Adems Geneter, N. I.				$\boldsymbol{k}$	
ANDY PACKAGE DIE COMPANY.			both I	secorde	
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B. GREEN & SON	PUBLISHED BY THE AMERICAN SABBATH TEAC				MIRDER AS A VILLE IN ADVANCE
DEALERS IN GENERAL MERCHANDRE Drugs and Paints.		T SUCLETI. "THE SEV	ENTH DAY IS THE SABBATH OF THE LORD	• THY GOD."	TEBNS-\$2 A YEAB, IN ADVANCE.
R. GREEN, Manufacturer of White Shirts. "BEELIN CHAMPION SHIRTS" TO ORDER	VOL. XLNO. 11.	ALFRED C	ENTRE, N. Y., FIFTH-DAY, MAF	RCH 13, 1884.	. WHOLE NO. 2040.
Dertone, Floride.	The Sabbath Becorder.	"III. We believe that man was made in	and on he came. When he met the camels	lawyer's office as an errand how He hor-	larger ones, because they pray the Lord of
D. ROGERS & BROTHER,	Zue Sannann Diennach.	the image of God, that he might know, love	they were in the narrowest part, where a stone	rowed law-books, took them home, and read	the harvest to supply their need. In the thirty-fourth chapter of Ezekiel,
De LOSLAS & BEUTHLE, Civil Engineers & Dealers in Beal Estate, on Hurchass in Volunia and Brevard County,	Entered as second-class mail matter at the post-	and obey God, and enjoy him forever; that	wall run along the edge of the precipice. He	them by the light of a candle far into the	In the thirty-fourth chapter of Ezekiel, the Lord promises to re-gather his scattered
	olifice at Alfred Centre, N. Y.	the righteous condemnation of God; and	wall, calling all the time to his sheep who	industry, aided him in his studies.	flocks from the dispersion which they had
Westerly, E. L.	ONLY.	that all men are so alienated from God that there is no salvation from the guilt and	followed close upon his heels, walking in single file . He said "tabl tabl " "come	When he was twenty-four years old he was admitted to the bar, and even then it was	suffered at the hands of false shepherds. In the same chapter he promises them good
T. CLAWBON, TAILOR	BY ANNIE L. HOLBERTON.	power of sin except through God's redeem-	come." and then made a shrill, whirring call	said that young O'Conor's legal opinion was	shepherding, and in the thirty-sixth chapter
CLOTHE, CLOAKINGE, AND TELEVINGE BEIDDEE BEIT DY MEIL		ing grace. "IV. We believe that God would have all	which could be heard above the roaring of the waves on the rocks below. It was won-	worth more than that of many other law-	he promises that his flock shall be gloriously enlarged. He then sums up by declaring
L BARBOUR & CO.	Only a little sigh Wrung from the heart,	men return to him; that to this end he has	derful to see how closely they followed the	But success comes slowly to a young law-	that these blessings shall be had by prayer. "I will yet for this be inquired of by the
DEUGGIFTE AND PEAEMACHETE No. 1, Bridge Block	One tear that dims the eye Ready to start:	made himself known, not only through the works of Nature the course of his provi-	shepherd. They did not seem to notice the	ver, and it was not until his thirtieth year	house of Israel to do for them I will in-
B. CLARKE	Maybe in look or tone All unobserved, unknown,	dence, and the consciences of men, but also	other side. Had they left the narrow track	skill of O'Conor. He was very poor, but in-	house of Israel, to do for them. I will in- crease them with men like a flock, as the
DEALER IN FURNITURE OF ALL KINDS. Orders by mail promptly filled.	Yet to One eye alone	through supernatural revelations made es-	they would either have been trodden down	dustry and ability were his capital. He	holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be
P. STILLMAN & SON.	Have borne their part. Only a little word	when the fullness of time was come, through	to the dark waters below. But they were	slighting any trust, and in time secured the	filled with flocks of men."
MANUFACTURERS OF FINE CARPING	Tenderly fell;	Jesus Christ, his Son.	intent on following their shepherd. They	reputation of a man who would do his best for those employing him. To this conscien-	Those churches, then, which neglect the appointments of prayer are dooming them-
Orders for Shipment Solicited.	Yet by its kindness stirred Thought's purest well	Old and New Testaments are the record of	cameleers were shouting and screaming to	tiousness and industry he owned his success.	selves to spiritual poverty and dooming their
N. DENISON & CO., JEWELERE. RELIANCE GOODS AT FAIR PRICES.	One harsh retort repressed, One kindly word expressed	God's revelation of himself in the work of	their camels to keep them from slipping on		pulpits to sterility. If the pulpit is to be a springing well then the princes of the con-
est Bepairing Solicited. Please try 22.	Many a heart has blessed In joy to dwell.	redemption; that they were written by men under the special guidance of the Holv Spir-	attention to them. They knew the shep-		gregation must dig it with their staves.
E SEVENTH-DAY BAPTIST MISSION- ARY SOCIETY.	Only a single dime	it; that they are able to make wise unto sal	herd's voice. They had followed him before		Numb. 21: 17, 18. That is, the men that
GE GERENMAN, President, Mystic Bridge, OL	Dropped from the hand	itative standard by which religious teaching	through rivers and thickets, among the rocks and sands. and he had always led them safe-	While it is true that whosoever will may take the water of life freely; there still re-	are princes with God, that are prevalent in prayer, must loosen the ground by mighty
MAIN, Corresponding Secretary, Ashaway, R.I. ar L. CHESTER, Treasurer, Westerly, R. I.	May do a work sublime In heathen land.	and human conduct are to be regulated and	ly. The waves were dashing and roaring on	mains the sad truth with multitudes that	supplications. How amazingly would some
A CHILDRIGHT A 1025UTET, WESLERIF, R. L	Only a gift of earth Oh, who can count its worth?	judged. "VI. We believe that the love of God to	the rocks below, but they did not fear, for the shepherd was going on before. Had one	Childe decharder i to totte hot como to mo	preachers be enriched if there were about them "a band of men whose hearts God had
Ashewey, B. I.	Price of one heav'nly birth It yet may stand.	sinful men has found its highest expression	of these sheep turned he would lost his foot-	obstinate will that has always existed, the	touched." Probably the apostle to the Gen-
LANGWORTHY & CO., GENERAL STOP	One noble action done.		ing and been destroyed, and thrown the whole flock into confusion.—Jessup's Women of the	same fearful will not. All the modern im-	tiles was as well-endowed as any of us. Yet who more often than he begged for the loan
Bucks: Hardware, and Glassware, a Specialty. Send for Cetelogue of Gerden Seeds.	Righted one wrong: Every battle won	our human nature in one person; who was	Arabs.	provements in science and philosophy, in Biblical interpretation, in revision of state-	of the wings of prayer?
	Maketh us strong.	tempted like other men, yet without sin; who by his humiliation, his holy obedience,		ments of Christian doctrine has not in the	This, then, is the way to get a good pastor if you have none. And if you have one,
Hopkinion, L. L.	Only an earnest prayer Breathed on the silent air	his sufferings, his death on the cross, and		least removed the natural disinclination of the heart to ways of righteousne s, or mod-	this is the way to increase his value a hun-
10: H. SPICER, CARRIAGE MANUFACTURER First Class Work Low Prices.	Will find an answer there Where seraphs throng.	his resurrection, became a perfect Redeemer; whose sacrifice of himself for the sins of the		ified the conditions of salvation. It has not	
is by letter, Hopkinton, R. I.		world declares the righteousness of God, and	some false modesty some morbid thought	relieved the moral law of one jot or tittle of its binding force, Yet multitudes of im-	
Chicago, IIL	MUTILATION OF HISTORY.	is the sole and sufficient ground of forgive- ness and of reconciliation with him.	of prudence, refusing to be natural and sim-	penitent men to day are contented to stand	
DWATACO	o the Editor of the Sabbath Recorder:	"VII. We believe that Jesus Christ, after	ple, take the mode of silence, secresy, or sup-	without the kingdom of heaven, even though many of them seem to be on the	
MERCHANT TAILORS 205 West Madison St.	Permit me through the columns of the	he had risen from the dead, ascended into	months fotally stills the mass of their sol	very threshhold; because they hear it reiter-	of the sea there has been much dispute.
D D ROCEPS M D	RECORDER, to refer to a communication	God and man, he carries forward his work of	vation. The result is worse, only in the fact	a lated so often that it is so easy to enter,	Animals dredged from below 700 fathoms either have no eyes or faint indications of
ALLING AN AND PHADMACTON	bearing the above heading, which appeared in the last issue of your paper, signed by V.	[saving men; and ne sends the Holy Spirit	subject dares, in the hour of his holy visita-	-   choose; the result is, with their natural dis-	them, or else their eyes are large and pro-
2834 Prairie av. Store, 2405 Cottage Grove av.		to convict them of sin, and to lead them to repentance and faith; and that those who	f tion, to democrately made up his mind that	inclination to a Christian life, they never	truding. Another strange thing is that if the creatures in those lower depths have any
2. COTTRELL & SONS, CHINDER PRINTER PRESSES, for Hand and Steam Power.	that in the <i>complete</i> edition of "Christian	through renewing grace turn to righteous-	and live in it for some years at least until	I vet surely and steadily making it more and	color it is orange or red or reddish-orange
y zi Westerly, R. I. 112 Monroe St.	researches in Asia," by Dr. Claudius Bu-	ness, and trust in Jesus Christ as their Re-	he has absolutely proved the genuineness of	more sure that they will not come to Christ	Sea anemones, corals, shrimps, and crabs
Big Foot Prairie, 111.	channan, the statement appears, that the	their sins and are made the children of God.	a nis faith. It will not be long, in such a case, before he gets evidence enongh against	t received that with the advanced views in	have this brilliant color. Sometimes it is pure red or scarlet, and in many specimens inclines toward purple. Not a green or blue
DECON THEFTER	Armenian Uhristians of Hindostan "main-	"VIII. We believe that those who are	lit. for the only and the absolute necessary	I religious thinking the indoments pro	linglings toward nurnly Not a groon or blue

RESON HERITAGE BREEDER OF PLEE ERED POLLURY nots and Egge for sale. A rile for card. Walworth, Wisse A WALTERS PATENT HAT ELEVATORS AND CAREFE D DSE. A CEDIS WILDIED Lilton. Wis. W. CLARKE, DEALER IN BOOKS, Stationery, Jewebry, Musical Instruments, CT AND HOLDAY GOODS. Milton, Wis fulness." Now I have in my library, a copy of P. CLARKE, REGISTERED PHARMACIST, the edition of Dr. Buchannan's" Researches" published by the Tract Society. If your ice Building, Milton, Wis correspondent had looked at the prefatory ICAL DEPARTMENT OF MILTON COLLEGE note, and taken the trouble to ascertain the Tano Playing, Voice Culture, Organ, Harmony Violin, &c. N. W. WILLIAMS, Director. scope of the volume, he would have learned what he seems to be ignorant of, that it only Milton Junction, Wir. professes to be an abridgment, a mere epito-ROGERS. me in fact, of the work, which in its com-Notary Public. Conveyancer, and Iown Clerk. pletenesss is probably possessed by him in Linnesota. a work is abridged, does it necessarily argue IS AYRES, PHOTOGRAPHIC ARTIST. that the authors of the abridgment are COPPING IN INDIAN INE, OIL, CRATON, &C. "guilty of garbling history?" Can an epit-Dodge Centre, Minn ome contain all the matter of the original? Tana. and because a part can not equal the whole TIN & SON. does it not follow as a matter of course that DEALERS IN DEUGS AND GROCERIES the abridgers of the "Christian Researches Nortonville, Kansas in Asia" have not committed any "offense against ordinary candor and truthfulness;" Sabbath Begorder, PUBLISHED WEEKLY, work judicionsly and well?" I have not written this for the purpose of BY THE RICAN SABBATH TRACT SOCIETY, controversy, but simply to vindicate the Society, whose past history, present work, - AT-D CENTRE, ALLEGANY CO., N. Y. and abundant usefulness, is sufficient guarantee that the noble men who have in the past, and do in the present, supervise its TERMS OF SUBSCRIPTION publications, are not the men to do anything to foreign countries will be charged 50 cents mean or dishonorable. it, on account of postage. payment is delayed beyond six months, 30 per discontinued until arrearages are paid, WHITESVILLE, N. Y. the option of the publisher. ADVERTISING DEPARTMENT STATEMENT OF DOCTBINE" FOR THE COX. life." cut advertisements will be inserted for J inch for the first insertion, and 25 cents an each subsequent insertion. Special comde with parties advertising extensively, or dvertisements inserted at legal rates. advertisers may have their advertisements quarterly without extra charge. entisements of objectionable character 'will JOB PRINTING ce is furnished with a supply of jobbing and more will be added as the business may

ADDIES

ness and dispatch.

munications, whether on business or for a should be addressed to "THE SAB-CORDER, Alfred Centre, Allegany coun-

o that all work in that line can be executed

Armenian Christians of Hindostan "maintain the solemn observance of Christian worship on the seventh day," and because Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life the writer has been unable to find this statement in an edition of the "Researches" is the fruit and evidence of saving faith; and published by the American Tract Society, that the believer's hope of continuance in he assumes that the Society has been "guilty such a life is in the preserving grace of God. of garbling history,"an act which if true may "IX. We believe that Jesus Christ came be justly considered "a grave offense," "al to establish among men the kingdom of together beneath ordinary candor and truth-

God, the reign of truth and love, sighteous ness and peace; that to Jesus Christ, the head of this kingdom, Christians are directly responsible in faith and conduct; and that to him all have immediate access without mediatorial or priestly intervention.

"X. We believe that the Church of Christ, invisible and spiritual, comprises all true believers, whose duty it is to associate themseves in churches, for the maintenance of worship, for the promotion of spiritual growth and fellowship, and for the converthe old volume referred to. Now, because sion of men; that these churches, under the guidance of the HolyScriptures and in fellowship with one another, may determine-each for itself-their organization, statements of belief. and forms of worship, may appoint and set apart their own ministers, and should co-operate in the work which Christ has committed to them for the furtherance of the Gospel throughout the world.

"XI. We believe in the observance of the Lord s-day, as a day of holy rest and worship; in the ministry of the Word; and in the and that they may possibly have done their two sacrments, which Christ has appointed for his Church: Baptism, to be administered to believers and their children, as the sign of cleansing from sin, of union to Christ, and of the impartation of the Holy Spirit and the Lord's Suppper, as a symbol of his atoning death, a seal of its efficacy and a means whereby he confirms and strengthen the spiritual union and communion of believers with himself.

"XII. We believe in the ultimate prevalence of the kingdom of Christ over all the earth; in the glorious appearing of the great God and our Saviour Jesus Christ; in the resurrection of the dead; and in a a final judgment, the issues of which are everlasting punishment and everlasting

#### THE GOOD SHEPHERD.

"I. We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; "And in Jesus Christ, his only Son, our

GREGATIONAL CHURCH.

A. H. JESSUP,

Pastor of the Baptist Church.

Respectfully,

Lord, who is of one substance with the Father; by whom all things were made;

Giver of life, who is sent from the Father and were loaded with huge canvas sacks of tibu. Son, and who, together with the Father and or cut straw, which hung down on both sides, Son, is worshiped and glorified.

"VIII. We believe that those who are it; for the only and the absolute necessary religious thinking the judgments pro inclines toward purple. Not a green or blue thus regenerated and justified, grow in proof of the genuineness is that it reveals nounced against those who have broken the fish is found. The orange-red is the fish's sanctified character through fellowship with itself; comes out into action, becomes a life law are blotted out and the way of salvation protection; for the bluish-green light at the the old, bad fruit out of modesty, or a preonly a mockery.

cares for nothing more. But you have only hear of pardon and peace. - Christian Secto look into his heart in such a case, to see | retary. that his motive is bad, even beyond respect. He is only fawning about the cross, to get some private token of grace, when he does not mean to make expense, or suffer loss or

ef-denial for it. To come out and be separate, to make the cause and truth of Jesus a care of his own, to live a life that witnesses for God, is not his plan. He means no such thing. He wants, in fact, to be saved by a frand; that is, by a secret experience hid in the heart, which makes no open testimony, costs no sacrifice for God. To say that such a state of mind is untruth itself, and that any spiritual experience it may assume to have had is no better, would be an insul even to your understanding .- Dr. Bushnell.

#### A SHORT STEDY FOR BOYS.

The life of Charles O'Conor, the eminent lawyer, shows what diligence and perseverance will accomplish.

