reason they are specially adapted for paper currency, government bonds and other documents, valuable books and important ledgers. These papers possessing special qualities, there is no fear of their becoming musty, although stored for many years. Imitation leather papers are also manufactured from the same material.

A HOME-MADE TELEPHONE.—To make serviceable telephone from one farm house to another only requires enough wire and two cigar boxes. First select your boxes and make a hole about half an inch in diameter in the center of the bottom of each, and then place one in each of the houses you wish to connect; then get five pounds of common iron stovepipe wire, make a loop in one end, and put it through a hole in your cigar box, and fasten it with a nail; then draw it tight to the other box, supporting it when necessary with a stout cord. You can easily run your line through the house by boring a hole through the glass. Support your boxes with slats nailed across the window, and your telephone is complete. The writer has one that is two hundred yards long, and cost forty-five cents, that will carry music when the organ is playing thirty feet away in another room.—Rural Canadi

AN ELECTRIC MOUNTAIN. - A very pecular property has recently been discovered in the rock of a mountain seven miles from the charged with electricity, and when applied sion-it was in the little eating-house I mento a battery was found to produce strong appearance of ordinary soapstone, and exists ion for not accepting a poem of his. I told to use some of the rock, placed it in contact with the battery. The man who made this wonderful discovery kept it a profound secret from the world until he and one or two of his confidential friends had obtained a title to the portion of the land, paying \$15,000 therefor. The present owners are experimenting with the rock, with a view to thoroughly testing its properties. The result of such investigation we can only sur-Free Press.

NEW THEORY OF COAL FORMATION. The Bulletin de la Ceramique points out that the theory enunciated by M. De Grand' Eury is opposed to the idea that large trees and shrubs produced coal; and in further support thereof it is stated that the carboniferous flora consisted of plants deficient in substances necessary for producing 'coalthe investigation of M. Gaston de Saporta on this point indicating that this vegetation consisted of a relatively thin circle of wood and of a large quantity of a softer substance. Brogniart and Elie de Beaumont attribute the formation of coal to the transformation of the close herbaceous vegetation which surrounded the larger forest trees and plants. Similar opinions have been expressed by M. Ponchet and other savants; so that M. Grand' Eury has more or less eminent authorities for his statement that a calculation of the accumulation of trees, etc., necessary for the conversion into even a thin coal bed of a forest suddenly buried under water, or gradually letting its residue gather on the ground, leads to an evidently erroneous result, so greatly is it necessary to exaggerate either the mas of vegetable matter or the duration of the process of coal formation. Even admitting for a moment that coal is produced by the decomposition of trees, M. Grand' Eury asks how it can be maintained that wood, in losing its moisture, has become quired of him, "Are you a member of the liquid. Wood is known to contain a good church?" "I-I-a-am lean-leaning that way," deal of water, and coal has only traces of it. While he regards it as certain that coal was formerly beds of naphtha and bituminous disposition toward the church, but continue petroleum, produced by the decomposition to live in sin. They may not be drunkards, of inferior aquatic vegetation under the in- nor by any means the worst of immoral charfluence of heat and dampness. As a proof acters. Indeed, they may not be immoral at porous minerals found at the bottom of coal chief ailment. They seem to have a favor-pits are impregnated in their pores with able disposition toward the church, they may shall be sure to find it again.—Dr. Spencer.

springs, which are found at various depths, and even at the bottom of some lakes. A porous soil would allow of filtration; and hence M. Fongas has remarked that in calcareous districts the coal found is usually of somewhat poor quality.—Scientific Ameri-

EPES SARGENT ON POE.

