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office at Alfred Centre, N. Y.

"BE YE PERFECT."

BY IDA FAIRFIELD.

Summoned before their mighty king.

The sculptors who for wondrous skill.

"Ye have done well," the monarch said,

The cunning workmen came,

'But much indeed, remains,

For art, through patient toil alone,

Not simple good, perfection now,

Your lawful sovereign claims,

Bring me the finished work, your hands

Forth from the presence of their king

With silent tongues and clouded brows

But murmured when among themselves,

"Tis vain, our skill or strength,

Through faithful years have wrought. The faultless marble, by your skill

Go forth and labor for this end.

Content with no low aims.

To full perfection brought."

The workmen slowly passed,

What shall it profit, that we toil

For years, to fail at length?

Than when we first begun."

But one, (a loyal, loving heart,

Indeed, we can but try."

Then earnestly his task began,

And diligently wrought.

No perfect work hath mortal hand

E'er wrought beneath the sun.

Though humble,) made reply,

"Our master hath commanded us,

While day by day in beauty grew The marvel, which he sought.

But to his practiced eye, defects,

His hope and him between.

And he was called to bring

He came but sorrowing.

His statue for the king's delight,

Appeared, his work to mar, and rose

And when the years of toil were passed,

By others passed unseen,

And farther from our grasp it seems

And spirits overcast,

Had won immortal fame.

Perfection e'er attains.

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

TERMS-\$2 A YEAB, IN ADVANCE.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 1, 1884.

WHOLE NO. 2047.

The Sabbath Recorder. divine life; we must if we would retain the of the mission to be fulfilled, we too, losing California, and, near by, are the red-wood shortly after catch a glimpse of the steam past, redeem the present and enhance the all hope in ourselves, hesitate to go forward forests of Russian River. These trees future, "forgetting the things which are until we receive the assurance that God will (Sequoia Sempervireus) are closely related Entered as second-class mail matter at the post behind and reaching forth unto the things go with us and dwell among us; then will to the "Big trees" (Sequoia Gigantea), but which are before," go on unto the attain- the day of our enlargement be at hand, then are not the same. While the "Big-trees' ment of new light and new experience in may the few become a power and prevail are found only on the Sierra Nevadas, these

Christian life. "They that seek shall find," against the hosts of error and sin; then will are confined to the Coast Range, and do not is not only a truth of revelation but the God visit and graciously revive his people. grow as large, though specimens have been testimony of experience. In seeking after | For such an endowment and renewal let us | known 25 feet in diameter, and 344 feet high. new measures of grace and knowledge, men | together earnestly and sincerely pray, ever | One tree 18 feet in diameter made 180,000 | home so many beautiful things-I do not give to God thought, heart and life, and he remembering that wisdom from on high is feet of lumber. The wood is much the mean beautiful in art to catch the eye, but gives back into the soul's experience and life. strength, and holiness-power.

work good measure, pressed down and running over, while they, growing in grace, Christian experience and efficiency, will be his, in their life work, and his when he makes up his jewels.



color and grain of red cedar, but has little beautiful in thought and association, to hold odor. It does not easily decay, lasting many the heart-that children shall cling to it years in the ground, and is therefore much have before us is that of binding our children used for railroad ties. Millions of feet of it to us: and I believe that here, in making are cut every year, and the species bids fair | homes pleasant, is an instrumentality whose

to be exterminated if not protected by law; but it is very doubtful if California awakens an abortive attempt to get some breakfast at | to that fact before it is too late.

All the way up the valley vineyards abound, many of them old ones, though mostly newand beauty to the scene. The mountain ranges draw nearer as we proceed, on either hand. until we come to the end of the valley, and the Geysers, and so we laid our plans to and alight at Cloverdale in time for dinner, themselves. No child, however sentimental, having first engaged a stage to take us to the Geysers.

After some delay our "private" convey ance drove up. It was a two seated Concord wagon, much the worse for wear, with the back curtain fastened down and a large bale to watch the passengers. Up forward was a boy for a driver. Upon getting in we found fall he must sit stupidly waiting till bedwith merchandise and express matter, and a mail bag under the driver's feet. it was tered the central thought of Christian life, Ross Browne. Aft was a better class, but and so we started, mad with the liveryman, one need not wonder that children learn to

from the "Devil's Canyon." Descending a long hill at a break neck speed, we drive into the yard of the Geyser Hotel, to find it nearly deserted, with one man in charge, and ourselves the only visitors for a week. G. H. B.

MAKE HOME ATTRACTIVE.

There is such a thing as throwing round a with an undying love. The point which we importance is not understood as it ought to be. The complaint is often made by parents and with sadly too frequent truthfulness, that as soon as their children become old enough to mingle in society, their home is forsaken, they seem uneasy and restless when ing there, and almost any other place seems to be preferred to that where ling from the white and black oak, together father and mothers and brothers and with groves of yellow cotton wood, give life | sisters are 'found. This complaint is made with a tone of deep regret; but at the same time, perhaps, the parents who make it have no suspicion that, after all, the cause of what they deprecate is found in will love a home simply because it has the name of one. If we would have our children love it, we must make it lovely, we must give them something to love in the home.

Now if the principal ideas which a child has of his home are, that it is a place where he gets his meals, and where he sleeps; if he is little, he is perpetually found fault with; where he must keep quite; where at nighttime; or, if he has grown older, he can only deem it a dreary room in which he must employ himself as best he may, while the father sits at his paper or dozes in his chair, and look elsewhere for pleasure and seek to find amusement in theaters and other questionable places. Let the table be the happy meeting-place of a merry group, and not a It was our first experience on a California dull board where a silent, if not sullen, company of animals come to feed; let the meal be the time when a cheerful laugh is heard, and good things are said; let the sitting room, at evening, be the place where a smiling company settle themselves to books or games, till the round of good-night kisses is in order; let there be some music in the household-music not kept like silk and satins to show company, but music in which that daughters shall not deem it necessary to seek the obscurity of back parlors with intimate friends, or to drive father and mother to distant apartments; in a word, let and cheerful good-will; then children need not be exhorted to love it-you will not be able to tempt them away from it. -- Wm. Aikman, D. D.

It was early on one of the foggy morn-

3. Unreserved self-surrender to God is esings common in San Francisco, when after sential to spiritual light and life. "Submit yourselves to God" is not only the din the hotel, we went down to the foot of vine command but the subjective law of a Market street to take the ferry for Donahue, life hidden with Christ in God. God must on our way to the Geysers. We had learned ly planted. The ever-green live-oak, and compelled to remain even for a single evenbe all in all, to those who would live in him; that the stages were taken off from between the large clumps of green mistletoe, dang-Cloverdale and the Geysers, but were told since men can not serve themselves and God, can not be loyal to the divine begetting and by the gentlemanly agent, who has the reputation of holding the Pacific Coast champromptings, if there is any measure of unreconciliation to his will. The language pionship in misrepresenting the truth, that of self-surrender is obedience, and its fruits they were still running between Calistoga are truth, justice, benevolence, patience, get a private conveyance from Cloverdale, meekness, humility, and love. It opens the way for the moulding and sanctifying power and return, via. Calistoga.

The boat, loaded with merchandise and of the Holy Spirit. It renders him who would be greatest the humble servant of all. cattle, and a small number of passengers, It brings men into that attitude of soul and was soon out of sight of land and everything life where they ask and receive, seek and else but fog. The cold morning air dripped find; since Christ has said, "If ye abide in with moisture, and the impossibility of see- of pressed hay strapped on behind, two great me, and my words abide in you ye shall ask ing anything outside drove us into the cabin strong horses in front, and a pleasant faced what ye will and it shall be done unto you." 4. The divine endowment or the indwelling motley crowd, of nearly every nationality the available space under the seats filled Spirit of God is the cause and source of all under the sun, with packs and bundles, guns, spiritual quickening and development, all tools, or fishing rods, all odorous with toreal attainment in Christian character, all bacco and whisky, forcibly reminding one too late to make a fuss as there was only the mother is silently busy with her sewing real success in Christian work. He who ut- of the stories of former days as told by John | time to get to our destination before dark, or her book; if such be the aspect of home,

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nunications, whether on business or for ahould be addressed to "THE SAB-CORDER, Alfred Centre, Allegany coun-

"The best my hand can do, Demands but pardon for its faults. My gracious king, from you."

"Dear master, I have tried," he said.

The monarch smiled approvingly, And touched the polished stone, When lo! the chiseled form at once With full perfection shone.

Thus vainly through the years we strive, A character to bring, Of faultless symmetry to Him, Our well-beloved King.

By evil marred through stains of sin, Its beauties dimly shine, And evermore perfection waits The touch of the Divine.

SPIRITUAL LIFE: ITS DEVELOPMENT AND DE CLINE.

Essay read by Stephen Burdick before the Seventh day Baptist Central Association, June, 1883, and requested for publication in the SABBATH RECORD

(Concluded.)

Power, are

his going forth is prepared as the morn- glory must be put away. Truth, faith, love and trained to festoon from stake to stake ing and he shall come unto us as the rain, and righteousness must be carefully sought or from tree to tree. Here, at this season. as the latter and former rain unto the and certainly found. Wherein there has after the grapes are all gathered, and the earth." 2. The careful and prayerful seeking after

growth in grace and the knowledge of the and Christian efficiency.

condition of growing Christian life, enlarg

"Ye must be born again," also said, "Abide still various and varied, and quite cosmopoliin me and I in you: as the branch can not

bear fruit of itself except it abide in the vine, no more can ye except yeabide in me." The indwelling Christ is not only the source out after God and righteousness, will not work in vain, but find ere long its mountain top of ecstatic vision, where with bared feet and uncovered head it stands on the holy ground of God's encircling presence and glory. To be nothing for the self and lightful sail, interrupted once by a stop at for the stage in the road, and nothing to made for the time a part of the group, so all for God and his truth; to be humble and Sonoma Landing.

weak in ourselves, and strong in that loval faith which purifies the life and sanctifies the soul, is to be in the place of divine endowment.

II. THE SOURCES OF SPIRITUAL LIFE AND and preach the gospel to every creature "in- Rosa, and Russian River Valley, from 1. Primarily the knowledge of God. God possibilities, but it can not be efficiently Rosa is the principal city on the way. It revered, accepted, honored and known, as fulfilled except through the life-giving is a town of seven thousand inhabitants, revealed in his Word, Spirit, and Son, is the Spirit of God as the cause of success. "Men two prosperous Colleges, and claims for its source of all genuine Christian life and de- may speak to the ear but God must speak to attractions several mineral springs, and a velopment. God always before the face, the heart." "He who was and is and is to mammoth rose bush, which is really a tree, holy, merciful, exalted and just, the bene- come," must live in men and speak through 24 inches in diameter at the base, 27 feet factor and redeemer of sinful men, known them if the work consummated is the work high, and said to have had as many as 4,000 in the blessed experience of his saving power, of God; for, "Not by might nor by power, roses in full bloom at one time with twice living in the thought and motives of the but by my Spirit saith, the Lord of hosts." as many opening buds. We did not see it, contrasted well with the bright gold of their mind, directing in the action of the life and The motives of gospel work are, love to God but give it as a California story. The town enthroned in the heart's affections as the and love to men. The power is of God. derives its name from an Indian maiden low of the cotton woods stood out against soul's supreme desire, is the center of our The results are spiritual growth and bless- who was captured here in 1829, by Friar the dark green of the live-oaks, and the hope, and the source of our help, and ings to men. Divine endowment, spiritual Amorosa, and baptized with the name long pinnate leaves of the evergreen bay tree spiritual power; hence the words of Christ, soul culture, and Christian efficiency in the of Santa Rosa. Here we left one of our fragrant of spice, glistening in the sun. "And this is life eternal that they might | work of the Lord, are the demands of our | party. know thee, the only true God, and times, but they will not be attained by sav-Jesus Christ whom thou hast sent." The ing Lord, Lord, while we possess not his white farm houses or "ranches" and the encouragement to seek and attain this knowl- spirit and do not his will. For those things large vineyards attract our attention. We showed like frosted silver, the bare stems harmony with God. Whoever gets there edge, God has graciously given us by the which are wrong there must be humble con- had expected to see vineyards like those of of the buckeye with their gracefully dangmouth of his prophet, Hosea: "Then shall fession, sincere repentance, and genuine re | France and Italy, but these are very differwe know, if we follow on to know the Lord; form. Worldliness, selfishness and vain- ent. In those the vines are tied to stakes,

and a willingness to walk therein. As the the same in circumference, with a few short

in grace and knowledge, must be diligently When, like Moses in the wilderness, troubled they are, as the heat radiated from the soil sought after if attained. It is not enough and discouraged by the manifest perversity has much to do with their ripening.

tan in character. After running in the fog for about an hour, suddenly we emerged into bright sun light, the fog-bank standing behind us like of spiritual life and growth, but the cause of a solid wall, white in the sunlight and visi-Christian efficiency. The truth-loving ble for miles as we went on our way. Away soul that in hungry longings, reaches off in the east rose the mountains which mark the limit of the Sacramento Valley,

between, while in the west the peaks of the Coast Range stood as sentinels between us and the sea. The rest of the way was a de-

been departure from the ways of God there | vines trimmed, we see nothing but short must be humble inquiry "for the old paths," | stumps, about two feet in hight and about |

and disgusted with ourselves, but the beautiful day and the charming scenery soon ban-

ished all this and left us to enjoy the ride. stage, and ride over one of their "grades." These are cut in the sides of the mountains, winding around so as to keep as nearly as possible a regular grade. This one is a good specimen of such a road, but it makes one's with white villages dotting the landscape head swim, and instinctively he clings to the landward side, as he looks down an almost perpendicular precipice, hundreds of father and mother and sister and brother feet to the valley below, with scarcely room join; let young companions be welcomed and keep it from tumbling over the edge. Sup-

At Donahue, 34 miles from San Francisco, pose we should meet a team? One must back we left the boat and took the San Francisco out or go over; but luckily teams are not and Northern Pacific Railroad, for a fifty frequent. Crooked? Well! for sixteen miles the home be surrounded by an air of cozy mile run up the great valley, named in its | we did not see four rods of straight road at The commission "Go ye into all the world different parts, Sonoma, Petaluma, Santa any one time, while the turns around jutting rocks are so sharp that with a four horse volves exalted privileges and far-reaching the different streams which traverse it. Santa team the leaders are out of sight on one side

while you are on the other. When the novelty of the danger wore off a little, we were free to notice the brilliant play of color in the sunshine. The black oaks were covered with light green moss all along the stems and out to the ends of the twigs giving the look of fresh Spring foliage. The dark brown branches of the white oaks still clinging leaves, while the glowing yel-Over, across the ravine, the dark firs min-

As we continue up the valley the neat gled with the gray green of the feathery pines for a back ground; against which, man from prayer is that it brings him into ling brown balls, and the red trunks and limbs of the madrone; while the manzanita | fer for any good thing. The power that with its pea-green glaucous leaves, and bright | made, preserves, and upholds the universe red stems, the deeper tints of the sweetscented shrubs, and great clumps of the fiery red fyone berries gave brilliancy to the foreground of the picture.