When eight years old he was an office-boy and a newspaper carrier. His father pub-

and a confession. The good tree will show so improved and made so easy it is but a bottom of the ocean makes the orange or the good fruit. It can not go on and bear light and triffling thing to become a Chris. | red fish appear neutral tinted, and hides it tian. With this impression, the result is, from its enemies. Many arimals are black, tended shrinking from ostentation; it must | they delay till it is forever too late. They | others neutral in color. Some fish are proreveal the righteousness of God within, by realize not how practically insurmountable vided with boring tails, so they can burrow the fruits of righteousness without, else it is this will not is; the great moral inability in- the mud. Finally, the surface of this subvolved in it, that to them proves as fatal as marine mountain is covered with shells like If any one proposes beforehand, in his re- any natural inability. Many sinners are the ordinary sea beach, showing that it is the igious endeavors, or in seeking after God, resting at ease in indifference and idolarty of eating house of vast schools of carnivorous to come into a secret experience, and keep it the world by a fatal perversion of this animals. A codfish takes a whole animal a secret, his endeavor is plainly one that | "whosoever will let him take of the water | into its mouth, cracks the shell, digests falsifies the very notion of Christian piety, of life freely." Man is naturally no more the meat, and spits out the rest. Crabs crack and if he succeeds, or seems to succeed, he inclined to holiness now than ages ago. | the shells and suck out the meat. In that only practices a fraud in which he imposes | There is the same evil heart to be regener- | way come whole mounds of shells that are on himself. He proposes to find a grace, or ated, the same will not to be subdued. dredged up. A piece of wood may be obtain a grace from God, that he will hide There is no new or improved gospel to be dredged up once a year, but it is honeyand will not acknowledge, a grace, too, that presched that can save. It is the same gos- combed by the boring shell-fish, and falls to he will hide and will not acknowledge, a pel that the apostles preached that is the pieces at the touch of the hand. This shows grace, too, that will neither grow nor shine. power of God unto salvation to every one what destruction is constantly going on Instead of taking up his cross to follow that believeth. Essentially the same means in these depths. If a ship sinks at sea with Christ, sacrificing openly wealth, reputation, of grace are to be employed and the same all on board, it would be eaten by fish with friends, home, every thing dear for his Holy Spirit must renew the heart. There the exception of the metal, and that would Mester's sake, he is going to find a grace must be the same preparation of heart to corrode and disappear. Not a bone of a that brings in fact no cross, no sacrifice. | meet God with acceptance. The whole | human body would remain after a few days: He is going to be saved in a more easy, more | plan of salvation is, and will ever be the | it is a constant display of the law of the suragreeable way than to come out and take same. Man is the same dependent being vival of the fittest. Nothing made by the his Master's part and bear the rough part of with no new redeeming qualities. The hand of man was dredged up after cruising his Master's calling. To meet the scorn of world is as inadequate to meet the wants of for months in the track of ocean vessels, the world, and endure the hardness that dis- the soul as when Solomon said, "Vanity of excepting coal-clinkers shoved overboard tinguishes a soldier, is not in his thoughts. | vanities, all is vanity." The Christian faith | from steamships. Here Professor Verrill Perhaps he does not expect to be so much of is as necessary to the right use of the bless- corrected himself. Twenty-five miles from a Christian, so high in his attainments, and ings of life and to the happiness of man as land he dredged up au India-rubber doll. so eminently useful, but he hopes to be just | ever. There is the same restless spirit in | That he said was one thing the fish could enough Christian, in this more delicate and | man that needs reconciliation to God, that | not eat.-Prof. Verrill. secret way, to save him; beyond which he will not come to Him and yet that needs to

HOW TO GET A PASTOR.

BY T. A. T. HANNA.

CLOSE WRITING. C. H. SPURGEON,

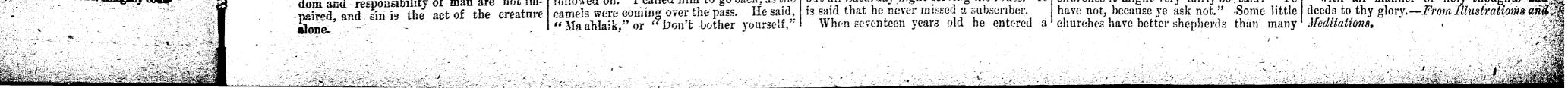
"When men have runch to say in a letter, One thing is sure: That the number of they write closely." Looking at the shortpastors who are needed will not be had till ness of life, an' the much that has to be the churches be aroused to pray for the sup- written upo a its tablets, it becomes us also ply. Men need to be "thrust out" into the | to do much in a short space, and so to write work, as the Saviour's word implies, to over- | closely. "No day without a line" is a good come the thousand difficulties and repugnan | motto for a Christian. A thoroughly useces which a young man finds between the ful life is multum in parvo; it is necessarily pastoral office and himself. A call to preach, | little, for it is but a span; but how much indeed, may be a very different thing from may be crowded into it for God, our souls, the gift of grace needed to execute the pas- the church, our families, and our fellows. toral office. Any Christian of gifted dis- | We can not afford wide blanks of idleness: course may be a preacher; but only a preach- we should not only live by the day, but by er with certain qualificationsis fit to be pas- the twenty minutes, as Wesley did. He did tor. The gifts for the pastorate are so large- not keep a diary, but a horary; and each ly spiritual that it is in vain to expect hu- hour was divided into three parts. So scantman training to supply them. They can be | ily is our space that we must condense, and furnished by endowment from the Holy leave out superfluous matter, giving room Ghost alone. Christ "gave some as pastors | only to that which is weighty and of the first. and teachers." Since, then, a fit pastor is a importance.

lished a weekly newspaper, and Charles, be- direct gift from the Lord to his church, it | Lord, whether I live long or short I leave "II. We believe that the providence of stooping very low. Just then I heard a voice sides attending in the office, delivered the remaineth that the only way in which a to thee; but help me to live while I live, journal to subscribers in New York; Brook- church can hope to secure a fit pastor is to that I may live much. Thou canst give life poses in the government of the world, is in herd coming up the pass with his flock of lyn, and lersey City. He used a skift to pray for one. Christ's gifts are to be had more abundantly; let me receive it, and let and over all events; yet so that the free- sheep. He was walking ahead and they all cross the rivers, and frequently would be for the asking. And to many destitute my life be filled-yea, packed and crammed dom and responsibility of man are not im- followed on. I called him to go back, as the out all Saturday night serving his route. It churches it might very fairly be said: "Ye -with all manner of holy thoughts and

I was coming down the coast from Tripoli, and reached the top of this pass, in the narrowest part, just as a caravan of camels were coming from the opposite direction. I turned

back a little and stood close under the edge "And in the Holy Spirit, the Lord and of the cliff to let the camels go by. They making it impossible to pass them without

God, by which he executes his eternal pur- behind me, and, looking around, saw a shep-



sides, such work given to the pastors will

The Lord give us wisdom and strength.

A WORD TO WEAK CHURCHES.

You are called feeble because you are not

able to support a pastor. You at the same

time may be spiritually storng-strong in

the Lord and the power of his might. Scat-

tered throughout the denomination, espec

cially out upon the frontier, you number not

a few. You have no pastor, seldom any

preaching. This is a great spiritual depriva-

tion which you deeply feel. You have our

sympathy and prayers. Now situated as you

are. what shall you do, what ought you to

1. Do not fail to maintain a Bible-school,

need religiously something to do. Do this

and you will maintain your religious faith.

Do nothing and you will spiritually die.

The study of the Bible is light, life, prog-

ress, atmosphere, rain, sunlight, growth to

your souls. Teach God's Word to your

### Missions.

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

#### "POWER TO THE FAINT."

#### ARCHBISHOP TRENCH

High thoughts at first, and visions high, Are ours, of easy victory; The word we bear seems so divine, So framed for Adam's guilty line, That none, unto ourselves we say, Of all his sinning, suffering race Will hear that word, so full of grace, And coldly turn away.

But soon a sadder mood comes round; High hopes have fallen to the ground, And the ambassadors of peace Go weeping that men will not cease To strive with heaven. They inly mourn That suffering men will not be blest, That weary men refuse to rest . And wanderers to return.

Well is it, if has not ensued Another, yet unworthier mood When all unfaithful thoughts have way, When we hang down our hands and say: "Alas! it is a weary pain, To seek with toil and fruitless strife To chafe the numbed limbs into life, That will not live again.'

But in these hours of weariness, Of disappointment and distress, When strength decays or hope grows dim, We ever may resort to Him Who has the golden oil divine, Wherewith to feed our failing urns, Who watches every lamp that burns Before His sacred shrine.

BROTHER WHITFORD'S "Word to Feeble Churches" gives most excellent counsel to those to whom it is addressed; and is also day. just as good for our stronger churches.

DR. SWINNEY writes from Shanghai that Rev. D. H. Davis stands high in the estimation of the business men and the other missionaries in that city; and that so carefully has he superintended the work, our mission buildings are among the very best, being exceedingly well-built and substantial.

#### "DIME COLLECTION" FUND.

The Secretary being away from home can not see the Treasurer; but the receipts that have come to our knowledge at this writing amount to nearly \$175.

life, are condittioned upon the acceptance of | truths presented by the printed page. Bethe gospel message.

Such being the principle of Christian mis- | do wonders in getting them the more intersions, it only demands one thing to bring out | ested and the more bold in promulgating the corresponding action. Is there the need? | the Sabbath truth. This I have leaaned Are there those who have not the gospel? | from my own personal experience. Nations who sit in the darkness and in the region of the shadow of death? Are there solitary ones for whose souls no man seemeth to care? If such be the case, not only does the principle demand and urge the sending of the Christian missionary, but to it is added the imperative command of the author of Christianity: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." 0. D. S.

#### FROM ELDER S. R. WHEELER.

#### PARDEE, KANSAS.

JAN. 2, 1884. do, to maintain your faith, to have a good It is my expectations to go to Cass county, influence for the cause where you are, and Mossouri, next week. With the experience spiritually grow? Upon this point I wish to already had, the proposed visit is attended address a few words of counsel to you in with no little anxiety. He who presents Christian love. Having visited some of you so unpopular a truth as the Sabbath is sure the past year, perhaps these words will not to meet many annoyances and obstacles. If be taken amiss. anywise convincing and successful, jealousies are almost sure to arise. Not as matter of all going, parents and children. Let not the form, but for success in the work, I do ask parents say to the children, "Go," but the prayers of my brethren and sisters that | "Come." Be as faithful each week in mainthe effort about to be made, shall result in the conversion of precious souls, and the conversion of some to God's holy Sabbath-

PLEASANT HILL, CASS, CO., MO. JAN. 16, 1884.

Those reared to Sabbath observance know very little of the struggles of new and isolated converts.

sisters, pray for the success of this effort.

Last night we had a good meeting. Sev-

ganizing a Seventh day Baptist Church.

undisguised colors. It is an important time.

aroused.

children and to your neighbor's children. As the result of the meetings here last Its principles and sentiments will become September, six professed conversion. Three | imbedded in their character, and when they | towards each other. Yet, in spite of all of these were gathered into a First-day become old they will not depart from them. Baptist Church situated three miles distant. | They need to be taught the Word of God to The other three have not gone forward in | counteract the light, sentimental, false, and baptism. I am now preaching every night | soul-destroying literature which is now flood- | creasing. At present about 45 paid and 199 and visiting every day. Some are rising for | ing every community. You can teach them prayers every night. The Spirit of God is God's Word at home. Do so by all means. evidently at work deep down in many hearts. But that is not enough. You need the It is understood here that at the proper Bible-school. People do not teach the Bible time, as God shall give opportunity, the at home, as a general rule, when no Bible-

My counsel to the converts is that they shall | cial beings. Situated as you are, you must withhold committing themselves to any | needs come together. The Bibble-school church until they have heard concerning gives you a worthy opportunity, a worthy this Sabbath truth. You see the situation is | object, a common cause, and something good peculiarly trying and important. If there and grand to do.

Bad Sabbath example will destroy all Sabbath light you may scatter among them. Let your example reflect the truth of the whole law and the gospel, and thus let your light shine.

\$4. Give for the cause. You must give to live. Plants and animals must exhale as well as inhale to exist. We must physically managing your farm, your business why not, are not healthy for the business world. No less so are religious spasms and a spasmodic giving for the Lord's work in the world. So have I in my heart to say to you, but this must, suffice. God bless you, fill you with his their persecutors. Spirit and make you a power for the truth right where you are. O. U. WHITFORD.

#### THE BEBLIN MISSION IN SOUTH AFBICA.

The work of the Berlin Missionary Society in South Africa has been carried on through the past year amid many disadvantages. The country is unsettled, and money scarce in consequence of the late war; and the blacks taining this school as you are in keeping up appear quite set up by having witnessed what is to them the new spectacle of white your farm, store, or any other business. You men fighting among themselves. Trade is in a low state, owing to foolish speculation in the diamond-fields, which are the chief source of wealth. Small-pox has been bad in some districts, and drought and famine have prevailed more or less everywhere, and many are perisning for want of bread. There is also in various quarters a good deal of jealousy to contend with, for the war has embittered the different races of inhabitants these hindrances, the work grows. The number of persons baptized last year was about 1,536, including children.

The number of native helpers is vearly inunpaid native helpers are employed by the mission.

In the richer districts especially, the na-tives have contributed liberally to the mission-in some instances building churches

as before.-L. H. S., in the Friend of Missions.

A PRECIOUS PILLOW.

Dr. Judson, one of the earliest missionaries to Burmah, completed the translation of the New Testament in 1853. The manuthrow off as well as take in, to live. If we script was destined within a year to enter on did not, we would soon suffocate. So, spirit- a strange history. The Judsons' went to Ava, ually, we must give as well as receive. All the capital of the empire, very hopeful of receiving and no giving is spiritual strangu- doing effective missionary work there. War, lation. Not only give but give syste- however, broke out between England and matically. There is system above you, Burmah, and all foreigners were soon rearound you, within you. If you use system in | garded with great suspicion. Dr. Judson was apprehended, and with cruel violence in doing God's work. Spasms in business and gross indignity was cast into the death prison. In a few days, through a money payment, he and the other prisoners were removed from that awful place to an give regularly, promptly, cheerfully, steadily open shed within the prison bounds. There for the cause. The blessed religion of Jesus they lay with iron upon their limbs. When Christ consists in doing, giving. Jesus did, does, will do; gave, gives, and will give. So should you if you are his disciples, for the Was to bury the manuscript of the New disciples is not above his Master. Much Testament in the earth under the house, lest it should be found and destroyed by

> When Dr. Judson was permitted to receive a visit from his brave wife, and they could speak together a little, naturally one of the earliest inquires related to the safety of the work which had cost him so much time and toil. The rains had set in, and the manuscript would be destroyed if it remained long in the ground. A plan for the preservation of this priceless treasure was soon devised. The wife sewed it up in some cotton stuff, which she further encased with matting, thus making a pillow for her husband, so unsightly and so hard, that she supposed no one would care to take it. from him.

After about seven months had passed, the prisoners were suddenly thrust again into the inner prison and loaded with extra fetters. The few poor mattresses and pillows, which had scarcely seemed to ease their aching bones, were taken from them, and among these the rough bundle on which Dr. Judson was wont to lay his head. The first night of this new misery the prisoners expected speedy execution, and Dr. Judson's thoughts dwelt a good deal on the contents of the strange pillow he had lost. He thought of passages in that New Testament which might be more perfectly translated. He wondered what the future of the manuscript would be. Would it in some future year be found, and be a source of light and blessing to the benighted heathen of Burmah? The jailer, and schools at their own cost. It is found however, to whose share the pillow fell, claims of the Sabbath will be presented. school is maintained. Besides, you are so- that injudicious charity makes the Kaffirs found it so uncomfortable, and apparently not grateful but shameless in their demands; so worthless, that he flung it back into the prison. Tastes differed, and if the prisoner liked that sort of thing to rest his head upon, he might have it, for all the jailor cared. Presently came a day when the prisoners were stripped of nearly all their clothes, "tied two and two," and driven, barefooted, over sharp gravel and burning sand to a wretched prison some miles away. When, on that occasion, the fierce Burmans, were seizing all the spoil they could, the mat was unfastened by one of them fromDr. Judson's pillow, and as the hard stuff within seemed to be of no value it was thrown away. A Christian convert picked it up as a relic he would keep in memory of the dear teacher whom he would never see again. Little did he imagine what the mean-looking cotton roll contained. Months afterward, when the troubles were over, and the Judsons were free again for their loved work, the New Testament was found, no worse for the perils through which it had passed. In due time it was all printed, and to-day the men and women of Burmah read in it the "wonderful works of God."

Educa "Wisdom is the princip wisdom; and with all thy ing." WE sat down to make an article published in

"Medical Education in but found it so full of p that we decided to publ

THE High School Ind State of Pennsylvania i from an acute attack of omy. In spite of the fa of freshmen in the Sta than double that of : State Committee comp and State Superintende tion, recommend the c professorships to about number, and the distrik thus left unprovided for sors to be retained. T complaint of lack of w professors hitherto e change is made in orde the maintenance of two and a superintendent practical agriculture, w 'annual budget."

MEDICAL EDUCATION IN

EDWARD T. NE

Next to saving the so of life is healing the bo only less in importa which it enfolds. Hen ments-the Christian r -stand out far in adva ings and professions. may be tested by thi The teacher, in that he perishable mind, is a his convictions, he is the hands of some Mos of the Lord are prevaili All other classes in so perishable. They are mulation of wealth, in of property, in solving to man and to the state than meat, and the bod ment." These views of the st

medicine are of recent day are reluctantly adm that, though there are m rank and file of the pro and most inadequately

#### SHANGHAI MISSION SCHOOL FUND.

Previously reported, 21	1 shares		\$215
Henry M. Maxson, No.	rth Attle	boro, Mas	S
1 share			10
Carlton, Iowa, Sabbath	1-school,	1 share.	10
Farina, Iill,	<i></i>	2 shares	20
Little Genesee, N. Y.,	"	2 " .	
$27\frac{1}{2}$ shares			. \$275
•		2	

#### EXTRACTS FROM A PRIVATE LETTER FROM BRO. VELTHUYSEN.

The farewell service of Dr. Swinney you made mention of, must have been indeed very interesting. I translated the addresses of Rev. Gardiner and Rev. Lewis, because I found them very sound, solid and worthy, and placed them in the Boodschapper, that the Dutch friends may understand how Seventh-day Baptists do care for the heathen and for them who give their lives to bring the light of the gospel in the darkness of heathenism. I hope our little hand will ask themselves earnestly: What can we do for China?