"But though his looks were attractive, undeniably, his chief charm was his voice, which was unusual in its conversational range, now low and round and sweet, now a woman's, and then again so sharp as to suggest an acid. I was never favored with the bursts of 'supramortal elequence,' by which his enemy, Griswold, admits, he sometimes astonished people. I think I saw him rather in his average every-day moods, and he struck me as being fonder of thinking than of giving expression to thought. forced by poverty, he would have written over precipices, and rush wildly through the much. Had he been rich, it seems to me, his exquisite sense of beauty in color and form would have sastisfied itself in the crea- sight, between great walls of rock. One tion of castles a la Beckford and in landscape gardening on the colossal scale hinted "Domain of Arnheim.' But, of course, such speculations are idle, for he was poor; rich, as the Southerners say, he was cursed | people of Colorado-burst on their ear, and

seem to have stood and become more firmly

fixed by time. "Do I think Poe was a drunkard? Well, no; not in the years I knew him-certainly either side as they sailed further on. not an habitual drinker. I only remember town of Santa Cruz. This rock is heavily once seeing him in liquor, and or that occationed—he staggered up and began upbraidelectric currents. This rock has very much the | ing me in half-humorous, half-earnest fashin enormous quantities, constituting the him I should have been glad to, but couldn't principal mass of the mountain. Its strange afford to pay him a fair price, and he raised property was accidentally discovered by a the siege by remarking with a hiccup and take! I would have 'mortalized you, sir-'mortalized you!'"-October Brooklyn Magazine.

GROWING OLD.

The year in its whole progress is beautiful. We love the first glimpses of green under the hedges, the song of the returning mise, but are very anxious to learn.—Tulare | birds, the early flushes of color on the trees as they are getting ready to fling all their also the haze of the Indian summer, the yellow of the golden rod and the October woods have made night so beautiful that we have him .- Dr. W. A. Bell. fallen in love with the shadow.

So naturally and so beautifully, through all its advancing phases, ought our lives to run. Sunny childhood, an old age as sweet and lovely-so should the one be matched by the other. An old age under whose snow lies the primrose of spring! An old age through whose gathering shadows and above whose fading glories are peeping out the stars! So will it be when we have learned how to grow old!—Presbyterian.

LRANING THAT WAY.

There is a story told of a noted drunkard, who on a certain occasion steadied himself was the response.

This story will illustrate in some measure

naphtha and pretroleum. This is at once give of their means for its support. Possidetected by their odor; and it is therefore bly because of their good character and fiargued that this naphtha could only have nancial standing and good sense, they may been absorbed during the first state of coal in some instances have been put on building formation. It is further remarked that this committees and made trustees of the church theory serves to explain the formation of pe- property. But they are not members. They troleum, asphalt, and other bituminous are not searching the Scriptures, so as to interest their minds in the subject of religion, in order to become members. They are simply leaning that way.

Reader, leaning toward the church will not save you. But your having lived so close to the kingdom of God, and having had so many invitations to become a citizen thereof without accepting, will make your case the more inexcusable in the divine sight. Thou hast known thy duty and hast not done it. It is declared that "the servant who knoweth his Master's will and doeth it not, shall be beaten with many stripes." To spend a whole life-time on the border of the church. and spend eternity separated from the presrising to keenness and thrillingly sweet like | ence of the Lord will be terrible. Then turn while you may.—Octograph.

HOW ONE MAN FOUND GOD.

Not quite twenty years since, three men, Baker, Strole, and White, were searching the river beds in Colorado, for gold. The have doubted whether, had he not been rivers in that part of the country tumble darkness. They run deep down-in some places thousands of feet down-and out of morning the three men named, having slept at the entrance of one of the slits, which are at in some of his stories-for instance, the called canyons, were coming up the steep sides of the canyon to continue their search for gold. As they came near the surface, the he was more than poor; having been raised wild war whoop of the Indians—the native at the same time a shower of arrows and "I saw nothing of his private life, but I | bullets fell on them. Baker was hit, and, as used to meet him in a little eating-house on | it turned out, so sorely that he died. And Nassau Street, New York. In talk he could as he was captain, he cried to the other two be humorous, but was generally sarcastic or to escape for their lives. But they were loyscientific. In fact, he was about the only al men, and stood by their dying captain, man of letters I ever knew who seemed to facing the cruel savages and beating them love dry knowledge; and though he ridiculed back, until the last quiver of his breast told the mathematicians as a class, he was more them he was dead. Then they fled back into deeply versed, perhaps, in things of that and down the canyon in the rocks where the kind than in general and potic lore. I do river ran. And thither the Indians were not think he knew more Greek than the afraid to follow. At a bend of the river they average Harvard student. In Latin I be- found some driftwood, plenty and strong lieve he was profoundly skilled, even to a enough to make a raft; and with ropes and minute knowledge of the later Christian Lat- horse harness they made a raft, and tying inists; while in French, Spanish, and Ital- a bag of provisions to it, they launched into ian, I should fancy he was tolerably profi- the unknown stream. Never raft sailed on cient. His critical faculty overbalanced his that stream before. As they went on, the creative, and, say what they may of his gen- darkness became nearly as great as the darkeral savagery and occasional partiality in ness of a tunnel, only far up they could see this line, all his important literary verdicts a thin line of open sky, over which for one short hour in the day the sunlight passed. Then night came, and there was total darkness. Higher and higher rose the walls on