Gradually we went down, or the bed of truth, is essential to spiritual attainments | disciples tarried at Jerusalem, in humble | branches standing out from each. From | the stream called "Pluton Creek" came up supplication, with blighted human prospects, | these the new wood springs and the branches | to us, until we could cross its rocky channel, To know the truth as it is in Jesus is to and no hope but in God, so should we, when spreading and interlace, are supported by where torrents sometimes flow, thence up the possess the law of Christian life and action, the truths of God's word and our human ef- props; or are bent upward and tied at the other side, around sharp points and along while increasing grace and knowledge is the | forts fail to meet the demand, of the Lord's | top, forming a balloon-shaped shrub with | the edge of deep ravines, coming back alcause, tarry in active, anxious, prayerful the grapes all outside. The nearer to the most parallel, round another promontory, ing Christian power and usefulness. Growth | seeking for the endowment from on high. | ground the grapes are borne, the sweeter | we wind our way, passing one ranch, an occasional Indian, and the abandoned works of the Cloverdale quicksilver mine high up

that we have had past experience and some of the people, and overwhelmed with the Car loads of red lumber are met at every on the opposite mountain, until, by and by, tory law will reform or crush out this great

PRAYER AND WORK.

Prayer and work belong together. The man who prays for his daily bread, and then sits down and expects that the loaves will roll up to him without any effort on his part to earn what he needs, will most likely starve. Prayer is good, and the man who sincerely prays to God for his daily bread. and then goes forward to earn it, will not attempt to get it in any dishonest or improper manner. No man can honestly pray for success in his business, and then follow a business that panders to men's vices and sins. Genuine prayer makes every man better who uses it, no matter how ignorant. poor or low he may be, and no matter whether he be a converted Christian man or not. The greatest good that comes to any will be quite sure to work for God, in God's own way as nearly as he can ascertain it. and will not be allowed by that God to sufhas ordained that prayer and work go together to bring man to his greatest happiness and greatest good, both for this world and the next.-Grains of Gold.

A CHRISTIAN who votes to license the liquor traffic votes to license the vilest men in the community to break every command in the Decologue, and to fill the land with crime. misery and bankruptcy. In the name of the God who made us, and the Christ who saves us. let every Christian ask his fellow: Has not the time come that judgment should begin at the house of God? Lay the axe at the root of the tree. Has not the history of the so-called reformers for fifty years proved conclusively that nothing short of prohibiuniversal ovil



)				
Mineriane	In the vicinity of Boston there is a small	THE WATCHMAN'S CRY.		peeple at home should still continue their
M issions.	church which is not able to raise a salary	Jer. 31: 6–14.	from the sheltered Inland Sea, we here felt	interest in them, by adding to the mission here.
"Go ye into all the world, and preach the gospel o every creature."	for a pastor; but the Sunday-school supports a preacher among the Karens in Burma; the	"He that condemneth also maketh interces-	the cold blasts of Winter again, having snow	- It is among the happiest times of my life
	ladies are paying off a debt on the organ, and	sion for us."—Rom. 8: 34.	most of the day, mingled with hall and sleet.	as I hear these converts—snatched as brands from the burning—in their strange lan-
THE English Baptist Missionary Society	also contributing for foreign missions; and the church has regular missionary concerts,	BY MARY J. C. MOORE.	·) · · ·	guage, speak and pray, and sing glad
has considerably increased its number of workers in Africa and China.	and monthly collections for missions. It is	Oh, watchman! Sound thy trumpet abroad, With gladness proclaim, thus saith the Lord,		songs of rejoicing unto Him who has called
WOIREIS III AITICA AIRT CHIMA	not strange that the Lord is blessing this	He that scattered doth gather again, And as shepherd doth His own retain.	row exit was still more contracted by a small precipitous island, called Pappenberg, where	them out of darkness into his marvelous
THERE are said to be 100,000 women in	willing branch of his Zion.	Refrain-Shout, shout the sound!	three centures ago the Jesuit missionaries	
Utah more degraded in some respects than the slave women of the South were.	MORAVIAN MISSIONS began in 1732; and	Serd the glad tidings the world around, He that condemneth doth for us plead, For us forever doth intercede.		with us here, that He who died to save a
	in 1741 "The Brethren's Society for the Fur-	For us forever doin intercede. From far off coasts He with joy doth bring	-	world from sin may add many, very many more to the number in this land, who may
BAPTIST missionaries in Sweden and.	therance of the Gospel among the Heathen,"	Those who in Zion shall gladly sing, For the lame now walk, the blind have sight,	through loyalty to their faith, met such a	
Germany report precious revivals; in Hun- gary there is a great deal of persecution.	was organized. According to its last <i>Periodical</i> Accounts the Society has 99 stations; 284 for-	And gladness hath dawned on sorrow's night. Refrain-Speed, speed the word!	tragic end.	Very truly, E. F. SWINNEY.
	eign missionary agents; 41 native and country	Bringing the joyous day of the Lord, He that condemneth doth for us plead,	The following day the winds and the	
RECENT reports from Baptist Home mis- sionaries are filled with good news of special	born; 1,575 native helpers; 26,901 communi-	For us forever doth intercede.	waves still strove in their violent conten- tions, while the yellow waters all about us as	•
meetings, religious awakening, conversions,	cants and a "total in charge" of 79,021. The receipts of 1882 from all sources were nearly	Broken are bands of sin and pain, For "Christ that died is risen again."	boundless as the ocean, and the black sky	
and baptisms.	\$100,000. The Society is carrying on mis-	At God's right hand abiding ever, For us His blood He's pleading ever.	above, was a picture grand if not beautiful.	-
THERE are 104 missionaries of the Baptist	sions in Labrador, Greenland, West Indies,	Refrain-Haste, haste the news!		seemed to be sounding through all reports of labor in the Sabbath cause is the call,
Home Mission Society who preach the gos-	Demerara, Surinam, Anstralia, South Af- rica, and the Moskito Coast.	He that condemneth doth for us plead, For us forever doth intercede.		"Come over and help us." More men, more
pel in nine different language other than		Ashaway, R. I., April 6, 1884.		laborers are asked for. There does not ap-
the English, German, Swedish, Danish and Norwegian, French, Spanish, Welsh, Chi	THE face Jonanni Gernard Oneken, D. D.,			pear to be such a lack of means as of mes- sengers. There is springing up an interest
nese and Indian.	was born in Varel, Oldenburg, Ger- many, in January, 1800, and died	FROM DR. SWINNEY.	we heard the shouts of those below, but did	in theSabbath question never before known,
THE present Corean Charge' d'affaires in	at Zurich, Switzerland, January, 1884.	SHANGHAI, CHINA.		and many are asking for more light. Knowl-
Japan, who is said to have been once a bitter	In 1829, from a careful and prayerful study		in though we heard the bailing throughout	edge, instruction, preaching are needed. There can be neither faith nor obedience
opposer of Christianity, is now, with the	of the Bible, he became a Baptist. In 1834, he with six others were baptized in		^e that long night. In the meantime everything	without knowledge. As Paul so forcibly
help of Christian people, studying the New Testament and "Evidences of Christianity;"	the Elbe, near Hamburg, by the late		was swaying within, there was nothing but	expresses it, "How shall they believe in him of whom they have not heard?" It is
and hopes to open Corea to the preaching	Professor Barnas Sears, and organized as the first Baptist Church in Hamburg. In	lately so frequently upon Congressmen's lips	^S rolling over the skylight above the saloon and	true that the printed page is a mighty power
of the gospel.	the first Daptist Cherch in Hamburg. In	and heralded in the Washington papers, we		in spreading truth, but it needs to be sup-

At a conference of missionary officers and committee-men in Bristol, England, the conclusion was reached that much more could not be expected from the churches, "except through the natural growth of interest, promoted by the free distribution of missionary intelligence."

2

For centuries the Brahmans of India have religiously despised the lower classes; but seeing how the missionaries labor for and reach them by their influence, they themselves are turning attention to the education and religious instruction of the lower orders of people. Christianity is a social leveler of great power.



According to the Baptist Home Mission on reaching Shimonoseki destroyed the Monthly, the average salary of Baptist mis- forts and burned the town, driving off all of

Baptist Board of this country. For about

thirty years Baptists in Germany were liable

to imprisonment or banishment as those

"guilty of a criminal schism," in the eves

of the Established Lutheran Church. But

since about 1866 there has been practical free-

1835, Mr. Oncken became a missionary of the were greatly interested in the place. Our Consul from his residence in this Empire, and his knowledge and official relations in connection with this town, was pleased to inform the American passengers of its history. A few years after Japan had entered into treaties with foreign nations, this town and surdom of worship in most of Germany, and the rounding country was goverened by a petty prince whom the authorities at Tokio could an American ship of commerce and at another upon an English merchantman passing through this highway of the seas. These two nations, with the French, then united and formed a naval expedition, which

beautiful, as we lay calmly at anchor, awaiting high tide to cross the bar, heavy cannonading attracted our attention, when we

river.

kind hand who is above all brought us safely plemented by, if it does not give place to, the out of every peril; and the next day before living preacher whose daily life expounds evening we passed the Light-ships, and knew | the Word he preaches and whose very we had entered the Yangtsekiang; though presence gives vital force to the truth utland was not seen for some time, the river tered. Christ did not collect a company of being over ond hundred miles wide at its scribes and set them to writing that mouth. At half-past eight o'clock Thursday | he might thus spread his gospel, but he gathered a little band of men from the comevening, the heavy thud of the anchor as it went down, announced the fact that we mon walks of life, and after they had learned had reached the mouth of the Wong Poo his lessons and witnessed his life death and resurrection, sent them out filled with the Spirit to preach the Word to "every The next morning which was clear and creature."

"How shall they hear without a preacher, and how shall they preach except they be discovered a Chinese naval ship going out on sent?" If this were true in Paul's day, it is its way to Canton loaded with soldiers, and emphatically true now. How shall the



him

Educa

ROBERT C

"Wisdom is the princip wisdom; and with all thy

Mr. O. H. Arnold-Fos

Arnold, of Rugby, in an to The Contemporary

> unique interest to Eng ippopolis and in Sol many young men w education at the Colle occupying posts of spective countries. itself; but it becomes flect that it is the first newly formed Europe its ideas, or any of the glo-Saxon sources. and coming politicia to seek their education country, have, as a ru to Paris, Berlin, and great Universities learned much that wa selves and likely to be fellow-countrymen. capitals-not even in in contact with wh purely Anglo-Saxon, tiental method of loo tions. It is not nece other, though both w somewhat prone to th a difference of a ver not to be denied. with men who had d they had acquired at services of the State Bulgaria, certainly that there is likely t government of the Western and not Co is a peculiar ring relations of the governed is discusse question from an standpoint, which in the case of the intentioned studen politics."-Indepen

WE shall make a mistake if we flatter ourselves that the heathen are especially anxious to receive the gospel, or that heathenism itself is at the point of dying. There are found many who are ready to welcome the glad tidings, but sin and Satan are living, acting forces, opposing the kingdom of God in other lands, as well as in our own.

On a certain day, a Christian woman bought twelve yards of trimming for a new dress at \$1 25 a yard. The next day her pastor's boy called on her in the interest of a missionary paper, hoping to get subscriptions for extra copies for the very poor; her reply was, "I don't care for the mission paper, but I'll give you twenty five cents, because it's you."

A LITTLE more than two years ago the first convert from Mormonism to the Baptist faith, in Utah, was baptized; now there are two churches, with over one hundred members; two Sunday-schools, with one hundred and fifty scholars; two day-schools, with one hundred and ten pupils, fully onehalf being Mormons; and two church edifices and one school building.

DURING the last year and a half the Baptist Church at Ogden, Utah, received fortytwo persons by baptism, and about the same number by letter and on experience. Many of those who were baptized came from the strongest Mormon influences. The devout more than the government. It is religion not law that must strike at the root of this great evil.

THE Women's Missionary Association of the Presbyterian Church of England present in the fifth annual report an account of work at Swatow, Formosa, and Amoy, China; and at Rampore Bauleah, India. Their principal agencies are Bible women, were £1,744 1s. 9d.

THERE are those who "realize the special vantage ground which Christianity may seize in the West;" who "see these advantages largely culminating in our own time;" great West;" who "see their present efforts are painfully inadequate for the pressing necessity;" and who "see the wisest and intensest activity of modern times put

average salary of \$540. How many Seventh- | out this Empire. day Baptist churches are doing as much to help themselves?

Mrs. S. G. Davis in the RECORDER of March 27th, these words occur: "His (Johnnie's) The harbor, which is said to be one of the wife and step mother are both heathen wom en." How forcibly those words struck me as a direct appeal to every Christian heart to make them the subjects of special plead- | rounded by hills about 1,500 feet in height. Mormon is said to fear the Christian Church | ing with God ? Brethren and sisters, let us | The town is perhaps a mile in length and bear them right to the throne of grace with faith that takes no denial, and with perseverance that fails only when the object sought is attained. "God is not slack concerning his | cated to "Sinto," or the worship of the sun promises."

He will hear the prayer of faith.

Can we say conscientiously, that we are not slack concerning our duty towards the missionaries whom we have sent out and pledged ourselves not only to support but to schools, and Zenana workers. The receipts | bear continually to God in prayer? Let us last year were £2,855 6s. 2d., including a | not underrate the importance of prayer, balance of £903 16s. 3d; the expenditures | nor the needs of our missionaries. Think of their isolation from all who can

sympathize with them; of the enervating climate from which there is no retreat; of their exhausting labors, of their innumerable | Japanese in parting with them. The flexitrials and perplexities, many of which, no | bility of the spinal column was wonderful to | who "see the power of evil pre-empting the | for us to try to put ourselves in their places, | one another's burdens, not forgetting that tions in their first efforts in such performthe prayers and alms should go up together?