#### THE PRINCIPLE OF CHBISTIAN MISSIONS.

eral rose for prayers, and two men, one a Principle is the ground of action. Mission work is the sending of one with a mesman of a family, expressed themselves consage. The one sent is a missionary. A verted. I gave careful notice that since we had Christian mission is the sending of one to no church organizaton that I would ask these new converts and others to withhold from proclaim the Christ message, the gospel, or glad tidings to those who have it not. The committing themselves to any church relaprinciple, or ground of this action is, that this message has great value to all mankind, and that all have a right to hear it. For these reasons: 1st. This message has value for the things of this life. It is really a message of peace and good will. It adds to Thus is the case before the people in plain yon. But if you will faithfully maintain material well being. Civilization and enlightenmentare borne on its wings to the dark- May Elijah's God prevail against the proph- ing, that will help you to keep holy the ened corners of the earth. The maxims it teaches, and the life and spirit it infuses, are like wholesome leaven to all human society. And it does this not violently, not by external pressure, but as it is received and believed in by the heart, it purifies the fountain of life, changing the purposes, ennobling the motives, elevating the ends, and inspiring all laudable ambition for true excellence.

In the second place this message is the assured revelation of another state of existence. It lifts the curtain that shadows mortal life. It proclaims to all men three fundamental which appear from the New England States, facts: (a) All men have sinned and come and a New Jersey pastor could be asked to short of the glory of God. (b) Spiritual attend to such communications from New death, separation from God, and consequent | Jersey, and so on, covering the entire counpain and suffering, all the consequences and try. The living teacher, the living teacher,

were a Seventh-day Baptist Church already 2. Maintain a regular prayer meeting. organized here the case would be measurably | You can do it. Your spiritual life and growth relieved. Now Bro. Main, this is written for persoally demand it. Yes, keep up the family altar. Never let the light grow dim on that. the express purpose of having this effort understood, so that the prayers of the churches But as a church or a society of Seventh-day may be concentrated upon it. It has ever Baptists, yon must maintain the public been my ideal of this work to go into a prayer meeting to maintain yourselves, your place and, after preaching, conversation, and faith and practice, and your religion. You securing a general revival of religion, then can have your place or places to meet; your present the Sabbath question in its full force leader or leaders. You can study variety, and persuade acceptance of it. Yet whomeans, methods and ways to give efficiency ever performs this missionary work will find and break up too much monotony. Do not | the blessings of salvation. At Bethany, the that the circumstances will vary very widely, fail to take your children. Go without your and he must act as best he can. This pres- hat or bonnet rather than without them. ent case here near Pleasant Hill is very much | For the sake of the cause, for the sake of in accordance with my view of how the work your soul's eternal interests, and the salvashould go forward. But the work is great tion of your children, do not fail to keep up and large. Nor can it be accomplished only the regular prayer meeting. This is not a by the power of the Spirit of God. This word to the few who need no urging, but to comes in answer to prayer. Brethren and you all, every man and woman who needs this very thing.

3. Keep conscientiously and faithfully the of ground with the buildings on it, Sabbath. You represent the Sabbath truth and Seventh-day Baptists where you are. It is your duty to God and them to be truthful and consistent representatives. You should never bring reproach upon the truth and upon our cause by loose Sabbath tionship, until they had heard the claims of observance, by breaking or forsaking the the Sabbath which would be presented in Sabbath. I realize the influences which proper time; at the same time saying that surround you, the temptations which assail perhaps there would be occasion for or- you, and the lack of Sabbath-day and sanctuary privileges which you need to strengthen the Bible-school and the public prayer meetets of Baal. Thre is no unpleasantness Sabbath-day. Remember such is the vital relation of Sabbath-keeping to religion and Now another suggestion: As I read the spirituality, that loose Sabbath observance Outlook correspondence it seemed to me it leads to loss of religious principle, to the should be responded to. Nor have I doubt | loss of religion itself. No Sabbath means no but that correspondence would open oppor- religion, and aSabbathless people are a godless tunities for the living teacher. My suggespeople. I have met those who used to keep tion is that you as a Board counsel with any the Sabbath, but alas! had become irreligous of the pastors, asking them to open corre- and skeptical and the starting point in the spondence with a view of following it up fall was Sabbath-breaking and finally forwith a personal visit and Sabbath preaching. saking the Sabbath. What a grand op-For example a pastor in New England could | portunity you have to teach Sabbath truth, and reveals something of what lies beyond. be asked to attend to the communications not by words and arguments merely, but by that most potent teacher, example. The world reads to-day not the Bible so much as

whilst giving according to their means enables them to be conscious fellow-workers for the advancement of Christ's kingdom.

The Kaffir tribes-the Zulu and the Koranna-are much more difficult to work upon than the eager and industrious Bechuanas, or the feeling Hottentots. The Koranna race are sinking lower; they have lost their former rich pasture-grounds, and now, since horses and fire-arms have been introduced, their old dignity and importance among their fellows is gone. The only thing they have left is their pride, and they harden their hearts against the gospel. The son of a former chieftain, when urged to seek the Lord, replied, "We will not."

The Bechuanas, who form nine-tenths of the population in the Free State, are just as eager as the Korannas are slow in seeking larger number of the 1,764 persons baptized since its foundation are of wandering habits, and the station has thus become a center for propagating the gospel in remoter districts. Two converts last year, who were obliged to seek fresh pasture for their increasing herds, preached to the colored people around them in their new neighborhood. In another place, in South Transvaal, the owner took away from the mission congregation their well - watered and well-cultivated piece giving them in exchange a barren, treeless spot. Only a small number of the little community remained with their faithful native pastor, the rest were dispersed; but these scattered ones also "went about preach ing the Word."

In times of great scarcity, when almost al the heathen natives stole more or less, and the prisons were full of those committed for it, the Christianity of the converts was proved by their honesty. At Riversdale, only two members, out of a community o 1,500 to 1,600 native converts, were brought to trial for theft, and in another congregation, where the temptation was also very strong, not one of the members put forth his hand to take what was not his own.

A native nobleman of Medingen, in North Transvaal, has been most bitterly persecuted by his chief on account of his frank confession of Christ. She sent a captain with 200 armed men to take away his lands and possessions, and told him to give up his religion. He went to meet them, saying, "Here are my lads and all that I have. There in my house are my weapons. Take all if you

THE GRIP OF AVARICE.-Some months since a distinguished capitalist of New. York said to a friend when speaking of subscriptions for a certain charitable object: "Don't expect much benevolence from men after they get to be millionaires."

His meaning was that by that time the love of money-getting would have, become a passion, a craze that would shrivel and wither all benevolent impulse. There are noble exceptions to this rule, but the general fact remains. Every person of large acquaintance can enumerate many who. while still young and only prosperous, were liberal givers, but who, as they became very rich, sank into a sordid, grasping spirit.

pastor in New Jersey not long ago visited an aged Christian man of this class. then lying on what seemed likely to prove his death bed. The old man appeared conscious of his terrible averice. "But, oh !" said he, while tears ran down his cheeks. "I can not give away my money. I haven't the power.'

The clutch of the soul, like that of the hand, may become at length rheumatic and stiffened, a very death-grip. Beware of covetousness, which is idelatry.—The Foreign Missionary.

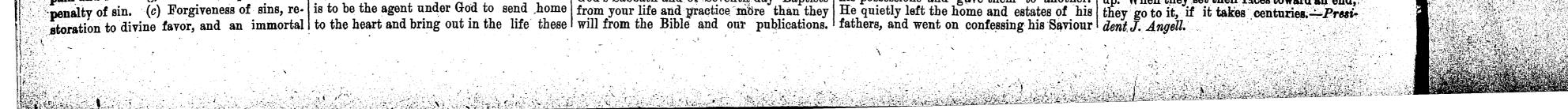
THE CHINESE.-We have no reason to be will. And here am I myself; kill me if you | discouraged even concerning China. And have power to do it; but I will not give up when we remember what a magnificent my religion." She then tried to bribe him | prize that empire is for Christ to win, we by offering him greater possessions than he | must not be too speedily disheartoned; we had before. Still he refused. Then she must expect slow but steady progress. complained of him to the Boer government | These are none of the brilliant dashes of the as a rebel, but the only charge she could Japanese in the Chinese. They are a slow, bring against him was, "He destroys the steady-moving people. They are often comland by preaching the gospel, so that the pared to the Saxons; and they have much the conduct and example of Christians, and rain is hindered." At last she sent him a of those qualities which gave the Saxons draws.its ideas of religion therefrom. The message, saying, "Thou art only a teacher their great skill, pluck, and edurance. They people around you will get their ideas of without land;" and then robbed him of all have the staying qualities. They never give God's Sabbath and of Seventh-day Baptists his possessions and gave them to another. up. When they set their faces toward an end,

work: that medicine is only a crafty empiricism the purpose of the pres mit the force as well criticisms.

There are within

United States 119 med

six months ago, and Ca list. The two gover charters to a total of 2 hence not less than than forty per cent. No words of mine cou weight as do these figu that the supply has the demand. Second institutions have not ment, but depend upo for their support; and been founded not so medicine as to bring tation and increased Up to 1881, on ors. isting colleges require tion, as a condition even this was of the s mentary character. Ohio is satisfied with ture as will entitle th school teacher's certil any county board in t remembered that m the colleges in the U quire even so much s years ago. The discu this weakness and ha for the better. In t the present Winter's cent.) of these instit at least the rudime glish education. Onl require a thesis of 1 16 attendence upon while in 60 colleges session is 20 weeks cal colleges in our tendance at the lect sions, but there is n dent taking the Fal and the Spring could graduating within The showing is a ba mitted that the ene have the best of the neccessary, but from It appears to us th gone a long distance States, and has p soon mature into an board of health, int subject has been careful study and adopted a standar qualification for p do not disturb 1 hence, those w ing may continue only those who pot chartered medical will be admitted With a boldness



### e.-L. H. S., in the Friend of Mis-

#### A PRECIOUS PILLOW.

udson, one of the earliest mission-Burmah, completed the translation lew Testament in 1853. The manuas destined within a year to enter on e history. The Judsons'went to Ava. tal of the empire, very hopeful of fective missionary work there. War, , broke out between England and and all foreigners were soon rewith great suspicion. Dr. Judson rehended, and with cruel violence oss indignity was cast into the rison. In a few days, through a payment, he and the other prisoners noved from that awful place to an ed within the prison bounds. There with iron upon their limbs. When band was thrown into prison, one of acts of his wife, Emily C. Judson, bury the manuscript of the New ent in the earth under the house. hould be found and destroyed by rsecutors.

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about seven months had passed, the s were suddenly thrust again into r prison and loaded with extra fethe few poor mattresses and pillows, ad scarcely seemed to ease their bones, were taken from them, and hese the rough bundle on which Dr. was wont to lay his head. The first this new misery the prisoners expeedy execution, and Dr. Judson's dwelt a good deal on the contents trange pillow he had lost. He of passages in that New Testamen ight be more perfectly translated. He what the future of the manuscript Would it in some future year be nd be a source of light and blessing to ghted heathen of Burmah? The jailer, to whose share the pillow fell, so uncomfortable, and apparently less, that he flung it back into the Tastes differed, and if the prisoner t sort of thing to rest his head upight have it, for all the jailor cared. v came a day when the prisoners ipped of nearly all their clothes, o and two," and driven, barefooted, rp gravel and burning sand to a prison some miles away. When, occasion, the fierce Burmans were ll the spoil they could, the mat was ed by one of them from Dr. Judson's nd as the hard stuff within seemed no value it was thrown away. A convert picked it up as a relic he ep in memory of the dear teacher would never see again. Little agine what the mean-locking cotontained. Months afterward, when bles were over, and the Judsons again for their loved work, the tament was found, no worse for the rough which it had passed. In due as all printed, and to-day the men en of Burmah read in it the "wonrks of God."

### Education.

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

WE sat down to make some extracts from an article published in a contemporary on "Medical Education in the United States," but found it so full of practical good sense, that we decided to publish it entire.

THE High School Index says: "The great State of Pennsylvania is just now suffering from an acute attack of educational economy. In spite of the fact that the number of freshmen in the State College is more than double that of any previous year, a State Committee comprising the Governor and State Superintendent of Public Instruction, recommend the cutting down of the professorships to about half their present number, and the distribution of the subjects thus left unprovided for, among the professors to be retained. There appears to be no complaint of lack of work for the sixteen professors hitherto employed; but the change is made in order to gain funds for the maintenance of two experimental farms and a superintendent of theoretical and practical agriculture, without increasing the annual budget."

#### MEDICAL EDUCATION IN THE UNITED STATES.

#### EDWARD T. NELSON, PH. D.

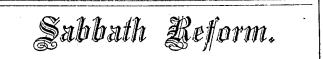
Next to saving the soul, the greatest work of life is healing the body, for the casket is only less in importance than the jewel which it enfolds. Hence those two employments-the Christian ministry and medicine -stand out far in advance of the other callings and professions. Indeed, life's work may be tested by this double standard. The teacher, in that he carves upon the imperishable mind, is a minister. If true to his convictions, he is an Aaron, staying up the hands of some Moses while the armies of the Lord are prevailing over their enemies All other classes in society work upon the perishable. They are engaged in the accumulation of wealth, in discussing questions of property, in solving the relations of man to man and to the state. "The life is more than meat, and the body is more than raiment."

These views of the study and practice of medicine are of recent growth, and even today are reluctantly admitted. We are told | the Union Theological Seminary building a that, though there are many eminent men, the few days since, I stopped at the bulletin rank and file of the profession are miserably and most inadequately prepared for their work; that medicine is not a science, but only a crafty empiricism. It will strengthen | words: "The advantage of a day of rest the purpose of the present article if we admit the force as well as the truth of these criticisms. There are within the limits of these United States 119 medical colleges, or were six months ago, and Canada adds 11 to the list. The two governments have issued charters to a total of 218 such colleges, and hence not less than eighty-eight, or more than forty per cent. have ceased to exist. No words of mine could possibly carry such weight as do these figures. They prove, first, that the supply has been far in excess of | "The American Sunday School Union offers the demand. Second, that many of these institutions have not one dollar of endowment, but depend upon the fees of students for their support; and, third, that they have been founded not so much for the study of | book must be popular in character and of a medicine as to bring a certain kind of reputation and increased practice to the instruct-Up to 1881, only 34 out of the 119 exors. isting colleges required a preliminary education, as a condition of matriculation, and | expository, or didactic. The obligations of even this was of the simplest and most rudimentary character. A leading college in Ohio is satisfied with so much general culture as will entitle the holder to receive a school teacher's certificate for one year, from any county board in the State, but it must be remembered that more than two thirds of the colleges in the United States did not require even so much as that less than three years ago. The discussions have brought out this weakness and have compelled a change for the better. In their announcements for but a treatise on the Sabbath of Jehovah, cent.) of these institutions claim to require at least the rudiments of a common English education. Only 45 of these institutions require a thesis of the graduates, and only 16 attendence upon three courses of lectures, while in 60 colleges the length of the annual session is 20 weeks or less. All the medical colleges in our country insist upon attendance at the lectures of two annual sessions, but there is nothing to prevent a student taking the Fall course in one college and the Spring course at another, and thus graduating within a single twelvemonth. The showing is a bad one, and it must be admitted that the enemies of these institutions have the best of the argument. Reform is neccessary, but from whence is it to come? It appears to us that the State of Illinois has gone a long distance in advance of her sister States, and has planted seed which must soon mature into an abundant harvest. The board of health, into whose hands this whole subject has been committed, have, after careful study and prolonged investigation, adopted a standard as the basis of legal qualification for practice in that State. They do not disturb rights already possessed, hence, ing may continue to do so, but in the future only those who possess diplomas from legally chartered medical colleges in good standing

friends and foes alike they publish by name can be obtained for much less than \$1,000. months ago, a most unqualified acceptance a list of twenty-four institutions which are not recognized as medical colleges at all, and intimate very broadly that this list will be increased at an early date, or as soon as a satisfactory examination can be made. It be told that the diploma which he prizes so

highly is only worth two cents a pound and that for old paper; but if such a procedure shall influence others to secure a better preparation for their work he ought not to grumble. The Standard, of Illinois, chiefly refers to the foundation upon which the medical education is to be built. They require a diploma from a good literary and year ago I had written to you but did not scientific collège or a thorough examination in the branches of a good English education including mathematics, composition, and physics. They aim still higher. Dr. Geo. N. Kreider, the assistant secretary of the Board, and a personal friend, writes privately as follows : "I trust that you will assist in \ the advancement of the standard of medical education by recommending every futurus esse discipulus Æsculapii who may be at tending the Ohio Wesleyan to complete his college course and then to attend one of the schools which complies at least with our minimum requirement." To all of which we say, Amen. No better advice can be given a young men than to remain in college until his wings are grown. He will make far better time for it in all his after life. The study of medicine is too profound and its practice too responsible for any one to undertake without the fullesl preparation. Other thing being equal, man with a full, liberal education always carry off all the hospital and class honors. In 1877 the writer arranged a short course of elective university

work, preparatory to the study of medicine. Out of the first class of six, five graduated highest in their medical studies, and at four different colleges. They were men of classical and scientific training, with minds disci- | ted. plined. They had no difficulty in taking the lead and keeping it to the end of the race. Succeeding years bring the same testimony. --- Western Christian Advocate.