Meanwhile the little raft sped on, but on a terrible voyage. The turns in the river. were frequent, and falls and whirpools terrible. The men clung to the raft for dear life, the one keeping it from bumping against the sides, the other steering it with a pole. Only the night before, their captain had told, that at the foot of the canyon, if it could be reached, was a village called Colville. And man who was experimenting with mineral his nearest approach to a smile, 'It was a the hope of the two men was that they might water on the mountain and having occasion great mishtake, Sargent (hic), great mish- arrive there before long. But four days passed, and Colville was not reached. On the fourth day, the raft was caught by the rushing stream and dashed round a sharp bend in the canyon, and it went to pieces, Strole, trying to guide it with his pole, was tossed into the roaring whirl of waters, gave a loud shriek, and was seen no more. White

was valone, and with a broken raft. A fee of despair and terror came over him. He wished he had fallen in the fight with the Indians as Baker did. He felt the temp tation to throw himself into the seething leafy banners to the winds. But we love waters and end his sorrow. But the good Lord had something better in store for him. He helped him put away such thoughts, and all aflame with glory. And we know that | bind the raft together again. Meantime he even winter, when the gales rattle the bare | tied himself to the raft. He was caught in and frozen branches, is hiding beneath the the whirpool, but amid the rushing waters paller of its death the promise of another the poor man found God. "I called from glorious spring. The early flush of the the depths of my soul," he said afterwards, dawn is tenderly beautiful with dew and "and the loving God heard my appeal." waking birds-the infancy of day. But | Six days later he came to Colville, where his what is there in all the round of nature's troubles came to an end, for after the whir wonders to surpass such sunsets as we have pool came the smoothest current he had seen seen? And after the sun had gone down, in the canyon. Our great troubles and danand the last bit of color had faded away, then, gers often are the surest means to lead us to one by one, the stars have come out, and find God, and teach us what it is to trust in

SOUL RESTORATION.

A man upon the way having accidentally lost his purse is questioned by his friend where he had it last. "O," he said, "I am confident that I drew it out of my pocket when I was in such a town, at such an inn.' "Why, then," said the other, "there is no better way to have it again than by going back to the place where you last had it." This is the case of many in these loose, unsettled times. They have lost their love for Christ and his truth since their corn and wine and oil have increased; since outward things are in abundance added unto them they have slighted the light of God's countenance. When they were poor and naked tenance. When they were poor and naked to receive that sample copies may be furnished them.

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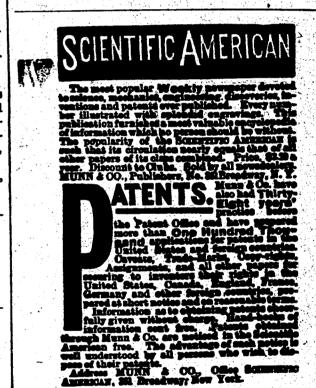
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FOURTH QUARTER.

Oct. 2. Jesus Betrayed. John 18: 1-14. Oct. 9. Jesus before Pilate. John 18: 28-40. Oct. 16. Jesus Delivered to be Crucified. John 19: 1-16.

Oct. 28. Jesus Cracified. John 19: 17-30.

Oct. 30. Jesus Risen. John 20: 1-18. Nov. 6. Thomas Convinced John 20: 19-81. Nov. 13. Peter Restored. John 21: 4-19.

Nov. 20. Walking in the Light: 1 John 1: 5-10; 2: 1-6. Nov. 27. John's Vision of Christ. Rev. 1: 4-18.

Dec. 4. Worshiping God and the Lamb. Rev. 5: 1-14. Dec. 11. The Saints in Heaven. Rev. 7: 9-17.

Dec. 18. The Great Invitation. Rev. 22: 8-21.

LESSON VII.—PETER RESTORED.

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

For Sabbath-day, Nov. 13th. .

SCRIPTURE LESSON.—John 21: 4-19.

4. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5. Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

4. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked) and did cast himself into the sea.

8. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10. Jesus saith unto them, Bring of the fish which ye have now caught. SCRIPTURE LESSON.—John 21: 4-19.

10. Jesus saith unto them, Bring of the fish which ye have now caught.

11. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15. So when they had dined, Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep.

sheep.

17. He saith unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him. Feed my sheep.

18. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thes whither thou wouldest not.

thou wouldest not.

19. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him,

GOLDEN TEXT.—He saith unto him, Feed my lambs. John 21: 15.

TIME.—A few days after the time of the previous

PLACE. —The northern shore of the sea of Galilee.

OUTLINE.

I. Success under Jesus' direction. v. 4-8. II. Meal with Jesus. v. 9-14.

III. Peter's confession of love, and restoration to work. v. 15-17.

IV. An assurance that he would not fall again. v. 18-19.

INTRODUCTION.

The disciples had been notified that they were to go into Galilee, and Jesus would appear to them there. Matt. 28:7. Accordingly the eleven (Matt. 20:16) went away into Galilee, and waited for the special sppearing of Jesus. It was during this time that the three next appearances occurred (v. 7) to seven disciples by the Sea of Galilee, (v. 8) to the eleven on a mountain in Galilee, where Jesus had appointed to meet them, and (v. 9) to about five hundred at once. 1 Cor. 15:6. While they were waiting, seven of the disciples tarried in the neighborhood of their former homes by the sea-side At the suggestion of Peter, they entered into a fishing boat and put out into the lake; here they toiled all night but caught no fish. In this little event they were taught a lesson of dependence for success upon higher power. They were now about to become fishers of men (Luke 5:1-11, Matt. 4:19,), and they would be utterly dependent upon the guidance and help of the Holy Spirit.

EXPLANATORY NOTES.

V. 4-5. But when the morning was now come Jesus stood on the shore. It was at dawn or break of day, just before the light was perfect. The word "shore" signifies beach, as distinguished from a rocky precipitous coasts. But the disciples knew not that it was Jesus. Jesus seems to have been recognized after his resurrection only as he chose to reveal himself. Chap. 20:14, Luke 24:16. The ordinary and the extraordinary, the natural and the spiritual, were very closely united in the intercourse of Jesus with his disciples after the resurrection. Jesus saith unto them, children, have ye any meat? This question indicates tender regard for the disciples and is calculated to elicit their es pecial attention to whatever he might say. Cast the net on the right side of the ship and ye shall find. They had been toiling all night with their net on the left side of the boat and had taken nothing. They east therefore, and now they were not able to draw if for the multitude of fishes. That is, to draw it up into the boat, for it appears that they drew it afterwards, in the water, to the shore. Here was a typical lesson signifying to them the abundant success that should attend their labors as fishers of men if they would implicitly follow the directions of heir Master. Nor can we suppose that this lesson was meent for apostles only. It is a lesson for all. the servants of Christ. The time will never come when they will be able to conquer the world without him: the day will never dawn when, directed by him, they will spend their strength for naught. The seventh verse gives a vivid description of the new surprise. While they were struggling to draw the net into the boat it suddenly occurred to John's mind that this was Jesus who had given them direction how and where to cast the net, at once he said unto Peter, It is the Lord. Peter, just like him self, at once girt his fisher's coat unto him and did Church, Savannah, Ga., are also included. Two

the shore and the Lord as soon as possible. John was the the first to recognize the Lord but Peter was the first to come to Him. And the other disciples came in a little ship dragging the net with fishes. Thus the fishermen in their small boats drew the net after them till they came to the shore, but they did not draw it out of the water. While they would come to Jesus under the leadership of John they did not forget to take care of the large draught of fishes.

V. 9. As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. We see in this description also John's customary precision. There was evidently forethought on the part of some one in preparing needful refreshment for the weary disciples. Whether the provision was made by the direction of our Lord, or by Peter, or by some one else, is not said but it is quite certain that our Lord was cognizant of the wants of the disciples even though he was in his resurrected body.

V. 10. Bring of the fish which ye have now caught. The fish in the net were obtained by the extraordinary intervention of Jesus, by a miracle of knowl edge if not by power. These fish, thus taken, were to be placed on the heap of coals with the fish al ready broiling there. This simple fact indicates that the entire provision for the morning repast was made by our Lord. Perhaps it is designed to teach the disciples that when they strictly obey the doctrines of their Master he will not only give them abundant success in their work but will provide for all their necessary wants.

V. 11. Simon Peter went up, and drew the net to land full of great fishes. The net was evidently drawn to the shore by being attached to the stern of the boat. Peter, with others, now drew it upon the shore where they were able to count the fish. When they had been taken from the net and counted some of them were probably added to those on the fire and the meal was readv.

V. 12. Jesus saith unto them, Come and dine, that is take breakfast, or break your fast. There is no intimation of Christ's eating with them. Their rever ence for him was great as well as the joy that filled the disciples' hearts. They were afraid to question him freely, though doubtless they desired to have many things explained and confirmed by his word. He only spoke. They were silent. Not a word thus far, according to the record of John, had any one of them addressed to him, except the monosylable, "No," in answer to his question (v. 5).

V. 13. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. It was the bread and the fish already spoken of which he gave to them. He now acts the part of a gracious and friendly host, giving probably to each one of them his portion of the food.

V. 14. This is now the third time that Jesus showed himself to his disciples. John speaks of the disciples here as a body; for, if we include appearances to individuals, he has himself described three which took | Pocahontas and the Rolfes. It was written by an place in Jerusalem; so that evidently he does not in old friend of the Rolfes, of Heacham Hall, the unclude the appearance of the Lord to the single indi | doubted birthplace of the husband of Pocahontas. | none. We believe it will have a large sale. viduals.

V. 15. Jesus said to Simon Peter, Simon son of Jonas. lovest theu me more than these? Jesus does not here use the new and honorable name, Peter, in addressing his most conspicuous disciple. Peter has been an offender and is now to be restored. The firm and wise and loving Master therefore goes back | features of the number combine to make it fully the to the old name, and thus reminds his follower that peer of any of its excellent predecessors. Boston, D. his recent conduct is inconsistent with his new name. To call him Simon son of Jonas was sincere reproof. There is also great significance in the word "lovest" employed by Jesus in his question: it denotes a high moral regard and attachment, Jesus sought to know whether Simon truly loved him in view of his divine character, with an intelligent voluntary appreciation. Such a love springs from the very source of spiritual life in the soul, and is, in the language of Jesus, "a well of water, springing up into everlasting life." Peter had not manifested such love in his recent conduct; will he claim to possess it now? More than these. Here is an allusion to Peter's boastful assurance, on the evening before Jesus was delivered up. "If all shall be offended in thee, I will never be offended.' and "even if I must die with thee, I will not deny thee." Yea, Lord, thou knowest that I love thee Here Simon submitted the case to Christ's own knowledge and affirms, even in view of his recent sin against the Master, that he does love him. Feed my lambs. These words assign to Peter the work of a Christian shepherd who is called to lead the lambs of the flock into green pastures. Jesus repeats the same question to him the second time. The second response of Peter is a simple repetition my sheep. Again the third time Jesus repeats his

question; but now with an important variation V. 17-19. Peter was grieved because he said unto him the third time, Lovest thou me? His answer is now strengthened. Feed my sheep. After this searching investigation of Peter's heart and after Peter had in deep earnestness reaffirmed his loyalty to Christ, the Lord says. "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest." The Lord here reminds Peter very forcibly of his former weakness, which consisted in his self-reliance and, perhaps, in his self-will. In fact he had trusted too much in his human strength. But the future was to be unlike the past, what was possible then would be impossible hereafter. He is no longer, as in former years, to choose his own way. Faithfulness to his Lord will involve self-denial and martyrdom. This spake | Walter Crandall, Prairieville, Ark., he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him. Hol-

Books and Magazines.

THE Pulpit Treasury for November is par excellence ahead of all its predecessors. There is a wealth of matter and of illustrations which gives it pre-eminence. No pastor or Christian worker should fail to subscribe for this indispensable storehouse of fresh, apt and suggestive articles on the whole range of church and evangelistic work. Bishop McTyeire of the Methodist Episcopal Church South is given the representative place in portrait and sermon. A sketch of his life and a view of Wesley Monumental

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THE pictures in Babyland for November are a delight to little eyes. The stories and jingles which they illustrate are equally pleasing to little ears. Monthly, 50 cents a year; 5 cents a number. D. Lothrop & Co., Boston Mass.

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Another book has found its way to our table similar, in general plan, to that just mentioned, though quite different in the matter selected, entitled "Golden Gleanings," compiled by David Heston, and published by Jacob Smedley, 304 Arch Street, Philadelphia. The publisher says of it, with entire justice we think, "To the religious reading public, it can but prove especially interesting. The old and the young will equally enjoy its thrilling anecdotes and quiet pathos, and feel well repaid for the time devoted to its perusal." Its sketches are arranged under the following heads: "Sketches and Anec dotes," "Particular Providences," "Prayer," "Dreams," "Anecdotes of Colored People," "Anecdotes of Indians," "Intemperance," 'Infidelity," "Swearing," "Lying," "Stealing," and "Tobacco." Large 8 Vo., extra cloth, \$1 75. Gilt-edges. **\$**2 00.

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"COME IN."

BY MARY MOOR Rev. 3: 20.

Lo! Art thou there, without And entrance in dost thou in To sup with one who ne'er b Hath bidden thee come in. Doth long refusal make thee

I am not fit thee to receive; My wretchedness would bid Didst thou but once come But tarry thou 'til I prepare A place to hold a guest so ra

Then, Lord, canst thou con What I not for this wilt thou Then open wide my door dot

And food provide, meet for t

Thou wilt in loathing turn a Thou canst not deign come Thine entrance in doth clean And food provide, yea, ever

Meet for the feast with thee, Since now thou art come i THE NEW COMMAND

BY MRS. MARTHA An Resay, read before the Semi-

the Seventh day Baptist Church held with the Church at Trente Christ said to his disciples mandment I give unto you t

another as I have loved ye says, "Greater love hath no that a man lay down his life These words were spoken to connection with his instruc preparatory to his leaving th unparalleled event so soon even his sacrificial death on expression of his love for Adam Clark asks, in what s understand that this was a ment? He says our Lord ans tion. Even as I have I also adds that Christ more th Mosaic precept to love his ne self; he loved him more th he laid down his life for ma calls upon the disciples to in ready to lay down their live This was strictly a new com system of morality ever pres so pure and disinterested as the distinguishing grace by evidence to the world that we of Christ—the love we have

which will show its fruitage

ward each other.

The Saviour, foreseeing a of human life, knew just wh necessary for his church to hearts in order to stand unw obedience to him in carryin sion of Christian activities in the church which is his each individual is a member if one member suffers all suffer with it. So by this erhood, if we are members of are to have the same care a member that Christ has for love he took flesh upon might not only show his lov burdened with its load of g eternal death, but that he burden-bearer for them, also became a special burde he met the prince of dar and disarmed him of his po who come to him for salvat him one that can break the unbelief and put a new wherein they will be able t taken my feet from an horr the miry clay and hath epon a rock; he also hath into my mouth even praise They can also say, "Old t

redy for the fulfillment mandment of unparallele all of his dicisples have nee il times and under all cir Leowing our liabilities, Paul instructed his we be the way they should

away and behold all this

new, boul body and s

cleaned, purified, sanctifi

English three that very The same a cone in the s