M. B. D. YORK.

sionary pastors in Nebraska is \$535; and the inhabitants; they then unitedly deeach of seventeen mission churches with an manded \$4,000,000 from the Japanese average membership of 37, pays towards government, to cover the cost of the expedithis, on the average, \$307, or \$8 37 per tion. This amount they were compelled to member; the average missionary appropria- pay. Afterwards the United States Contion being \$228. In Minnesota the aver gress in consideration of the facts of the age salary is \$715; and each of fourteen mis- | case, that Japan was earnestly endeavoring sion churches, with an average of 45 mem- at the time to keep the treaty, but not have bers, pays an average of \$386, or \$8 36 per | ing the power, could not completely control member, the missionary appropriation be- this distant Prince, decided that it was un ing \$329. In Kansas, each of seventeen just to demand such a price. Consequently mission churches, with an average member- | the last four Presidents have recommended in ship of 34, pays an average of \$270, or \$784 | their messages that the United States' share per member, towards an average salary of be refunded: yet nothing was done until last \$428. In Iowa, each of fifteen mission | Winter when the President signed the bill, churches, including five Scandinavian so that this Fall all this money, principal churches, with an average membership of and interest, was returned, excepting 49, pays an average of \$320, or \$6 53 per the small amount paid the soldiers and member, towards an average salary of \$488 sailors. The other two nations do not for the missionary pastors. In Wisconsin, acknowledge the explanation of the Japaneach of fourteen mission churches, including | ese, nor own their error by refunding their several that are Swedish and of small portion; consequently the United States financial ability, with an average of 43 government, on account of its magnanimity members, pays on the average \$325 toward the | in this affair, is held in high esteem through-

> Contining our journey westward, we entered that part of the ocean which is called the Yellow Sea, and stopped at Magasaki

Dear Brother Platts,-In an article by our last point in Japan. Previously to 1859 this was the only port open to foreigners. most beautiful in the world, is about six. miles in width. To a person inside it appears completely land-locked, and it is surthree quarters of a mile in width, and contains about 70,000 inhabitants. On the hills above the town are several temples dedi-

goddess, which is the old national religion of Japan. The exports are mainly tea, tobacco, coal, ginseng, vegetable wax, and copper. These exports ten years ago amounted ple might have' looked in upon us that to nearly \$2,000,000 yearly. The climate here is variable and the old saying that "it always rains at Magasaki," is frequently heard. Here a number of passengers-American

residents in this place returning now from a visit to Yokohama-pleased us greatly with the ease and grace with which they returned over and over again the low bows of the

ances.

having on board a Chinese official of high | Macedonian call be answered? There must terwards the firing at the Fort was continued, not trace, yet following quickly the smoke to the Lord." and the roar, the ball was seen skimming

along the surface of the water, directly tofar more pleasing than the pictures so often portrayed to us. And here in this land of our adoption, we hope we may ever have our

greatest pleasure in sowing seed, which under the Master's blessing may bring great joy in the Harvest-home.

were waiting, and in receiving their warm

greetings. Dr. Yates and Rev. Mr. Royal, missionaries, also welcomed me most cordially to mission work in China. A ride through the foreign settlements brought us to the West Gate, and we were soon at the Mission Home. That was a Sabbath evening long to be remembered, spent in thanksgiving and praise to our heavenly Father for all his mercies, and in hearing of the

welfare of the Mission, and last but not least in bearing the greetings of the many friends in the far-off homeland, to these faithful workers on this field. And I would that all our peoand so have had a share in our joy.' Yet may you remember us in your prayers, who though few in number, are striving for the souls of this people, that in all our labors God may give us his blessings and continual presence.

The following day being the Sabbath I was pleased to meet our Christian brethren and sisters of the church here and receive' doubt, we never hear. Would it not be well behold; nor could we think for a moment, their warmest welcome, as one after another that any of our own nationality would ever shook hands with me and expressed their and then pray as we only can while bearing be able to make any but awkward imita- joy in their countenances, though their words were strange. Chung-La who accompanied Elder Carpenter to America speaks Here also we parted with most of our English quite well, and he was glad to re-

rank, for whom the salute was given. Af- | be a response from all who have the light already-some to preach and some to send as they practiced endeavoring to strike the the preachers. These same Macedonians. bouys about us, while striving to avoid the when they became Christians, set us an exshipping. These efforts were exciting to ample and showed us how to respond to such see, as from their distance of about a mile, calls; for Paul tells us even beyond their the guns of heavy caliber sent forth the im- power they were willing to give of their mense balls whose course in the air we could | means, and first of all "gave their ownselves

There is the answer to the call that is sounding in our ears to day. Let us each ward us, sinking at times on either side or give himself to the Lord wholly, unreservedin front of our steamer. Now while on deck | ly, and it will speedily be mede plain whose we had our first view of China, which was duty it is to go and carry the truth to those who ask for it.

There are many of us who can not go, whose place at home is as plainly marked as is the duty of others to go into the missionary work. But because we are called "to stay by the stuff " is no reason why we may not At three P. M., we entered the Wong share in the glorious work. We can give of Poo river, and after a ride of sixteen miles our means as freely as those should who have through many novel scenes, reached the given themselves to the Lord. We can wharf in Shanghai at five o'clock, Friday, give our prayers, for this is commanded by December 7th' Great was my pleasure in the Saviour when he said, "Pray ye theLord meeting Mr. and Mrs. Davis and Susie, who of the harvest that he would send forth laborers into the harvest."

> And we can give our sympathies, thus stimulating the energies of those who are engaged in the active part of the missiohary labor. We also can and should live such consistent, holy, consecrated lives that our messengers need never be ashamed or hindered by the character of their constituency.

Sometimes when lives are in danger by shipwreck, a strong swimmer goes out from the shore to the wreck to carry means of rescue, but he goes not alone. There is fastened to his body a rope, the other end of which is on the shore held by many strong and willing hands. That rope will be the evening as we gathered about the fireside, means of life to all whom he may save, and it is to himself a certainty of help, protection, and sympathy which gives a courage and strength far beyond his own unaided powers. Our entwined gifts, prayers, and sympathies form a living connection between the messengers of truth and those who stay at home, and such "a three fold cord is not quickly broken." Let all Sabbath keepers then respond to the Macedonian call with the Macedonian gift, and the men and the women too will be easily found for all the work, and the means also with which to send them will be poured into the Lord's treasury

in such abundance as to meet all demands. MRS. MARY H. MOOBE.

THE ELLIOT

M. G. Robinson the Observer, gives esting article on t ily History:"

The Eliot gene and one of the de to the Indians, h iot Memorial Sc under certain im which are these The scholarshi cal students only The names o preserved in the

When the fu

amount to \$2,50 propriated to a bearing the nam Should the fu and there be no titled to receive to any other de another family Should the a there be no de titled to receiv given to any Guilford, Con of any legal m A student w maintain a gra which shall gi of its member The preside

lowed to add provided thes The fund i no doubt, be Guilford Elig memory of a spicuous in 1

vine, a poli second son o to the India



at home should still continue their t in them, by adding to the mission

among the happiest times of my life ar these converts-snatched as brands he burning-in their strange lanspeak and pray, and sing glad f rejoicing unto Him who has called out of darkness into his marvelous

to all I would say, pray in unison s here, that He who died to save a from sin may add many, very many the number in this land, who may m as their Saviour. Very truly, E. F. SWINNEY.

ACEDONAN CAILL AND THE MACEDONIAN

GIFT.

some time past the refrain that has to be sounding through all reports r in the Sabbath cause is the call, e over and help us." More men, more s are asked for. There does not apbe such a lack of means as of mes-There is springing up an interest abbath question never before known, ny are asking for more light. Knowl-. instruction, preaching are needed. can be neither faith nor obedience t knowledge. As Paul so forcibly es it, "How shall they believe in him om they have not heard?" It is at the printed page is a mighty power ading truth, but it needs to be supted by, if it does not give place to, the preacher whose daily life expounds ord he preaches and whose very e gives vital force to the truth ut-Christ did not collect a company of and set them to writing that t thus spread his gospel, but he d a little band of men from the comilks of life, and after they had learned ons and witnessed his life, death urrection, sent them out filled with irit to preach the Word to "every

w shall they hear without a preacher, w shall they preach except they be If this were true in Paul's day, it is ically true now. How shall the nian call be answered ? There must sponse from all who have the light some to preach and some to send achers. These same Macedonians, hey became Christians, set us an exand showed us how to respond to such or Paul tells us even beyond their they were willing to give of their and first of all "gave their ownselves ord."

THE SABBATH RECORDER, MAY 1, 1884.

CLIPPINGS.

Illiteracy has increased in Maine, New

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understand-Hampshire, Nevada, and California, and deing."

ROBERT COLLEGE.

Mr. O. H. Arnold-Foster, grandson of Dr.

"Those who know Constantinople are ac-

lytizing which might, however unfairly, be

attributed to an English institution. But,

besides the moral value of the College as an

educational establishment, its work possesses

some features which are of special and

unique interest to Englishmen. Both in Phil-

ippopolis and in Sophia there are already

many young men who have received their

education at the College, and who are now

occupying posts of importance in their re-

spective countries. The fact is important in

quainted with the Robert College, situated

tinople:

great

Education.

creased in Georgia, Mississippi, North Carolina, Tennessee, and Virginia, within the past ten years.

the Highland University, Kansas, for Indian youth. It has grown out of a very generons gift of \$100 from an Indian girl, a Arnold, of Rugby, in an article contributed convert to Christianity. to The Contemporary Review for March, The school-fund in North Carolina last writes as follows, of Robert College, Constan-

year amounted to \$722,153, of which \$509,-736 was disbursed, leaving \$212,418 on hand for the Spring schools. The schools were attended by 145,000 white and 88,000 colored children.

on the Bosphorus, a few miles outside the city. This great institution already plays no The report is current in Washington that unimportant part in influencing the fortunes | Mr. Corcoran intends to add to his already of the Balkan peninsula; and there is every | magnificent art benefactions the endowment probability that, for the next few years at of a school for art education. The students any rate, its influence will increase rather would have the advantage of access, for purthan diminish. Although the College con- poses of study, to the fine collection of casts tains both Greeks and Armenians, the ma- in the Corcoran Gallery.

jority of the students are Bulgarians. In-A German who has been a teacher in Engstruction is given in English; the library is | land has published a striking book in which furnished almost exclusively with English | he says that English private schools are the books; for of Bulgarian literature there is most inefficient educational institutions in practically none; and for three or four years | Europe. What with holidays, the time English is the language through which the spent in examinations, and lost at the be pubils receive the ideas which are to form | ginning and end of the terms, he reckons their character. It is hardly possible to | that the actual working days in a year are doubt that such an institution, under the reduced in most middle-class schools to 135. conduct of Dr. Washburn, its present head, | The teaching and the discipline are bad; must be a thoroughly good influence as far | the masters are frequently changed and are as its activity extends; and it is a matter for so badly treated and ill-paid that they besincere congratulation that the College, be- come the merest drudges and can take no seventh day is the Sabbath of the Lord thy ing presided over by an American, is relieved | personal interest in their work. from any possible charge of political prose-





THINGS THAT WE MAY AS WELL BEGIN TO LOOK INTO.

The above is the heading of a series of itself; but it becomes doubly so when we reflect that it is the first occasion on which a articles that were arranged for publication newly formed European State has borrowed in the SABBATH RECORDER, in 1872, by its ideas, or any of them, directly from An-Elder W. F. Vancleve, of Southern Illi glo-Saxon sources. Hitherto young men nois, some time after he had embraced the and coming politicians, who are compelled to seek their education outside of their own seventh-day Sabbath. As there are twelve country, have, as a rule, turned their steps columns of those articles running through to Paris, Berlin, and Vienna, and in the three numbers of the RECORDER, it would Universities of those cities have be too much to ask a reprint entire; but since | books a copy of Morgan's Edwards History of learned much that was of profit to them. selves and likely to be of service to their the author has gone back on the position the Baptists, and made the enclosed memofellow-countrymen. But in none of these taken in said articles, and since his present randa which I thought might be of interest fear that it will be disproved in the great the prize at stake, and Christ tells us how capitals-not even in Paris-have they come argument and position is being used, as far

that. Has there been a revised version of the Scriptures? Yes, but alas, for his Sunday theory, it looks all the more unscriptural from that. What then, has the pocket idea, the commercial side of the question been There is a small organized department in thrusting itself into the way? Christ says, "He that will not forsake father and mother, &c., is not worthy of me." Does Brother Vancleve now throw himself upon the "intellectual fame of D. D.s," and take the version they now present as a

safeguard against error, when they were so repugnant to his feelings in 1872? They have no more Bible now than they had then. Again, after a long series of arguments drawn from the Greek, he says, "But these grand traths go for nothing with Sunday Sabbathites, and neither do many other high considerations, such as the immutable and eternal law of the ten commandments, strengthened as it is by the sublime declarations, 'thy law is the truth,' Psa. 119: 142. 'The law of the Lord is perfect,' Psa. 19: 7. 'All his commandments are sure,' &c., Psa. 109: 7-8. But all these immutable declarations are viewed as nothing with the majority of Sunday keepers."We can not help wondering how he views them now that he has got to be a Sunday-keeper. He says, "God may speak in thunder tones, but the God!" I wonder how his eyes have become so dim to the lighting, and his ears so dull as not to hear the thundering truths that once he proclaimed in such labored and

scholarly articles. I wish next week to notice the last article as it appeared in the SAB-BATH RECORDER of August 8, 1872.

C. W. THRELKELD. ALFRED CENTRE, N. Y. FROM DR. PALMER.

The readers of the RECORDER will be much in terested in the following letter from Rev. A. G. Palmer, D. D., to the Editor of the Outlook, to whom the writer has accorded the privilege of placing it before the readers of these columns.

STONINGTON, Conn., April 14, 1884. Dr. Lewis, Dear Brother, -- While at New York last week I found among some old

Very truly yours,

THAT SUNDAY BLESSING.

A. G. PALMER.

ship.

Yes, but his present view is all the worse for | further evidence to the contrary is presented. It will be found that when they have been for not doing his present will. Be not guilty so blessed, the question of Sunday observ- of so great a sin. But receive the truth and ance was not the point at issue at all. We share in the new blessing which always aclay this down as the general rule. There companies it.-Review and Herald. may have been exceptional cases of the kind which we will now name.

We have known persons to be soundly convicted of their duty to observe the Sabbath of the Lord; but it involved a cross, and personal inconvenience, and perhaps pecuniary loss; and they were determined not to itself aright." keep it, if any possible excuse could be framed for such a course. At length they would seize upon some flimsy pretext, and with it stifle their convictions, give up all idea of keeping the Sabbath, and thereupon feel great peace of mind and buoyancy of feeling. What was it? The blessing of "I do not see how our brethren can ab-God? Not by any means, but the spirit of stain from all appearance of evil, and enerror counterfeiting the blessing of God-| gage in the business of hop-raising, knowing the work of the enemy, not the work of the | to what use the hops are put. Those who Lord. Fearful deception!

We received a letter not long since from a young man rejoicing in the discovery that the Sabbath was not binding and no one was under obligation to keep it. He was a and they will be punished for the sins which telegraph operator and had a good situation. He had been powerfully convicted of his duty to keep the Sabbath; but after studying on the subject a long time, he suddenly discovered that the ministration of death was "done away;" and then away went the Sabbath in his own mind, and all his convictions of duty; and in his exuberance of joy he wrote to us of his emancipation from 'the yoke of bondage." Now we can read that case as easily as we can read an open book. The Sabbath stood in the way of his business. He would lose his situation if he kept it; but that he was determined not to lose; his pecuniary interests would suffer; and not having integrity or nerve enough to follow duty in the face of unfavorable worldly prospects, he seized upon that flimsy pretext, a perversion of 2 Cor. 3, to throttle his conscience and throw off convictions of duty, and then felt great relief and freedom. What was it? God's blessing? No, but a soothing spell thrown over him by the power of darkness. God will accept no unwilling and half-hearted obedience; and if this is all a man has to offer, he will suffer him to follow his own way as he did Balaam. From

this snare and deception of the enemy into which this young man has fallen we have our fears that nothing will arouse him till in the Judgment he meets the demands of God's unchangeable law, and has nothing | Thou shalt love the Lord thy God with to answer.

the Sunday question, and thought they re. | thy mind; and thy neighbor as thyself. And ceived a blessing; but any blessing received he said unto him, Thou hast answered right: for Sunday-keeping, we aver, without any this do and thou shalt live.' Eternal life is

mercy by making his past favors an excuse

3

Cemperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth

"At the last it biteth like a serpent, and stingeth like an adder."

HOPS, CIDER, WINE.

help to produce these beverages that encourage and educate the appetite for stimulants, will be rewarded as their works have been. They are transgressors of the law of God; they commit, and for those which they have influenced others to commit through the temptations which they have placed in their

"Let all who profess to believe the truth for this time, and to be reformers, act in accordance with their faith. If one whose name is on the church book manufactures wine or cider for the market, he should be faithfully labored with and if he continues the practice, he should be placed under censure of the church. Those who will not be dissuaded from doing this work are unworthy of a place and a name among the people of God. We are to be followers of Christ, to set our hearts and our influence against every evil practice. How should we feel in the day when God's judgments are poured out, to meet men who have become drunkards through our influence? We are living in the antitypical day of atonement, and our cases must soon come in review before God. How shall we stand in the courts of heaven, if our course of action has encouraged the use of stimulants that pervert reason, and are destructive of virtue, purity, and the love of God ?

"The lawyer asked Christ, 'Master, what shall I do to inherit eternal life?? He said unto him, What is written in the law? how readest thou? And he answering said, all thy heart, and with all thy soul, So some may have acted in reference to and with all thy strength, and with all day when all secrets shall be revealed, has we may gain it. He directs us to the written word, 'How readest thou?' The way is there pointed out; we are to love God supremely and our neighbor as ourselves. But if we love our neighbor as ourselver, we shall not throw upon the market anything that will be a snare to him." The above sensible remarks are from Mrs. E. G. White. Let every Christian reader pender them well, and as before God and the judgment, ask himself, if he is, in his business relations, regulating his conduct by from all error! This is the inevitable con- the rule laid down in 1 Thess. 5: 22. This rule of duty fairly applied to every process of manufacture and trade, would so revolutionize society and remove obstacles in the way of a free course of the gospel that the peace of our land would "be as a river, and its righteousness as the waves of the sea." (Isa. 48:18.)

e is the answer to the call that is g in our ears to day. Let us each aself to the Lord wholly, unreservedit will speedily be mede plain whose s to go and carry the truth to those for it.

are many of us who can not go, ace at home is as plainly marked as ity of others to go into the mission-But because we are called "to stay uff " is no reason why we may not the glorious work. We can give of s as freely as those should who have emselves to the Lord. We can prayers, for this is commanded by our when he said, "Pray ye theLord rvest that he would send forth labthe harvest."

e can give our sympathies, thus ng the energies of those who are n the active part of the missionary, e also can and should live such , holy, consecrated lives that our rs need never be ashamed or by the character of their constitu-

nes when lives are in danger by , a strong swimmer goes out from to the wreck to carry means of t he goes not alone. There is fasts body a rope, the other end of n the shore held by many strong g hands. That rope will be the ife to all whom he may save, and aself a certainty of help, protecympathy which gives a courage and r beyond his own unaided powers. ned gifts, prayers, and sympathies ng connection between the mestruth and those who stay at home, a three fold cord is not quickly Let all Sabbath keepers then the Macedonian call with the gift, and the men and the will be easily found for all the e means also with which to send e poured into the Lord's treasury ndance as to meet all demands.

MRS. MARY H. MOORE.

in contact with what may be called the purely Anglo-Saxon, as opposed to the Contiental method of looking at political questions. It is not necessarily better than another, though both we and the Americans are | tucky, and knowing more than any one else somewhat prone to think otherwise. But that a difference of a very marked kind exists is not to be denied. Frequent conversations with men who had devoted the information they had acquired at Robert College to the services of the State in Eastern Roumelia or Bulgaria, certainly confirm the impression that there is likely to be an element in the government of these countries which is Western and not Continental; and that there is a peculiar ring in the tone in which the relations of the governing classes to the governed is discussed by those who view the question from an English or American standpoint, which is never to be heard, even

in the case of the most educated and wellintentioned students of French or German politics."—Independent.

THE ELLIOT SCHOLARSHIP AT YALE.

M. G. Robinson, in the last number of the Observer, gives the following in an interesting article on the "Preservation of Family History:"

The Eliot genealogy is a valuable book, and one of the descendants of the Apostle to the Indians, has founded the Joseph Eliot Memorial Scholarship in Yale College. under certain important conditions, some of which are these :

The scholarship is intended for academical students only. The names of the subscribers shall be

preserved in the archives of the college.

When the fund and its interest shall amount to \$2,500, the interest shall be appropriated to a descendant of Joseph Eliot bearing the name of Eliot.

Should the fund ever amount to \$5,000 and there be none of the name of Eliot entitled to receive the interest, it may be given to any other descendant of Joseph Eliot of another family name.

Should the amount ever be \$10,000 and there be no descendant of Joseph Éliot entitled to receive the interest, it may then be given to any legal resident of the town of Guilford, Conn., or secondly to a descendant of any legal resident of that town.

A student who receives the interest must maintain a grade of scholarship in his class which shall give him rank in the first half of its members.

The president of the college shall be allowed to add to the foregoing conditions provided these remain unchanged.

The fund is already well started, and will no doubt, be added to ever year. Thus the Guilford Eliot family would perpetuate the memory of a worthy ancestor, who was conspicnous in the New Haven colony as a di vine, a politician and physician, and the second son of Rev. John Eliot, the Apostle to justify him in his present position? Has half and been blessed therefor? This ques-cause you have been blessed without doing special reference to the effects of alcholic vine, a politician and physician, and the to the Indians.-Christian Secretary.

if not of use to you:

as can be, to the detriment of Sabbath doc-"Abel Noble came to this country in 1684 trine and mission work by our people in joined the Keithan Schism among the Quakers in 1691. Baptized the first Keithan Southern Illinois and South-western Ken-Quaker in 1697, and at the same time embraced the seventh-day Sabbath and was the of the efforts brought against our doctrine Father of the Seventh-day Baptists in in those regions, I would like to say some-Pennsylvania. thing relative to the matter.

Elder Vancleve says, "I will first present an extract from the abridged "Catholic Catechism and explanation of Christian Doctrine," by Rev. John Perry, New York, 1863, pages 188 and 189." Then he presents the Roman Catholic teachings of the change of the Sabbath and the sanctification of Sunday, and says: "Do Baptists (Seventhday Baptists excepted) endorse the above declaration of Roman Catholic faith and practice, founded on their acknowledged tradition of Popish authority to change times and laws? Dan. 7: 25. Or do Baptists, like Protestants, profess to learn the whole of their religion from the Bible? Then he enters into an extended argument, showing from both English and Greek, that the resurrection of Christ did not take place on the first day of the week, but in the end of the Sabbath. These arguments run through

the entire article in July 25, 1872; and in August 1, 1872; the greater part of the article is to the same effect. I make one other quotation from Elder Vancleve in the number of the RECORDER already referred to: "What authority there is, either in Scripture, profanc or sacred history, or chronology, for the assumption that Christ was crucified on Friday, I have no means of knowing. I have inquired of men high in the scale of intellectual fame, such as D. Ds., Professors of Greek and Latin, &c., and they refer to those places where the next day after the crucifixion was a Sabbath-day; but

when I present the testimonies of the Scriptures to show that that Sabbath day was the annual passover Sabbath, they are dumbfounded and fall back upon their dignity and refuse to impart any more of their learned wisdom and high-school divinity." He then eulogizes the seminaries, universities and an educated ministry, and says, "but I do deplore that sarcastic divinity which seeks to satisfy an honest inquirer after truth, with less than 'thus saith the Lord,' and thus it is written in the divine words of Holy Scripture." Now what has Elder Vancleve found in the Scriptures? or what has he found elsewhere, since his sweeping been one of the kind last indicated.

But let us analyze this excuse a little further. If Sunday-keeping had been an error (so they reason), God would not have blessed them in it. If such is the rule, it would work in everything else as well as Sunday-keeping. This could of course be no exception; so we must make the rule

universal, and come to this conclusion: I need not say that I am interested in your namely, that no man can be blessed while he work as represented by the Outlook. I think is cherishing any error; that any one who re you have exhausted the Sabbath question, ceives the blessing of God, is absolutely free both sides of the problem. I do not see that anything more can be said, or need be. I clusion from this objection. But will our remember reading when a boy with great in friends stand to this? Every denomination anything more can be said, or need be. of Christians believes that all the others are terest the discussion between Revs. W. B. involved in some errors of doctrine or Maxson and Parkinson. I think it was pubpractice. But will any one deny to all the lished also in a book form. I know I thought others the blessing of God? It is logically then, and still think, as far as I can re- bound to do so according to this rule. Supmember, that Dr. Maxson had the best of pose the Methodist should say, God had blessed me for being sprinkled; but if sprinkthe argument. Your discussion takes a ling for baptism is wrong, God would not wider range, but it ends the same. You

have blessed me in it; therefore sprinkling have the victory but not the field or the is right! Just so of any difference of views spoils. The guns will be silenced but the fort or practice between any of the denominastill be held. It is a difficult thing to change | tions.

But further, has God anywhere laid down education, or turn people from religious this rule by which to test what is truth? grooves. I equally admire your courage and Has he said, whatever you have my blessing fidelity, and I may add without flattery, in, that is truth; and by this you are to de ability. With many, I think I have told you, | termine what the truth is? If he has not then no man has any right to erect such a it is purely, under Paul's ruling, a question standard. But all know that he has said of Christian liberty. I have from childhood nothing of the kind. But he says that his loved your people and I greatly honor their word is truth. Whatever he has declared and caused to be written as his revealed will. fidelity to their denominational convictions. that is his truth; and that we are to obey The older ministers were, as I remember regardless of feeling or blessing. them, men of beautiful simplicity, and some

But how then can it be explained that so of them of decided ability. The memory of many have enjoyed the blessing of the Lord the worship of the old Hopkinton Church while in the observance of Sunday? That is still a benediction. I pray God your this has been the case we freely admit. But Church may never lose the unction and the matter is easily explained according to a rule which Christ himself lays down. He power of their primitive simplicity of worteaches that a person is responsible only for the light he has. Thus he said of the Jews: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." If a person is honest at heart, desiring, no matter at what sacri-"If Sunday is not the Sabbath, why have fice, to do God's will, and is walking up to I been blessed so often for keeping it?" | the best light he has, the Lord accepts One of our Tract and Missionary workers such person according to his good intentions writes that the people he meets bring up | and the amount of light he enjoys; for it is this excuse more frequently than any other | required of a man according to that he "hath, for not keeping the Sabbath. God has and not according to that he hath not." blessed us, they say, for keeping Sunday, 2 Cor. 8:12. Multitudes, yes the great and that is proof to us that it must be right. majority of Christendom, have no doubt But let us look at this proposition a mo. | honestly observed the first day of the week, ment. We would ask them, first, if they supposing they were doing God's commandare sure God has blessed them for keeping ment thereby; and multitudes are at the Sunday. That he has blessed them while present time so observing it. And God does keeping it, we will not deny; but that is a not withhold his blessing from them, because and narcotics upon the human system," very different thing from blessing them for | they are honest in purpose, and it is the best | also directs that "no certificate shall be it. Has any one with the issue before him, light they have. But when light comes, and granted any person to teach in the public with a conviction that he must keep Sunday | new truth is developed, that light must be | schools of the State of New York, after Jan. as a duty to God, in opposition to counter followed, and that truth obeyed, or condem- 1st, 1885, who has not passed a satisfactory statements and challenges of August, 1872, as a duty to dou, in opposition to counter renowed, and thus inten obsych, of counter examination in physiology and hygiene, with there been a new translation of the Bible? tion we must answer in the negative till it before you had the light, is to abuse God's drinks on the human system."

But this will not be, so long as professedly Christian men and women use the maxim "That business is business," and accept it as a sufficient reason for engaging in the above or any similar pursuit.

It should be the aim of every Christian in his business, as well as in his social life, to benefit his fellow-men. He should choose useful employments. The products of his labor should be of real service to the people. He should permit no selfishness to close his eyes to the terrible evils that result from the manufacture, sale and use of things that tend to lower the standard of morals, debase men. and sear conscience.

Leave it for wicked men to assist in the manufacture of beer, wine, cider and all intoxicating drinks. Let men who care not if they be brought below the level of brutes, raise tobacco and chew it, but in the name of reason and righteousness, let every professed Christian try to excel other men in soundness and purity of conscience, and honesty in-business. Let no temporal interest stand in the way of strict conformity to the pure principles of God's law.

H. D. CLARKE.

TEMPEBANCE FOR TEACHERS.

The new law providing that in the public school, instruction shall be given in "physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants



The Sabbath Becorder.

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REV. L. A. PLATTS, Editor and Business Agent REV. A. E. MAIN, Associate Editor.

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THE Camilla Urso Concert is to occur a the Chapel Hall on the evening after the Sabba.h, May 3d.

"THERE is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." Thus spake one who was good authority. We need not care to test the truth of the last number of this terse proverb, but may receive it on trust; but we ought to make the former member a matter of faith and blessed experience.

" LET me die the death of the righteous, and let my last end be like his." So prayed a man who had some opportunity to the value of the blessing which he sought. And yet he died as the fool dieth, simply because he, while desiring the peaceful death of a righteous man, was not willing to live the obedient, self-denying life of the rightcous man. Although this happened several thousand years ago, it is still the law of life and death, and is likely to be, to the end of time.

ACCORDING to last Sabbath's Sabbathschool lesson, the answer to two questions ought to settle the right or wrong of every act of every man's life. The first is a question of abstract right and has reference only to the character of the contemplated act per se. The other is a question of relative right, and has reference to the effect which the performance of the act, though right in itself, might have upon others. The simple questions, "Is it right?" and quality.

friends, it may be taken as a sign that a good degree of kindly human nature reigns in his heart. When he is courteous and forbearing to one who would speak evil of him, it may be taken as a sign that grace has a supremacy in his heart over nature. No command of the divine Saviour can be more difficult than that which requires one to love his enemies, because nothing else is so Christ like.

THE following letter was written from Utah to the wife of Mr. Joseph Cook, and was quoted by him in the prelude to one of his Boston Monday lectures, not long since. We reprint it from the Christian Secretary, of Hartford, Conn. Comment is unnecessary. "A few years ago, an educated, intelligent gentleman, a journalist, came here from Europe, bringing his young wife with in the meshes of Mormonism was a marvel; but both appeared to be sincere believers in the Latter Day Gospel. Soon a strong pressure was brought to bear upon the husband to induce him to contract a second marriage. The wife, finding opposition vain, at length home. A few months afterward the first wife became a mother. The poor babe, doomed to bear the sins of others, never

smiled and never cried aloud; but always, night and day, it wept silently. Even in sleep great tears forced themselves from beneath its closed eyelids and rolled down over its checks, while its face bore the expression, not of infantile grief, but of the terrible anguish that the mother had endured in secret. After a few weeks it began to pine away, and at length, without any visible ailment, sank into its grave. ' My baby died of a broken heart,' said the wretched mother. 'Every hour of its little life it shed the tears that repressed before its birth; and the agony that hid in my heart killed it at last."

THE PASTOR'S BELATION TO THE CHUBCH.

The pastor is a bishop or "overseer," eld er and leader of the church, but also a fel-"Will it harm any one else?" asked with | low-worker, a fellow-citizen, and a fellowreference to any proposed act or course of man. He is not, or should not be, in any conduct, is sufficient to settle its moral strict sense, the employee of the church; un less, indeed, he is "hired" every year, a cus tom that will, we hope, rapidly give place to a better way. Our churches ought, we think, to say in substance, if not in form, ceipt of some of our publications, expressing | to the ministers whom they "call," We want pleasure and profit in reading them, and in- | an overseer and leader in our church work dicating a desire to continue their further | a preacher and teacher; we want you to b one with us in spirit and effort in all that belongs to the building up of ourselves in our temporal, social, political, educational, moral, and spiritual interests; we want you to be to us and among us. a fellow-worker fellow-citizen, and fellow-man; and the salary is not to be our gift, but belongs to an ex change of equivalents.

truth of God.

The necessary connection between truth and duty, doctrine and life, is very plainly and forcibly set forth in the Bible. How careful Paul is to teach Timothy the importance of the practical duties and the purity of a Christian life, apart from which mere profession is empty, religion a mockery, doctrines valueless, and the form of godliness without life and power. And how we all need to know and feel what we ought to do

for ourselves and one another, our families and neighbors, our churches and denomination, our country and the world. Duty is not an ugly monster, but a pure and beautiful priestess who invites us into the services of a temple adorned with all that is true, beautiful, and good in character and conduct. The story is told of some people who visited a king's palace; most were held with him. How such people came to be entangled | delight as they looked on paintings, statuary, and all that was grand and magnificent; but one soon grew tired of these, and asked for the king's stables. The pastor's work is not so much to tear down sin-and error, as means of the gold, silver, and precious stones of the means, and methods, and spirit of his truth and duty, to build a temple so beautigave her consent, and the bride was brought | ful and attractive that all who are of God will be drawn to it, held, redeemed, and sanctified; while they who are not of God will turn away to the stables of sin and self- needs, the Christ is all-sufficient. ishness.

> The pastor and teacher should be a man of godly example. He will not be a man without sin and error; but he can show that the gospel of Christ is the power of God un to his salvation, or righteousness. He ought not have many more powerful weapons against the church and Christianity, than a minis er's damaged reputation. The pastor should be patient in reproof. Fidelity to himself and the people requires that he rebuke what he believes ought to be condemned; but how hard it often is to do this in Christian love and meekness. The denunciatory spirit and habit are not proof of great moral courage; for it may require quite as much self-control and bravery to keep from taking advantage of the privileges of pulpit and platform, in this respect, as to

give way to a disposition to condemn pub-

WHEN one is kind and courteous to his be loyal to what we understand to be the of progress; he grows in knowledge, wisdom, and in all spiritual things; and, as the re-

> sult of his meditation and singleness of purand means of his work. We hear much nowadays concerning a "new theology;" Christianity had failed to get a strong footthe thought being that the Saviour of India | originals that have yet been reached. must be a Christ after the Hindu conception. The true new theology is the old theology adjusted to the needs of the men and women of to-day; and the Saviour of America, England, and India, must be, not a Christ moulda Saviour, but the universal Christ of the New Testament Scriptures so preached as to manifestly have just what American, Englishmen, or Hindu needs. The words or doctrines of Jesus are spirit and life; and therefore can not be bound to the forms of

country. The pastor, therefore, is to adjust the living and spiritual truths of Jesus, in own preaching, to the wants of the men and women who are thinking, feeling, speaking, and acting, right about him. And however varied men's experiences or manifold their

Timothy and Titus were taught by Paul to magnify the importance of sound, healthful, and pure doctrine. When so much may be heard and read that gives neither health nor strength, but weakens and poisons, how imto be a man of good report; for Satan does portant it is that the people be fed with pure and nourishing meat, which is the Word of God. Neither philosophy, nor literature, nor eloquence, nor entertainment, but instruction out of the Bible that men may become wise unto salvation, is the end of our endeavor. Before God, and the Lord Jesus | Christ, who shall judge the quick and the dead at his appearing and his kingdom, let us preach the Word. M.

Communications.

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

fine edition of Cicero, 1699, both of which works are of great note.

Giambattista Bodoni, 1740-1813, Parpose, he advances in the spirit, methods, ma, was noted more for the beauty of work than the intrinsic merits of his editions. It is said that the beauty of and some months ago we were 'told that | his type, ink, and paper have never been excelled. One of his most celebrated ediing in India, because the missionaries had | tions is that of Homer in which the Greek preached a Christ that was an Englishman, | letters are the most perfect imitations of the

> William Caxton, 1412-1491, or 1492. Westminster, is noted as the first English printer, but every manual of English literature discusses him and we need not.

François Didot, 1689-1757, was the founded according to some national conception of | er of a distinguished line of printers, in France. He published the travels of Abbe Prevost in 20 volumes, a work noted for its beauty. His son François Ambrose, 1730-1804, first printed on vellum paper. He published the famous edition of French classics, prepared by order of Louis XVI. for the education of the Dauphin, and called thought, feeling, or speech of any age or the "Delphin" classics.

> Pierre Didot, son of the last, published the clebrated " Louvre " editions of Virgil, Horace, and Racine. Racine has been called the most perfect typographical production of all ages.

Firmin Didot, brother of the last named, invented or restored the process of stereotyp-Finally, brethren, let us preach the Word. ing. I am under the impression that the family came to an end, as printers at least, in Ambrose Firmin Didot, 1790–1876, but I am not sure.

Louis Elzevir, or Elzevier, 1540-1617, founded a house of famous Dutch printers at Leyden. His five sons were all printers. Of these, Bonaventure, 1583-1652, was most celebrated. He formed a partnership with his nephew, Abraham Elzevir, and on this firm the fame of the Elzevirs rests. Their 12mo., 16mo., and 24mo. editions of the classics and their 12mo. editions of French authors called Petites Republiques, are most celebrated. Their most famous books are the Livy and Tacitus of 1634, Pliny, 1635, Terence, 1635, Virgil, 1636, Psalterium Davidis, 1635, and Greek New Testament of 1624 and 1633, or according to others of 1658. The family continued in the business many years. The Elzevirs were noted more for the beauty and fidelity of their work than for their learning. John Gutenburg, 1410-1468, Mainz, is never to be forgotten on account of his invention of movable types in 1438. He formed a partnership with John Fust, who finally got control of the printing material, and with his son in law, Peter Shoeffer, published the Psalterium 1457, most of the work on which had been done by Gutenberg. This book is the first ever published with date and name of the printer. It was beautifully executed, a marvel for so early a work. Dibdin regarded a copy of it worth \$50,000. Christopher Plantin, 1514-1589, was another noted printer. The "Biblia Pollygotta," 8 volumes, 1569-1572, is the most important of his publications and is noted for its typographical beauty. Henry Stephens, (French Estienne,)1470-1520, Paris, was at the head of another house of eminent printers. Robert, his son, 1503-1559, Robert the second, and Henry I have gathered the items here given for the second were all famous in their work. two reasons, first because the men who nave | They were scholars as well as printers, like done anything remarkably well should be re- the Manutii, and their works are noted not only for beauty but also for accuracy cause we have many modern editions named and scholarship. Robert is said to have hung up proofs of his publications, about ton," and "Elzevir" editions, and the young | Paris, and to have given rewards to any who The publications of these printers are to be found in the great libraries of the world, and often one can find copies of them at book sales.

him. The deceased, Silas I and nine children, of whom said, "They dwelt together whole family being deeply other, the children ever e dient love and lofty regard The widow, children and have occasion to mourn the indulgent father and hush

man.

LETTER FROM

We are permitted to make the from a private letter from Bro. all will be interested. It is what a good work is being done chapper, and we wish in this co importance of abundant funds HAAB

How happy we are by th of the progressive movem there and here! Well, no in that movement and he things. Let us pray, and out. Certainly he will co people that hopes in him We here, and I may eay generally taken, suffered by the death of our dear who succumbed, after a the evening of 23d of Mai his zeal for the truth. H -who died eleven mont main pillars of our little provide in the loss of his ministration of my pap Dare I take the help of a pay for that help? Every are to be posted and on that number to regular and will pray constantly, in the right way, by mak expenses, and yet the we punctually and neat; for condition for laboring in

Brother Vonder Schu minister who embraced t living in the town of G numbering about 50,000 of the members of his cl from Zee Land (the vil their pastor), to Groning day Baptists there are they will agree to const was there three week baker who accepted the ingen) I found very we way. He and his wife me, and told me much of their old friends, E But they were able to te help in their needs. T his business. May th keep him in it, that m cause he keeps the Sa sake his living. He is so far as money is con in the faith, and his w When about a mont and preached there, a me told me his conser trine. I wondered; 1 some months before l and feet against the asked him how his fe He said: I read your saw the error of my received the good ne the full sense a kee bath. So the Lord also, a little light l obedient one. No I met with, on my sake, several Chri We wish we had ne the Sabbath!" .TI superstition, migh ejected without en That school-m lately in our chape prophesied pover a call to be for son a school with the from Haarlem. the Lord gave t expecting the Lo taink it would be Lord of the Sabb experience in dear eldest boy You remember] Because that Sal and son are miss they can not rea Sarah, and not goal! The Lo self, glorifies 1 Please give . . . all friend all abundantly Sabbath-scho (-13)

COMMUNICATIONS are not infrequently received at this office acknowledging the reperusal, but professing an inability to pay for them. Now while we repudiate the idea that our publications are not worth paying for by those who read them, and while we do not care to encourage the idea that we have no other mission than to print bocks and papers to give away, it is an occasion for rejoicing that willing readers of the unpopular truths we advocate can be found, and such persons ought to be furnished with all they will read. Probably no better way could be devised to make them, eventually, paying readers. This requires an immense outlay of money, for work, postage and the like, which should be generously and cheerfully furnished by us. God will bless such work, not only to the advancement of the cause of truth in the world, but to the enlargement of spiritual life_and experience in the heart of him who gives to the Lord's Treasury.

WE place before our readers this week some very interesting extracts from a letter belong in the Sabbath Reform Department, but that is already full, other interesting matter is now waiting for a place in it, and these extracts ought to reach our brethren at once. Every true heart must rejoice with Bro. Velthuysen in the success of his work thus far, and in the signs of promise in the near future; at the same time all will mourn with | Go preach. him the death of his valued fellow-helper, Brother de Noble. We feel sure all will general and denominational; secondly, of unite in saying by no means should the circulation of de Boodschapper be discontinued or in anywise restricted. But its continuance calls for more money and, now that Brother de Noble rests from his labors, more help. It is a good time for our Sabbath-schools to and Titus; such as the fatherhood of God, he must often and abundantly pour in; othrespond to the call for shares in the Boods- the lordship of Jesus Christ, the atoning and erwise the storehouse will become empty. If chapper fund, made by the Corresponding | mediatorial work of the Saviour, sin, salva- | he is to instruct the people unto their edfica-Secretary of the Tract Society, Brother Geo. | tion in Christ by grace through faith, re- | tion, he must himself be taught, not only by H. Babcock, some time ago; and for other | newing by the Holy Spirit, the inspiration | a study of the Word of God, but of what contributions to this good work. Truly the and authority of the Scriptures, the second other men of his own and other times and Lord is blessing our lavors, and the expe- coming of the Lord, the resurrection and lands have done, and felt, and thought. rience of the past year has abundantly con- the judgment. And to these are to be add- And if he is to be an approved workman, firmed the judgment that in any reform | ed the doctrines that cause us to separate | rightly dividing the word of truth, he must work a liberal patronage of the printing ourselves in respect to organization from give good heed not only to what he does but and external finish. John, his son, pub earliest settlers of Rock county. "Uncle press is a good investment. Let it be in- other denominations, not that we would be how, not only to the matter but the manner lished an Atlas Major with fine engravings. Henry," ripe in years, but young in his creased, at home and abroad.

The standing of a pastor in any community is determined not by his official position in the church, nor by his ability merely, but by what he is as a man and citizen. It is proud thing to be known as an able and efficient minister of the gospel; but it is a prouder thing to be known as true a Christian man:

The pastor is a preacher, a herald of the glad tidings of salvation to them that are lost. It is for him to tell men that the God of Bible times and lands lives and reigns today, our God and Father; and that he, in

love, sent as the Saviour of the world, his well-beloved Son, who is not mer ly the historical Jesus of the New Testament Script of Bro. Velthuysen. These extracts properly | ures, but our living Lord and Redeemer. Is there not too little preaching of the gospel to perishing men? The sheep within the fold must be taught and tended, with great care and wisdom; but thousands are out on the wild and dreary mountains of sin and unbelief, who must be gathered in, or destruction awaits them. The Master savs.

The pastor is a teacher, first, of truth duties that are universal and particular. We call these truths doctrines; they are the great facts of the kingdom of God. They

licly and loudly, cutting right and left, stimulated by a kind of excitement which we ourselves and others equally unwise, suppose to be holy boldness. This is one thing; but honest, strong, and kind reproof, public and private, supported by a life consistent therewith, is quite another. Our Lord and Master could denounce and condemn, with a definiteness and authority that we can never have, because he knew what was in man and we do not know. Let the pastor be cordial in commendation. Some people begin their expressions of appreciation or praise by saying, Now I don't wish to *flatter* you, etc., etc., as though they were afraid you would suspect them of doing so mean and insulting a thing; but if they whom Paul addressed had done what he approved and thought worthy of praise, in no round about-fashion he told him so, for their comfort, encouragement, and strength. Sometimes a pastor will make mistakes; and it will not be unmanly to own them. Sometimes he will inaugurate methods of work that to him seem right, wise, and promising of success, and they may be; but if the people will not follow, let him back up, and try some other way. A leader who can not occasionally give up his own plans out of deference to others, is not a man whose leadership will in the end be recognized. A ship frequently reaches port only after tacking several times. If singleness of purpose is required in any place, it is needed in the work of the ministry. Paul exhorts Timothy to give himself wholly to these things; or, literally, to be in them. The minister must not be narrow-minded it is his privilege to survey the whole broad field of human thought and action. But he can not be eminently successful in the min istry, if he seeks success and proficiency in half a dozen other directions. The success ful physician, lawyer, teacher, or merchant is the one who is in his work; this one thing he does.

The pastor should be a man of much abound in the teachings of Jesus, and many study. If he is to regularly pour out from are found in the letters of Paul to Timothy | a store of comfort, strength, and knowledge,

IN MEMORY Of Jarman N. Davis, who died March 3, 1884, in the seventy-ninth year of his age.

BY SARAH S. DAVIS SOCWELL.

Go to the grave in peace Thy work on earth is done; Thy toils and sufferings all are o'er, Thy crown of victory won.

Go to the grave in peace---Sad tears embalm thy dust, But breaking thro' them brightly beams The bow of hope and trust

Go to the grave in peace-A sheaf of full-ripe corn Hath fallen before the reaper's blade-Why, therefore, should we mourn!

Go to the grave in peace, It hath no gloom for thee; Its portal is the gate of heaven, Where thy bound soul sprang free.

FAMOUS PRINTERS.

membered by the young, and, secondly, befrom these printers, as "Aldine," "Caxought to know the signification of these could discover an error. names.

Aldus Manutius established a press at Venice in 1490. He published editions of the classics and other works which have been famous, ever since, for beauty of printing and textual correctness. The "Bembusde Ætna," 1495, has been called one of the most perfect specimens of the printer's art in existence. He invented the Italic letter, formery called "Aldine," from his name. His emblem, an anchor, entwined by a dolphin, is often used in these days. His family day, but it might seem making invidious continued the work until 1597, more than distinctions to mention any. Doubtless. 100 years. The Manutii were as famous however, we shall find to-day the best for their learning as for the beauty of their printers in Germany, the early home of work. From Aldus the "Aldine" comes, printing. so often used by modern printers.

John Baskerville, 1706-1775, Birmingham and Oxford, made very beautiful and distinct types and very fine inks. He was noted chiefly for the beauty of his work. His chief editions were of Virgil, Horace. ament.

1638, Amsterdam, founded a noted fam-

The Aldine editions have however been imitated or counterfeited extensively.

That attention should be directed, now and hen to these, eminent and painstaking printers is most fitting in these days of haste and shoddy work.

We doubtless have very fine printers in our W. F. P.

SILAS H. CBANDALL.

The subject of this sketch, Silas H. Crandall, who died at Milton, Wisconsin, April 10, 1884, was born at Montville, Connecti-Terence, Catullus, and the Greek New Test- cut, Feb. 3, 1821. His father, Henry B. Crandall, moved in an early day to Alfred, Wilhelm Blaew, (or Blaeu or Blauw) 1571- New York, where he resided for many years, and from there, still westward, he removed ilv of printers. He was noted for correctness | to Milton, where he became one of the



ition of Cicero, 1699, both of which are of great note.

mbattista Bodoni, 1740-1813, Paras noted more for the beauty of than the intrinsic merits of his 8. It is said that the beauty of e, ink, and paper have never been 1. One of his most celebrated edithat of Homer in which the Greek are the most perfect imitations of the is that have yet been reached. liam Caxton, 1412-1491, or 1492, inster, is noted as the first English

, but every manual of English literascusses him and we need not. ois Didot, 1689–1757, was the founda distinguished line of printers, in

He published the travels of Abbe in 20 volumes, a work noted for its His son François Ambrose, 1730rst printed on vellum paper. He ed the famous edition of French prepared by order of Louis XVI. for cation of the Dauphin, and called elphin" classics.

e Didot, son of the last, published rated " Louvre " editions of Virgil, and Racine. Racine has been he most perfect typographical proof all ages.

n Didot, brother of the last named, or restored the process of stereotypam under the impression that the ame to an end, as printers at least, rose Firmin Didot, 1790-1876, but I sure.

Elzevir, or Elzevier, 1540-1617, a house of famous Dutch printers n. His five sons were all printers. , Bonaventure, 1583-1652, was most d. He formed a partnership with ew, Abraham Elzevir, and on this fame of the Elzevirs rests. Their 16mo., and 24mo. editions of the nd their 12mo. editions of French called Petites Republiques, are most Their most famous books are d. y and Tacitus of 1634, Pliny, rence, 1635, Virgil, 1636, Psalteavidis, 1635, and Greek New Testa-1624 and 1633, or according to 1658. The family continued in ness many years. The Elzevirs were pre for the beauty and fidelity of k than for their learning. Gutenburg, 1410-1468, Mainz, is be forgotten on account of his inf movable types in 1438. He partnership with John Fust, who t control of the printing material, his son in law, Peter Shoeffer, pub-Psalterium 1457, most of the which had been done by Gutenberg. k is the first ever published with name of the printer. It was beautiuted, a marvel for so early a work. garded a copy of it worth \$50,000. oher Plantin, 1514-1589, was and printer. The "Biblia Pollygotta," 1569-1572, is the most important lications and is noted for its typobeauty. Stephens, (French Estienne,)1470is, was at the head of another ninent printers. Robert, his son, Robert the second, and Henry were all famous in their work. scholars as well as printers, like ii, and their works are noted or beauty but also for accuracy rship. Robert is said to have coofs of his publications about o have given rewards to any who er an error.

him. The deceased, Silas H., leaves a widow | privilege to be, with my daughter, once in and nine children, of whom it can be truly your midst!

said, "They dwelt together in unity," the whole family being deeply attached to each other, the children ever exhibiting an obedient love and lofty regard for their parents. The widow, children and many relatives have occasion to mourn the loss of a kind, indulgent father and husband, a Christian A. M. B. man.

LETTER FROM HOLLAND.

We are permitted to make the following extracts from a private letter from Bro. Velthuysen, in which all will be interested. It is instructive to notice county. Am now at Cabool on the Kansas what a good work is being done through the Boodschapper, and we wish in this connection to urge the importance of abundant funds for its support.

HAARLEM, April 3, 1884.

How happy we are by the mutual tidings of the progressive movement of the truth there and here! Well, no doubt the Lord is in that movement and he will do still greater things. Let us pray, and work, and look out. Certainly he will come and bless the people that hopes in him and his word.

We here, and I may say, the Lord's cause generally taken, suffered again a great loss by the death of our dear brother, de Noble, who succumbed, after a violent sickness, the evening of 23d of March last. You know his zeal for the truth. He and his dear wife -who died eleven months ago-were the provide in the loss of his help for the adpay for that help? Every month 2,000 copies | be re-organized the first Sabbath in May. condition for laboring in vain.

Brother Vonder Schuur, that Baptist compelled to be so far from Church. We have none to spare in our little society. minister who embraced the Sabbath, is now and we trust profitable. There are a few young people who feel living in the town of Groningen, a place anxious to become identified with Christ's numbering about 50,000 inhabitants. Five of the members of his church have moved kingdom, but something still keeps them from Zee Land (the village where he was from open confession of faith. Is it lack of their pastor), to Groningen. So the Seventh- help from the more mature members of the day Baptists there are now ten. Perhaps the church, or altogether the sinner's own work, and the church is prospered by healthy, fault? they will agree to constitute a church. I three new members were added by letter. was there three weeks ago. . . . That The First Church is trying to take on May we be faithful. new life by purging itself of dead branches. baker who accepted the Sabbath (at Groningen) I found very well and happy in his The past sixteen months nave been months of Kansas sifting. Some have renounced the faith, some way. He and his wife were very glad to see me, and told me much about the opposition | moved away and gone with the multitude to of their old friends, Baptists and others. | do evil, and so of necessity, after much fruit-But they were able to tell also much of God's less labor to win them back to Christ and help in their needs. Till now he is still in duty, they have been cut off according to his business. May the Lord continue to the command of the Great Head of the keep him in it, that men can never say: Be | Church. Several revival sermons have been cause he keeps the Sabbath he must for- preached of late in hopes of arousing all to sake his living. He is a poor man indeed, make constant and persevering effort to win so far as money is concerned; but he is rich others to Christ and raise the piety of believers to a higher elevation. With what in the faith, and his wife also. success remains yet to be seen. When about a month ago I was in Pekela The church has voted to make some reand preached there, a Baptist, who called on pairs this Spring, and the majority have exme told me his consent to our Sabbath doc-Nortonville in the dim future. pressed a wish to buy the estate of the late trine. I wondered; for when I was there dear Brother C. M. Lewis, for a parsonage. some months before he struggled with hands farming is done vet. As yet only talk has resulted. The home of and feet against the "Jewish Sabbath." I Elder Lewis consisted of a good house and asked him how his feelings were altered so? He said: I read your paper and by-and-by I | barn and four acres of choice land. He took saw the error of my opinion. Yesterday I | great pride in keeping it well repaired, and it seems too bad to let it pass into the handsiof received the good news that he was now in the full sense a keeper of the Lord's Sab- those who have no interest in the cause of bath. So the Lord has given in that place truth. also, a little light by the example of one Brother Erlow Lewis left for Nebraska letter by nearly fifty additions. obedient one. No doubt more will come. the 23d, to look after his interests there. I met with, on my last journey for gospel's Our aged Deacon, Thomas Perry, is still gun on our parsonage. sake, several Christians who said to me: suffering much from rheumatic difficulties, We wish we had never heard anything about and feels much discouraged this Spring. He the Sabbath!" . Tradition of men, error and has been sick about seven years, being consuperstition, mighty arms of Satan, are not fined to the house the past three years. ejected without emotions and disturbance. The district school here is being taught by That school-master who was baptized Miss Nettie Stookes, of Green's Corners, lately in our chapel, and for whom his friends N. Y. prophesied poverty, etc., has now received This is a pleasant farming country, and a call to be for some months the principal of there are two or three small places for sale a school with the Bible, at some distance APRIL 14, 1884. which we wish could be bought by Seventhfrom Haarlem. We all are astonished that day Baptists. The town is fast filling up the Lord gave this deliverance. We were Arkansas. with Germans who have a large Church and DE WITT. expecting the Lord would help, but did not society here. * * think it would be such a help. Indéed, the Lord of the Sabbath is God. We made that New Jersey. experience in another way too, viz., My NEW MARKET. dear eldest boy graduated Tuesday last. At our Annual Meeting the first of April, You remember I told you how people said: Rev. E. P. Saunders offered his resignation Because that Sabbath-keeping your daughter as pastor of this church to take effect Sept. and son are missing too many lessons, and so garden. they can not reach the goal. And lo! first 1, 1884. He fears his health is not such as Sarah, and now Gerard have reached the to enable him to perform the duties of pasthe Fort." tor, and prosecute his studies at the Semigoal! The Lord be praised, that he, him nary at the same time; desiring to complete self, glorifies his holy name! . . . Please give our respects and regards to his studies at an early day, he is lead to the course above indicated. ... all friends. May the Lord bless you Dr. A. S. Titsworth, is again able to at- ers in the rapidly increasing immigration to all abundantly, pastor and flock, church and

Your brother in Christ, G. VELTHUYSEN.



I have spent the last five weeks in South ern Missouri. During this time have preached twenty-nine sermons in five differ ent localities, viz., Delaware Seventh-day Baptist Church and at "Smart Settlement," in Christian county; Robertson's Mills Stone county; Providence Seventh-day Baptist church, and in Summerville, Texas City, Fort Scott & Gulf railroad, awaiting

the train to take me to Mansfield, thirty miles west of this, in Wright county, I hope to find the Sabbath interest near Mansfield sufficient to detain me there some days, before proceeding to Cass county, where I expect to attend the baptism of one young convert. Religiously the world 1s in a sad condition, calling for a vast amount of Christian effort. S. R. WHEELER.



The services in the Second Verona Church are somewhat changed, the morning preachmain pillars of our little church. How to ing service coming the first Sabbath in every month, instead of the third as heretofore, ministration of my paper I don't know. the remaining services in the aftermoon at bath-keepers in that section, a noble work Dare I take the help of a man whom I must 2 o'clock as usual. The Sabbath-school will are to be posted and only a small part of Brother Thomas Potter has served as Superthat number to regular readers. I pray, intendent the pest year, and Brother J. Satand will pray constantly, that I may be led | terlee as Assistant Superintendent. Brother in the right way, by making no unnecessary | Potter has moved into the town of Vernon expenses, and yet the work must be done and will be unable to meet with us only at punctually and neat; for disorder is the first | the morning service. We shall miss him with his family very much, and regret that he is

West Virginia. RITCHIE.

It was a great privilege to attend the day-keepers. But there still remains a Quarterly Meeting at Ritchie on the second horses by a son of Dea. Asa F. Randolph, to the church. But Ritchie county has the least mud and the best roads of any part of have a good system for making their roads. All the highways in the county are divided up into half mile sections, and these are sold out to the lowest bidder to be kept in good repair for three years. These sections are

generally taken by the farmers along the road, and living close by, and personally interested in good roads; they have the best highways for horseback riding in this sec-

The Church meeting was held on Sixthday afternoon, and it was to me a matter of thanksgiving, to see with what kindness and good judgment the brethren arranged all the intricate details arising from the consolidation of the Pine Grove and Ritchie churches. Large congregations gathered on Sabbath and First day, and the deep interest in the Sabbath-school and the spirit of consecration manifested at the conference meeting, promise well for the future.

tion.

There is a wide-spread desire and steps are being taken, to secure a settled pastor; and if one can be obtained to "range the valleys and climb the mountains," and break the bread of life, regularly, to all the Sab-L. R. SWINNEY. will be done.

Wisconsin.

MILTON JUNCTION.

We have gathered often, the past Winter, to perform the last sad ceremonies for the dead, but with the genial springtime, God Coal Association, in New York, April 25th. sends us better health.

We have just elected the officers and teachers for our Sabbath-school, for the en suing year. The school is large, interesting,

The Young People's Prayer-meeting is wel attended, and with marked interest; we also maintain a weekly prayer-meeting.

Eld. Wardner is doing faithful, earnes

rather jealously watched the settlement of a solid three miles of government land by Sun

large tract of the same lands centrally lo-Sabbath in April. Fifty miles by rail brought | cated as to the scattered members of our lit me to Pennsboro where I was met with | tle church. We cordially invite all Sabbath keepers desiring a home in a mild and and then 15 miles in the saddle brought us healthy climate, where timber and prairie are conveniently interpersed, where fruit yields abundantly, and stock raising pays so the State I am acquainted with, because they | richly, to at least come and see this country before land rises beyond the means of the renters in our denomination.

> We suppose that the burning of the post office at Goldman, our nearest station, on the Texas and St. Louis Railroad, destroyed a communication sent March 10th, as we have not seen it in the RECORDER. The same fire destroyed two mails for us from the North. A. S. DAVIS.

APRIL 18, 1884.

Condensed Mews.

Domestic.

There was a heavy frost at Meridian, Miss., with some ice on the morning of April 25th. Many farmers will be compelled to replant. Mrs. Clarissa Raymond, of Wilton, Conn. celebrated her 102d birthday April 25th The occasion brought together five generations.

Superintendent of Public Works Shanna han has issued orders for the special opening of the canals in the State of New York on May 6th.

The jury in the suit of Mark D. Hanover against the Louisville Courier-Journal company to recover \$20,000 for libel, awarded Hanover six cents.

From all parts of the State of Texas heavy rain and winds are reported with probable great damage to crops. Hail and snow are reported from several points, unprecedented in this season of the year.

At a meeting of the Western Anthracite an executive committee was appointed to eontinue negotations for the purpose of uniform rates in transportation of coal through out the West.

It is estimated that there are now in this country 350.000 manufacturing establishments, employing 6,000,000 workmen and \$4,500,000,000 capital, and that the product is worth \$8,000,000,000 a year; \$2,000,000,

000 more than that of Great Britain.

AFTERNOON.

5

2.30 Sermon, J. B. Clarke, Delegate from Central Association, followed by conference meeting. FIRST-DAY MORNING.

Business: 10 v'clock, missionary conference by A. C. Main.

11 o'clock, Sermon, by A. E. Main, Correspond-ing Secretary of Missionary Society, followed by collection.

AFTERNOON. Business: Sermon by L. A. Platts, Delegate from the Western Association.

EASTERN-place of meeting, Shiloh, N. J. Time of meeting, Fifth day, June 5, 1884.

CENTRAL—place of meeting, DeRuyter, N. Y. Time of meeting, Fifth day, June 12, 1884. A. B. Prentice, preacher of Opening Sermon.

WESTERN-place of meeting, First Alfred, Alfred Centre, N. Y. Time of opening, Fifth day, June 19, 1884. Preacher of opening sermon, W. C. Titsworth.

NORTH WESTERN-place of meeting, Walworth, Wis. Time of opening, Fifth-day, June 26, 1884. Preacher of Opening Sermon, W. H. Ernst; J. L. Huffman, alternate.

_ Additions to the above announcements will be made as the committees of the Associations may direct.

SPECIAL NOTICES.

A QUARTERLY MEETING will be held with the Church of Greenmanville, (Mystic Bridge), Conn., commencing Sabbath evening, May 9th. with a prayer meeting conducted by O. D. Sherman; Sabbath morning, preaching by A. E Main; afternoon, Sabbath school exercises, conducted by U. M. Babcock; evening, preaching by L. F. Randolph, followed by conference; Sunday morning, 1. Onehalf hour devoted to the discussion of the question, 'How should our Quarterly Meetings be conducted to be productive of the highest good?" 2. Sermon, O. U. Whitford; afternoon, sermons by Horace Stillman and Edmund Darrow; evening, sermon by I. L. Cottrell, followed by conference,

It is hoped all who can consistently, will attend these meetings.

I. L. COTTRELL, Chairman of Committee.

ANY Sabbath-school, Church, or individual. wishing to buy maps of Bible Lands, or a large missionary maps of the world, may learn something to their advantage and ours, by addressing, MISSIONARY REPORTER, Ashaway, R. I.

THE Seventh-day Baptist Quarterly is published, mainly, in the interest of the denomination 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.

If the support will justify the outlay, each number will contain one or more photographic portraits of aged or deceased Seventh day Baptist ministers, The building, 17 Wall street, New York, or such other illustrations as will add to its historical 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 denominational 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.

cations of these printers are to the great libraries of the world, ie can find copies of them at

e editions have however been counterfeited extensively. tion should be directed, now and eminent and painstaking printitting in these days of haste and

JERY

ss have very fine printers in our might seem making invidious to mention any. Doubtless, shall find to-day the best Germany, the early home of

W. F. P.

HLAS H. CBANDALL.

of this sketch, Silas H. Cran-I at Milton, Wisconsin, April born at Montville, Connecti-1821. His father, Henry B. ed in an early day to Alfred, ere he resided for many years, , still westward, he removed ere he became one of the of Rock county. "Uncle n years, but young in his

NORTONVILLE.

We are about to change the name of our church from Pardee to Nortonville. stranger wonders why this was ever called the Seventh-day Baptist Church of Pardee, as there is not a Sabbath-keeper within one and a half miles of that town while our church building is four and a half miles

south-west of it. Our society is represented by eight or ten families in the wide awake business town of Nortonville. Almost twenty-two years ago, when the church was organized, Pardee was a prominent town and

Spring is cold and backward and not much

Our Sabbath services are well attended. Our pastor is favoring us with interesting and practical sermons which will be of benefit to us if we "take heed how we hear." We rejoice in the presence of the Lord. His rich blessings we enjoy. Our numerical strength has been increased by baptism and

Material is being hauled and work is be-

The social event of last week was the China wedding of Mr. and Mrs. Russel Maxpresents, good cheer and kind wishes.

Sabbath-keepers looking for homes will do well to come here before locating, as few Sabbath-keeping localities offer as good ad vantages to the farmer or business man as Nortonville and vicinity. Russ.

We have had an unusually long and severe Winter for this section, causing a late Spring, but timber and prairie are now a living green, cattle are fattening on' the range; fruit of fair size, promising an abundant yield, and we are enjoying some of the products of the In our cause we are still trying to "Hold

The words of encouragement received by letter from the North, are duly acknowl edged and highly appreciated. Our number is small, but we look for Sabbath-keep-

has just been sold. The price paid is said to be value. The volume for the year will form a book steady growth. One week ago last Sabbath, \$325,000. The lot is the next but one to of over 500 pages, which will grow in value with that occupied by the Stock Exchange, and is 21 feet front and 67 feet deep. The building which has four stories and a basement, was erected in 1862.

Foreign.

It is stated that large numbers of emigrants are going to Canada this year from the continent of Europe.

The Bank of Montreal has declared a div dend of 5 per cent. for the half year, and has raised its rest to six millions.

A native paper at Alexandria, publishes a rumor that Khartoum has fallen, that General Gordon is a prisoner, and that the natives are signing a petition for an English protectorate for ten years.

John O'Connor Power, member of the House of Commons for County Mayo, has abandoned the Parnellites and joined the Independent liberals. He will contest an English constituency at the next general election.

of preparation, Spanish republicans of extreme views sent an agent to America to foment strife. Their hope was that a reaction would be felt in Madrid. The republicans promised Cuba a self government. A Cabinet council was held, April 24th, at which the Khedive presided. It was resolved that the immediate dispatch of troops to up per Egypt was imperatively necessary. Nubar Mrs. L. E. Randolph, W. C. Whitford 2, C. A. Burthat the immediate dispatch of troops to up Pacha, the Prime Minister, was directed to dick, B. P. Drury, W. D. Burdick, Mrs. A. C. Clarke, A. M. West A. E. Forsythe, G. G. Mead, submit the resolution to the British Gov- $\mathbf{rnment}.$

The condition of affairs in Egypt continues to attract great attention in France. son, with its usual accopanimment of The Journal des Debats again urges a direct 1 ton, O. Babcock, Mrs. G. T. Brown. Mrs. A. S. understanding between France and England, Truman, E. D. Seward, Mrs. H. E. Francisco. and asks why the law of liquidation can not be revised in the same manner that it was created. The Republique Francaise only demands that England should give France her | Ira B. Crandall. proper share of influence and authority on the banks of the Nile.

ASSOCIATIONAL DIRECTORY.

SOUTH-EASTERN-next' session will be held at Greenbrier, W. Va., beginning Fifth day, May 29, 1884. S. D. Davis, preacher of Introductory Ser-

ORDER OF EXERCISES.

After Introductory Sermon, communications from churches, corresponding bodies and miscellaneous. reports of exchange Delegate and Treasurer, appointment of standing committees. AFTERNOON. Report of Committee on Resolutions. SIXTH-DAY MORNING. Report of Committees, Standing and Special and ousiness arising therefrom. AFTERNOON. Business: 3 P. M., Sermon, by Horace Stillman,

Delegate from the Eastern Association. SABBATH MORNING.

10 o'clock, Sabbath-school. 11 o'clock, Sermon, by N. Wardner, Delegate from the North-Western Association to be followed

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

CHICAGO MISSION. -- Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van While Agueros' expedition was in course | Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially nvited to attend.

LETTERS.

J. P. Lundquist, J. M. Maxson, Mrs. Seth Curtus, N. W Crosley, E. A Stillman, Chas Cooper & Co., A. S. Davis, J. B. Clarke 3. S. R. Wheeler, E. H. L A. Loofboro, F.F. Randolph, S.G. Crandall, Mrs. Lucina Tallett, T.B. Collins, M. Turner, W.F. Place, O. D. Sherman. Jas Summerbell, W. W. Clark, E. P. Barker, A. E. Main, Robt. Lewis, G. B. Carpen-ter, Mrs. H. C. Rogers, E. D. Stillman, C. H. Stan-

BECEIPTS.

Pays to Vol. No. Geo. W. Burdick, Alfred Centre, N.Y.\$ 50 40 17 2 00 40 58 Mrs. Jonathan Saunders. " 40 58 1 00 2 00 40 53 David Benjamin, Scio, Mrs. A. L. Burdick, Nile, 2 00 40 58 E. P. Rogers, Richburg, 2 00 40 53 Mrs. Isaac Brock, Hebron, Pa., 2 00 40 Mrs. Roxanna Sherman, E. Sharon, 20040 Maxson Dunham, New Market, N. J. 52 2 00 41 Mrs. Elizabeth Dunham." 2 00 40 T. S. Alberti, 2 00 40 Mrs. C. T. Rogers 52 2 00 40 Mrs. Hannah Drake, Dunellen. 2 00 18 - 41 I. H. Dunn. Plainfield. 2 00 Robt. Lewis, Stone Fort, Ill., Thos. L. Burdick, Coloma, Wis., 8 00 41 1 50 Mrs. A. C. Clarke. Kato, Dak., 2 00 40 18 1 00 40 A. F. Randolph, Wells, Minn., 43 1 00 40 John N. Wilson, New Richland, 40 Chas. N. Knapp, Clifton, Kan., John M. Warley, Amasa Chase, Motor, 43 2 00 40 R. H. Woods, 2 00 41 18 E. K. Burdick, Nortonville, 2 50 41 18 C. B. Tomlinson, Pardee, 2 00 40 J. M. Thompson, Plainville, 25 39 Eld. Geo, U. Babcock, N. Loup, Neb., 2 00 40 QUARTERLY. W. C. Titsworth, Alfred Centre, N. Y., FOR LESSON LEAVES. T. B. Collins, Albion, Wis.



Selected Miscellany.

ONLY.

Only a word for the Master,-Lovingly, quietly said; Only a word, Yet the Master heard,

And some fainting hearts were fed. Only a look of remonstrance,

Sorrowful, gentle and deep; Only a look, Yet the strong man shook. And he went alone to weep.

Only some act of devotion. Willingly, joyfully done; "Surely, 'twas naught," (So the proud world thought,) But yet souls for Christ were won

Only an hour with the children, Pleasantly, cheerfully given; Yet seed was sown In that hour alone, Which would bring forth fruit for heaven.

"Only"—but Jesus is looking Constantly, tenderly down To earth, and sees Those who strive to please. And their love he loves to crown. - Word and Work.

A BISEN LIFE.

"The Brignal banks are fresh and fair, And Gretna woods are green,³

sang a sweet voice in one of the London streets.

"I have thought a hundred times that I would stop and speak to that boy," said Prof. Craik, as, arm in arm we walked towards St. Paul's.

The boy in question stood under an awning with his hands full of printed songs. child so patiently plodded through.

"Do you notice-I often have"-said my there are in that voice, and how the small apparent effort? He must be very poor."

one who regarded sympathy with the unfor- axe on his shoulder. tunate as one of the best services he could render to Christ.

"Who taught you to sing, my lad?" he asked.

"My mother, sir," was the reply, with an eager look.

"Where do you live?" was the next question. The boy mentioned a place that seemed But stepping up to his wife, he took the Bi-familiar to the Professor. But stepping up to his wife, he took the Bi-ble from her hand, saying,—

"I am coming to see you, my lad. I may

voice.'

"But you have heard it, unless you have | knee and in the cradle, carried you in her | us. forgotten all about little Singing Dave.", the church.

"Died a few days after we saw her. Do vou know, it seemed to me that she must be here, listening with us to these almost angelic tones. Her last prayer is answered."

Davie had indeed been lifted above the influences that surrounded him. I was told that his life was manly and Christian, and that he was preparing for holy orders. For weeks his voice haunted me, especially one grand line of hope:

"Christ has opened Paradise."

So help leads to help, and kindness becomes the messenger of Christ and is followed by a risen life.—South-Western Pres byterian.

THE CHOPPED BIBLE.

"Take it and read!" said the voice to Augustine, as he lay in the garden with a roll of the Gospels by his side. He obeyed, and the dissipated skeptic became a Christian preacher.

The best way to acquire faith in the Bible is to read it. The book is its own evidence. A few years ago a Bible distributor, while passing through a village of Western Massachusetts, was toll of a family in whose home there was not even the cheapest copy of the Scriptures-so intense was the hostility of the husband to Christianity.

The distributor started at once to visit the family, and found the wife hanging out her week's washing. In the course of a pleasant conversation he offered her a nearly-bound Bible.

With a smile which said "Thank you!" Some of these he sung, and the crowd, idle she held out her hand, but instantly withor busy, could not help looking, listening drew it. She hesitated to accept the gift, and sometimes buying the ballads which the knowing that her husband would be displeased if she took it.

A few pleasant words followed, in which friend, the Professor, "what sweet tones the man spoke of the need of the mind of divine direction, and of the divine adaptation volume of sound pours forth without any of the Bible to that need, and the woman resolved to take the gift. Just then her hus-The Professor was a Christian man, and band came from behind the house with an

> Seeing the Bible in his wife's hand, he looked threateningly at her, and then said to the distributor, "What do you want, sir, with my wife?"

The frank words of the Christian man, spoken in a manly way, so far softened his irritation that he replied to him with civility.

"We've always had everything in common,

been my privilege to listen to so wonderful a of life. How often has she nourished you, neighborhood; and, the same may be said dressed you, kissed you, rocked you on her of the example we each set to those around

tender arms, watched over you in sleep, guid-"And his mother?" I said, after we left ed your infant steps, corrected at times your misdemeanors, thought of you in absence, and guarded your life in the unvarying remembrance of a mother's solicitude, and the free-will offerings of a mother's devotion! Ah, dear child, you can never "pay off mother."

> Mother has taught you to read and pray. She has patiently sat by you and taught you the question is, What shall I do to grow in the letters of the alphabet; and then she greae? we point to Jesus on the throne and helped you to put them together and spell say, "Seek to come unto the measure of the words of thought. She taught you to spell stature of the perfect man."-A. J. Gor-"God." Before you could read she taught don. you to say, "Our Father which art in heaven." Mother has trained you with lessons and hymns and prayers to come to Christ. She has prayed for you when none but God knew it, and has prayed with you when your wandering eyes understood not the meaning of her grave and imploring looks. She has pointed you to heaven and "led the way." Dear child, you can never "pay off mother."

O strange, O sad perplexity, Blind groping through the night,

Faith faintly questions Can there be An afterward of light?

O heavy sorrow, grief, and tears, That all our hopes destroy, Say, shall there dawn in coming years An afterward of joy?

O hopes that turn to gall and rue. Sweet fruits that bitter prove, Is there an afterward of true And everlasting love.

O weariness, within, without, Vain longings for release, Is there to inward fear and doubt An afterward of peace?

O restless wanderings to and fro-In vain and fruitless quest, Where shall we find, above, below, An afterward of rest?

O death, with whom we plead in vain To stay thy fatal knife, Is there beyond the reach of pain An afterward of life?

Ah yes; we know this seeming ill. When rightly understood, In God's own time and way fulfill

His afterward of good. -Chambers' Journal.

BEGINNING OF A JOHNNY-CAKE,

John Spicer, in his lecture in Wide Awake.

"Once I heard a story of a girl, quite a

ning and make a johnny cake.' The grocer

'Does a johnny-cake begin here? I want to

the fields to the farmer's and said to him,

cake.' The farmer said, 'The beginning was

the snow had all melted away I planted my

and when Summer was over there were gath-

meal and sells the meal to the grocer; the

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Popular § A VERY efficient a

tinguisher may be made i by steam, as in drying roo caps on the steam pipes a made of a fusible metal th fusion of which is grea the steam, but such that a the fire these caps are n steam allowed to escape In a large establishment in recently, a fire in one of the thusput out before it was d of the escaping steam givin

BUTTER ANALYSIS.—In the relations of water, fat, grammes are taken from butter sample, and placed of 5 or 6 cm. diameter; di to constant weight, the residue is extracted with the first portion poured of to allow the casein to sep portions stirred up with dried and weighed; the lo "due ignited is casein by le The limits of a large nun tions are given: Pure per cent.; water, 9 to 15 p 8 per cent.; salt 5 to 10

It is said that bees ve by placing themselves in trance to the hive inwa their feet in the floor, ar rapidly as if flying; the duced penetrates every p

DEEP EXCAVATIONS in England, have recently great interest. A large n 18 feet in height, and fr length, with double trefe traced. The floors are humus, supposed to hav the decay of corn, grain underground works are cient camps, huts, cire and boundaries, and give having been the site of

DURING the deep exc Drummond's banking Cross, London, some fossils were discovered. identified and put toget one hundred specimen animals which mark th coeval with the carliest They include bones of of the mammoth, tusks elephants, remains of rhinoceros, and of exti pleistocene gravels; als the sheep and the celt cent deposits.



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It owns and controls over 5,000 miles of road and small one, that wanted to begin at the begin- has over four hundred passenger conductors constantly caring for its millions of patrons. ning and make a johnny-cake, and she said Ask your ticket agent for tickets. via. this route, Placing the Bible on the chopping-block, to her mother, 'I want to begin at the begin- AND TAKE NONE OTHER. All leading "It is a cool, breezy morning," the Pro- he cut it in two parts with one blow of the ning and make a johnny cake. How does it ticket agents sell them. It costs no more to trave fessor said, as we left our apartment a day or axe. Giving one part to his wife, and begin?' Her mother said, 'If you want to on this route, that gives first-class accommodations, than it does to go by the poorly equipped roads. For maps, descriptive circulars and Summer resort papers. or other information not obtainable at your local ticket office, write to the GENERAL PASSENGER AGENT, G. & N.-W. R'Y, CHICAGO, ILL. Please give me some meal.' Bridget said, 'If

6

AFTERWARD.

be able to do something for you. I like your and we'll have this too." voice.'

we walked briskly down the street in the direction of the wharves.

"It's not a very pleasant locality," he said, as he neared the lower part of the town; "but old Mrs. Davis lost a son at sea, and ored."

We had arrived at a block of tall, grimy stone buildings that went by the name of "Ridley's Folly." In the last one, overlooking the water, up two flights of stairs, we found old Mrs. Davis, once a domestic in Bible. I've been reading about a boy who meal comes to me from the miller's.' She the Professor's family. We spoke to her of | ran away from home, and after having a | went yonder to the miller's and said to him. the boy.

mother. A sweet voice do'ee have, my dear, ceived him." as ever I heard, and a sweeter ane his moth er. We've been trying to raise a little money among us, for the landlord is a threatening to turn 'em out, and she in her bed."

np two pairs of stairs and landed at the attic, | not a word did he say to his wife. a miscrable place, stained with the rain that leaked in through broken skylights, and in a day his wife saw him reading the now begin at the beginning and make a johnnyruinous state of dilapidation.

A faint voice said, "Come in," at our knocking. The room was clean, and there was even a poor attempt at ornament. On the bed, dressed and wrapped in a faded red shawl, a woman reclined, whose hectic cheeks and glittering eyes proclaimed her to be in the last stages of consumption.

There were tears shed at that bedside. The poor creature there had been reared a lady, no pains being spared for her education, and had been cradled in the lap of luxnry for twenty happy years. When her him-she and her little child.

the influences that surround him."

Several days after the division of the Bible, he was in the forest chopping wood. At noon he seated himself on a log and began eating at the beginning and make a johnny-cake. his dinner. The dissevered Bible suggested itself. He took it from his pocket, and his you want to begin at the beginning and make she thinks she can't be happy unless she can eye fell on the last page. He began reading, a johnny cake you must go to the grocer's. look out on the ships; so here she is anch- and soon was deeply interested in the story Meal comes from the grocer's.' She went to of the Prodigal Son. But his part ended | the grocer's and said to him, 'Does a johnny-

carelessness, "Let me have your part of that | ning you must go yonder to the miller's. My hard time decided to go back. There my "You must mean 'Singing Davy,'" she part of the book ends, and I want to know begin at the beginning and make a johnny-said. "Poor boy! I pity him and his poor if he ever got back, and how the old man re cake.' The miller said, 'If you want to begin obtained, and all business in the U. S. Patent Office,

> mastered her joy, and quietly handed the my mill, my mill grinds it into meal for the less time that the and can obtain patents in husband her part without a word.

Following the widow's directions, we went | read it. He read on far into the night. But | the meal into johnny cakes.' She ran over

During the leisure moments of the next | Does a johnny cake begin here? I want to joined parts, and at night he said abruptly,

read."

" "PAYING OFF MOTHER."

"Mother," said a little black-eyed boy of six years, "when you get old, and want some one to read to you, I will pay you off.' some future time return in kind all his mother's care. "I will pay you off, moth-

two afterward. "Suppose you accompany putting the ther in his pocket, he walked begin at the beginning you must go into the me to see my old nurse." I consented, and away. to the kitchen and said to Bridget, 'Does a johnny-cake begin here? I want to begin

cake begin here? I want to begin at the beginwith the son's exclamation,-

"I will arise and go to my father"

At night he said to his wife with affected said, 'If you want to begin at the begin

"Wife, I think that's the best book I ever last Spring when I planted my corn. When

Day after day he read it. His wife no seed-corn. From the seed-corn sprung up ticed his few words, which indicated that he | corn-stalks. All Summer these grew and was becoming attached to it. One day he grew and grew taller and taller and taller. said,—

"Wife, I'm going to try and live by that | ered from them bushels of corn. I sell the book; I guess it's the best sort of a guide for corn to the miller; the miller grinds it to a man.¹

And he did. A strong prejudice against grocer sells the meal to the people, and the religious truth, growing out of a partial con- people make it into johnny-cakes. But you viction of its necessity, is often followed by a see. if you begin at the beginning, it takes

Little Alexander's mother had been in the



PATENTS

reived him." at the beginning you must run over the fields The wife's heart beat violently, but she to the farmer's. The farmer brings corn to are opposite the U.S. Patent Office, engaged in patless time than those remote from Washington. When grocer, the grocer sells meal to people living model or drawing is sent we advise as to patentabil-He read the story through, and then re-in houses, and people living in houses make ity free of charge; and we make no charge unless and it. He read on fur into the night. But the meal into johnny cakes.' She ran over we obtain patent. We refer, here, to the Post Master, the Supt. of the Money Order Div., and to of-ficials of the U. S. Patent Office. For circular, advice, terms, and reference to actual clients in your own State, or county, address-C A. SNOW & Co., Opposite Patent Office, Washington, D C.



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Abstract of Time Table, adopted Nov. 26, 1888.

N	EAST	WARD.		
STATIONS.	No, 2*	No. 12*	No. 4*	No. 6
<i>Leave</i> Dunkirk Little Valley	••••••	1.05 рм 2.52 ''		9.06 AN 10.26 ''
Salamonca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8.35 '' 9 00 '' 9.25 '' 10.24 '' 11.04 ''	4 06 " 4.33 " 4.58 " 5.50 "	11.20 "	11 09 " 11.43 " 12.14Pm 1.07 " 1.27 "
Leave Hornellsville Arrive at Elmira		8.57 "		2.05 PM 4.45 **
Binghamton Port Jervis		10.58 "	4.27 "	7.45 "
New York	10.20 рм	7.10 AM	11.25 AM	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.67, 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, Bel-mont 12.01 P.M., Scio 12.27, Wellsville 1.45, Andover 2.82, Alfred 3.32, Almond 4.10, and arriving at Hor-nellsville at 4.85 P. M. nellsville 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 Р. М.

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 ам 12.13 рм	6.00 рм 9.05 ''	8.00 рм 11.40 "	8.15 F1 12.55 "
Hornellsville	†8.55 рм	4.25 AM	8.10 AX	12.25 † P
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"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

INTERNATIONAL LESSONS, 1884

SECOND QUARTER.

April 5. Paul's Third Missionary Journey. