

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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### THE AMEN OF THE STONES.

From the German of Koegedman.  
BY HERTHA BRIGHTMAN.

Of old age blind, yet by it hindered not,  
Went Beda forth, to preach the ever new and joyful  
gospel.  
From city to city, from village to village, wandered  
The pious old man, upon the hand of his guide  
leaning,  
Preaching the Word with all the fire of youth.

When one day, led by his boy-guide into a valley  
That overgrown had been with mighty rocks,  
In mischief more than malice spake the boy—  
"Venerable father, how great assemblage  
Here is gathered and wait upon thy sermon."

Immediately uprose the blind old man,  
Chose him a text, explained it, and applied;  
Entreated, warned, rebuked, and comforted,  
So earnestly, that the tears, so pitiful of him,  
Stole downward into his gray beard,  
Then ending as to him seemed fitting  
With the "Our Father," which he, with heart and  
lips

Repeated—"Thine is the kingdom, and thine  
The power and glory is, through all eternity."  
Then many thousand stony throats  
From round about the valley cried, "Amen,  
Amen most reverend father, amen, amen!"

The boy, affrighted and repentent, knelt  
And to the holy man confessed his sin.  
"Son," answered he, "hast not thou read?"  
"If men keep silent, even stones must speak?"  
"Jest not in future with the word of God  
For it is living—powerful,  
And sharper than a two-edged sword!  
And should the human heart, in spite  
Of better knowledge, itself petrify,  
God can, even in the stone, a human heart arouse."  
MILTON JUNCTION, Wis.

### PROMPT OBEDIENCE.

A sermon preached at Andover, N. Y., April 14, 1883.

BY E. A. WITTER.

"Arise and go, . . . and he arose and went."  
Acts 8: 26, 27.

Prompt and cheerful obedience is what  
God always demands. The word demand  
may seem like a harsh word to use here, be-  
cause we associate with it the idea of hard,  
rigid, unrelenting requirement; but we  
ought not to think of God's requirements in  
that way. He desires, earnestly seeks, from  
all, prompt and cheerful obedience. This is  
a law without which God's government  
would be incomplete.

In the lesson from which our text is chosen,  
we find Philip at Samaria, a city near the  
central part of Palestine, and in the  
northern border of Ephraim. It was an old  
and strongly-fortified city, having been for  
a long time the favorite residence of the kings  
of Israel. A writer in speaking of it says,  
"Its situation is extremely beautiful,  
strongly fortified by nature, even more so  
than Jerusalem. It stands on an insulated  
hill, surrounded by a broad, deep valley.  
This valley is surrounded by four hills, all  
terraced and cultivated." It was in this  
city, one of the most beautiful and interest-  
ing of all Palestine, that we find Philip, in  
the midst of a grand revival, feeling that he  
was indeed blessed of God by this great  
awakening of the people. In the midst of  
all these things, so well calculated to bring  
joy and blessedness to the heart, the angel  
of the Lord directs him to leave these pleas-  
ant scenes and associations, and go—where?  
To some more beautiful city? To some  
easier and more pleasant field of labor? To  
engage in some grander revival? No; but  
he bade him "go toward the south, unto the  
way that goeth down from Jerusalem to  
Gaza, which is deserts." Let us consider for  
a moment something concerning the route  
he is directed to take. Here he is at Sama-  
ria, a city situated about thirty miles north  
of Jerusalem. This distance he is to travel  
over the intervening mountains and valleys,  
which are not few in number. From Jeru-  
salem there are two ways that lead to Gaza,  
a city of some historical note, in the southwest  
part of Palestine, on the Mediterranean  
coast. One of these ways leads over the  
mountains of Judea, while the other passes  
through the plains west of them. It is not  
known which of these ways Philip took; but  
it is reasonable to suppose that he took the  
more western route, as it was shorter and  
more easily traveled. But whichever way  
he went, he came into a desert, uninhabited  
way as he approached Gaza. Thus we see  
by a study of the route, and the events that  
followed upon his going, that he was called  
from a pleasant field of labor to go upon a  
long and wearisome journey, with no knowl-  
edge of what was waiting for him, and with

out a prospect of a work equal in any respect  
to that which he was doing. Called from a  
field of useful effort to one which gave no  
promise of success. Did he go, or did he  
begin to discuss the question with the  
Lord, and doubt the genuineness of the  
commission? The text says, he arose and  
went, without asking a question, so far as we  
know; he went cheerfully and willingly. It  
is not known to just what place on this  
desert road he had journeyed before he fell  
into company with the Ethiopian eunuch,  
or how far he journeyed with him, but this  
we do know, that, having heard the voice of  
the angel, and gone into the way directed,  
the Lord showed him for what purpose he  
had brought him into that desert place,  
for "behold a man of Ethiopia, an eunuch  
of great authority, under Candace, queen of  
the Ethiopians, . . . was returning; and  
sitting in his chariot, read Esaias the prophet.  
And the Spirit said unto Philip, go near and  
join thyself to the chariot," just when it  
perhaps seemed most doubtful to Philip for  
what purpose God had brought him away  
into the wilderness; just when, perhaps, he  
was most discouraged, he saw a man riding  
along in a chariot. And God did not long  
keep Philip waiting and wondering, but by  
his Spirit told him to join himself to the  
chariot. "And Philip ran thither, and  
heard him read the prophet Esaias." Still  
guided by the Spirit, he said, "Understand-  
est thou what thou readest?" And he said,  
"How can I except some man guide me?"  
Thus we see the power and working of the  
Spirit; how it led both Philip and the  
eunuch along, step by step, till Philip, full  
of the Spirit, and a desire to bring to this  
traveler the glad news of salvation, and  
having found out that which troubled the  
eunuch, his needs, and what it was he  
sought for, learning all these, it is said that  
then he "opened his mouth, and began at  
the same Scripture, and preached unto him  
Jesus."

What a lesson is here taught us! Philip  
first yielded cheerful obedience to the call of  
God, followed the direction of the Spirit,  
found the one to whom God sent him; and  
having found him, he first learned of him  
his needs, the things that he wanted light  
upon, and then, with a directness that carried  
conviction to the heart, he explained to him  
that over which he was puzzled, preached to  
him Christ in such a simple, yet convincing,  
manner, that the eunuch was led at the first  
opportunity to express his belief in the doc-  
trine taught by Philip, by saying, "Here is  
water, what doth hinder me to be baptized?"  
Philip, as if to test him more fully, said,  
"If thou believest with all thine heart, thou  
mayest." And the eunuch answered, "I  
believe that Jesus Christ is the Son of God."  
Thus the Ethiopian eunuch was led by the  
Spirit, under the preaching of Philip, to  
conversion, to a declaration of faith in  
Christ, and to a putting on of Christ in bap-  
tism. And there in the wilderness he identi-  
fied himself with a new, unpopular, yet to  
be a world-wide, religion. Philip, who was  
called away from his labor among the multi-  
tude into the wilderness to preach Christ to  
this lone Ethiopian, was caught away by the  
Spirit, and to all human wisdom it might  
seem that his time had been nearly wasted,  
for while he might have brought many from  
the multitude to accept of Christ, he had  
there but this one. Oh, what an apparent  
short-sighted move on the part of God! But  
we can now look back through the history of  
those times and see how God in his wisdom  
made that one man, taught and baptized by  
Philip in the wilderness, to be the means of  
bringing a knowledge of Christ to the Ethio-  
pian queen in such a manner that she was  
converted, and finally all Ethiopia was made  
to rejoice in the glorious light and liberty of  
the gospel of the Lord Jesus Christ, all as the  
result of the instruction given the eunuch.  
And could Philip have been permitted to  
look down through the ages, and see the re-  
sults of that long journey into the wilder-  
ness, his faith in God's wisdom would have  
been increased, and he felt to praise God for  
the privilege of engaging in such a glorious  
work.

Another thing for us. We learn from  
this account, as from the history of people  
and nations, that God's providence is over  
all, guiding in all things. It was not a mat-  
ter of chance that the eunuch was riding  
there as Philip came along; nor that he was  
reading that portion of Esaias that has special  
reference to Christ and his mission; nor that  
he sought of Philip baptism; nor that he  
became bearer of the news of salvation to  
Ethiopia; none of these came about by chance.  
But they were in the order of God's provi-  
dence, working out the plan he had for the  
conversion of that great nation. We see his  
providence in the development of nations, in  
the progress of civilization. We see it in  
the writings of Harriet Beecher Stowe, and  
of William Lloyd Garrison, all of which led  
toward the overthrow of human slavery in  
this country. From these, and the account  
of Philip's work in the wilderness, it seems  
we should learn this fact, that because a  
thing to which we are called may seem to  
us small and of minor importance, it is not  
necessarily so. But in God providence it  
may be just the place for us to work out  
great results for him.

How many times have we been impressed  
with the feeling that we ought to do some-  
thing very different from that which we have  
planned. It may have been something that  
seemed to us of little account, almost be-  
neath our notice; and still we could not get  
rid of the leading toward that thing, and  
that leading was a call. Sometimes this call  
is more forcible than at other times; some-  
times it is almost imperceptible, yet per-  
sistent; at other times it comes to us almost  
as an audible voice. Yet in both cases it is  
a call to some work the Master has for us to  
do. It may not always be to some great and  
desirable work; indeed it will not be; but  
often it is to something very different from  
what we have planned or even desired. Will  
we listen to the call, and then, like Philip,  
yield prompt obedience?

One of the Christian duties that is yours,  
my brother, is at all times to be in a listen-  
ing attitude for the voice of God that speaks  
to us, that is to lead us. This voice may  
speak to us in the gentle promptings of the  
Spirit within our own breasts; it may come  
to us in the voice of circumstances or de-  
mands made upon us by the outside world;  
it may come to us, as it did to Moses of old,  
in the thunders of Sinai. But come as it  
will, it is a duty of ours to be at all times  
listening. Philip must have been listening  
for the Spirit's call, or he would never have  
heard such a call in the midst of the glorious  
work in which he was engaged. But says  
one, what must we do to put ourselves in  
this listening attitude? "Keep thy heart  
with all diligence." Let your whole aim in  
life be to do what you can for the Master.  
Let your life be one continual prayer to God,  
as the outgoings and desires of your soul are  
reaching heavenward. Not that you should  
be constantly engaged in prayer, save as the  
desire of your soul is always Godward, al-  
ways keeping you in a prayerful condition.  
If we thus strive for holiness, if we keep  
thus warm and alive the better desires of  
our hearts, we shall hear God's voice when-  
ever he calls. Nor will we be left in doubt  
as to the way we are to go or the thing to do  
any more than was Philip. God said to  
Abraham Lincoln, "Arise and put forth the  
Proclamation of Emancipation." He obeyed,  
and more than three million slaves, human  
beings, were set free; and how have that  
people, so long trodden under foot of men,  
arisen to an appreciation of their noble birth-  
right. As the cold blasts of Winter passed  
away, God said to the birds, in their warm,  
southern climate, Go, take up your abode  
among the people of the North. They heard,  
and as a result, we to-day are made glad  
in heart as we listen to the song of the robin  
and the sweet note of the blue-bird. He has  
whispered, in the gentle breezes and the  
warming influence of the sun, to the flowers  
and to the grass; they have heard his voice,  
and are springing forth from the bosom of  
mother earth. In the midst of desolation,  
and from what seems to us dead, lifeless  
matter, there is now springing up, bursting  
forth, to a new life, the flowers and the grass  
that will soon cover the earth with a beauti-  
ful mantle, and make our homes bright and  
joyous.

Thus we see by these simple examples that  
even the fowls of the air and the grass of  
the field hear the voice of God, and render  
prompt obedience. Shall not we, who are  
the creatures of his hand, made in his image,  
endowed with powers of mind, and given  
possibilities far superior to those of the ani-  
mal or vegetable world, shall not we also give  
cheerful obedience to the call of God to us?  
Perhaps we may be living in neglect of some

conscious duty; perhaps some of us are seek-  
ing to lull ourselves into sweet repose with  
the song, "I am as good as others. Some  
of my brethren have done me a real or  
imaginary wrong, and I will excuse myself  
from active Christian effort because of it."  
Or perhaps some of us are rocking ourselves  
in the cradle of self-complacency, seeking to  
make ourselves believe that we may be ex-  
cused from all effort as to Christian living.  
To all such we would say, are you satisfied  
with your efforts? Does not there arise  
within you a feeling that you should do dif-  
ferent? that you should arise and "put on  
the whole armor?" and having put it on, to  
stand as a true soldier battling for the cause  
of truth and holiness? I plead with you, my  
friend, if there be such a one here, slight no  
longer the voice of God, turn not a deaf ear  
to his entreaties; but now, to-day, listen for  
the voice of the Spirit, and decide to follow  
its leadings in all things.

But there is another class of people to  
whom I would seek to bring the truth of  
this lesson. There are those who seek to live  
without acknowledging God's goodness, who  
practically deny his right to require any  
service of them; who deny any need of for-  
giveness or salvation through faith, but who  
seek to live truly moral lives, and who are  
trying to make themselves believe that that  
is all God requires, that he is such a gracious  
being he will not say them nay. And so  
they have wrapped around them the moral  
cloak, and are seeking rest and assurance by  
the worthiness of their own efforts. Such  
have forgotten that the Word of God posi-  
tively declares that "there is no other name  
under heaven . . . whereby we must be  
saved, save the name of Jesus." They forget  
that we can not come in our own worthiness  
and claim admittance to the heavenly  
kingdom. To such we would say, dear  
friends, hear the voice of Scripture, "To-  
day, if ye will hear his voice, hearken not  
your hearts." "Son, daughter, give me  
thine heart." These words are to you, and  
are a call to each one to hear and obey God.

Then, my friends, let me plead with you,  
seek not rest of soul and a hope of eternal  
life through morality alone. It is a delusion.  
But listen for the voice of God as it shall  
speak to you, saying, "I love thee, my  
child. I am waiting anxiously for thee to  
come. Arise and come unto me;" then look  
away to calvary, and there see the cross as it  
stands an instrument of torture, and upon it  
stretched, between earth and heaven, the  
blessed Saviour, in the agony of death, suf-  
fering so intensely that he cried, "My God,  
why hast thou forsaken me?" Look upon  
all this, and then remember that he bore all  
this for you, for me; he bore all this that we  
might come in his worthy name and find  
forgiveness, cleansing from all our sins.

Finally, then, my brethren, let us learn  
from the lesson of the morning these truths:

1. God calls each of his children to some special work.
2. He requires prompt obedience in all things.
3. His richest blessings will attend such service.
4. His love and mercy are boundless, and are extended to all in his providence.
5. His is a personal service, one in which we must each engage if we would receive the blessing.

### SABBATH SCHOOL INSTITUTE.

The Sabbath School Institute of the West-  
ern Association was held at the First Alfred  
church, N. Y., commencing Wednesday,  
May 9th, at 7.30 P. M.

The meeting was called to order by the  
Conductor, D. E. Maxson, who extended a  
few words of welcome. Prayer by H. C.  
Coon; singing by the choir.

Frank L. Phalen was chosen Secretary.  
Introductory remarks were then offered  
by the Conductor, inviting all interested in  
Sabbath-school work to participate in the  
proceedings and discussions of the Institute.

Superintendents and representatives of the  
different Sabbath-schools gave short accounts  
of the condition and prospects, methods of  
work, etc., of their respective schools, in the  
following order: First Alfred, John M.  
Mosher; Five Corners, L. C. Thomas;  
Elm Valley, D. K. Davis and L. M. Cot-  
trell; Little Genesee, G. W. Burdick; And-  
over, E. A. Witter; Hartsville, B. E. Fisk;  
Richburg, A. C. Burdick; Hornellsville, D.  
E. Maxson.

Singing by the choir.  
Paper, "Methods of organization and  
work in different denominations," by Prof.  
E. M. Tomlinson. Remarks by J. G. Bur-  
dick, A. G. Crofoot, D. K. Davis, and L.  
M. Cottrell.

Singing by the choir.  
Paper, "Relation of Sabbath school work  
to the physical and intellectual comfort and  
culture of scholars," by Frank L. Phalen.  
Remarks by D. E. Maxson and L. M. Cot-  
trell.

Singing by the choir.  
Benediction by D. E. Maxson.  
Adjournment.

### MORNING SESSION.

Thursday, May 10th, 9.30 A. M.  
The Institute was called to order by the  
Conductor, and prayer was offered by L. M.  
Cottrell.

Paper, "Discipline in the Sabbath-schools,  
what and by whom administered," by A. G.  
Crofoot, followed with remarks by D. E.  
Maxson, J. G. Burdick, Miss Perie Randolph,  
Mrs. A. K. Witter, J. Summerbell and A.  
G. Crofoot.

H. C. Coon stated that sample copies of  
*Our Sabbath Visitor* might be obtained, gratis,  
by calling at the office of the RECORDER.

Singing by the congregation.  
Paper, "Qualifications of Sabbath-school  
teachers," by C. A. Burdick, read by L. A.  
Platts. Remarks were made by D. E. Max-  
son, L. A. Platts, L. M. Cottrell, D. K. Da-  
vis, J. G. Burdick, E. P. Saunders, J. Sum-  
merbell and J. M. Mosher.

The Question Box was opened, and the fol-  
lowing questions discussed: (1) "Is it prop-  
er to introduce other instruments than the  
organ into Sabbath-school music?" Remarks  
by D. E. Maxson, L. M. Cottrell, J. G. Bur-  
dick, G. W. Burdick and L. A. Platts. (2)  
"Is it not advisable to hold at least once in  
each quarter an inquiry meeting in the class  
room of the Sabbath-school, and this to be  
followed by special prayer for scholars?"  
Remarks by D. E. Maxson and J. Sum-  
merbell. (3) "Is it proper for a teacher to take  
lesson helps into teachers' meetings?" Re-  
marks by D. E. Maxson, J. G. Burdick, L.  
A. Platts and A. G. Crofoot. (4) "How  
many pulpits is it allowable to have in Sab-  
bath-school classes?" Answered by D. E.  
Maxson. (5) "What is the best method for  
a teacher to present and enforce the spiritual  
teachings of the lesson to the individual  
members of the class?" Remarks by D. E.  
Maxson, L. A. Platts and J. Summerbell. (6)  
"When should the Sabbath-school pa-  
pers be distributed?" Remarks by D. E.  
Maxson, J. G. Burdick and G. W. Burdick.

A paper was then read on "Uses and  
abuses of the blackboard in Sabbath-schools,"  
by F. S. Place. Remarks were made by E.  
P. Saunders, E. A. Witter, J. G. Burdick,  
Miss Perie Randolph, A. G. Crofoot, D. E.  
Maxson and L. A. Platts.

Paper, "Illustrations; where to secure,  
and how to apply them," by E. A. Witter.

The Question Box was again opened: (1)  
"How can we better organize this Sabbath  
School Institute?" Remarks were made by  
D. E. Maxson, J. Summerbell, J. G. Bur-  
dick and G. W. Burdick. (2) "Who should  
select the songs to be sung in Sabbath-  
school?" Answered by J. Summerbell, D. E.  
Maxson and D. K. Davis. (3) "Why should  
college professors or pastors of churches at-  
tend teachers' meetings?" Remarks by D.  
E. Maxson, J. Summerbell and A. G. Cro-  
foot. (4) "Who should conduct the teach-  
ers' meetings?" Answered by D. E. Max-  
son.

Singing by the congregation, "All hail  
the power of Jesus' name."  
Benediction.

Adjournment.

We are sure that none who attended the  
Institute and listened to the pertinent essays  
and thoughtful discussions, failed to receive  
new inspirations and suggestions which will  
be of service in aiding them to become  
efficient and earnest Sabbath-school workers.  
Although the number in attendance should  
have been much larger, commendable interest  
was manifested, and all connected with the  
Institute are to be congratulated on its suc-  
cess. Readers of the RECORDER will have an  
opportunity of enjoying some of the essays  
presented at the Institute, as they are to ap-  
pear in its columns.

D. E. MAXSON, Conductor.  
F. L. PHALEN, Secretary.

Missions.

"Go ye into all the world, and preach the gospel to every creature."

"MY LIFE FOR JESUS."

My life for Jesus: be this my motto—  
My talents, time and all;  
Nothing for self, but all for Jesus,  
Low at his feet I fall.

My life for Jesus: freely I give it—  
Hands to do biddings for thee,  
Feet to run on little errands—  
Anything, Lord, for thee.

My life for Jesus: oh, take and seal me  
To be thine for eternity;  
Thy blood has bought me, thy love has saved me;  
Let my life tell for thee.

A MISSION SERVICE AT WEST HALLOCK, ILL.

A missionary meeting was held last Sixth-day evening, in place of the regular prayer-meeting, China being the subject, and the following topics presented:

Map and geography of China, E. B. Saunders  
Peculiar customs of the Chinese, Mrs. Chas. Hummel  
The Religions of China, F. J. Peters  
Seventh-day Baptist Missions in China, Past and Present, Mrs. Eugene Hakes  
The Duty and Reward of Mission Labor, Mrs. Sarah Sockwell.

The programme was interspersed with appropriate music, and opened and closed with prayer. The articles were so full of merit they were all requested for publication in the SABBATH RECORDER. A collection was taken to aid the medical outfit of Dr. Ella Swinney for China, now amounting to \$12. Enough more was voted yesterday by the Young People's Mission Band to make the amount \$20.

OUR WORK.

A writer in *Life and Light for Women*, gives utterance to words on our part in the work of missions, which ought to be repeated until they awaken an echo in every true Christian heart. After quoting some instances which show that the hope of the success of foreign missions lies largely in work among women and children, he says:

"But to hasten this desired end, more laborers, more means, are needed. God's call to consecrated hearts will furnish the former, while our part is to speed them with our means and prayers. Shall we not the coming year, double these, for the encouragement of faithful ones already in the field, and for the rapid advance of the cause? Is it not the time to bring up reinforcements, when those already in the field are all engaged, and, while holding the lines, are not able to carry the day? Not only do we want to join with them in the pæans of victory, but we want to share in its well-fought battles. The opportunity is before us. The 'good times' are here, and we are in them: times that call for more earnest, consecrated work than ever before—time for self-denial and prayers; good times for strengthening and ennobling our Christian characters, while they advance the Redeemer's kingdom; good times because of the steady, onward progress of that kingdom. The joyful times when 'His kingdom ruleth over all,' are still in the future, but surely coming. For them we long, labor, and pray."

POWER OF MEDICAL MISSIONS.

The Right Rev. J. S. Burdon, D. D., Bishop of Victoria, Hong Kong, in the *Church Missionary Intelligencer and Record* of February, 1883, in an article on medical missions in China, states:

Woman's work in teaching the girls and women of heathen lands, woman's medical missionary work in healing the sick of her own sex in heathen lands, can not be over-rated. In China there are at least 150,000,000 girls and women. For the most part they are utterly ignorant, and consequently they are the very strength of superstition and idolatry in the land. As a rule, the girls are not taught to read, and so hardly one woman in ten thousand is able to do so. There are no such places as zenanas in China, but the women of the higher classes are kept just as much secluded as though there were. It is against the custom and feeling of the Chinese that a stranger of the male sex should have anything to say to a woman. Much more is it contrary to the prejudices of the Chinese that a foreign male missionary should instruct a woman in preparation for baptism, or in baptizing her take her hand. . . . Still more difficult is it for women to apply to our mission hospitals for relief at the hands of a male physician, and yet their sufferings must, in multitudes of cases, be very great; easily relieved by our remedies could they but be applied; and if applied, they would be the means of opening the door to the very class in all China whom it is most important to interest and influence. Until the women are reached, nothing can be considered as permanently accomplished. It is they who teach the nation to be idolatrous, training the children in superstition from the very dawn of reason. And yet, who is to reach the women of China to influence them on the side of Christianity, but the Christian woman? And no one will do it so effectually as the Christian medical woman. It is she alone who will be able to find her way into the interior of Chinese

homes—which are zenanas to all intents and purposes—now fast closed against us.

The employment to any large extent of medical missions of any kind in evangelizing the heathen is only of recent date, and they are only now beginning to assume the importance they deserve. But female missions are rarer still. The strong prejudice against a woman training herself for medical work had to be overcome; the difficulties in the way of actual training for women are yet great. . . . A few years more will suffice to establish the naturalness of a female physician for her own sex. In India and China, if we would reach the women either for teaching or healing, it is absolutely necessary. . . . The Americans sent the first female medical missionary to China nearly ten years ago.

Three American female medical missions God has wonderfully honored by using them not only for those immediately intended to be benefited, but to bring such missions into special prominence now in China. The story is a remarkable one, and should lead us to more earnest prayer and effort on behalf of China.

Two or three years ago, in Tientsin, the wife of Li Hung Chang, Viceroy of the Metropolitan Province, and practically Prime Minister of China, was dangerously ill. His Excellency was disgusted with the native physicians, and dismissed them all. He then took the bold step of calling in a foreign physician belonging to the London Missionary Society. This gentleman found that the case required treatment which, in the face of Chinese prejudice, he could not venture to administer; but, by permission of the Viceroy, he invited a medical lady—an American missionary—Miss Howard, M. D., to assist him. She at once undertook the case in conjunction with Dr. Mackenzie. Gradually the ailment of Lady Li yielded to the remedies applied, and Miss Howard's fame soon spread among the Chinese ladies of Tientsin. She was called to attend the families of other high officials, and the result was that she took up her permanent abode in Tientsin. The opportunity presented of access to the official classes, whose doors have been hitherto hermetically sealed against foreigners and Christian influence, was too precious to be allowed to slip. The Viceroy himself showed his gratitude by providing a place in one of the temples for a dispensary, which he put in charge of Dr. Mackenzie, paying all the expenses, and similar apartments were provided for Miss Howard, Lady Li undertaking to defray the expenses. . . . All this is given by these exalted personages, the Viceroy and his wife, who are heathens, in aid of Christian medical missions, for it is distinctly understood that evangelizing goes on in connection with the medical work so supported.

Woman's work in China! The field is large, the door is open—but where are the women to do the work? In addition to the wives of the missionaries, there are only some sixty or seventy single ladies at work in all the missions of China. . . . There are many goodly, well-educated women in our church, who, with but little training, could be fitted to undertake the work of teaching; there are many, also, who are fitted by strength of nerve, and health of body, and soundness of faith to go through the training necessary for a medical missionary.

A Christian woman is the standing miracle of Christianity. Nowhere, except in Christianity, is she put on her right footing. She owes everything to Christ. What are the majority of our English churchwomen doing for him, either at home or abroad?—*The Missionary Link.*

CONVERTED.—One of the islands of the Samoa group, Atafu, reports that all the adult population are either members of the Church or candidates for membership. It has been in charge of a native teacher for the past eight months, having been previously without a teacher for two years. The missionary, under whose superintendence it falls, the Rev. Charles Phillips, of the London Society thinks it ought to be called the "Millennial Isle." The church has eighty-five members and there are twenty candidates. Not a soul "remains in the service of Satan." The teacher says he is well cared for. The people have provided for him a large and comfortable house, and supply him abundantly with food. The people of another island, Tamana, are spoken of by traders who have had much experience in the South Seas as being the most advanced of any they have met with. They are honest in their dealings, free from immorality, and industrious. They have the island looking like a garden. Into this island Christianity was introduced only twelve years ago.—*Independent.*

A missionary from the Island of Peru, in the Samoan group, writes that there is not a heathen left. Missionary labors were commenced there only eleven years ago. During this time the whole island has been evangelized, churches, chapels, mission houses have been built at their own expense, and they are now supporting their own pastors and contributing to the society that sent them pastors and teachers.

When you work, expect great results and make great efforts to attain them. When you pray for the preacher, do not go to sleep while he is preaching. When you pray for missions, send a few dollars along with the prayer.

There are now in successful operation 37 Woman's Missionary Societies. Of these 27 are in the United States, 4 in Canada, 4 in England, 2 in Germany, and 1 in Sweden.

CHINA'S MILLIONS.

BY W. KENNEDY MOORE.

Far off, on Asia's eastern bound,  
See! ancient barriers break away;  
Even there is heard the joyous sound,  
There gleams the dawn of better day:  
More brightly, Jesus, may I shine,  
Till China's millions all are Thine.

May dull stagnation cease to bind  
That lettered race in chains of ill;  
With nobler knowledge rouse the mind,  
With purer life the spirit thrill:  
Fall, Buddhist school and idol shrine,  
O Christ, be China's millions Thine!

Some hast thou given to toil and die,  
Touched with the true seraphic flame;  
May rising hosts their place supply,  
And urge the triumphs of thy name:  
Fill the strange land with power divine—  
Be China's millions only Thine!

Each little flock, each gathered soul,  
Watch Thou, and guard with gracious care,  
When storms of trouble fiercely roll,  
When Satan plies his deadly snare:  
Make the small shoot a noble vine—  
May China's millions soon be Thine.  
—At Home and Abroad.

Temperance.

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

PROHIBITION.

It is sometimes said by those who do not favor the policy of prohibition, that it does not prohibit, that more rum is sold where no licenses are granted than under the license system, &c. If all this were true, it seems a little strange that liquor-sellers and their patrons do not, at once and in a body, join in the prohibition movement. The truth is, prohibition is practicable. It has been tried, and its fruits are manifest. *The Independent* of May 10th publishes a letter from a practical business man to Miss Frances E. Willard, which shows both that prohibition is possible, and that where it obtains its effects upon business and the social life of the community are most beneficial. We commend it to the careful reading of all who have any doubts on the subject:

Dear Miss Willard,—Your favor is at hand. When I am asked what I suppose to be the probable results in average communities of the suppression of the liquor traffic, I always answer that it is not a matter of supposition, for I know what it actually is. I have been connected, directly or indirectly, much of my life with a manufacturing community, now of about ten thousand inhabitants. In my childhood, liquor was freely used, and even ordinarily carried into the workshops. The character of the people was such that the family of my relative, who was one of the proprietors, did not always consider his person safe in his visits there in times of excitement with strikes for higher wages.

Our Methodist friends exerted themselves energetically, and with great success, gathering into their churches a large membership, so that there are now four flourishing Methodist societies, besides smaller ones of other denominations. Too much can hardly be said of the improvement of the people through the influence of the evangelical churches, especially those of the Methodist connection.

But there was left a large class outside of their membership, and too often within it, who were ruining themselves and their families by the use of alcohol. Many a man who, above all things, desired to be and to live a Christian, and who joined the church with the settled purpose of avoiding liquor, fell again and again under its power. And of our young men and even boys, with the temptations of tavern and saloons ever before them, not a few yielded to the vice.

At length the question of the continuance of the course agitated the community under the form of the granting or refusal of licenses. At one time, a butcher, elected to vote for license, had the casting vote in the Town Council. He was called on by the wives of our workmen, and told that if he gave their husbands and sons the liquor-shops, they would buy no more meat of him. He absented himself from the Council for many months to escape the dilemma.

When the question of refusing licenses came up ten years ago, there were three taverns and a large number of liquor saloons in the town. The taverns threw their influence for one year with the temperance advocates against the licensing of saloons, and gained a monopoly of the traffic. The following year the suppressed saloon interest, in retaliation, exerted themselves to stop licenses for the taverns also, and by this aid a no-license Town Council was elected. The taverns then combined to compel the return to licenses by refusing to entertain the travelers who came to the town; but this was met by the noble conduct of a lady, who had the largest mansion in the place. She offered, herself, to receive all comers into her own house. At length, two taverns were changed into boarding-houses, and the third took the legitimate business as a hotel—but without a bar.

Nine years have now passed, and again and again the struggle for license has been renewed; but the temperance women have been vigilant and industrious, and the verdict of "no liquor" has been confirmed from year to year by increasing majorities, swelled by the votes of former inebriates, who

dreaded the renewal of the temptations which had formerly been their ruin. A few prosecutions and some temporary imprisonments of breakers of the law have so effectually enforced it that it is safe to say that, except in very rare instances, liquor can not be bought for money.

It is inevitable that it should be occasionally brought from other places into private houses, and that some workmen will go to neighboring towns and buy and drink liquor; but the selling is suppressed. I say it advisedly, and with personal knowledge, it is suppressed. The moral sentiment of the city is a growing one, and while some young men will go elsewhere and indulge this depraved taste for drink, there is no case of any such having become a drunkard during the nine years of prohibition.

As a substitute for the resort of a tavern, our two thousand workmen have nearly completed a large three-storied brick building of attractive proportions, fifty by sixty feet, with nine roomy apartments for gymnasium, baths, library, reading, quiet games; temperance hall seating six hundred, and classrooms, with a prospect of a thousand paying members. A wide piazza for Summer evenings, a fountain and several acres of pleasure-grounds fronting on the river, will form attractions amply compensating for the seductions of twenty or more liquor-shops formerly soliciting the patronage of men and boys. This Mechanic's Institute is arranged on a self-supporting basis, and is likely to receive a thousand dollars a year from the State for the formation in its class-rooms of classes in science applied to the arts.

Who shall measure the far-reaching consequences, in this and in future generations, to thousands of families in this community, of the suppression of the liquor traffic? I care not who predicts failure in the practical working of Prohibition, or who explains the reasons why it can not be made practical, nor how in large cities the law has been evaded. I know that it works grandly in this community, even if not without some imperfection, constantly lessening; and I have so much faith in our people as to believe that there is a moral sentiment, in almost every community, of potency, when properly roused and directed, equal to the same effort with the same happy results. The large cities may lag behind the villages and smaller communities, but they must follow the grand movement of the age.

A victory once gained and vigilantly guarded is likely to insure an ever-augmenting weight of public sentiment in favor of prohibition.

These are glorious days. I am glad to have lived to see them. The approaching success in the purification of our politics, the reform of our method of treatment of the Indians, the banishment of the liquor traffic, the coming enfranchisement of women, and the organization of effort by which the moral sentiment of purity of the female character is making itself felt in every department of social life, and we may name the increased and increasing susceptibility of the community to the authority of ethical sentiment—all give the promise that better and grander days are before us.

And I may add that, among all the influences at work, none, probably, is so permeating and effectual as that of the organized and instructed work of woman. It was the thoughtful saying of a saint and sage two hundred years ago, that "one honest man would shake the country for ten miles around." Shall noble woman, instructed, roused to enthusiasm, and guided by the organized effort and accumulating practical wisdom of experience in her divine mission, do less than help move each one of ten thousand communities in the direction of a humanity ever approaching toward the ideal of the divine human life?

Yours respectfully,  
A PRACTICAL MANUFACTURER.

EATING, DRINKING, AND SMOKING OF THE CHINESE.

BY REV. J. W. LAMBETH.

The Chinese are fond of bird's nest soup. It is made from the nest of the swallow. It is like jelly when boiled. The nests are brought from the Indian Archipelago, and are a luxury too expensive for the common people. Sea slugs, shark's fins, and other delicacies are brought from the same islands. We do not relish Chinese food because it is dressed with oil, which is often sauced. Eggs, too, they keep until they have a flavor which would make us think them unfit for food. The Chinese do not like beef, butter or cheese, nor do they take milk, though the Manchus use it. Rich people have a great many dishes at each meal. Sweetmeats come first. Rice and meats come last, except it be sometimes when soup is served. They take tea very weak without sugar or milk. The tea they use is never colored, except some kinds colored with hog's blood. They have many tea shops, and the hum of voices day and night is something terrible. They go there to gossip as well as to refresh themselves. The majority of their disputes are settled in these tea shops. To go to the Chinese officer, or magistrate, they would have to fee the office runners, the doorkeepers, the secretary, and the magistrate's body-guard, and very often they have to fee the magistrate, so they choose the less expensive. There are many wine shops, too; but you very seldom see a drunken Chinaman on the street. The Chinese are great smokers of tobacco. They often see foreigners chewing it, and remark: "Foreigners are a strange people, for they can eat opium just as they do rice, and it does not kill them." They

think it a filthy habit, and I think they are quite right.

Opium is the great scourge of this country. It is destroying its millions every year. They go to the opium dens and smoke it while reclining. They soon become very pale and thin, having but little desire for food, and thus soon lose their strength for work and are reduced to poverty, and thousands die in the streets every year. They become such slaves to the habit that they will part with everything to obtain it. In these opium dens there are sometimes as many as ten persons reclining, while in other large dens I have seen as many as five hundred, and in others at least a thousand smoking at one time. On each side of the platform on which they recline are scrolls with these words:

Reclining upon the cloud-enveloped pagodas,  
Our joys surpass the blessings of Buddha;  
The smoke of the opium, as it curls above us,  
Is changed into many genii in space.

THE VIEW TO TAKE.—The *New York Tribune* notes the activity of the advocates of temperance in that city, and graciously remarks that "the evil which they fight is so powerful that, to the casual observer, they seem to make little or no progress; but if they should stop their excellent work we should soon see a difference for the worse in the morals of the community." That is a view of the subject which is too often overlooked. With the very large amount of intoxicating liquors manufactured and sold, and still widely prevalent injurious social-drinking usages, superficial critics sometimes thoughtlessly proclaim the temperance movement a failure. It has much yet to accomplish, it is true, but if it had had no existence, or if the advocates of temperance should everywhere cease their labors, it requires little reflection to see how much more discouraging the present outlook would be. The temperance movement of the country has been, in the evil it has prevented, a mighty power for good. As an aid to good government it is a more potent agency than the best organized police force. It could accomplish still more good if it could have a more hearty and faithful co-operation on the part of the *Tribune* and other kindred influential journals.—*National Temperance Advocate.*

REV. HENRY WARD BEECHER relates this anecdote of the Horace Bushnell of the West: "I think there are very few men who could do what Mr. Bushnell did on one occasion at General Harrison's table, at a dinner given to a large party of guests. The table was laid with brandy, wine and whisky, and General Harrison requested Mr. Bushnell to ask a blessing. Mr. Bushnell said: 'No, General; I can't ask God's blessing on that brandy and whisky.' Instead of being irritated, General Harrison turned to the servants and told them to remove the brandy and whisky, and then said: 'Now, Mr. Bushnell, will you ask the blessing?'"

The Brewers' Association of the United States represent \$350,000,000. Thirty-five million pounds of hops and thirty-five million bushels of barley were used last year by the 2,719 breweries of the United States. The number of breweries in Germany has decreased nearly 1,000 from 1872 to 1879. The total annual German production of beer averages 2,270 gallons for each man, woman, and child. The English, last year, consumed 884 gallons per head of population, the Americans (United States) 400 gallons, the Russians but 80 gallons. The world's annual production of beer, including eight-een countries, is estimated to be 3,000,000,000 gallons in Europe, and 400,000,000 in the United States.

The temperance question will not down. It rises daily to greater and more solemn importance. It looks more like the beginning of a genuine temperance reform to-day than it ever has before. Men who never before bestirred themselves are moving in this matter. The liquor interest itself is precipitating the great conflict. It is so boldly and scurrilously setting itself against the most sacred rights of person and of property that a reaction is rising on all hands. The two hopeful signs in the present outlook are the directing of the temperance forces at the fundamental law of States, and the attempt to secure enforcement of laws already on record, by men who have a practical and business influence in the community.

In a recent address the Bishop of Rochester declared that unless the church sets herself to stem the tide of intemperance, the building of churches may as well be stopped, as there will be no soil left in which to sow the seed of the gospel.

Neither Massachusetts nor Pennsylvania are yet to have constitutional prohibition. The adverse vote of the Massachusetts legislature was 115 to 83; that of Pennsylvania, 100 to 74.

Harvard University has a Total Abstinence Society. It is only a year old; but the membership has already reached the number of seventy-four.

The Missouri house has a bill providing for an inebriate asylum to be supported by a tax of ten dollars a year on each saloon in the State.

It is reported that Admiral Baldwin will represent the United States at the coronation of the Czar.

Educa

"Wisdom is the principle of wisdom; and with all thy wisdom."

Gov. JOHN CLARKE, Clarke, from whom the fifth-day Baptist Churchless in 1876, at Newport, bequeathed his property pressed his purpose in ing up children unto example, since followed men.

THE earliest advocate higher education in our Henry Collins, of New He was born at that place in England, and Church in 1728. He abilities as a merchant, ing, sculpture, and ar- cular fondness for liter- others he formed, in 17 Philosophical Society as one of the kind organiza- probably one of the ear- this society belonged zens of Massachusetts is regarded as the pro- Association at Newport the famous Redwood L- organization still sust- incalculable good. He lot of land on which sta- for this Library. He as a director in charge His public spirit was f- formation of an excell- ings, in which were pl- some principal men of- ed, at his own expense serving young men, so afterwards prominent community.

Under the above he- per gives some tables, marks upon them, whi- ing and suggestive. I from the report of a Dr. Hall upon the sub- jects:

PER CENT. OF IGNORANCE IN CHILDREN ENTERING SCHOOL IN THE

Name of Concept.	Per cent. of Ignorance.
Ant.	65
Robin.	60
Sparrow.	57
Sheep.	54
Bee.	48
Fig.	48
Chicken.	43
Butterfly.	38
Hen.	30
Cow.	19
Growing wheat.	92
Pine tree.	87
Maple tree.	88
Growing:	
Strawberries.	78
Corn.	65
Potatoes.	61
Rose.	54
Cherries.	46
Apples.	41
Can not locate:	
Ribs.	90
Lungs.	81
Heart.	80
Ankles.	69
Waist.	65
Hips.	45
Wrist.	40
Knuckles.	68
Elbow.	58
Right and left hand.	31
Check.	19

This report of Dr. be called one of the valuable educational been published for ma- an attempt to find out positive method, the child's mind at the school. The results and of eminent sci- terpretations are to be What criticisms upon instruction do they re- marks are only per- questions?

1. No doubt the fr- make will be one of a- ishment, that such children, of the ages- rant of the concept- membered that, in a- a great many childre- the country; that wh- flying trips far apart- faculty of observation impressions made up- by small objects do- concepts. Other th- larger the city the children who are igno- ens. In the heart- thousands of adults- quite, as ignorant of- they had lived all the Sahara.

If there were such those above, it is not cents of ignorance

Education.

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

Gov. JOHN CLARKE, a brother of Joseph Clarke, from whom the Clarkes in the Seventh-day Baptist Churches sprung, died childless in 1876, at Newport, Rhode Island. He bequeathed his property, as he quaintly expressed his purpose in his will, "for bringing up children unto learning." A good example, since followed by many wealthy men.

THE earliest advocate and promoter of higher education in our denomination, was Henry Collins, of Newport, Rhode Island. He was born at that place in 1699, was educated in England, and joined the Newport Church in 1728. He added to his great abilities as a merchant a fine taste for painting, sculpture, and architecture, and a peculiar fondness for literature. With seven others he formed, in 1730, the Literary and Philosophical Society at Newport, the first one of the kind organized in the colony, and probably one of the earliest in America. To this society belonged many prominent citizens of Massachusetts and Connecticut. He is regarded as the projector of the Library Association at Newport, which established the famous Redwood Library of that city, an organization still sustained, and effecting incalculable good. He donated the valuable lot of land on which stands the building used for this Library. He acted for many years as a director in charge of this institution. His public spirit was further shown in the formation of an excellent gallery of paintings, in which were placed the portraits of some principal men of the city. He educated, at his own expense, many poor but deserving young men, some of whom became afterwards prominent business men in the community.

PRIMARY EDUCATION.

Under the above heading a Cleveland paper gives some tables, and makes some remarks upon them, which are very interesting and suggestive. The tables are taken from the report of a lecture given by one Dr. Hall upon the subject, and are as follows:

PER CENT. OF IGNORANCE IN 200 SELECTED AVERAGE CHILDREN ENTERING THE BOSTON PUBLIC SCHOOL IN THE FALL OF 1882.

Table with 4 columns: Name of Concept, Per cent. of Ignorance, Name of Concept, Per cent. of Ignorance. Lists various body parts and concepts with their respective percentages of children who are ignorant of them.

This report of Dr. Hall's lecture may well be called one of the most interesting and valuable educational documents that have been published for many a day. It describes an attempt to find out, by the inductive or positive method, the contents of the city child's mind at the time when he enters school. The results are curious, interesting and of eminent scientific value. What interpretations are to be put upon these facts? What criticisms upon accepted methods of instruction do they suggest? The following remarks are only partial answers to these questions:

1. No doubt the first impression that they make will be one of surprise, if not of astonishment, that such large per cents. of Boston children, of the ages given, should be ignorant of the concept named. It must be remembered that, in a large city like Boston, a great many children rarely or never go to the country; that when they do go they make flying trips far apart; that they have small faculties of observation, and that the slight impressions made upon the sense and mind by small objects do not mature into definite concepts. Other things being equal, the larger the city the larger the per cents. of children who are ignorant of natural phenomena. In the heart of London are tens of thousands of adults who are almost, if not quite, as ignorant of rural scenes as though they had lived all their lives in the heart of Sahara.

If there were such tables for Cleveland, as those above, it is not probable that the per cents. of ignorance would be as large as the

Boston per cents.; but if any intelligent person who has never had his attention called to the subject, will put the same questions to one hundred Cleveland children, as they run, he will most certainly be surprised at the results. Within a few weeks an A Grammar pupil has said that wood grows on a tree, and has undertaken, in perfect good faith, to describe the tree: "It is like that on which cotton grows," etc.

2. "In seventeen-twentieths of the questions asked," says Dr. Hall, "country children far outranked city children." It would be interesting to see a list of these particular concepts. Still no one need remain in doubt as to their general character. Dr. Hall himself suggests an answer to this question when he says "primers are made up of descriptions of objects, sights, sounds, etc., which are more familiar to country children than to city children." He calls this an explanation "in part;" for the rest he hints that the country is more favorable than the city to the formation of good habits of observation and the creation of definite concepts. "As methods grow more natural, we see more and more that city life is unnatural." "The country life is the ideal one for children." One seems to read here between the lines that a face-to-face contact with nature has an immediate educative value. Certainly it is hard to explain the fact stated—country children far outranked city children in answering seventeen-twentieths of these questions—wholly by referring it to the character of the school-primers. But more than this: the statistics show the great scale on which children of all kinds use words without any idea, or any correct idea of their meaning.

DEATH OF A CHILD FROM OVERSTUDY.

Mary Brushak, a bright, intelligent child, eight years of age, died in Baltimore, Md., recently, of brain fever, caused by too much studying. When only seven years old she passed an examination into the first class of one of the public primary schools, but the grade of study being too high, she was unable to keep up, and was put back into the second class. This greatly depressed the child, and a few months ago she began studying with redoubled vigor, night and day, and when her parents would remonstrate with her about studying too hard, she would beg them to let her just continue until she passed into the higher class. She succeeded and in the examination about two weeks ago passed well in several branches of primary studies. She came home from school the other day and complained of a severe pain in her head, but seemed delighted at the idea that her teacher had granted her permission to study in a higher grade of geography. Her mother wanted her to remain home from school the following day, but she said her head did not hurt her then, and begged to go. She went, studied hard all day, and that night was taken ill. While suffering with the fever in her delirium she incessantly repeated her studies, figuring out long sums and spelling one word after another. She continued in this way for nearly thirty hours, when death relieved her of her suffering. The doctor gave a certificate of death from congestion of the brain brought on by overstudy.—Globe Democrat.

ELOQUENT LISTENING.—There is such a thing as eloquent listening, qualities in the hearer which impart interest and power to the words to which he listens. We enjoy what we understand; thoughts that lie beyond our comprehension, arguments that we can not follow, fail to interest or move us. It may be a preacher's duty to put his thoughts lucidly in words simple enough for the average listener; but after he has done this he has done all that is possible to him. It is not his fault if the unfurnished minds of a few of his hearers and their undisciplined thoughts fail to find profit in his words. We enjoy also what we are in sympathy with. It is a part of a preacher's business to endeavor to awaken, in the hearts of his hearers, sympathy with the truth he utters; but men who come to church out of sympathy with the truth he utters; men who come to church out of sympathy with religious and spiritual things, appreciating only what is material and present and personally gratifying, are not likely to find eloquence in any sermon that deals with their less tangible and eternal interests. The really eloquent listener is the devout listener—one who has come up to church as to the house of God, to meet there, to sit at his feet, to learn of him, with a heart anxious to know his will that he may do it.—Christian Standard.

ONE DEFECT OF OUR EDUCATION.—The principal defect in our educational system is that we make education as an end in itself, instead of a means to an end. Hence there is some justification for the prevailing idea among practical people that highly educated people know very little that is worth knowing; and this is especially true of much of the education of women. We are not arguing against the higher education of the women, but simply pleading that the ornamental arts may not quite drive the household, the useful arts, out of the field. Every movement in the direction of practical education merits the fullest possible encouragement. Its association with the higher education may help to destroy the false pride which makes girls—and boys, too, for that matter—rather proud of their ignorance of many practical subjects.—The Polar.

The Harvard College Veterinary Hospital is to be opened in June.

Sabbath Reform.

"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."

PRECEPT AND EXAMPLE.

A sister sends a subscription for the SABBATH RECORDER, to be sent to a Baptist clergyman of her acquaintance, and then adds that many people are prevented from giving the Sabbath question serious consideration, because some Seventh-day people whom they know do not keep the day as they ought. This is no doubt true, and being true, calls for a more consistent and careful walk on the part of those who profess to keep the Sabbath-day holy unto the Lord. It ought to be true that every Sabbath-keeper is a better Christian for his Sabbath principles and practices than he could be without them. While this is so, it is not wise, on the other hand, for persons to refuse or neglect to find and embrace the truth, because some who profess to observe it are careless of it. There are professing Christians who walk unworthy of their profession, but it is still worth while to urge sinners to come to Christ. So while there may be some professed Sabbath-keepers who do not keep Sabbath as they ought, that does not invalidate the truth. Men ought to be urged to investigate the truth, rather than men. If my neighbor is dishonest, profane, intemperate, impure in heart, or if in any or to any extent he does not live as an upright Christian should live, it in no way lessens my obligations to truth, to mankind, or to God. After all, it must be admitted that a frank, honest profession, and a consistent life are demanded alike by God and men, and only this is acceptable.

SUNDAY IN THE BIBLE.

A brother sends us the following curious bit from a paper in his possession. One of the curious things about it is that the paper is The Sunlight, published by the Baptists, whose appeal is: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." It is sad that such utter perversion of the truth should be instilled from earliest childhood into the minds of the rising generation:

"When is Sunday first mentioned in the Bible?" asked Aunt Helen. "Why, right away," said Johnny, after a little pause. "Don't you know, Aunt Helen, in the story about Adam and Eve, and the making of the world, it says, God rested on the seventh day; that meant Sunday, did it not?"

"Yes," said Aunt Helen, "God rested on the seventh day, and that was the first Sunday, and every seventh day has been Sunday ever since; and there have always been some good people in the world who loved God and tried to do his will, and remembered the Sabbath-day to keep it holy. Next Sunday morning we will find when Sunday is next mentioned in the Bible; and if I stay here all Summer, and we keep up the plan we have begun this morning, and learn something new about Sunday every Sabbath morning, we shall have quite a fund of information upon the subject by the time my visit is over."

They did keep it up; and Johnny, who is a big boy in college now, has kept it up ever since. He is a remarkably fine Bible student, and he says he owes it principally to studying that book Sunday mornings while other people are in bed.

THE NEW SUNDAY LAW.

We clip from an exchange the following concerning the penal code. It will be interesting to as many, at least, as care to know what can, and what can not be lawfully done, in the State of New York, on Sunday:

The new amendments to the penal code relating to the Sunday law, which have been signed by the governor, and are now law, are as follows:

Section 263. All labor on Sunday is prohibited, excepting works of necessity or charity. In the works of necessity or charity is included whatever is needful during the day for good order, health, or the comfort of the community.

Sec. 265. All shooting, hunting, fishing, playing, horse racing, gaming or other exercises or shows upon the first day of the week, and all noise disturbing the peace of the day, are prohibited.

Sec. 266. All trades, manufactures, agricultural or mechanical employments upon the first day of the week are prohibited except when the same are works of necessity that may be performed on that day in their usual and orderly manner, so as not to interfere with the repose and religious liberty of the community.

Sec. 267. All manner of public selling or offering for sale of any property upon Sunday is prohibited, except that articles of food may be sold and supplied at any time before ten o'clock in the morning, and except that meals may be sold to be eaten on the premises where sold, or served elsewhere by caterers, and prepared tobacco in places other than where spirituous or malt liquors or wines are kept or offered for sale; and

fruit, confectionery, newspapers, drugs, medicines, and surgical appliances may be sold in a quiet and orderly manner at any time during the day.

COLOSSIANS 2: 16.

Many "inferences" and questions are raised relative to the meaning of Col. 2: 16. With a single exception, these group themselves around two interpretations. 1. That the passage teaches the essential abrogation of all sacred time, under the gospel, and hence no-Sabbathism. 2. That the passage teaches only the abrogation of the ceremonial system that pointed to Christ, and does, by its own definition of the "sabbaths" referred to, exclude the weekly Sabbath. This last is the interpretation of the OUTLOOK, briefly presented on page 90. A correspondent of the Bibliotheca Sacra (1880) has attempted to evolve a compromise theory, which deserves a passing notice, in order that our readers may see how eagerly men are seeking some half-way point between destructive no-Sabbathism and the plain law of God, which declares that the seventh day is his Sabbath. Page 424, Bibliotheca Sacra, 1880, speaks as follows:

"Whoever may be wrong, and whatever the true interpretation, this passage is the 'Rosetta Stone' of the new dispensation."

The author of this compromise theory shows great anxiety to avoid the conclusions already expressed by the OUTLOOK; for, speaking of such men as Edwards, Pond, Dwight, Stuart, and Hodge, who, accepting the conclusion that the Sabbath is not abrogated by this passage, still adhere to the Sunday, he says:

"If the interpretation of the foregoing authors is correct, then where is there aught in the New Testament to release us from observing the seventh day still, even though we also keep the Lord's day?"

Our author is correct in suggesting that if this passage does not release us from the seventh day, then are we not released. Under the pressure of this truth he undertakes the development of his theory as follows, saying of the apostles:

"They taught the binding nature of the whole moral law, without excepting that of a sacred day of rest. Paul, in one instance, names one half the Decalogue, and adds: 'If there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself. . . . Love is the fulfilling of the law.' Rom. 13: 10. He says expressly, 'the law is holy, and the commandment holy and just and good.' Rom. 7: 12. 'Do we then make void the law through faith? God forbid; yea, we establish the law.' Rom. 3: 31. The apostle could never have written thus if one-tenth of the Decalogue—more than that in language and thought—were repealed, annulled as F. W. Robertson and others say. Paul could not have meant that the sacred seventh of time was, like circumcision and sacrifice, no longer needed, nor that all days should be equally devoted to the secular and the religious." Page 154.

And again: "If the Saviour intended to repeal the real Sabbath, why do we not find him or his apostles instructing the disciples to disregard the fourth commandment? Why not find him or them engaged on that day in secular labor, or devoting themselves to fishing?" Page 155.

Speaking of 2 Cor. 3: 7-11, our author also claims, correctly, that the contrast is between the glory of the former and the latter dispensations, and that the thing which is "done away" is the "glory" of the former method of administering the law. Thus the writer seems to have adopted, or to be about to adopt, the platform of the OUTLOOK. In order to avoid the conclusion that Christians should keep the seventh day, he enters into certain philological discussions relative to the meaning of the word "sabbaths," attempting to show that the terms used to designate the ceremonial sabbaths and the weekly Sabbath are not identical. The discussion concerning the Hebrew and Greek terms is carried on at great length and with much repetition, which our space will not permit to follow. The general facts concerning the terms can be told in few words, and the thoughtful reader can continue the investigation for himself. The leading Hebrew term is Shabbath. Gesenius defines this as follows:

"1. A sabbath, a day of rest, the seventh day of each week, reckoning from the evening of Friday to the evening of Saturday. Lev. 23: 32; Neh. 13: 19. . . . Yom Shabbath, the day of the Sabbath, the Sabbath-day."

"2. Spec, the Sabbath, is the name for the great day of atonement, in the seventh month. Lev. 23: 32."

"3. The name sabbath is applied to every seventh year, when the fields were left untilled, and as it were kept Sabbath, the Sabbath year. Lev. 25: 2, And the land shall keep a Sabbath unto the Lord."

"4. Sometimes a sabbath is nearly i. q. a week."

"Shabbathon, abstract noun, a keeping of the Sabbath, sabbatism, Sabbath rites, pr. 'a lying by rest;' found only in Exodus and Leviticus. Spoken of the first and eighth days of the festival of tabernacles. Lev. 23: 39. Of the festival of trumpets. Lev. 23: 24. Compare Num. 29: 1. Also emphatic, with Shabbath, as Shabbath Shabbathon, a Sabbath of sabbatism; so of the weekly Sabbath. Exod. 31: 15; 35: 2, 3; Lev. 23: 2; and so Exod. 16: 23; of the great day of atonement, Lev. 16: 31; 23: 32; and of the sabbatical year, Lev. 25: 4. i. q. Shabbath Shabbathon, ib. v. 5." (Hebrew Lexicon, pp. 1034, 1035.)

We prefer to give the definition thus rather than follow the writer referred to, through the mass of verbiage where he wanders in his special pleading. For to the English reader it will be plainly evident, and more so to the Hebraist, that the root idea is the same, whether the common noun Shab-

bath, or the abstract noun Shabbathon be used. One is a cessation, and the other a ceasing; one is a rest, the other a resting; one is a Sabbath-day, and the other a day for sabbatizing. With these simple definitions before us, it is plain that Paul, in Col. 2: 16, is fully justified in speaking of the ceremonial "sabbaths which are a shadow," &c. The care which Paul takes to make his meaning clear, by defining the terms used, precludes all trouble in understanding him, except we have a "case to make out," in order to get rid of the weekly Sabbath. "Sabbaton," Sabbath, and "Anapausis," rest, form the Greek counterpart to Shabbath and Shabbathon, and we are fully content to leave the case with the candid and scholarly reader to decide what Paul meant by the term "sabbaths," and his definition appended thereto.

The curious feature of the compromise theory which we are considering is found in its effort to resurrect the Sabbath after such labor to bury it. If it be left buried, the world drifts chartless upon the waste of no-Sabbathism. If it be not buried, Christians must return to the observance of the seventh day, which asserts its claim as often as the law of God is read, or the example of Christ is considered. To avoid both these dilemmas, our author begins as follows:

"Assuming now" (note, it is only an assumption after all), "that the apostle in Col. 2: 16 abrogated the weekly day in the word sabbaths; does it show that the fourth commandment is obsolete?"

We think the average reader would say yes, if he accepted the idea that Paul's words were strong enough to overthrow the plain command which is found in the Decalogue. But our author is ready with some more "probabilities," and after claiming that Paul was inspired to teach that non-essentials were not obligatory, he adds:

"Among these non-essentials was the observance of the annual and monthly religious feasts, and probably that of the seventh day. Paul was taught by inspiration that circumcision was no longer necessary, and probably that the seventh day was no longer obligatory."

Two "probabilities" in so short a space, where certainties are essential to success in the building of a structure, seriously impair, or rather wholly overthrow, the effort. But in hope of strengthening these "probabilities," the writer continues:

"But while the former was purely ceremonial and national, the latter was not wholly ceremonial or national, or judicial. So far as it was Jewish, positive, it was set aside. As moral, it remained. In the moral were rest, hallowed time, worship, probably a day for worship, and holy convocations. Lev. 23: 3. In the positive were the septenary division, the Seventh-day obligation, memorial of deliverance from Egypt (Gen. 23: 18) and the Jewish ceremonial and Judicial relations. . . . Even the positive nature of the ante-Mosaic Sabbath—as its septenary character—continues, because unaffected by the abolition or fulfillment of Judaism. . . . We admit that one part of the septenary feature of the fourth commandment is positive, but we are not to assume that all of the positive in the command is repealed. The original septenary element is repealed, according to Paul's inspired words in Col. 2: 16. The proportional septenary element is not repealed."

It is agreed by all that this makes it optional with us whether we keep the Sabbath days or not. If the term means seventh day Sabbaths, then it is left to our choice, and there is no obligation upon us to keep them. This being the apostolic teaching, and apostolic teaching and example enjoining us to specially regard the Lord's day, it inevitably follows that we have here evidence of a change of the sacred weekly day in early Christianity. The evidence may have come suddenly upon us, we may have found it where we least expected it, but unless there is essential defect in the foregoing data and reasoning, we have come to proof of a change of observance in the sacred weekly day under the apostolic superintendence. The example as well as the instructions of the apostles, on such questions, must be ample authority to all those who accept them as inspired teachers sent of God."

The series of papers which we are here noticing contains many good things, and the author comes as near to doing the impossible as any one can. Our aim in this notice is, to induce the readers of the OUTLOOK to re-examine the whole ground from the Biblical stand-point. The only new thing in our author's work is the effort to evolve authority for the change of the Sabbath, from Col. 2: 16, the "rosetta stone of the new dispensation." This elaborate effort at compromise, contains more "special pleading," and builds more on "ifs" and "probabilities," than any similar effort of which we know in modern Sabbath literature. It also betrays a consciousness of essential weakness, which causes the author to creep over this part of his structure like a fearful workman over a trembling scaffold. A summary of the effort would be as follows:

- 1. Paul teaches that the whole Decalogue, including the fourth commandment, is binding.
- 2. Paul includes the weekly Sabbath of the fourth commandment among the abrogated non-essentials, which are not binding.
- 3. The septenary element in the fourth commandment is binding.
- 4. The "ordinal" part of the septenary element is not binding.
- 5. The "proportional" part of the septenary element is binding.
- 6. The Seventh-day and the Sabbath are both abrogated; but one day in seven as a Sabbath is not abrogated.

After such contradictions it is not strange that an honest man should say, as our author does, "Unless there is essential defect in the foregoing data and reasoning, we have come to proof of a change of observance of the sacred weekly day under the apostolic superintendence."—Outlook.

THE manner in which the Sabbath is observed is a true indication of the state of religion in the family, in the community, and in the nation.

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 24, 1883.

REV. L. A. PLATTS, EDITOR.

All communications, whether on business or for publication, should be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y."

ATTENTION is called to the paragraph from the Treasurer of the General Conference in another column of this paper.

NOTICE was given last week of the death of Eld. Joel Greene. We have asked a brother who has had long acquaintance with him, to furnish for the readers of the RECORDER a brief sketch of Bro. Greene's life and labors. We are assured that such sketch will be forthcoming as soon as the necessary data can be collected and arranged.

In remitting small amounts to this office for various objects, our patrons have been in the habit of sending postage stamps. We call attention of such to the fact that after July 1st, the new law making letter rates two cents instead of three, is to go into operation. We have on hand more three-cent stamps than we can use before the time specified. Please send no more threes.

THERE is now and then a reminder of the old slavery days in this country, among which is a column in one of the Southern papers coming to this office, devoted to the inquiries of persons who, during the days of slavery, or during the war, became separated from friends, and are now seeking for them—parents for children, children for parents, &c. It is difficult to realize that we are not yet twenty-five years removed from that system of chattelship in which men and women were sold in the shambles like so many beasts of the field. It makes one feel strange to be reminded of our close proximity to the "ancient evil" in the manner above indicated. Thank God, the world moves! And the former days were not better than these.

### TWO SABBATHS AT ANTIOCH.

In the records of the first missionary journey of Paul, there occurs the account of two Sabbath services, which ought to throw some light on the practices of the apostles in the matter of Sabbath observance. It is said that when Paul and his fellow-missionary came to Antioch in Pisidia, they went into the synagogue on the Sabbath day. When opportunity was given to speak, Paul addressed the assembly at some length, beginning with God's dealings with the children of Israel in Egypt, tracing the history rapidly, and ending with Christ's mission to the earth, laying emphasis on the fact of his death and resurrection. When the services were concluded, "the Gentiles besought that these words might be preached to them the next Sabbath-day." The record proceeds, "And the next Sabbath-day came almost the whole city together to hear the Word of God." The Jews were much displeased because so many came, and spoke against the teachings of the apostles, who, then and there, proclaimed their mission to the Gentiles. Thus ended the two Sabbath services at Antioch. Several things may be noticed:

1. The scene is located at least twelve or fifteen years after the resurrection of Christ. This is a period long enough for the observance of the first day of the week in honor of the resurrection, to be well established among Christians, if it began to be observed immediately after the resurrection occurred.
2. The first meeting was in a synagogue of the Jews on the Sabbath-day which, under the circumstances, could be nothing other than the seventh day of the week.
3. Paul preached Christ to these people in their place of worship on the Sabbath-day, as observed by them. The burden of that preaching, the point to which it all tended and in which it all centered, was Christ's death and resurrection. But Paul omitted to say anything about observing the first day of the week instead of the Sabbath in honor of that event. Speaking on the subject of the resurrection, on the Sabbath-day, and to a people who persisted in keeping that day, this silence is, certainly, eloquent.
4. There were Gentiles in the congregation, and they, being interested in the words spoken, asked to hear more about it "the next Sabbath." Certainly now we have a right to expect that Paul will tell the Gentiles that the Sabbath is a Jewish institution, that Christians are keeping the first day of the week in memory of the resurrection of the Lord, about which he is preaching and about which they are anxious to hear more, and that if they will come together on the following day he will preach to them. But

the same eloquent silence prevails. The golden opportunity to present the doctrine of First-day observance is lost, the week runs its regular course, "and the next Sabbath-day came almost the whole city together to hear the Word of God." Again Christ was preached, and the fuller announcement of the gospel to the Gentiles was made, and still no mention of any change is even hinted at with reference to Sabbath observance.

In the light of these facts, it is impossible to conceive that up to this time there was any such change. The Jews met for worship on the Sabbath, the apostolic missionaries met with them, and presented, with great clearness and power, the doctrines on which now the theory of the change of the Sabbath is supposed to rest. The Gentiles came to the second Sabbath-day's service. Again the same doctrines are discussed, but from beginning to end no mention is made of any change. The conclusion to any unprejudiced mind must be that at the time of these two notable Sabbaths at Antioch, the theory of a change of the Sabbath, in any manner or for any reason, was entirely unknown. It is a later discovery, if not invention.

### DECALOGUE OR PENAL CODE.

Last week we called attention to the fact that there were a number of Sabbath-keepers in Wellsville, N. Y. Commenting on this statement, the Wellsville Reporter says:

"By 'Sabbath-keepers' the good brother probably means Seventh-day keepers. It would be a cruel indictment to say that out of our five thousand inhabitants, only eight or ten have any respect for the Decalogue and the penal code."

Yes, that is what we meant. Sabbath-keepers are Seventh-day keepers, according to that precept of the Decalogue which commands "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." We had no idea that any one would think we had reference to those who were trying to observe the requirements of the penal code, which makes Sunday, the first day of the week, only a legal holiday. This raises a query: What relation to each other have respect for the Decalogue, and respect for the penal code, that they should be thus closely joined together in the same sentence?

### Communications.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."

### CONFERENCE APPORTIONMENT.

The attention of those churches which have not paid the amount apportioned to them by the General Conference for the last and preceding years, is called to the fact that the expenses for the past year are not cancelled and there is no money in the treasury. It is expected that the General Agent of the Tract Society, Rev. L. A. Platts, will be present at the coming sessions of each of the Associations. He will be furnished with a list of such churches as are in arrears and has kindly consented to receive and transmit all moneys paid to him on these unsettled accounts. Will not those churches avail themselves of this very convenient and safe opportunity to send the amounts unpaid to the treasurer, A. C. Burdick, Alfred Centre, N. Y.?

### OUR ANNIVERSARY.

A paper read at the Anniversary of the Mission Sabbath-school, Chicago, Ill.

BY MRS. M. H. MOORE.

One day in early Spring a company of travelers started upon a journey together. Some of them were in the prime of life, a few had passed the meridian, but the most of them were still in that happy time of life known as childhood and youth. The first stages of their journey extending through the pleasant Spring time, and into the heated Summer, were a novel experience to most of them, for they were, previous to their setting out, strangers to each other. So in order that there might be no confusion as they journeyed, the travelers were arranged in groups, each with its leader, and all under general officers who directed and governed the whole company. Notwithstanding this precaution, so like raw recruits were they, that at times it was with great difficulty the ranks could be kept in marching order. However, as they journeyed together from day to day, such ties of acquaintance and love were formed between the fellow-travelers, that the younger ones willingly submitted to be led by the older ones. What was

the object of the journey undertaken by this band? It was not merely pleasure and recreation, though these were attained as secondary objects. Nor was it the mutual benefit and improvement derived from their constant intercourse and the instruction given to the youth by the leaders. They sought a far-off country to which they had all been invited by the King. A glorious country too it was from all accounts, and those who brought the invitation gave assurance that all who would travel thither would be welcome, and that no earthly language could convey any clear conception of the splendid reception awaiting those who persevere to the end of the journey. So these children and youth, persuaded by those who knew more of this far-off land, had set out to find it. They knew nothing of the way, the language, or customs of the land, but their leaders knew and carried, besides, a Book which gave all all needed information. Sometimes the pathway lay through flowery fields where the way seemed too pleasant to be passed over so quickly, and all wished to linger. Again, there were hard places that wearied and discouraged even the stout-hearted. What wonder then that the weaker ones sometimes turned out of the way and refused to go farther? But not all of these gave up entirely; after a time they rejoined their comrades and pressed on with renewed zeal. There were times when they stopped to refresh themselves, and review the way they had gone over, and prepare for the future. One of these stoppages occurred in midsummer, when they took their rest in a pleasant wood where they wandered about at will, gathering flowers, playing, singing songs, as pleased them best. Then they journeyed on again until the leaves were falling, and all nature gave signs of approaching Winter. At this time they joined company with another band of travelers who were seeking the same country. This, too, was a time of rejoicing, when they made merry and sang songs of gladness. But as before, they pursued their way until another halting place was reached, and this was the greatest of all their festivals, when they gathered all their friends and acquaintances to feast with them and rejoice in their progress.

Time passed on, bringing again the early Spring time, and completing the year since the beginning of their journey. And here they paused to review more fully the ground traversed during the weeks they had passed together. As each hilltop was reached in their upward journey, new and more lofty summits appeared beyond, inviting them to renewed efforts, while a backward glance easily revealed all the way by which they had come. Here and there they had gathered gems of wonderful brightness and many golden jewels of untold value. These they often counted over to make sure that none had been lost. Those places which had seemed so hard in passing now appeared comparatively easy, and those obstacles which were so hard to overcome were trifles when seen from above. But looking back or looking forward, one thing they could not see, but which was unknown to them, the real source of their success. A band of shining ones sent by the King of the land beyond, ever guarded and guided their footsteps. And sometimes, when the weaker travelers grew weary, and fell by the wayside, these shining ones, by order of the King, took up the fainting ones, and, with swift wings, bore them at once to their journey's end. But this the little band saw not; they only missed their companions, and journeyed on, mourning their absence. When they halted at the end of the year to review their journey, their number was greater than at the beginning, so these vacant places in the ranks had been more than filled by new recruits. And when they understood all that had been accomplished, they rejoiced and said, "We will have an anniversary." And this anniversary we meet to-day to celebrate; for this band of travelers is our school. Are we not all "pilgrims on the earth," traveling onward to a land beyond, far off, unseen?

To that world we are hastening as fast as the rolling years can carry us, and we are powerless to resist the onward sweep of Time. But it does lie with us to determine what our portion shall be in that unknown land. We may enter it with joy to meet a glorious welcome home, or we may go trembling to hear that fearful sentence, "Depart ye cursed."

Is not this the real end and aim of our school, to help each other onward and upward in this march of life? To set before these young minds the true object and ideal of existence; to watch, guard, and cultivate the germs of spiritual life divinely implanted in these souls? Such work is worthy the best, most earnest efforts that can be put forth. And as we look back and see from whence we have come, truly we can say, "Hitherto

hath the Lord helped us," and set up here a great stone to mark our progress. There is not a child in the school but would be sorry if the school was closed, and the same is true of the older ones in a greater degree. Then let us take courage and go forward, knowing that the work is of the Lord and he will ensure its success. There are yet greater achievements before us; there are more lofty heights to scale; there are more precious jewels to gather to enrich us, so that we may not enter that glorious land empty handed; for we have the King's command to lay up for ourselves treasure for the hereafter. The book which we study is an exhaustless mine from which we may all draw at will, and not rob our neighbor. We should remember, too, that no one can lend a hand to help another to climb without going up himself, and so our efforts for the good of others will return good upon ourselves, in direct proportion to the strength we put forth. May another year be more prosperous in all true advancement, and another anniversary brighter, both in retrospect and in anticipation.

### IN MEMORIAM.

Eld. Joel Greene, Died April 27, 1883, aged 83.

To the Editor of the Sabbath Recorder:

The death of Eld. Greene, of Crawford county, Pa., has caused me deep sorrow, for I feel that in Pennsylvania, we have lost one of the most noble, devoted and valiant advocates of the cause of Religious Liberty. I had not heard of his illness until on the 11th of April, when I received from Daniel C. Waldo, of Cussewago Township, Crawford Co., Pa., the following brief letter:

MOSKERTOWN, Pa., April 9, 1883.

Horatio Gates Jones: Dear Brother.—Eld. Greene wishes me to say to you that he is sick unto death. He wishes you to write to him, if possibly he may hear from you before he dies. He exhorts you to stand fast for Religious Liberty while you shall live. Yours fraternally,

DANIEL C. WALDO.

Immediately I responded to the letter and presume that the dear brother received it before he was called to walk the streets of the New Jerusalem, and enjoy that Sabbath which knows no end. What I said in my letter I can not now remember, but I doubt not that I renewed the vows which I made when first I began the contest in the Senate of Pennsylvania, and promised to "stand fast for Religious Liberty." With the noble man of God, the ruling passion was strong in death. It is said that the last words of Napoleon on his dying couch at St. Helena, were "le die d'armes," and I doubt not that with Eld. Greene, had his mind remained clear, his last words would have been "Religious Liberty."

And so at last, after long years of fighting for the truth, the veteran soldier of the cross has gone home to his eternal rest. Well, he had fought a good, grand, noble fight; he labored faithfully for the cause of truth, and he almost saw the dawn of victory. In imagination he had heard the peans of the army of progress, and thought they were the victor's shouts, but alas, he was not permitted to see the victorious banners of the conquering army, and like Moses, he was not permitted to enter the promised land of freedom and equality. But what is far better for him, he has been called home to his eternal rest.

The memory of Eld. Greene will ever be to me very sweet and precious. When he learned of my efforts in the Senate in behalf of Religious Liberty, he at once wrote and sent me important documents. His words of cheer always gave me new strength, even after defeat. Never shall I forget his last visit to Harrisburg, in 1881, when, with Dr. Hull, and Dr. Maxson, he was present at my last debate in the Senate. I then had a majority in favor of my Religious Liberty Bill, but not enough to pass it. He came to me, and in his serious but earnest voice said, "Brother Jones, you have gained a victorious defeat." The noble man has been called home from his field of active labor. No more shall we hear his voice in favor of the rights of conscience. His strong right arm is now powerless. As I think of his departure, I feel somewhat as did Elisha, when he saw Elijah carried away into the heavenly clouds, and like the prophet, I feel like crying out now and saying, "My father! my father! the chariot of Israel and the horsemen thereof." God grant that the mantle of our Elijah may fall upon some one here in the benighted, bigotted region of Pennsylvania, who, with the same devotedness of soul and earnestness of purpose which characterized Eld. Greene, may take up and advocate the cause of Religious Liberty.

As I think of his death, of which I have no particulars, I am reminded of Montgomery's sweet hymn:

"Servant of God, well done;  
Rest from thy loved employ;

The battle fought, the victory won,  
Enter thy Master's joy;  
The pains of death are past,  
Labor and sorrow cease;  
And life's long warfare closed at last,  
His soul is found in peace.  
Soldier of Christ, well done;  
Praised be thy new employ;  
And while eternal ages run,  
Rest in thy Saviour's joy."

The memory of Eld. Greene will never die in Pennsylvania. Those who opposed his efforts will soon be forgotten, but his name will ever remain fresh and green in the hearts of the lovers of Religious Liberty.

Permit me thus publicly through your columns to express my deep sympathy for his family and my high regard for his memory.

HORATIO GATES JONES.

PHILADELPHIA, May 14, 1883.

### THE SEVENTH-DAY BAPTIST QUARTERLY.

For several years, there has seemed to be a growing demand for the publication by the Tract Society of a magazine, which would be a suitable repository for sermons and valuable papers, and such denominational literature as should be preserved in a more permanent form than in ordinary weekly periodicals. Every year, these productions from the pens of ripe scholars are lost for the want of a proper place to put them.

The Tract Board, in response to this oft-repeated wish, in public and in private, and finally, in harmony with the advice of the Tract Society at the last General Conference, have taken the preliminary steps toward publishing such a journal. A careful estimate of the cost shows that five hundred subscribers, at \$2 a year, will be the least number with which it will be safe to undertake this enterprise.

A competent editor has been engaged, who, in addition to other arduous duties, is willing to do this work gratuitously, rather than to have it fail; and thus keep the price below other similar periodicals.

A prospectus has now been before the people for nearly three months, with an earnest appeal for subscribers, and at the present time not one hundred names have been forwarded. The Tract Board are firmly resolved not to undertake the enterprise except upon a self-supporting basis. They therefore issue this appeal to the friends of the enterprise for immediate action. Names can be sent singly, by postal card, direct to the editor of the SABBATH RECORDER, or through pastors and agents. The money need not be forwarded until enough names are secured to insure its publication. Further neglect to send in the names may defeat the enterprise. Will not all who care for its success move at once in the matter?

L. E. LIVERMORE, Secretary.

### Home News.

#### New York.

ALFRED CENTRE.

General good health prevails, for which we are truly thankful. May, with her smiles and graces, brings good cheer to every heart. All are busy. New paint and new shingles are in order. Several new houses are being planned and in course of construction. The students have scarcely time for mischief this term. The class in theology are kept in the lecture-room four or five hours a day.

On a recent Sunday six new converts were baptized into the fellowship of the Baptist Church in West Almond.

Last Sabbath, 19th inst., Eld. A. H. Lewis supplied our desk. He dwelt upon the importance of constant effort to secure the conversion and discipline of the children and youth for church membership and a useful life.

The question of the future pastorate of this church is settled, so far as it is in the power of men to settle it. Rev. W. C. Tisworth, now of Ashaway, R. I., has been called to that position, and has accepted the call. The 1st of September is the time for commencing his labors here. Young and old look forward to this time with pleasure. The prayer is, that this arrangement may be owned and blessed by the great Head of the church.

L. M. C.

#### NEW YORK CITY.

The little Seventh-day Baptist Church of this city has held services regularly since last Fall and is to continue meetings through the present month, when it adjourns, as usual, until the Sabbath following General Conference, many of the members being absent during the Summer. While death has cast its shadow over the Church, it is, on the other hand, encouraged and strengthened by the addition of eight members by letter. A few prayer-meetings have been held of late. The last one at Bro. Thomas Rogers's was a very interesting, and we trust profitable occasion. A subscription for the Tract and Missionary Societies is being circulated,

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May 15, 1883.

#### LINCOLN.

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Selected Miscellany.

A PRAYER.

Father! take not away The burden of the day, But help me that I bear...

I only ask for grace To see that patient face, And my impatient one; Ask that mine grow like His— Sign of an inward peace...

DOWN BY THE BROOK.

BY WILLIS B. ALLEN.

Johnny was cross, to begin with. It was one of those days when everything seemed to go wrong with him, as the pouting lips and the two little up-and-down wrinkles between his eyebrows plainly told.

The next day his mother came out to the shed where Johnny was working away manfully at his pile of sweet-smelling birch sticks, his hatchet keeping time, as it rose and fell, to a queer little buzzy kind of tune...

Well, it wasn't long before Johnny reached the bottom of the field, and climbed over the bars that separated it from the sheep-pasture. Then it was but a few steps to the banks of the little trout-brook, now rippling gaily over its stones, now gliding smoothly among tall meadow-grasses and clumps of blue and white violets.

Then he began to think over his troubles. It is wonderful how big a trouble will sometimes seem, if you keep looking at that and nothing else; just as a pebble, held close to your eye, is broad enough to hide the whole sky.

"Miserable old wood!" Johnny muttered to himself. "Just as if they hadn't got enough without my chopping that pile every day! I wish I lived in the city, where, Aunt Maria says, they buy the wood all split."

The brook laughed gaily, the pine boughs swayed to and fro, and sang strange, dreamy songs, as if they were rocking the baby breezes asleep in their green cradles; a sparrow alighted on a juniper bush near by, and chanted over and over again a little hymn of his own composing.

He was coming down to smaller and smaller troubles, you see; but he only held them the closer, so they seemed just as great as the rest. Still the pine and the brook and the sparrow, and a few stray bees, down by the violets, kept singing together, singing—singing—what! were Johnny's ears sharper than ever before, that he could hear the very words of their song?

"Joy to the world, joy to the world!" The words came softly through the shadowy boughs of the pine. "I grow and I grow, and look up to the sky, where, the moon sails and the white clouds fly; I'm happy, happy, happy!"

The unpleasant little wrinkles were quite gone from Johnny's forehead. He listened eagerly. This time it was the breeze. "Peace, peace, peace," it whispered; "I nestle by day in the white lamb's fleece; but away and away I fly in the night, quick, oh! quick; to the weary and sick, I bring delight with my cooling breath. Peace, peace, in life and in death, and I'm happy—happy."

Johnny's eyes were moist. Had he always been living among these beautiful, loving creatures, and not known them! And had he really felt cross and miserable? His troubles faded out of sight, and the sunlight seemed to shine into him, until he felt as if good, happy thoughts were growing up like the blue and white violets.

gentleman, aghast, "what are we to do with two cargoes of corn?" "Oh," said the young man, "I have sold all of it that you won't want at a profit, and could have sold three cargoes if I had had them. I stopped in at the stores as I came from the stage office and made sales."

The next morning the young operator took the broom as usual, and was about to sweep out the counting-room when Uncle Nathan said: "I think we can find some one else to do the sweeping here. A man who can go to New York and buy two cargoes of corn, and sell them without consulting his principal, can be better employed than in sweeping out a store."

Uncle Nathan took him into partnership forthwith, and five years after Edwin founded a grocery house in New York, which still exists, after having enriched its founder and several associates. His strong point was judgment. He made few mistakes.—Youth's Companion.

WHY MOTHER IS PROUD.

Look in his face, look in his eyes, Roguish and blue and terribly wise— Roguish and blue, and quickest to see, When mother comes in as tired as can be; Quickest to find her the nicest old chair; Quickest to get to the top of the stair; Quickest to see that a kiss on her cheek Would help far more than to chatter, to speak, Look in his face and guess if you can, Why mother is proud of her little man.

The mother is proud, I will tell you this: You will see it yourself in her tender kiss: But why? Well, of all her dears There is scarcely one who ever hears The moment she speaks, and jumps to see What her want or wish might be, Scarcely one. They all forget, Or are not in the notion to go quite yet; But this she knows, if her boy is near, There is somebody certain to want to hear. Mother is proud, and she holds him fast. And kisses him first, and kisses him last. And he holds her hand, and he looks into her face, And hunts for her spool which is out of its place, And proves that she loves her whenever he can— That is why she is proud of her little man.

LITTLE TIM.

Warm hearts are sometimes found under ragged jackets, as shown by the following incident: A kit is a box of tools of whatever outfit is needed in any particular branch of business.

It surprised the shiners and newsboys around the post-office to see "Little Tim" coming among them in a quiet way, and hear him say: "Boys, I want to sell my kit. Here's two brushes, a hul box of blacking, a good stout box, and the outfit goes for two shillings."

"Go in' away, Tim?" inquired one. "Not 'zactly, boys, but I want a quarter the awfulest kind just now."

"Go in' on a 'skursion?" asked another. "Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit; and Tim walked straight to the counting-room of a daily paper, put down the money and said, "I guess I kin write if you give me a pencil."

With slow moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you might not have seen it. He wrote: "Died—Lilud Ted—of Scarlet fever; aged three years. Funeral to-morrow, gone up to Hevin, left won brother."

"Was it your brother?" asked the cashier. Tim tried to brace up, but he couldn't. The big tears came up, his chin quivered, and he pointed to the counter and gasped, "I—had to sell my kit to do it, b—but he had his arms around my neck when he d—died."

He hurried away home; but the news went to the boys, and they gathered into a group and talked. Tim had not been home an hour before a barefooted boy left the kit on the doorstep, and in the box was a bouquet of flowers, which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted boys. Did God ever make a heart which would not respond if the right chord were touched?

LETTER-WRITING.

Youth of both sexes may learn from the following extract how to do that which many attempt and few do well. We refer to the art of letter-writing—a "lost art," owing to postal-cards and newspapers, but which, when done at all, should be so performed as to show the writer to be a person of culture.

As a rule, every letter, unless insulting in its character, requires an answer. To neglect to answer a letter, when written to, is as uncivil as to neglect to reply when spoken to.

In the reply, acknowledge first the receipt of the letter, mentioning its date, and afterward consider all the points requiring attention.

If the letter is to be very brief, commence sufficiently far from the top of the page to give a nearly equal amount of blank paper at the bottom of the sheet when the letter is ended.

Should the matter in the letter continue beyond the first page, it is well to commence a letter above the middle of the sheet, extending as far as necessary on the other page.

of more benefit to yourself than the person to whom you write, inclose a postage-stamp for the reply.

Letters should be as free from erasures, interlineations, blots and postscripts as possible. It is decidedly better to copy the letters than to have these appear.

A letter of introduction or recommendation should never be sealed, as the bearer to whom it is given ought to know the contents.

NEW ADVERTISEMENTS.

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I find in Benson's Caprine Plasters valuable medicinal ingredients, which do not exist in Alcock's Porous Plasters; hence in my opinion they are superior to those of Alcock's.

Yours respectfully, R. OGDEN DOREMUS, M. D., LL.D., Professor of Chemistry and Physics in the College of the City of New York, and Professor of Chemistry and Toxicology in Bellevue Hospital Medical College.

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PROSPECTUS. If a sufficient number of subscribers can be secured, THE AMERICAN SABBATH TRACT SOCIETY will issue, early in the year, the first number of the SEVENTH-DAY BAPTIST QUARTERLY, the object of which shall be to gather and preserve such papers and facts of denominational interest as may be worthy of a permanent place in history.

Each number of the SEVENTH-DAY BAPTIST QUARTERLY will contain, among other things, the following: (a) Biography, of deceased and aged ministers. (b) History, mainly denominational. (c) Sermons, by Seventh-day Baptists, one or more in each number. (d) Miscellaneous papers, on subjects of denominational interest. (e) Current History. (f) Editorials.

The Terms will be \$2 00 per annum in advance, or \$3 50 at the end of six months. Subscriptions are solicited. Address, SEVENTH-DAY BAPTIST QUARTERLY, Alfred Centre, N. Y. Dec. 20, 1882.

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IN MEMORIAM—THE MANY FRIENDS of the late REV. N. V. HULL, D. D., will be pleased, to know that an account of his "FUNERAL SERVICES," and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society, and is furnished by mail at 10 cents a copy. Address, SABBATH RECORDER, Alfred Centre, N. Y.

AGENTS can now grasp a fortune. (suitable) worth free. Address: E. G. REDBOUT & CO., 10 Barclay St., N. Y.

Popular Science

A MAN can exert more power on a bicycle than in any other way. In rowing he can exert 4,12 per minute, and 4,350 in climbing, but the experiments of Messrs. detailed in a paper read before the Dublin Society, show that a bicycle exerts on an average 7,000 cases he attains 7,900 for a mile in one day, and as much as one hour, on one of these machines.

SOME weeks ago we published an account of a well-known statement, to the effect that a comb is being made of glucose, and in a comb made of paraffine, usually as to render it difficult to distinguish between the real and artificial statement we had no means of testing it, but our correspondent sends us a leaf of "Journal," which not only discloses the truth, but affirms that it was done by way of a little pleasant joke, and has done immense good. Our correspondent "samples of 'artificial comb' of which he says: "The thing in the brood frame, and the thing in honey boxes. They are the best approach to artificial comb ever accomplished. There is in the thick foundation for the comb."

HOW TO LOOSEN A TIGHT SCREW. London Builder says: "One simple and readiest method of rusted screw is to apply heat to the screw. A small bar or rod at the end, if reddened in the fire, for a couple or three inches, will, as soon as the screw is withdrawn, render its withdrawal as easy as if it was a new inserted screw. As there is a hole in every house, that instrument of its extremity, and applied for the work of loosening; and an oil driver will do the rest without age, trouble, or vexation of work above the common kind necessary to use screws, and to hinge work and mountings, and appliances affixed to joined work, we would advise the oil or the dipping their points in driving them. This will render easy to drive and also to withdraw will undoubtedly retard for the action of rusting."

THE cause of what is known as "white pine" is a disease caused in scientific periodicals. It is a disease which tempt continues to connect the degree with mean annual. The writer of this paragraph matter in mind when on the subject, and the explanation is simple. On all these high pine continuous though in some cases the soil from the base of the hill. He had never where there was soil enough to that trees were not growing from rain or melting snow, uniform in a given range, the necessity some uniformity in the soil. On Mount Washington and other little plots of dark vegetable soil be found far above the present remains of trees which exist earth was washed away. While timber line seldom shows gradual a mere matter of temperature for. Generally the line is found tall trees, and immediately below from the absence of deep soil.

MUCH attention has been given to noting the behavior of plants in connection with what seems to be immediate good; and free rein is given to the imagination in pursuing natural science. In Greece some others, the dry styles of hygrometric, and twist or untwist to the humid conditions of the air. This has been regarded as an unscrewing the seed into the ground, and the earth the heavier seed, and the soil the ground. But the boiling of the awn could screw the ground without something the atmosphere for the end of the press against has presented a mechanical mind, and has led to whether the real secret of the matter has been exposed. If correct, it would Dunderberg's idea, that the "dog" is not unreasonable. Prof. Beal has recently published of some experiments with seeds. He finds that the seed is particularly to the surface of the earth. The exact mode it is not explained.—Independent

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Popular Science.

A MAN can exert more power with less fatigue on a bicycle than in any other way. In rowing he can exert 4,125 foot pounds per minute, and 4,350 in climbing a ladder, but the experiments of Messrs. Stoney, as detailed in a paper read before the Royal Dublin Society, show that in driving a bicycle he exerts on an average 5,350. In rare cases he attains 7,900 for a short time. Men have been known to travel upwards of 200 miles in one day, and as much as 20 miles in one hour, on one of these machines. B.

SOME weeks ago we published in this column what seemed to be a well authenticated statement, to the effect that artificial honey is being made of glucose, and stored away in a comb made of paraffine, and all so naturally as to render it difficult to distinguish between the real and artificial article. The statement we had no means of verifying, but it seemed to rest upon good authority. A correspondent sends us a leaf from a "Bee Journal," which not only discredits the statement, but affirms that it was originally written by way of a little pleasantry on the subject, and has done immense damage to bee raisers. Our correspondent sends, also, "samples of artificial comb foundation," of which he says: "The thick one is used in the brood frame, and the thin for starters in honey boxes. They are probably the nearest approach to artificial comb that has ever been accomplished. There is wax enough in the thick foundation for the bees to complete the comb."

HOW TO LOOSEN A TIGHT SCREW.—The London Builder says: "One of the most simple and readiest methods for loosening a rusted screw is to apply heat to the head of the screw. A small bar or rod of iron, flat at the end, if reddened in the fire and applied for a couple or three minutes to the head of the screw, will, as soon as it heats the screw, render its withdrawal as easy by the screw-driver as if it was only a recently inserted screw. As there is a kitchen poker in every house, that instrument, if heated at its extremity, and applied for a few minutes to the screw or screws, will do the required work of loosening; and an ordinary screw-driver will do the rest without the least damage, trouble, or vexation of spirit. In all work above the common kind, where it is necessary to use screws, and particularly in hinge work and mountings, fancy fastenings and appliances affixed to joinery or furniture work, we would advise the oiling of screws or the dipping their points in grease before driving them. This will render them more easy to drive and also to withdraw, and it will undoubtedly retard for a longer time the action of rusting."

THE cause of what is known as the timber line on high mountains continues to be discussed in scientific periodicals, and the attempt continues to connect the line in some degree with mean annual temperatures. The writer of this paragraph has had the matter in mind when on these high elevations, and the explanation seemed very simple. On all these high peaks there is a continuous though in some cases slow descent of the soil from the summit to the base of the hill. He had never seen a case where there was soil enough to grow a tree that trees were not growing. As the wash from rain or melting snow will be nearly uniform in a given range, there will be of necessity some uniformity in the timber line. On Mount Washington and other high places, little plots of dark vegetable earth can often be found far above the present timber line, the remains of trees which existed before the earth was washed away. What is called the timber line seldom shows graduated sizes as a mere matter of temperature would call for. Generally the line is formed of very tall trees, and immediately scrubby plants, from the absence of deep soil, begin.

MUCH attention has been given of late years to noting the behavior of plants and seeds in connection with what seems to be their own immediate good; and free rein has been given to the imagination in pursuing this path in natural science. In Geranium Stipa and some others, the dry styles or long awns are hygrometric, and twist or untwist according to the humid conditions of the atmosphere. This has been regarded as an adaptation for screwing the seed into the ground. In falling to the earth the feathery apex will, of course, cause the heavier seed to fall perpendicularly to the ground. But just how the coiling of the awns could screw the seed into the ground without something denser than the atmosphere for the end of the spiral to press against has presented a difficulty to the mechanical mind, and has led some to doubt whether the real secret of the adaptation has been exposed. If correct, it would seem that Dunderberg's idea, that the "tail might wag the dog," is not unreasonable. However, Prof. Beal has recently published an account of some experiments with Stipa Sparteae seeds. He finds that the seeds set perpendicularly to the surface do bury themselves in the earth. The exact mode of their doing it is not explained.—Independent.

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Abstract of Time Table, adapted Oct. 16, 1882.

Table with columns: STATIONS, No. 4\*, No. 12\*, No. 4\*, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Clean, Cuba, Wellsville, Andover, Alfred.

ADDITIONAL LOCAL TRAINS EASTWARD. 5.30 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.38, Carrollton 6.05, Vandalia 6.28, Allegany 7.02, Clean 8.00, Hinsdale 8.28, Cuba 9.27, Friendship 10.53, Belvidere 11.24, Belmont 11.45, Scio 12.10, Wellsville 1.45, Andover 2.40, Alfred 3.45, Almond 4.30, and arriving at Hornellsville at 4.45 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sheridan 9.15, Postville 9.32, Smith's Mills 9.51, Perryburg 9.48, Dayton 9.55, Cattaraugus 10.15, Little Valley 10.31, Salamanca 10.45, Great Valley 11.26, Carrollton 11.45 A. M., Vandalia 12.01, Allegany 12.20, Clean 12.40, Hinsdale 1.15, Cuba 1.42, Friendship 2.25, Belvidere 2.50, Belmont 3.05, Scio 3.21, Wellsville 3.39, Andover 4.14, Alfred 4.47, Almond 5.04, arriving at Hornellsville at 5.25 P. M.

5.45 P. M., daily, from Salamanca, stopping at all stations, arriving at Hornellsville at 12.10 A. M.

Table with columns: STATIONS, No. 3\*, No. 5, No. 1. Rows include New York, Port Jervis, Hornellsville, Wellsville, Cuba, Clean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 12.25 P. M., daily, except Sunday, from Hornellsville, stopping at Almond 12.38, Alfred 12.46, Andover 1.05, Wellsville 1.24, Cuba 2.22, Clean 2.50, Carrollton 3.30, Great Valley 3.40, and all stations, arriving at Salamanca at 3.45 P. M.

4.30 A. M., except Sundays, from Hornellsville, stopping at Almond 4.56, Alfred 5.20, Andover 6.06, Wellsville 7.25, arriving at Dunkirk at 7.35 P. M.

4.00 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 10.50 P. M. Sundays, Train 1 will run between Salamanca and Dunkirk.

BRADFORD BRANCH WESTWARD. STATIONS, 15, 31, 9, 3, 21, 37. Rows include Carrollton, Bradford, Bradford, Custer City, Buttsville.

6.55 A. M., and 6.00 P. M., daily, except Sundays, from Bradford, stopping at all stations, and arriving at Buttsville 8.20 A. M., and 6.45 P. M.

11.04 A. M., daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M.

EASTWARD. STATIONS, 6, 20\*, 32, 12, 16, 38. Rows include Buttsville, Custer City, Bradford, Bradford, Custer City, Bradford, Carrollton.

8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 8.54, Limestone 8.54, and arrives at Carrollton 4.01 P. M.

7.30 P. M., except Sundays, from Buttsville, stopping at all stations, arriving at Bradford 8.30 P. M. Train 12 runs Sundays from Bradford to Carrollton.

Passengers can leave Titusville at 8.00 A. M., and arrive at Bradford 11.35 A. M. Leave Bradford 8.30 P. M., and arrive at Titusville 7.30 P. M. \*Daily.

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