'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.'

A PREMIUM OFFERED.

On passing through the main corridor o board to see what new announcements might be posted there. My eye rested upon these must be of interest to every Christian and patriot. Although much has been written upon this important theme, it is difficult to find in moderate compass a presentation of the subject which is complete, Biblical, rea sonable, and at the same time attractive and readable. A fresh treatment of the subject is needed, and might be widely useful," &c. Thus ran one page of the circular. Turn ing my eye upon the opposite page, I read a premium of \$1,000 for the best book writ ten for the Society upon 'The Obligations and Advantages of the Day of Rest.' This high order of merit, and consist of not less than 60,000 nor more than 100,000 words. The treatise may be descriptive, narrative, the Sabbath may be based upon historical physical, and Scriptural ground, and its advantages urged upon physical, economical spiritual, or other considerations." There is certainly nothing in these stipulations to debar an advocate of the Bible Sabbath from the contest. If the obligations of the Sabbath are to be based upon Scriptural ground, nothing can satisfy the demand the present Winter's session 71 (about 60 per | but the ostensible object of the offer is to gain another prop to help support the tottering walls of Sunday observance. They see that the structure is crumbling rapidly, and are cntertaining a vain hope that by vigorous measures they can prop it up and restore its solidity and strength. They are laboring under a mistake regarding the source of the weakness. It is not in the superstructure, but in the foundation. The church has erected a grand edifice upon naught but the shifting sands of human tradition. It must | doubtless hear from him soon again. At least fall, but the cause of its ruin is not the ac- hope to do so. I deeply feel the need of cotion of adverse winds and storms upon the operation. It is indispensable to the adwalls of the superstructure, but of the ceaseless erosion of its unstable foundation by wave and tide. of confidence and respect it has held in the them to assume that position with regard to minds of the people. They who attempt by | this question, which our duty as Christians the "best book" written on the subject, or | imperatively demands should be assumed. by legal enactments to maintain the sanctity | In the majority of instances my advances have of Sunday, are like drowning men grasping | met with a patient hearing; and concurrence those who are now practic- at straws that can not save them. Many has often been expressed; but so far as I thousand dollars may be spent in premiums been able to learn there have been no for "best books," but the object aimed at | "works meet for repentance." From one will not be accomplished. The best book of our ministers (M. E.) occupying a high will be admitted to practice in the State. With a boldness which commends itself to | on this theme has already been written, and | position in the Church, I received some | Lord,

It is the Bible. Never until the church re- | of the truth, that Sunday is without Scriptturns to the Scriptural doctrine of the Sab- ural warrant. From the conffience enterbath, both as to the day and its proper ob- tained of this brother's candor and deterservance, will Sabbath desecration cease, and | mination at all times and under all circummust be somewhat trying to a young man to | the full advantage and blessing of the day of | stances to advance the truth, and the whole rest be realized. E. P. SAUNDERS.

OUTLOOK CORRESPONDENCE.

COLON, Saunders Co., Neb., Feb. 8, 1884. Mr. A. H. Lewis: Dear Sir,-About

send it to you. I cherished the hope that God would detail some one else as his mes senger to open the eyes of your understanding. I am convinced that not only one, but several Christians have told you the divine truth about the verus rerum in the third commandment, or the fourth one as you please to style it. But truth, the divine truth in this matter, must necessarily wound you to the very core, and necessarily must these divine appeals be thrown aside. You surmise that hundreds have been set thinking more earnestly about "God's Sabbath;" what if they were set thinking about Doctor Lewis's Sabbath, and what must necessarily follow as its result, providing God in his grace would not hinder it. I do not doubt in the least that your intentions are good, that you are working for the good of the commonwealth. But you remember and always keep in sight, that one word of the Holy Writ weighs more than all human opinions, even the most noble ones. In the name of truth nicating information and for shaping public the most hideous crimes have been commit-

The Jews, when they slaughtered the Apostles, thought they were doing God a great service; they thought to contend for the true church and its commandments. St. Paul, before he was freed from the law, thought the same; he thought he must do much against the name of Christ, borne forward by the most noble motives, *i. e.*, for the Church of God. St. Paul gives this testimony to the Jews, that they strove assiduously for God, but were misguided. During the first three centuries the Christians were cruelly persecuted by the heathen, these latter being of the good opinion that the Christians were atheists, because they had no altars, and no

temples, and consequently they treated them s enemies of the commonwealth. The hea-

truth, I infer great results. By chance I was brought into communication with a Presbyterian minister of this State, who has written somewhat upon the Sunday question (in favor of Sunday), and is now engaged in the preparation of a work of the same leaning. On account of this work he excused himself from anything like a controversy at present, but at the same time expressed his pleasure at finding me so much interested in the Sabbath question which he justly considered of transcendent magnitude. He sent me two of his writings, "The Holy Sabbath," and a tract containing an article, published some time last year in the Southern Presbyterian, in reply to an article by the late Rev. John Beveridge. The Outlook, last year, commented upon the same article. Though in error now, the minister above alluded to will even now by his publications do good. The more the pro or the con of this question is agitated the greater and wider become the rents in the cloud obscuring the moral vision of men, and through these rents the light must and will interests. shine. The great impediment to the spread of Sabbath truth, especially in the South, is the difficulty of gaining an audience at the hands of the people. The press, of course, is the great medium now-a-days for commu-

opinion. True, other mediums are not ignored, but none can compare with the press for instantaneous and universal presentation of any truth. Our southern religious papers are all committed to the Sunday, and it is impossible to use their columns for the purpose of destroying their much-beloved heresy. Efforts have been made by me to ad vance our ideas through the Wesleyan Christian Advocate, published at Macon, but with little success. Not long since a friend offered me the use of a secular paper, published in an adjoining county, in which to set forth the sin of keeping the wrong day of the week holy. But he was only a friend of the paper, and the editor and proprietor is a

Prysbyterian preacher, so the sequel may easily be guessed. I wrote for publication | sort of loneliness, for by it many homes are two articles and forwarded them. They have | less lonely and sad than they have been wont. never appeared in the paper, and so I con- The evangelists. Maybee and English. hold clued that my friend had reckoned without | their last public meeting to-night. We have his host. I wrote to know why it was, and no building in the city that will hold the to return the manuscript if publication were people.

#### FROM HOLLAND.

3

We are permitted to make the following extracts from Bro. Velthuysen's letter to the Treasurer of the Tract Board: I rejoice in the privilege of sending some good news. In the evening of First-day, Feb. 3d, baptized a brother, who not long ago thought that Sabbath-keeping was altogether an awful thing for the real Christian life. Five weeks ago he was an eye witness of baptism in our chapel. On that occasion he heard some strange things, principally about the reasons of our Sabbath-keeping and baptism. He called on me, asked for some opportunity to read with me the Bible; prayed earnestly the Lord to guide him in the truth, and, as must be necessarily the case, became thoroughly convinced of baptism and Sabbath. He is a preceptor in one of the schools, that are named in this country, "Christian schools," or "Schools with the Bible." His principals have dismissed him because of his Sabbath-keeping. He is twenty-five years of age. He has no means of living, except his capacities. He is a single man. We pray the Lord will show in him anew the surety of his promises for them that serve him in sincerity, and, no doubt, you will pray with us. May the God bless, dear brother, your house, your labor and all your Yours in Christ,

G. VELTHUYSEN.

### Lemperance.

"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.'

BROTHER LEWIS writes from Plainfield, N. J.: "We are having a temperance cyclone; over 1,000 signers to the pledge; a 'reform club' of over 300; men over 16 years of age, including many of the hard drinkers. One man gave up a good position in New York, yesterday, for sake of his pledge. Our rum shops are growing desolate. We hope they will soon know the meaning of the words attributed by the poet to Col. Daniel Boone, in his voluntary exile:

### "Alone; Alone! How dreary 'tis. Always to be alone."

And yet we thank God that they have that

RIP OF AVABICE.—Some months stinguished capitalist of New. York friend when speaking of subscripa certain charitable object: "Don't uch benevolence from men after to be millionaires,"

aning was that by that time the oney-getting would have become a a craze that would shrivel and benevolent impulse. There are eptions to this rule, but the genremains. Every person of large nce can enumerate many who, I young and only prosperous, were ers, but who, as they became very k into a sordid, grasping spirit. tor in New Jersey not long ago aged Christian man of this class, on what seemed likely to prove

bed. The old man appeared conhis terrible averice. "But, oh !" hile tears ran down his cheeks, "I ive away my money. I haven't the

tch of the soul, like that of the become at length rheumatic and a very death-grip. Beware of covwhich is idolatry.-The Foreign

LINESE. - We have no reason to be d even concerning China. And remember what a magnificent empire is for Christ to win, we be too speedily disheartened; we pect slow but steady progress. none of the brilliant dashes of the n the Chinese. They are a slow, ving people. They are often come Saxons; and they have much ualities which gave the Saxons skill, pluck, and edurance. They sying qualities. They never give they set their faces toward an end,

then soldiers worship the sun, moon, stars, and so forth, because in them they think to adore the Supreme Being; they celebrate the most ridiculous festivities, they bring even their darling children as an offering to their imaginary deities, thinking and meaning to do well.

The Ishlamites gladly plunge their poniard n the heart of Christian men, women, and children, thinking thereby to earn a better place in paradise. Even that massive, colossal building of the Papal Church was heralded in by good opinions, until the Prince of Darkness wove the light of reason and logic, held and is holding still sway on it. And I can not firmly believe that the precursors of your sect in Munster, Germany, at last and to the last firmly thought they were fulfilling a divine mission. There is a state and condition ir fanaticised soul, where it most sternly believes the most abnormal idiosyncrasy to be the truth and nothing but the truth. What if you were in this state? You claim to be contending for the truth, your actions to be guided by the love for Christ's Church. What if you were against Christ? The Church of Christ will stand although the gates of hell most earnestly try to overwhelm it. I do not advise you to stop your paper, nor continue it, but if you yourself want to be saved, and are ready to accept the advice of one in Christ, I gladly shall be the most obedient servant of our Lord, and you, one of his redeemed.

> P. SCHULTE. Yours truly,

FAYETTE County, Ga., Feb. 9, 1884. DB. A. H. LEWIS, Plainfield. N. J.:

My Dear Sir and Brother,-I have received but one letter as yet from Dr. Culbertson (January 20th), to which I replied and will vancement of any truth and especially this truth-Sabbath truth. I have so far vainly sought to interest clergymen and lay mem Sunday can never be restored to the place | bers of different denominations and to urge

not intended, but as yet nothing has been MARCH 4, 1884. heard.

Truth would you teach, or save a sinking land, All fear, none aid you, and few understand." While the burden of every prayer should be, "Thy will be done, as in heaven so in earth," none should be discouraged because God's will seems to be thwarted in respect to the fourth commandment. Individual convictions of duty, and the living up to that duty, whatever it may be, form the test for feel, or pray to feel, that he is so firmly established in obedience to God that though the united world were to turn away from Him, he could remain steadfast, immovable. Example is powerful, but if it tend to lead us astray let us turn our backs upon it.

With the of-trepeated prayer that God may hasten the time when his professed children shall return to obedience to Him, Who lo ved us and hath wash'd us from our sins In his own blood, and made us unto God And to the Father, kings and priests—" And with my kindest regards for yourself,

I am' fraternally, JOHN A. BRADLEY.

#### TEXARKANA, Ark., Feb. 18, 1884.

Dear Bro. Lewis,-I wish to bid you Godspeed in your noble work of contending for Sabbath reform. I have for several years been convinced that no "thus saith the Lord" can be adduced for the transfer of the Sabbath from the seventh to the first day, and I am more convinced in the belief since I have been reading the Outlook. There is but little doubt that under the existing methods of Sunday observance under State legalized restrictions, that it would be far better for a large per cent. of our population that they had no so called Sabbath at all. The proof is plain that a large body of Christians who claim that there is an entire sufficiency in the Bible for all "faith and practice" have not entirely rid themselves of following uninspired tradition, and on the Sunday question are keeping up a relic of "the man sin." I wish you to continue to send the Outlook, but do not wish to have it come free, and therefore send you \$1 to pay subscription. . . I will increase the list soon.

EXPENSINE SAVING.

Bishop Hendricksen, of Rhode Island, in recent address before the C. T. A. Union. "deplored the fact that laws are made to sanction the sale and manufacture of deathdealing drink. But so long as a revenue is derived, law-makers in this respect save at the spigot but waste at the bung-hole. When there is a revenue, then there is a poorhouse to be built, additional police, new laws are the true Christian. So let every Christian | made and the revenue derived has dwindled. and the morality of the people gone. Take away this morality of the people and the foundation is knocked from under any government.'

> A RECENT calculation of the amount of money expended in this country for beer and whisky has been made by the St. Louis Republican. During the last fiscal year taxes were paid on 72,000,000 barrels of whisky, and on 17,000,000 barrels of beer. A gallon of whisky is said to give 100 drinks; at ten cents apiece the above quanity of whisky would amount to \$720,000,000. The beer comes to 4,216,000,000 pints, and five cents a pint makes \$210,000,000. Total annually expended for beer and whisky, \$930,000,-

> If the "High License" bill becomes a law, and the law is enforced, there will be a decrease in the number of saloons and grogshops in this State. But there will be just as much liquor and beer manufactured and sold and drank. Such a law does nothing toward doing away with the evils of intemperance. The small saloons will be closed, and the large ones will have an increase of patronage. The liquor traffic will not be a whit less. — Watch Tower.

> Chicago Times: Neal Dow says the peoole of the United States spend \$1,500,000.-000 for drink. To prove this here are the facts: There are in the United States 250-000 saloon-keepers. Each on an average sells not less than \$6,000 worth of liquor each year. This amount thus spent, \$1,500,000,-000, would pay for all the household furniture now in the United States and leave \$300,000,000 over.

The Temperance Reform is making headway in Germany. It is enlisting the earnest co-operation of many of the most influential men—physicians, ministers, lawyers, judges, state attorneys, and men from all stations in I am most truly yours, in hope of the life. Gen. Van Moltke is at the head of the J. F. SHAW. | new movement.



## The Sabbath Becorder. Alfred Centre, N. Y., Fifth-day, March 13, 1884.

4

REV. L. A. PLATTS, Editor and Business Agent

TERMS: \$2 per year in advance; 50c. additional may be charged where payment is delayed beyond the middle of the year.

All communications, whether on business or for publication, except those intended for the Mis-sionary Department, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany Co. N.Y. Communications for the Missionary Depart-

ment should be addressed to Rev. A. E. MAIN, Ashaway, R. I.

A HEAVY snow storm, for the time of the year, has just made us a visit and seems inclined to prolong its stay.

In another column will be found an ad vertisement of the Sabbath Memorial, published by Bro. Wm. M. Jones, London, Eng. We hope many of our readers will feel inclined to subscribe for, and help support the Memorial. It is certainly worthy of a liberal support.

THE Palladium of Shingle, House, Pa. announces that meetings held in the new church there by Bro. H. P. Burdick, are resulting in the conversion of sinners. The work is to continue so long as encouraging results follow. May Brother Burdick be detained at Shingle House a long time.

IT is announced that the Rev. Dr. Philip Schaff is to contribute to the April number of the North American Review an article on the"Development of Religious Liberty."The subject is an interesting one, and Dr. Schaff possesses, in an eminent degree, the power to make it doubly so to every lover of true religious liberty.

LAST week we published a short article by Bro. V. Hull, on "Mutilation of History." This week we have given a correspondent an opportunity, for which he asked, to vindicate the course of the American Tract Society in the matter referred to. We may hereafter give Brother Hull a little space in which. to explain his positions, should he wish to do so, but beyond this we think it will not be profitable to pursue the matter.

of the impartation of the Holy Spirit." If | . Again twenty years ofter the resurrection | day which has no sacred character given to it in the "Holy Scriptures," we wonder. Also the statement of the significance of baptism is most complete and satisfactory. But when the phrase "and their children" is added, to define who are the proper subjects of baptism, one can hardly help inquiring for the authoritative Scripture teaching. The creed will bear studying. It will, we

think, be a long time before a more complete | summary statement of Christian doctrine will be made. 🕴

## Communications.

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

### THE SABBATH IN THE NEW TESTAMENT.

Habits of thought are often as tenacious as habits of the senses. He who has been taught an error from childhood parts with it reluctantly in maturer years. A writer has said : "The progress of rivers to the ocean is not so rapid as that of man to error." Early impressions that involve grave errors are never completely effaced. though by persistent effort they may in a manner give way to subsequent correction One of the most difficult tasks set before the teacher and reformer is to induce the pupil to unlearn that which has been erroneously taught. Perhaps in nothing is this fact more forcibly illustrated than in the tenacity with which most people cling to their early impressions respecting the sacredness of the first day of the week, often called the Christian Sabbath. The

great mass of professing Christians have

ence to human conduct: "We believe in these words might be preached to them the grade, throughout their length. A stream again. May we not find a parallel here in the observance of the Lord's-day, as a day of next Sabbath;" not Sunday! "And the is turned into this trough, and any boards the lives of many souls? viz., a secret holy rest and worship," . . . and in the sac- | next Sabbath-day came almost the whole | rament of "baptism, to be administered to city together to hear the word of God." believers and their children, as the sign of | Does any one claim that this was a First-day cleansing from sin, of union to Christ, and | meeting? See Acts 12: 42. 44.

by the term "Lord's-day" in the above quo- | we find this same eminent missionary and | tation, our Congregational Doctors meant | apostle seeking Sabbath worship (Acts, 16: the same thing which is meant in the "au- 13) "by a river side where prayer was won't thoritative standard" by the term "my holy to be made." And still later (Acts 17: 2) ure of stages for Lake Tahoe, Webber Lake, that a side wind is best to speed the vessel. day," and to which Jesus referred when he | "Paul as his manner was went in unto them said, "The Son of man is Lord of the Sab- | and three Sabbath days reasoned with them | bath-day," we should cordially agree with the | out of the Scriptures." An 1 again (Acts 18: | statement; but knowing that they mean a | 4) "He reasoned in the synagogue every Sabbath and persuaded the Jews and the Greeks."

Paul, or his historian, had been conscious of any proposed change of Sabbath or any peculiar sacredness attaching to the first day, which made it proper to substitute it for God's appointed Sabbath, there would have been somewhere an intimation of such a purpose? Why this unaccountable silence about a matter of so much importance as a change of Sabbath? Evidently because up to that time no such change had ever been thought of. The Church had not yet be come sufficiently degenerate and presumptuous to admit such violence. It was the came, all could not be saved, and she heroicwork of centuries later when a half Christian and half heathen Emperor attempted to amalgamate Christianity and heathenism, giving as a product a spurious Sabbath, wanting in all the elements of sacredness which divine appointment and sanction alone could give, yet fulfilling the prophecy inDan. 7:25, where evidently speaking of this presumptuous Romish power it declares that 'He shall think to change times and laws.' Let it be remembered, then, that the Sabbath of the New Testament, with its divine sanction and Christian associations is identically the same as the Sabbath of the Old Testament, appointed after the finished creation, repeated and engraven at Sinai, recognized and observed by Christ, his apostles, and the early Church, and still as obligatory as any of the commandments of Jehovah.

L. E. L.

OVER THE SIERRAS.

TO SUNSET LANDS-NO. 15

or timbers placed in it are floated down to enemy that destroys the soul while the body the terminus, sometimes at a great speed. | unconscious lives out its days of brief in-A single flume has been known to deliver dulgence. The body meanwhile, "a vessel 500,000 feet of lumber in a day, and at little of destruction whose immortal guest is lost." cost besides interest and wear and tear on A foul spirit hath taken possession whose the flume.

considerable town, and the point of depart-

keeping themselves alive by feeding on the for the human soul. bodies of their dead companions. Among them was a Mr. George Donner, with his wife and children. When, at last, relief ally remained to perish with him, rather than go with her children, and leave him there to die alone and uncared for. When a month later, their bodies were found hi had been carefully dressed and laid out by her.

In crossing the Sierras we have to pass through forty miles of snow-sheds, long buildings of strong roofs, supported by huge pine trunks, and covered in to keep back the snow. The tourist is apt to feel aggrieved at the loss of views, and the uncomfortable tunnel-like darkness of these covered ways but when he reflects that not infrequently in Winter, the snow lies from thirty to fifty feet above his head while he safely rattles along beneath, and that sometimes in these mountains snow falls to the depth of five feet in one day, he is glad to undergo the discomfort in consideration of the safety.

Emerging from a tunnel into the scarcely lesser gloom of the snow-shed, we are a "Summit," 7,000 feet above the sea, and 195 miles from San Francisco. There is lit

life is supported not amid dew drops and A little farther on we come to Truckee, a flowers but amid stings and carnage.

II. The winds on the sea. All sailors know and various other popular resorts and several When a ship sails square before the breeze a mining towns. Here we bid adieu to the portion only of the sails catch the wind, but Truckee river which we have followed for a side wind catches all. The vessel perhaps seventy miles, and we turn up Donner Creek, | may be capsized by the strength of the blast. the outlet of Donner Lake, charming glimp- | This depends upon its ballast, but its path ses of which we catch through the openings is always more rapid. And thus with the Now is it not altogether probable that if of the snow-sheds, as we climb towards the soul. Prosperity does not so well advance it summit. The name of this gem of the heavenward as prosperity, blended with ad-Sierras awakens memories of a tale of suffer- versity. It is often quite difficult indeed to ing and sacrifice, of destitution and devotion keep the vessel true to her course, nay at which has few parallels. Near this spot in best it is a zigzag course. We must not re-Winter of 1846, a party of eighty-two emi- lax the helm a moment lest the vessel swing grants, men, women and children, were over- | round unconsciously, and sailing before the taken by a fierce snow storm, and thirty-six | wind meet with sunken rocks or be cast on perished by cold and starvation, the survivors | an unknown shore. God knows what is best

> "He sendeth sun, He sendeth shower, Alike they're needful to the flower, And joys and tears alike are lent To give the soul fit nourishment; As comes to me or cloud or sun, Father! Thy will, not mine be done."

III. The Mire of the Streets. It seems to be a mixture of everything. In the city it splashes over us at the crossings. In the country the wheels move slowly through it mile after mile. But if we examine it closely we shall see it is made up of clay and sand and lime and coal dust and water, etc. But what forms of beauty lie hidden within it all. What change may chemistry and skill impart. Take, e. g., the clay, this may be separated from the rest, bleached and fashioned by the moulder into strange forms of beauty. Porcelain of the whitest kind comes out of it, and wares for the costliest table. This same clay is the basis of all the varied marbles of the earth. In the great Laboratory of nature it is hardened and chrystallized, and when taken in rough blocks from the quarry, is shaped into obelisks and statuary and every form of beauty. Again, take the sand, this is chiefly quartz ground fine by the action of the rivers and the seas. It forms our deserts. It lines our rivers. It is the bed of the seas. But from this hard mineral the workman makes the glass for our windows and the pebbles for our spectacles, and the lenses for telescope, microscope, spectroscope, etc. How strange! the sand beneath our feet becomes the means of revealing the mysteries in a drop of water and of reaching countless miles into the great deeps of space, and of telling us the elements that compose the sun and stars. Little grains of sand are great things in the hands of intelligence and skill. Nor is this all: quartz is the basis of many of our most precious gems, as the ruby, the topas, the sapphire, etc., tinted and stained by the admixture of other elements. And what, pray, is the lesson we are to learn from the mire of the streets? Why this: that the "offscourings" of the world, to use Paul's words, are sometimes converted by the grace of God into its greatest heroes. We learn that God washes away our defilement in the waters of the Spirit's baptism. We learn that he moulds our souls anew, or, in other words, converts them. We learn that he makes solid, or eternal, the heart's love by the furnace of affliction, and thus all glorious in salvation meet for its place amid the stars of heaven. Despise not the mire and the clay in this lower world, for out of it the Master workman will cleave huge blocks of glory, as the foundation walls of the New Jerusalem, gems, in whose comparison the Kohvinon is nothing. And out of the quarries of his grace will he bring forth pure white angels, in whose radiance there is no beauty in the human form. And while the palaces and the crowns of earth will sink into insignificance. many of the pure will be lifted up out of the mire, and crowns and scepters given them, and because they were joint partakers in his sorrows. "He that hath an ear to hear let him hear."

It next adopted a resolution t new employees to the House messengers, folders and page encountered opposition from bers as being unnecessary and terest of economy. Discussion appropriation bill was then recontinues. One speech after a on "Shall we have a Navy?" being limited to fifteen minut

Before the Mexican veteran the House, it was fiercely Hon. Mr. Browne, of Indiana that it was a Democratic sche survivors of the Mexican wa wards went into the rebellion that side of the chamber he s cause you can not get your rel sions in any other way, and you insinuation was repudiated by Townshend, Cox, and Hewit While advocating the bill, said no country was ever ban ing liberal pensions to those periled their lives in her serv upon the rich territorial acqu in area than the thirteen which these now needy grayh succeeded in adding to this following the starry flag to th and said though we had a thousand million dollars of from Texas, there was still en pensions for all our wars vears.

The Senate devoted severa week to honoring the memo Kansas Member, Mr. Hask having discharged that form before. Senator's Dawes, Co and the Senators from Kans Plumb, delivered the tribute strong public sentiment again oration business as conducte which is especially objection that body staggering under so stupendous that Membe can not get through with mo fraction of it. A whole day spent in the formal eulogies ceased Congressman is an waste of time, and Represe has just introduced a new r ceedingly apropos. It provide sage of a resolution of respe the speechmaking to the page gressional Record. Speaking of the use of rambling irrelevant talk has the bane of the Forty-eight is now three months old, an thousand bills presented, have passed the House, and and nine joint resolutions ha Houses, and become laws. en or more gentlemen in House of Representtives, a is in the habit of occupying day on every important n before Congress. One man a dozen others have stated, thought in words. Three 1 ed talk, will in most cases work than the longest speed



IT seemed a good time to say some things about the Sabbath in the New Testament. while our Sabbath-school lessons are making frequent references to Paul's Sabbath-day work in the synagogues. "L. E. L.," in another column, has presented this matter, not indeed in a new, but in a very forcible way. It is often said that the seventh-day Sabbath has no distinctively Christian association connected with it. It would be well for persons thus thinking to read some of Paul's Christian sermons, preached on some of these Sabbath days.

#### THE NEW CREED.

Nearly four years ago, the National Congregational Council, at St. Louis, Mo., appointed a Commission to revise the creed of the Congregational Church. The Commisresults of which are published in the New this week the "Statement of Doctrine." The document is signed by twenty-two repprobably as complete a statement of the creed as could well be made, in so short a space. While the churches of the denomination are not bound to adopt the work of the Commission, they have abundant reason to be grateful to its members for their faithful work. There is evidently a design, on the part of the Commission, to so state the doctrines of the Church as to satisfy the advocates of the "New Theology," and, at the same time give no offense to the old "orthodox" element. How well they have succeeded in this remains to be seen. On the whole, we believe the latter class will be satisfied with it, and certainly the former ought to be. As would be expected, there are two or three points which a Seventh day Baptist ticle Fifth:

it; that they are able to make wise unto salwation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged."

To this Article all Baptists, and especially all Seventh-day Baptists will heartily agree.

been taught to venerate this day as though it had received the divine sanction as a rest day or Sabbath.

Many suppose that there were numerous important Christian events associated with this day in the early Church immediately after Christ's resurrection and thenceforth. the records with a view to enumerating these supposed important events markingSunday as a venerable day, nothing can exceed their surprise at the silence of the Scriptures on this point. Let it be granted that the resurrection occurred early in the beginning of the first day of the week, the Sabbath having been passed in the quiet of the tomb, and that will be the end of the list of important events assocciated with that day.

There is no intimation that Christ ever met his disciples in recognition of that day, sion has but recently completed its work, the or that the disciples themselves were ever assembled to commemorate the event of the Sabbath. It can not be shown that any other important Christian event ever occurred on other days. All efforts to show that the day of Pentecost was on the first day of the approach of all intruders. week that year have been without support in Scripture or profane history.

The term "Lord's-day," mentioned only once in Scripture, has no connection to indicate its reference to the first day; but on the contrary, if it referred to any day of the week it must have designated the Sabbath or seventh day of the week, which had previously been called "My holy day," Isa. 58: 13, and the day of which the Son of Man | town with an enormous brewery, and some was the Lord, Mark 2: 28, and hence in a other large buildings. Here, way up in a peculiar sense the Lord's-day.

mation of any purpose to change the Sab- claims to make the best lager [if there can bath from the day originally appointed | be any "best" where all is bad] in the world. will find difficult to reconcile. We quote Ar- and sanctified, now, any apostolic or Chris- It is known as "Boca beer," from the name tian example indicative of such change dur- of the town, meaning in Spanish "mouth," "We believe that the Scriptures of the ing the first three centuries of the Christian from the mouth of the little Truckee River. Old and New Testaments are the record of Church, there are on the other hand abund. God's revelation of himself in the work of ant proofs of the continued observance as tons of ice, and a lumber company do a large redemption; that they were written by men the only Sabbath, of the seventh day, both business. This is the terminus of a "flume" by converted Jews and Gentiles, thus giving through which lumber is brought from mills the true Sabbath of Jehovah the "Lord's- far up in the mountains. These flumes are day," all the advantage of Christian associa- a California institution, and furnish a very tions, which are sometimes erroneously said efficient means of transporting lumber, where to belong to Sunday.

We quote also two paragraphs from Article och in Pisidia, preaching on the Sabbath; carried on tressle work so as to have a con-

Morning found us at Reno, but the prospect of a snow storm, and the information that the steamers were not running on Lake Tahoe, decided us to continue our journey. Reno bids fair to become one of the most prominent towns in Nevada, as it is a natural distributing point for all western Nevada and eastern California. The Virginia and And yet when these persons come to search | Truckee Railroad, and the Carson and Colorado road start from here, for all the southern mining towns, while the Nevada and Oregon road is projected to run northward along the eastern base of the Sierras. Reno is situated on the Truckee meadows, a fertile plain watered by the river of that name, which flows from Lake Tahoe and empties into Pyramid Lake, some miles to the north. After breakfasting at Reno we run up the Truckee river through scenery fine of itself. but with an added charm in contrast with the dreariness of yesterday. The snow covered Sierra Nevada mountains are before us, the foaming waters of the river battle with York Independent, from which we reprint resurrection, much less to celebrate it as the the rocks at our side, the lofty pines stand like sentinels upon either hand guarding the approach to the mountain fastnesses and hidresentative clergymen of that church, and is the first day to give it any distinction above den treasures, while above, the clouds marshal themselves into troups as if to defy the

> "The Humboldt desert and the Digger Land, And the seas of sage and of arid sand That stretch away till the strained eye wearies Are far in the rear, and the grand Sierras Are under our feet, and the heart beats high, And the blood comes quick, but the lips are still With awe and wonder, and all the will Is bowed with the grandeur that frets the sky."

Some seventy miles from Reno we pass the State line and are in California. A few miles further we come to a small mountain for soul. The butterfly comes from the caternotch in the mountain is the largest lager But while there is no command, or inti- beer brewery in the State, and one which An ice company here cuts annually 8,000 it would be impractical to carry it in any Thus we find Paul, twelve years after the other way. They are built of planks nailed

tle snow on the mountains yet, only on the peaks, and as we emerge from the snow sheds we catch a glimps of the Sun ny Golden Land, spread out before us. How gladly this was hailed as the land of promise by the early overland emigrants, is more easily imagined than told. G. H. B.

THE LESSONS OF NATURE.

BY REV. S. COWELL.

Truly was it said, "The voice of nature i the voice of God." But there seemed to be a spell over the lives of men whereby they will not hear. Like as it was of old, when Jesus spake in the temple, so is it to day. The Book of Nature and the Book of Grace are alike unknown, and the reason is indicated in the words of the Lord, "Ye are from beneath, and I am from above." Let but the spell be broken and men will look upon nature, as did King David on the stars of heaven, and say, "What is man tha thou art mindful of him." They will "consider the flowers of the fields, the birds o the air, and cease to carry so heavy burdens as before." They will obey the silent voice of conscience, for conscience is the voice of nature likewise.

We will speak of a few of these lessons, to day, out of a large number that might be chosen.

I. The Butterfly. Archbishop Whately, in his writings, gives a suggestive piece of natural history. The Greek word for butterfly is Psyche. The same Greek word is used pillar, whose technical name is Larvæ, or mask, so used because it disguises the future butterfly, for the microscope reveals a distinct, though undeveloped butterfly in the body of the caterpillar. When the butterfly is ready for birth, it is enclosed in a cocoon. But there is a numerous tribe of insects called the Ichneumon flies, provided with long sharp sting, which is, in fact, an egg layer. This fly pierces the body of the cat-

#### WASHINGTON LETTER.

#### (From our Regular Correspondent.) WASHINGTON, D. C., March 8, 1884.

Both Houses of Congress began the week erpillar, lays its egg, which in due season is actively. The Senate lost no time in debate hatched, and feeds on the body of the future | before passing the approvriation bill for the butterfly. The caterpillar meanwhile is not | Military Academy at West Point, and thendisturbed, but goes on feeding quietly as be- proceeded to discuss and pass the Yellowfore. Not so with the future butterfly. Its stone Park bill and that for the protection life is destroyed. Never may it sail upon of children in the District of Columbia, who the Summer wind, nor spread its broad and may be cruelly treated or neglected. The beautiful wings as it passes from flower to House took up the Mexican pension bill, resurrection, in his great sermon at Anti- together in the form of a right angled V, and flower. Its secret enemy has obtained the and, after a short debate, voted to place

Joaquin Miller has been committee on territories th purpose of giving his views problem. The sect, he rep posed of extremely ignoran cranks, and thought all the to bring them back to more them their true condition. pressive measures and pres as a panacea for Utah's ills Women Suffragists are n

sixteenth annual convent at Lincoln Hall. There is of delegates from various S of their sessions the hall is bers of the organization an tators from this city, who peated story of woman's w

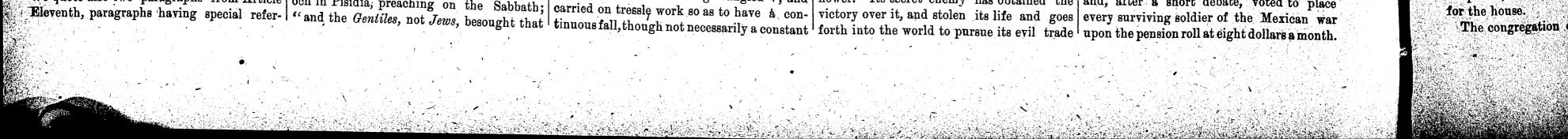
Fome &

#### New York ALFRED CEN

Meetings for lectures, nevolent societies have be to keep alive the social i prospects brighten for th Several new houses are to ing season. Friends of pressed with the impor more room for those who for the purpose of educat At a special church mee

the Church voted to b Committees were appoin scriptions, to secure a lot for the house.

The congregation on



y we not find a parallel here in of many souls? viz., a secret destroys the soul while the body s lives out its days of brief in-The body meanwhile, "a vessel on whose immortal guest is lost." it hath taken possession whose orted not amid dew drops and amid stings and carnage. vinds on the sea. All sailors know wind is best to speed the vessel. p sails square before the breeze a y of the sails catch the wind, but catches all. The vessel perhaps sized by the strength of the blast, ds upon its ballast, but its path nore rapid. And thus with the sperity does not so well advance it as prosperity, blended with adt is often quite difficult indeed to essel true to her course, nay at zigzag course. We must not rem a moment lest the vessel swing pusciously, and sailing before the with sunken rocks or be cast on n shore. God knows what is best nan soul.

#### eth sun, He sendeth shower, ey're needful to the flower. s and tears alike are lent the soul fit nourishment; s to me or cloud or sun. Thy will, not mine be done."

Mire of the Streets. It seems to re of everything. In the city it er us at the crossings. In the e wheels move slowly through it mile. But if we examine it closely e it is made up of clay and sand nd coal dust and water, etc. But s of beauty lie hidden within it all. ge may chemistry and skill imke.e. g., the clay, this may be sepa the rest, bleached and fashioned lder into strange forms of beauty. f the whitest kind comes out of es for the costliest table. This s the basis of all the varied marearth. In the great Laboratory it is hardened and chrystallized. taken in rough blocks from the haped into obelisks and statuary form of beauty. Again, take the s chiefly quartz ground fine by of the rivers and the seas. It leserts. It lines our rivers. It of the seas. But from this hard workman makes the glass for 's and the pebbles for our spectae lenses for telescope, microscope, e, etc. How strange! the sand r feet becomes the means of remysteries in a drop of water and countless miles into the great ice, and of telling us the elements se the sun and stars. Little grains great things in the hands of innd skill. Nor is this all: quartz of many of our most precious le ruby, the topas, the sapphire, and stained by the admixture of ents. t, pray, is the lesson we are to the mire of the streets? Why he " offscourings " of the world, s words, are sometimes converted e of God into its greatest heroes. at God washes away our defilee waters of the Spirit's baptism. hat he moulds our souls anew, or, rds, converts them. We learn kes solid, or eternal, the heart's furnace of affliction, and thuy all salvation meet for its place amid heaven. ot the mire and the clay in this , for out of it the Master workeave huge blocks of glory, as the walls of the New Jerusalem, gems, pmparison the Kohvinon is nothout of the quarries of his grace g forth pure white angels, in nce there is no beauty in the hu-And while the palaces and the arth will sink into insignificance, e pure will be lifted up out of the rowns and scepters given them, they were joint partakers in his He that hath an ear to hear let

It next adopted a resolution to add thirteen creasing in numbers, and good attention is ness of the Methodist brethren, we have had new employees to the House force-clerks, given to the preaching service. Many are a monthly appointment in their new and messengers, folders and pages. The move anxious for a higher state of religious inter- commodious house of worship, and in the encountered opposition from several Memest. bers as being unnecessary and not in the interest of economy. Discussion on the Naval appropriation bill was then resumed and still tem. Each member of the congregation, of the series of meetings in February, and continues. One speech after another is made or "Shall we have a Navy?" every Member | present their offering. Collection of enbeing limited to tifteen minutes. Before the Mexican veteran bill got through God is invoked upon the offering. By the the years of understanding made a profession,

Kansas Member, Mr. Haskell; the House

having discharged that formality the week

vears.

Hon. Mr. Browne, of Indiana, on the ground | is announced the following Sabbath. This | hopefully converted. Heads of families were that it was a Democratic scheme to pension | plan for raising funds thus far has given | survivors of the Mexican war, who aftergood satisfaction. wards went into the rebellion. Turning to that side of the chamber he said, "It is becommunion service. In the covenant meet-

cause you can not get your rebel soldiery pen- | ing preceding, three candidates asked for | young members in pleading with the unconsions in any other way, and you know it." His | baptism and church-membership; also a insinuation was repudiated by Represenative brother presented his request by letter. It I think I never saw such joy among the Townshend, Cox, and Hewitt of Alabama. was a great joy to the membership to wel-While advocating the bill, Mr. Stockslager come these new members. One of this numsaid no country was ever bankrupted by pay- | ber was sprinkled into the fellowship of the ing liberal pensions to those who had im Methodist Church, but by the study of the periled their lives in her service. He dwelt Scriptures he felt it to be his duty to make upon the rich territorial acquisition, greater this public profession, and unite with this

in area than the thirteen original States, Church. The Sabbath-school is a living interest

which these now needy grayhaired men had succeeded in adding to this Republic, by Bro. Platts, as superintendent, has the cofollowing the starry flag to that foreign land, operation of the teachers and scholars of the and said though we had already taken a entire school. The only embarrassment we thousand million dollars of gold and silver can see is the want of sufficient room for from Texas, there was still enough left to pay these large classes. pensions for all our wars for a thousand The Winter Term of the University closes

this week. This term will be remembered as The Senate devoted several hours of this | having in attendance a large number of ear week to honoring the memory of the late nest students.

#### 📽 Rhode Island. ASHAWAY.

before. Senators Dawes, Cockrill, Morrill, In the Sabbath school, resolutions were and the Senators from Kansas, Ingalls and passed to the effect, that the collections tak-Plumb, delivered the tributes. There is a en at the first four schools in each month be strong public sentiment against the funeral equally divided between the Missionary and oration business as conducted in Congress, Tract Societies; and that the collection taken which is especially objectionable now with on the fifth Sabbath of any month shall be that body staggering under a load of work, appropriated to the use of the school; that so stupendous that Members confess they the first \$30 of the Missionary Fund be apcan not get through with more than a small plied on three shares of the Shanghai mission; fraction of it. A whole day in each House and that the first \$30 of the Tract Fund be spent in the formal eulogies over every deso applied as to take three shares in the Tract ceased Congressman is an unwarrantable Society, and that the Holland mission be waste of time, and Representative Poland aided thereby in their work of placing the has just introduced a new rule that is extruth before the people there.

ceedingly apropos. It provides for the passage of a resolution of respect, but relegates us a stirring sermon from Josh. 7: 13, need of a deeper work of grace, of real conse-

and the use of of silver certificates. Winter assisted in their protracted meetings. To raise the funds to sustain the work this | On account of the poor health of the Methlower bay at the Ratrtan river. A seal four year, the Church adopted the envelope sys- odist minister, we were invited to take charge feet long was caught by Princes Bar, an oysterman. from the youngest to the oldest, is invited to the Lord blessed us with a very precious season, and a great ingathering of souls China, of a great financial panic at Pekin velopes before the prayer. The blessing of All of the Sabbath-keepers who have reached and that many native merchants and banks

the House, it was fiercely antagonized by order of the treasurer, the amount collected and a great number of First day people were reclaimed, and even the gray-headed became as little children and begged to come and sit Last Sabbath, March 8th, was our regular at the feet of Jesus. The meetings were especially characterized by the activity of the verted and bringing them to Christ. Indeed, young converts in bearing the cross and in doing the work of the Lord.

L. R. SWINNEY.

#### Wisconsin ALBION.

Although it is now the 4th of March, Win ter still continues his icy dominion over us in Southern Wisconsin, with a good prospect of holding on for some time to come. We nave had plenty of snow, and most of the time, good sleighing, for nearly three months. So much extreme cold weather has been very trying to the health of the inhabitants. Lung and throat troubles have been quite prevalent for a few weeks past. The mumps have also prevailed quite extensively, especially among the school children and students of the Academy: Hardly a day has passed during the entire Winter, but there have been from one to five absent from recitations.

We are rejoiced to hear of the prosperity of our beloved Zion, as indicated by the reports which reach us from the different localities. We are hoping and praying that the Lord of the harvest will not altogether forget us in Albion, nor do we believe he will, if, as a church, we are willing to give up all for him and make "the kingdom of God and his righteousness " the supreme object of our seeking.

The attendance at our Sabbath-school, and regular meetings for religious worship, continues quite good, as compared with that of Sabbath-day, March 1st, the pastor gave several previous years. But there is great

SABBATH SCHOOL TEACHERS' INSTITUTE. At a special meeting of the board of trade, A Sabbath School Teachers' Institute for the Westin Boston, resolutions were passed protesting against the excessive coinage of silver money | ern Association will be held at Nile, N.Y., Wednes day and Thursday, March 19th and 20th.

> PROGRAMME. Wednesday Afternoon.

Papers: 1. Importance of the Sabbath-school teacher's office. E A. Witter. 2. The general preparation needed for the Sab bath school teacher's work. W. C. Titsworth. 3. Primary Class Instruction. 4. Sabbath-school teacher's library. A. H. Bur-

Wednesday Evening

1 Praver and praise, 30 minutes. 2. Reports of Sabbath school superintendents. - 3. Discussion of the following questions by mem bers of the Institute: (1) How can the church help

the school? (2) How can the pastor help the school? (3) How can the home help the school? (4) How can the school help the home?

Thursday Morning.

Normal Instruction by 1. The teacher with the lesson.

2. The teacher with the class.

3. The teacher out of school.

4. The general lesson review.

Question Box. As it was learned that O. U. Whitford and family are expected to visit their friends near Nile, on their way East, he has been written to with the hope of getting his services in the normal instruction, but has not been heard from yet. All Sabbath school laborers in this Association are earnestly requested to attend and contribute to the success and profit of he Institute. EXECUTIVE COMMITTEE.

ANY Sabbath school, Church, or individual, ishing to buy maps of Bible Lands, or a large mis sionary maps of the world, may learn something to heir advantage and ours, by addressing, MISSIONARY REPORTER, Ashaway, R. I.

LETTERS.

J. Clarke, J. F. Hubbard 4, Geo. W. Hills, John Graves, Israel Monroe, J. E. Snell, J. G. Babcock, B. H. Stillman, J. A. Milikin, S. Cowell, A. H Lewis 2, C. A. Burdick, G. M. Cottrell 2, B. G. Stillman, J. B. Clarke, E. R. Pope, Geo. Tomlinson, W. M. Jones, H. P. Burdick 2, O. D. Williams. J. V. Wilson, J. J. White, H. D. Clarke 2, W. E. M. Oursler, Laroy Lyman, Alberta A. Foss. Eva H. Coon, Jennie L. Langworthy, L. K. Burdick, S. C. Stillman, M. V. Barber, A. D. Washborn, A. E. Main, Mrs. M. S. Beers, J. M. Titsworth, S. Wells Coon, S. E. Rogers, S. G. Crandall, O. D. Sherman, Mrs. L. E. Blackman, A. E. Forsythe, H. F. Clarke, W. S. Bonham, Mrs. S. H. Crandall, E. D. Richmond, John Congdon, O. U. Whitford, J. B Henry. W. D. L. Burdick, B. F. Titsworth, T. Thomas. D. Ticknor B. W. T. Blakewood, B. W. Andrews, Mrs. T. H. Spencer.

BECEIPTS. Pays to Vol. No. \$2 00 40 52 A. M. Truman, Alfred Centre, IRVING SAUNDERS expects to be at his Friendship 41 Mrs. Gurdon Evans. 2 00Studio from March 27th to April 2d. Mrs. Robert West, 2 00 41 11 2 00 40 52 Mrs. Sarah Burdick, GOOD PAY for Agents. \$100 to \$200 per month, made selling our fine Books and Bibles. Write to 52 2 0040 J. C. Green Mrs. F. E. Main, Alfred, 1 00 40 2 00 40 52 J. C. McCurdy & Co., Philadelphia, Pa Mrs. Angeline Page, DeRuyter, 2 00 40 G. G. Johnson, 1 00 39 52 L. H. Babcock, SPECIAL NOTICES. Mrs. Martha Burdick, Higginsville, 2 00 40 **2 00 41** Mrs. C. W. Grant, New London, THE Seventh-day Baptist Quarterly is pub-2 00 41 4 2 00 40 38Mrs. E. Nichols, Lincklaen Centre, lished, mainly, in the interest of the denomination Mrs S. H. Crandall, Bolivar, whose name it bears, but it will contain matter of value and interest to all Christians. Its object is to gather and preserve such facts, papers, biographies, sermons, etc., as may be deemed worthy a permanent place in history.

D. D., LL.D. In this little pamphlet Dr. Newman has given us an overwhelming array of facts on the above subject, and such facts as appeal to the com mon sense of every reader. It is not dull reading, but is marked with animation and clearness, stating what Christianity has done, and is doing for nations. Funk & Wagnalls, 10 and 12 Dey St. Price 15 cents, paper. MISS L. B. HUMPHREY, opens in the March Wide Awake with a fine frontispiece for a poem by Miss

the Atlantic.

Burnham, entitled "Her Angel." John P. True follows with a school story, "The Stampede in the second Dormitory." Then comes Margaret Sidney's article, "The Indian School at Carlisle." Edwin

> THE CHRISTIAN MINISTRY, with Miscellanies for Candidates, by J. W. Kimball. A neat and well put up volume from the house of J. A. Whipple, 9 Hamilton Place, Boston The author takes up and discusses and makes plain many Scriptural subjects, all of which contain some point or points of interest. Bound in cloth, price, \$1.

Several seals were seen in the narrows and

Foreign

have failed. Bank rates for silver are rapid-

ly declining. Merchants in the interior

stopped all trading ventures. The populace

The French authorities are aiding the

English detectives in their efforts to discover

dynamite conspirators. The Fenians have

become alarmed, and are preparing to move

Orangemen have been summoned to op-

pose the national meeting announced to be

Arriving vessels at London report unusu

ally large ice fields and enormous icebergs in

Books and Magazines.

CHRISTIANITY TRIUMPHANT, by J. P. Newman,

their headquarters from Paris to Geneva.

neld at Londondery, St. Patrick's day.

throughout the country is greatly excited.

Advices have been received at Shanghai,

D. Mead writes of "Queen Elizabeth and her Schoolmaster." The lighter literature of the number is fine. The serials are delightful. D. Lothrop & Co., Boston, Mass.

### WASHINGTON LETTER.

### m our Regular Correspondent.)

WASHINGTON, D. C., March 8, 1884. ses of Congress began the week he Senate lost no time in debate ng the approyriation bill for the ademy at West Point, and then. o discuss and pass the Yellowbill and that for the protection in the District of Columbia, who elly treated or neglected. The up the Mexican pension bill, short debate, voted to place ing soldier of the Mexican war mion roll at eight dollars a month.

the speechmaking to the pages of the Con-"Achan's sin and punishment; and their efgressional Record. fect on Israel." Speaking of the use of valuable time,

Dr. J. M. Stillman is now leading our rambling irrelevant talk has thus far been choir, and he gives us good music each Sabthe bane of the Forty-eighth Congress. It bath. is now three months old, and out of the five

The topic for thought through the week, thousand bills presented, only forty-two and for conversation at our next conference have passed the House, and only five bills meeting is, "What have we to encourage us?" and nine joint resolutions have passed both By some means it was found that Eld. Houses, and become laws. There are a doz-Cottrell was to have a birth-day, Sixth-day, en or more gentlemen in the Senate and March 7th, and as several were quite anxious House of Representives, any one of whom to call on him, they thought they would go is in the habit of occupying not less than a on Fifth-day night and surprise him; accordday on every important measure brought before Congress. One man states just what | ingly arrangements were made, and in the evening the houses near by, Mr. Frank Cot a dozen others have stated, thus drowning trell's and P. M. Barber's, were quite well thought in words. Three minutes of pointfilled with callers, who had parcels of vari ed talk, will in most cases do more effective ous forms and shapes; at half past 7 they decidwork than the longest speech. ed to go to the parsonage, and on arriving Joaquin Miller has been before the House

there some were surprised to find Mr. and committee on territories this week for the Mrs. Cottrell not at home, but they soon purpose of giving his views on the Mormon learned they were out calling at W. L. problem. The sect, he represented, as com-Clarke's. When those arriving numbered posed of extremely ignorant people, led by cranks, and thought all that was necessary | nearly a hundred it was decided to send a boy to let them know they had callers. On to bring them back to morality, was to show arriving they found the house occupied by them their true condition. He opposed reabout 120, having a very social time. The pressive measures and prescribed education evening passed off pleasantly.

> West Virginia. LOST CREEK.

at Lincoln Hall. There is a full attendance Very stormy weather for this climate, and of delegates from various States, and at each good deal of sickness, which has delayed of their sessions the hall is filled with memmany from going forward in baptism, but bers of the organization and interested spec our hearts are rejoiced from week to week to tators from this city, who hear the oft-re see the good work spreading wider and wider. peated story of woman's wrongs. L. R. S.

> HACKER'S CREEK. Nearly half a century ago, Brother Brom-

field Bond and wife settled on the rich lands

of Hacker's Creek, about ten miles south of

the Lost Creek church. God blessed them

with health and strength, and they went to

Home Mews. New York.

Women Suffragists are now holding their

sixteenth annual convention in this city

as a panacea for Utah's ills.

#### ALFRED CENTRE.

Meetings for lectures, concerts, and be- work with warm hearts and willing hands to nevolent societies have been held, sufficient | make them a good home, and rear up their to keep alive the social interest. Business | children in the fear of the Lord. God smiled upon their labors, and their three children prospects brighten for the opening Spring. grew up and made a good profession of relig-Several new houses are to be built the coming season. Friends of the school are im- ion, and settled on lands adjacent to their pressed with the importance of securing parents, and thus formed a settlement of more room for those who wish to move here devoted Sabbath keepers.

The pastors of the Lost Creek Church for the purpose of educating their children. would occasionally preach in that neighbor-At a special church meeting February 10th, the Church voted to build a parsonage. hood, and the missionaries from the North Committees were appointed to solicit sub- always received a glad welcome at their scriptions, to secure a lot, and devise a plan homes, and a tender "God bless you" at their firesides. for the house.

The congregation on the Sabbath is in- | For the past six years, through the kind- | or ability to distinguish colors.

cration, of that faith which "works by love and purifies the heart." We trust our brethren elsewhere will not

forget to pray for us in Albion. S. H. B.

#### Missonri BILLINGS.

Our meetings and Sabbath-school are well attended, with an increasing interest. Some of the First-day people are attending our services on the Sabbath. We visited the waters last Sabbath and buried one of Eld. W. K. Johnson's daughters in baptism. We meet with considerable opposition, yet

we are encouraged. We expect to have our numbers increased soon by Bro. John H. Pierce and wife uniting with the Church, and others are considering the question. Eld. Johnson has been sick most of the time since he was in Texas county, but is able to preach again.

We expect Eld. S. R. Wheeler with us this week. Pray for us that we fail not. Your brother in Christ,

A. VANHORN.

P. S.-Eld. Wheeler has just arrived. A. V.

Kansas.

NORTONVILLE. We have just enjoyed a glorious revival of religion here, under the labors of Elder J. J. White, resulting in the conversion of about thirty of our young people, besides reclaiming some who were backslidden, and reviving the church. There have also been some twelve or fifteen added by letter, making in all over forty accessions to the Church. Our Church now numbers about one hundred and fifty members. We hope to see more missionary labor being done in Kansas as the fields are ripening for the harvest.

J. B. M.

Condensed Mews.

### Domestic.

The summary report of the Pennsylvania railroad company for 1883, for lines owned or controlled by it east and west of Pittsburg shows net earnings for the year, \$36,736,000; number of tons of freight, 83,698,000; number of passengers, 48,846,000.

The Pennsylvania railroad company continues the examination of employees for color blindness, and other defects. The mana- Buren St. and 4th Avenue, every Sabbath afternoon

If the support will justify the outlay, each number will contain one or more photographic portraits of aged or deceased Seventh day Baptist ministers, or such other illustrations as will add to its historical value. The volume for the year will form a book of over 500 pages, which will grow in value with each succeeding year.

The price of the Quarterly is put at the low figure of \$2 a year, or 50 cents a number, which puts it within the reach of every family. From this first number several articles could be selected, either one of which is worth the price of the number.

Systematic and vigorous canvass should be made at once for the Quarterly, and let the responses of the people fully justify the Tract Board in this new move along the advanced lines of our denomina tional work. But no one need wait for the visit of a canvassing agent. Names and remittances may be sent at once to the SABBATH RECORDER office, when the Quarterly will be sent as ordered.

SABBATH SCHOOL TEACHERS' NORMAL, in Shiloh, N. J., opens Thursday evening, March 13th, and continues four days. Also, Sabbath School Teachers Normal, at Ashaway, R. I., opens Sixth-day evening, March 22d, and closes Tuesday evening, March 25th. A large number of papers have been very carefully prepared by some of our Sabbath school workers, and will be presented by the authors, and in behalf of the authors, by others. The talent and culture represented in these papers and lectures gives promise of very profitable sessions. T. R. WILLIAMS, Cor. Sec.

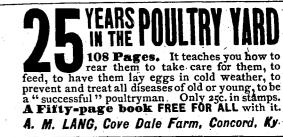
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# Selected Miscellany.

6

#### THE FOURTH WATCH OF THE NIGHT.

MATT. 14:22, 23.

Low in the moonless night, In the rough winds despite, They ply the oar. Keen gusts smite in their teeth; The hoarse waves chafe beneath The muffled roar.

Numb fingers, failing force, Scarce serve to hold the course, Hard worn, hal-way, When o'er the tossing tide, Pallid and heavy-eyed, Sowls the dim day.

And now in the wan light, Walking the waters white.  $\Lambda$  shape draws near. Each soul, in troubled wise, Staring with starting eyes, Cries out for fear.

Each grasps his neighbor tight, In helpless, huddled fright, Shaken and swayed. And lo! the Master nigh, Speaks softly, "It is I; Be not afraid.'

E'en so to us that strain Over life's moaning main Thou drawest near, And knowing not the guise, We gaze with troubled eyes, And cry for fear.

A strange voice whispers low, "This joy thou must forego, Thy first and best." A shrouded phantom stands Crossing the best loved lands For churchyard rest.

Then, soft as is the fall Of that white gleaming pall, By snowflakes made, Stilling each startled cry, Thou speakest, "It is I; Be not afraid.'

-Good Words

#### .THE EXTRA TICKET.

#### BY ELIOT M'CORMICK.

Mr. John Stevens was the teacher of a Sunday-school class of seven boys. They were engaging boys; that is, they engaged their teacher's undivided attention in the class, since he was never sure but that they would fire paper wads across the room, or draw the curtain that ran on a rod directly above their heads, or otherwise misconduct themselves so as to excite the just wrath of | tion address, "You see we've got one extra | laid his hand lightly on Max's shoulder." the superintendent, and disgrace both Mr. | ticket, and Mr. Stevens told us we might | Stevens and themselves. To tell the truth, give it to anybody we pleased, and we're gothey had never done these things, at least | ing to give it to you." since John Stephens had been their teacher. but he had heard of their doing them before, and fancied that they might do them at some time again, and so he kept his eyes pretty steadily fixed upon Tom Drew and Percy Flint, knowing that if he could hold these two, he was sure of the rest. Notwithstanding their faults and the trials which they often caused his patience, Mr. Stevens was fond of the boys, and often believed that they were fond of him. Once in a while he would have them around to his house, or take them out for an afternoon, and on one occasion they all went to the American Institute Fair. The boys are several years older now than they were then. They do not fire paper wads, the curtain hangs undisturbed, and their general conduct is quite correct. But as long as they may live, they will never forget the excursion of that night, and the little drama in which they took part. If George Maclay had been able to go, there would not have been any drama at all; but after they had got so far as to buy the Fair tickets at the elevated railroad station George became suddenly ill, and declared that he must go home. He would not let anybody go with him. It was bad enough to lose his own fun, without spoiling any one else's; so he mournfully bade them goodnight, and went down the long flight of steps. This lift Mr. Stevens with one ticket over, and after they had got in the car the boys his shoulder, and people looked at him discussed among themselves what should be done with it. "Let me seil it for you, Mr. Stevens," Tom Drew proposed. "I'll stand outside ested in what he saw to care for their looks the door and offer it for forty cents. 'Most | anybody'll give me that for it."

"My clean cuffs, too! That's just edly. my luck! "Well, you'll have to let them dry," said

and looked inquiringly into the other's face. fall upon the floor. Then, unheeding the "They're all wet," said Pete complaining- crowd that was already gathering around,

looked on.

"They would be better yet, but I am only a beginner."

foreigner whom they had seen in the car brushed by them into the Fair.

"Well, you do first-rate for a beginner," remarked Percy, approvingly. Then turning to the rest: "I say, fellows, why can't we give the ticket to this little chap? He looks as if he'd appreciate it. Have you ever been inside here?" he asked.

The boot-black shook his head. "I am waiting here," he said, "for my father." "Why, "Your father?" said Percy. where has he gone?"

A pained look came into the little boy's "Ah, I do not know," he said. face.

"But when did he leave you?" asked Percy. Did he tell you you mustn't go till he came back?"

left me, and I have been looking for him hospital. Listen to the air which he plays. ever since."

he left you?" asked Mr. Stevens?

I had no friends. We had only been one month in the country." Percy moved up to Mr. Stevens.

"May we give him the ticket, sir?" he asked. "Are you all agreed?" the teacher in-

quired.

Each boy nodded. "All right, then," said Mr. Stevens.

Here it is. Percy turned toward the boot black. Here, Carl, or Hans. What is your name inyway?"

"My name is Max," he said simply-Max Steinkamp."

"Well, Max," said Percy, a little embarrassed at the idea of making a presenta-

The boy's eyes shone with a misty glow. | disapproval. "To me!" he exclaimed. "Is it me you

"I wonder if the little chap thinks he can | the above soliloguy, which was half audible, play," whisped Tom Drew.

He had hardly spoken when Max touched he was heard. In the agony of the final Mr. Stevens. But you can let this boy rub a few notes; and then, as if awakened by the moment he took his pocket book and laid it off your shoe. "Here boy," addressing a sound, he sat down at the instrument, and in the box, saying to himself as he did it. bright-faced boot-black, "just clean off this | struck a full rich chord. The blacking-box | young man's shoe, will you?" The boy planted his box at Pete's feet, slipped from his shoulder, and withdrawing ness. Old "natur" must go under. It will fall upon the floor. Then, unheeding the he began to play. And such playing few of pocket book may, by and by, get the heart "It is only on the outside that they are the company had ever heard. How had the wet," spoke the boy with a quaint German little boot-black ever become such a master reached. All honor to the deaf old gentleaccent. "See, I will rub the mud off and of the art? Where had he got his wonderthen they will be dry again." He began | ful execution, and the still more wonderful rubbing vigorously while the other boys | touch that made people's hearts beat and

their breath come and go with every note? of human nature. - Good Words. If the boy were not playing before his eyes, Mr. Stevens could not believe that it was he, The boys drew a little nearer, while the but the testimony of both his eyes and ears left no room for doubt. By-and-by Mr. Stevens became aware that some one was crowding in between Percy and himself, and rurning around, he met the excited gaze of their foreign-looking friend.

> "Who is that?" the man asked, hoarsely. "What is the boy's name?"

Percy looked at Mr. Stevens, and the teacher nodded.

"His name is Max Steinkamp," the boy explained; and then something prompted him to say, "And he's lost his father." The man would have fallen if Mr. Stevens had not held him up. In a moment, however, he had recovered himself. "Ah, my little boy," he murmured, "it it I who am his father. And I have searched for him-"Ah, no. It was six months ago that he ah, so long!-ever since I came out of the It is that which his mother used to sing to "But did you stay in the house where him. When I heard it outside I knew it was little Max that was playing, and that he was "The woman would not let me stay, and playing it for me. But I do not want to make what you call a scene here. Will you not tell him to come down stairs, and I will be there?"

"We'll go down with you," said Mr. Stevens, who was not going to run, the chance of losing Mr. Steinkamp again. "Percy, you wait here and bring Max down in a minute or two."

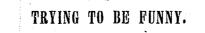
"But do not tell him," said the German, "till he stops playing. His soul is far away from here; wait till he comes back."

It was some minutes that Percy had to wait, while the boy went on with his beautiful and bewildering music; but if the father could bear the delay, he certainly could, and so he did not move forward until the music died away in a low, sweet strain. Then he The boy looked up in a frightened way while the people round, who took Percy for some kind of an official, murmured their

"Did I do wrong!" Max inquired, recognizing his friend. Ought I not to have played!"

though in his deafness he did not know that "Now squirm, old nature!"

take great giving to put stinginess down. A few experiments of putting in the whole into the charity box, and then the cure is man. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students



The inclination to be funny should be carefully repressed. Ridicule and humor are easy and natural to many people, but if any one hopes to have a high career, he must so conduct himself that the idea of seeing him in an elevated position will not make people laugh. A man had better be dishonest than funny, so far as the attainment of high position is concerned. It is the same in private life. People who are funny are not those whom we generally respect most. We come to think of them with a kind of contempt. They are likely to be sought for a diners-out or to make after-dinner speeches. The truth is, life is real and earnest, and he will succeed best in it who recognizes this fact. Men of intelligence and right sentiment ap-preciate it. The great minds of the world have never been in the heads of the world's jesters. There is enough in life to make any one serious. There are problems of making an honest living, of maintaining a good reputation, of establishing a pure character, and of leading a respectable life. Jests do not help us on in any of these things. It is serious thoughts which aid us and so gain our admiration, love and esteem. There are times when anything amusing 'grates upon our nerves, and when the perpetrato: of a joke is hateful unto us. But even in our gayest moods we do not scorn a thought or sentiment of real worth, although we may not heed it. Its utterance, at least, never

excites our scorn. The moral of it all is-do not cultivate

any fatal facility of jesting which you may have. Strike out in life with a serious purpose and make a serious business of pursuing it. This does not mean sanctimonious facial expression, but it does mean earnestness, and where that exists there will be little temptation to be funny. A young man who has the gift of speaking should be particularly careful. Many times when he rises to talk his impulse will be to make his audi-

at as a clown. The jesting lawyer, the pun-

ning judge; the fun-making clergyman, the

writer of humorous books or paragraphs-

who has any high regard for them? Herein

lies one of the drawbacks which actors have

to contend with, and one of the reasons why

they so generally occupy inferior social po-

sitions. Their main object is to amuse and

entertain. Any one of their number, there-

fore, who hopes to be recognized as a man of

worth and prominence, must have extraordi

is his business. So hard is it for us to place

a high value upon people who only entertain

us! But life is not a circus; and clowns and

SURE AND FAITHFUL.

"Charlie, Charlie!" clear and sweet as a

"Finish the game. Try it again," cried

"I must go-right off-this minute. ]

"Make believe you didn't hear," they ex-

jesters will not succeed.—Baptist Weekly.



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THE USE AND ABUSE O man's memory is like his st its best work it must have It must neither be neglected It can easily be so abused b irregular and unsystematic to become chiefly a cause of discomfort; or again, it worked, and heavily taxed, practically the chief organ entire system, every other po in its comparison. The la great danger of those who a tanacious memory. Bo stomach are valuable, not i the burdens they can carry tion to their training for th work of the system as a w of them is made effective as is kept from it as by what is -Popular Science News.

WHAT TO DRINK TO KE you want a drink that warm a whole night long or an old policeman to a frier whisky, or rum or any liq they afford is short lived, cold and weak. They are y ing. But drink a glass of a new ale and common black not effect your head, but it blood warm in the keenest v rain." "I never tried the that prescription;" said a T driver, "but ale is, I know, very warming. We car dri work than policemen do, I old ones among us have tr you ever heard of. A lot of the whole thing over the ot rum, hot whisky, brandy all the cold, clear alcoholic cussed. But the majority hot coffee. That is the most heating and the lo any drink I know of."-

to sell it do you? He'll give it away. Ain't you going to give it away, Mr. Stevens?"

what I'll do," he said; "I'll give it to any one | crowd. whom you six boys agree upon." This was putting a heavy responsibility upon them, much gravity as if the ticket had cost five dollars.

down the car, "suppose we give it to that old fellow down there in the corner."

poor-house; that's the place for him."

car on whom they could all agree.

"Oh, there's nobody here that wants one," around the door."

of water.

mean? Percy pushed the ticket in his hand. 'Why, to be sure," he said. "Here it is. Go in now, and see the whole thing."

will it let me hear the music too?" he asked.

The boys laughed.

"You ain't deaf, are you?" asked Tom, music.

He drew a long breath. "Ah," he exclained, "that will be himmelschoen!" dropping, without knowing it, into a language where the boys could not follow him. Tom laughed again as he turned away.

"Listen to the little fellow speak Dutch!" he said. "I shouldn't wonder if he was a sort of genius."

"You don't think he'll sell the ticket, do you, Mr. Stevens?" said Bob Merritt, as the boy still lingered outside.

The teacher smiled gravely. "I would as soon expect one of you to sell his," he said. "Max is waiting till we get in; that is all. He has a sort of delicacy about intrudminute you'll see him come in."

They stopped for a moment just outside George couldn't have had the fun too." the door, and presently as Mr. Stevens had said, Max entered. His box was slung over wonderingly as he went by, as though a boot black were out of place amid such fine surroundings. But he was too much interor their remarks. He had stopped short on entering, and stood looking down the long "Oh, get out!" objected Percy Flint. | building, thronged with people and show "You don't suppose Mr. Stevens is going cases, and brilliant with the electric light. "Ach!" they heard him say; "so schoen!" Then he moved slowly away like one in a Mr. Stephens laughed. "I'll tell you dream, and in a moment was lost in the put him in the way to develop his great

The boys following Mr. Stevens, soon found their attention absorbed by the oband the boys looked at one another with as | jects of interest on every side. They accepted freely all the cards and circulars that were offered them, gazed with fascinat-"Well," said Tom Drew, looking up and | ed delight upon the mechanical furniture that became by a touch "a bed by night, a chest of drawers by day," prowled danger-"That foreigner," exclaimed Bob Merritt, | ously near the engines, crushing-machines, surveying the man's shabby clothing and | and jig saws, and exploded in riotous laughead countenance. "He'd better go to the | ter over the convex and concave mirrors, which expanded Pete Terry's round face in-This seemed the opinion of the rest; and | to the size and shape of a mammoth pumpindeed, there appeared to be no one in the kin, and narrowed Bob Merritt's lean visage into the thinness of a bean pole. Finally, when they had quite exhausted the lower said Percy at length. Let's wait till we floor without having seen their little bootget out. "There'll be somebody hanging black again, they went up stairs. Here, as ten, to five, to zero. He concluded that he word is bond." We ask him how he ac-When finally they reached the Fair station, | standing by one of the pianos, listening to and had descended to the ground, they the performance of a lady. His back was looked eagerly around for a subject, so turned, so that he could not see them.

"No, no, was the reply; you did quite right. It was beautiful. I never heard Max looked at it for a moment. "And such playing in my life. But Mr. Stevens wants to see you down stairs. Who taught you to play?" he asked, as the crowd scattered, and they went toward the stair-case. The boy's eyes filled. "It was my father," not unkindly. "If you once get inside the he said." Ah, he was a professor and a building you can't very well help hearing the great player. You would see his name all over Germany. But now-"

> They had nearly reached the foot of the stairs, and looking down on the crowd, the boy had caught a sudden glimpse of a strangely familiar face. Max hesitated doubtfully for a moment. Then he jumped down the three remaining steps, and rushed up to the waiting group. "My father!" he said. "Hast thou come at last?"

The Professor took his little boy in his arms. "Ah, mine son!" he exclaimed, "it was the music and these good friends that gave thee back to me."

"Well, really," said Percy, as though the class ought not to take any undeserved credit, "it was George Maclay that did it; for if he ing his company upon us. If you wait a had stayed home, there wouldn't have been any extra ticket. Only it's a pity that note struck from a silver bell, the voice rip-"You can't have your cake and eat it too." "That's mother," said one of the boys, and he instantly threw down his bat and

remarked Mr. Stevens. "And now we will leave Mr. Steinkamp and Max'to themselves. Only we want to see you both again."

The Professor promised that they should, and so, in fact, they did. For this, as I the players, in noisy chorus. have said, happened some time ago; the prefessor is now a prosperdus man, with more pupils than he can teach, and Max is becoming a wonderful performer. And when | claimed. some day or other you hear him at the Academy of Music or the Music Hall, you may remember how it was the extra ticket that talent.—Harper's Young People.

#### FIGHTING A GOOD FIGHT.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet | to his mother," answered the obedient boy, directed upward towards the preacher. The sermon moved him considerable. At one time he said to himself, "I'll give ten dolkeep his word to her will never keep it to lars," again he said, "I'll give fifteen dollars." At the close of the appeal he was very much moved, and he thought he would give fifty dollars. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to they entered the door, they discovered Max | would not give any. "Yet," said he, "this | quired such a reputation. "I never broke won't do-I am in a bad fix. This covetous- my word when a boy, no matter how great ness will be my ruin."

a temptation, and the habits, thus formed The boxes were getting nearer and nearer. | then, have clung to me through life." eagerly in fact, that Pete Terry missed his Presently the lady stopped and left the The crisis was upon him. What should he footing, and fell half down in a dirty pool piano; and then the boys, who waited at a do? The box was now under his chin-all "There, now!" he exclaimed discontent- to the stool, and lay his hand upon the keys. holding his pocket-book in his hand during

tors laugh. It would be easy, and he would MILTON UMLLEGE. instantly catch their attention. But he should be careful not to do it too often. Let

Two Departments: Preparatory and Collegiate him say something worth saying, or let him Three Cour es of Study: Classical, Scientific, and keep quiet. It is better to be respected as a **Feachers**. stupid, grave man even, than to be laughed

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of earthquakes have long of many conjectures. The tigations of later years l much to define their chara data recently acquired ten their mechanism clear. the shocks are by no mean hap-hazard over the surfa The countries where the served their original horiz the north of France, a par most of Russia, are privileg ty. Violent commotions a ticularly in regions that h siderable mechanical accid

quired their last relief a like the regions of the Sicily. The tracts that are si turbed by the same shock comprise areas of from 5

300 to 1,500 kilometres. clude a much more consid the globe; although the cel at Lisbon on the 1st of N tended over some 17° o and the two Americas, equal to about four time The detailed examination quakes has enabled us to ter of the shocks as well the disturbed areas. Fr which the latter surface lines of pre-existing disl the most distinguished g Mr. Dana, M. Suess, and considered the shocks in nected with the form mountains, of which the

continuation. In fact, the crust of t shows the enormous offe lateral pressures that h tion at all epochs. Th bent over again many t sands of metres of thick great fractures that trav witnesses of these mech withstanding the sppar reigning on the surface librium does not exi commotions have not depths. The proof of in earthquakes, but als ments of the soil, of e sion—a kind of warpin ued to manifest itself in all parts of the glo

"But I know it and-" "Let him go," said a bystander, "you can't do anything with him; he is tied to his mother's apron strings.

"" But I did hear."

pled over the common.

picked up his jacket and cap.

"Don't go yet! Have it out!"

told her I'd come whenever she called."

"She won't know you did."

every boy ought to be tied to, and in a hard knot to.<sup>2</sup> "But I wouldn't be such a bady as to run

the minute she called," said one. "I don't call it babyish to keep one's word a beautiful light glowing in his blue eyes; "I call that manly; and the boy who don't

any one else-you see if he doos;" and he

Thirty years have passed since those boys

played on the common. Charlie Gray is a

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hurried away to his cottage home.





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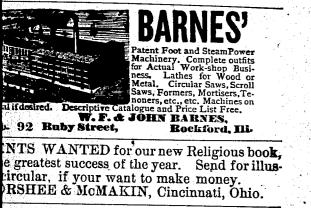
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#### Abstract of Time Table, adopted Nov. 26, 1883.

#### EASTWARD.

<u> </u>			< ·	
STATIONS.	No. 3*	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		1.05 рм 2.52"		9.06 AM
Salamenca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 " 9.00 " 9.25 " 10.24 " 10.47 " 11.04 "	4.06	11.20 ''	10.45 AM 11.09 " 11.43 " 12.14PM 1.07 " 1.27 " 1.45 "
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	1.35 рм		2.47 " 4.27 "	2.05 <b>FM</b> 4.45 " 7.45 "
New York	10.20 рм	7.10 AM	11.25 AM	
1.55				

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamance, stopping at Great Valley 5.07, Carrollton 5.35, Van-dalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.40, Belvidere 11.32, Belmont 12.01 P.M., Scio 12.27, Wellsville 1.45, Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M.

9.06 A. M., daily, from Dunkirk, stopping at Sher-idan 9.15, Forestville 9.22, Smith's Mills 9.30, Per-rysburg 9.44, Dayton 9.52, Cattaraugus 10.11, Little Valley, 10.26, Salamanca 10.42, Great Valley 10.48, Carrollton 11.09, Vandalia 11.20, Allegany 11.30, Olean 11.43, Hinsdale 11.58 A. M., Cuba 12.14, Friendship 12.33, Belvidere 12.41, Belmont 12.48, Scio 12.58, Wellsville 1.07, Andover 1.27, Alfred 1.45, Almond 1.54, arriving at Hornellsville at 2.05 P. M.

No. 8 will not run on Monday. Train 4 will stop at Cuba for New York passengers, or let off passengers from west of Salamanca.

#### WESTWARD.

STATIONS.	No. 1	No. 5*	No. 3*	No. 9
<i>Leave</i> New York Port Jervis	9.00 AM 12.13 PM	6.00 PM	8.00 PM	8.15 PM
Hornellsville	-		11.40 " 8.10 AM	
Andover	9.35 PM		0.10AR	1.05 PM
Wellsville Cuba	9.57 " 10.49 "	5.17 ам 6.02 "	9.13AM	
Olean Carrollton	· 11 18 " 11.40 "			2.50 "
Great Valley Arrive at				3.40 "
Salamanca	11.50 "	<b>†6.58</b> ''	11.20 "	3.45 "
<i>Leave</i> Little Valley	12 32 4 20		ъ 11.52 ам	1 25 mg
Arrive at Dunkirk	3.00 "			•
	10.00	<b></b>	1.30рм	

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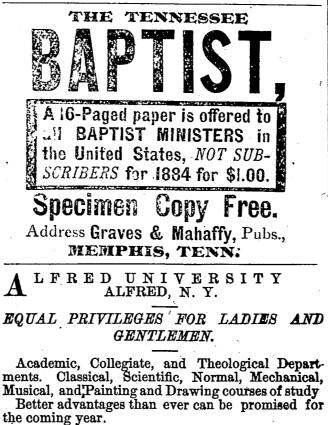
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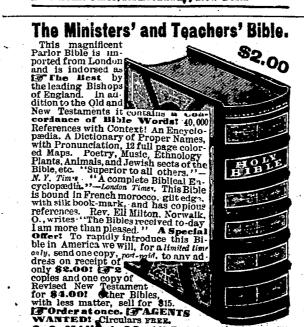
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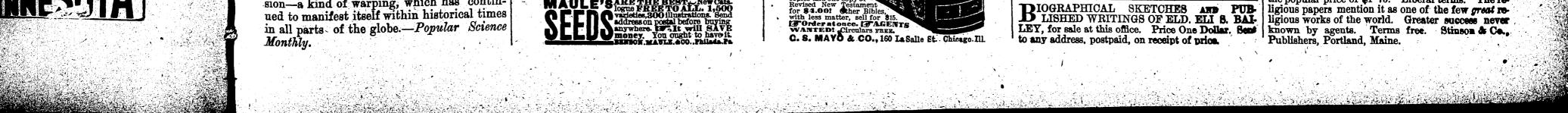
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Arrive at Buttsville ..... 8.20 5.45 ..... 11.04 A. M., Titusville Express, daily, except Sun-days, from Carrollton, stops at Limestone 11.20, Kendall 11.31, and arrives at Bradford 11.35 A. M. 11.45 P. M., from Carrollton, stops at all stations,

except Irving, arriving at Bradford 12.25 A. M. EASTWARD.

STATIONS.	6.*	20.*	32.*	12.*	16.	88.
Leave	Р. М.	A. M.	A. M.	P. M.	P. M.	P. M.
Buttsville			8.45	1		
Custer City Arrive at	6.56	••••	9.85	••••	8.15	6.10
Bradford Leave				· ·	8.25	
Bradford Arrive at	.]	6.18	E .	1		
Corrollton	0 00	A OF	10 40	0 00	A	

Carrollton 8.20 6.35 10.46 3.20 4.55 7.25 A. M., daily, from Bradford, stops at Kendall 7.30, Babcock 7.40, Limestone 8.05, arriving at Carrollton at 8.20 A. M.

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I. Paul asks the prayers of Christians. II. Paul's confidence for them. III. Exhortation to diligence.

#### QUESTIONS.

What were the connecting links with preceding lesson What was the immediate occasion of writing the second letter? For what did Paul ask prayers in 1st and 2d verses? Explain the patient walting for Christ, verse 5. What is implied by withdrawing from every brother? What is meant by disorderly walk? Did disorderly walk include neglect of one's own business? Does Paul exhort to withdraw from indoient persons and from busybodies? What is to be done with those who neglect Paul's admonitions? What is it to admonish one as a brother and not as an enemy? What is the meaning of peace in the 16th verse? What are the chief lessons for us all in this lesson?

#### INTRODUCTION.

For some reason Paul found it necessary to supplement his first letter by another bearing on the same subject. Probably some points in the first had not been well understood and inquiries had come to him which he endeavors to answer. The doctrine of the second coming of Christ was so spiritual as to be hard for them to understand. Their condition was too gross. They thought he must come in a physical body and former, to be seen and heard as he was in Galilee before his sufferings, only now he was to come as the Jews looked for him at first, in great royal pomp and power, with glorious gifts for his disciples. It seemed to them that those who died before he came must suffer unmeasured loss. Like many Christians they had a very imperfect understanding of the resurrection, regarding it as an event instead of a state of spiritual beings. They were essentially materialists, believing in the physical resurrection of the saints and physical reappearing of Christ. With these facts in view we may easily un derstand these letters.

#### COMMENTS.

V. 1. Pray for us. Paul very often makes this request, not as a complement, but from sincere and earnest desire. That the word of the Lord. His object is definite, but not in the slight est sense is it selfish. He is intensely anxious that the message of the gospel shall find acceptance with the people of Corinth. His prayer is for the rapid spread of the gospel. Be glorified. This word means, be manifested in its truth and power to enlighten and save. As it is with you. Paul was meeting with some hindrances and felt the need of divine help to overcome them. He had great faith in prayer.

V. 2. That we may be delivered from men. Unreasonable and wicked, sometimes turn the destinies of many others, by exciting opposition or prejudice. Paul could patiently endure hard ships and abuse; but that the preaching of the word should be prevented, he could hardly endure. These men at Corinth trying to defeat Paul and his companions were Jews such as they had encountered before. For all men have not faith. There are some men who are utterly insensible of spiritual truth, stone-blind to its plainest realities; they know nothing but denial and hostility.

V. 3. The Lord is faithful. A contrast springs up in his thought. While men may do all in their power to defeat and destroy, the Lord is faithful; he can be trusted, and will sustain those

his hire. Matt. (10: 9.) He had done this work not ceipts from Denmark and foreign lands, as we only to maintain himself, but to make himself an example to them.

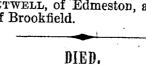
should he eat. The command refers to those who refuse to work, not to those who can not work, as the aged or infirm. Should not eat, that is, at the expense of others.

V. 11. For we hear. He does not mean to be misunderstood, he is writing this for the especial benefit of some of them. Some among you disorderly, working not at all. This specifies idleness as disorderly and worthy of severe cen sure. Busybodies, not busy in work, but busybodies, not men of business, but busybodies. It was a lounging and meddlesome spirit of gossip, on the part of persons living on the charities of the church. V. 12. These we command and exhort with quietness to work and eat their own bread. This command if obeyed would dry up a vast amount of vain talk and gossip, and and set a great many persons to work for their own bread. In the apostle's mind the near coming of Christ was not of such a nature as ought to interfere

with their industry and economy. V. 14, 15. If any man obey not. Some had not obeyed the former epistle, now here is a second warning. Note that man. That is, mark him for the sake of avoiding him. Have no company with him, not as an enemy. While we are to withdraw all endorsement of his course, we are still to do him all the real good we can, and not cherish a hostile spirit towards him. Admonish him as a brother. The offender is a man and a brother still; he is to be followed with tender sympathy and prayer, with a constant readiness to receive him when he gives evidence of re penting.

#### MARRIED.

In West Edmeston, N. Y., Feb. 28, 1884, at the residence of Wm M. Palmiter, by Rev. J. B. Clarke, WM. D. BOUTWELL, of Edmeston, and Miss ALICE M. JONES, of Brookfield.



In the town of Ward, Allegany Co., N. Y., MARY, wife of Thos. T. Brandt, of pneumonia, aged 85 years, 5 months, and 7 days. She was born in South Kingston, Rhode Island, married in Massachusetts in 1828, baptized by Eld. N. V. Hull, snd received into the membership of the 1st Hopkinton Church in 1835; came to Allegany county in 1840, and about 1845 joined the 1st Alfred Church, of which she re mained a member to the end of her life. The funeral was held at her late home, Sunday, March

In Shiloh, N. J., March 3, 1884, of paralysis, Mr. JLRMAN A. DAVIS, in the 79th year of his age. For sixty one years he had been a respected member of the Shiloh Seventh day Baptist Church, and during most of this time had borne some important office in the civil service of his township. He will be greatly missed by a large company of friends both within and without the church, and deeply mourned by a widow, and a large circle of children. Yet we feel that for him; "to die was gain."

T. L. G. At Lost Crcek, W. Va., Feb. 29, 1884, JOB VAN-HORN, aged 65 years, 10 months, and 26 days. He was a member of the First-day Baptist Church, and had lived a quiet consistent Christian life till his old age, when disease of body induced temporary mental

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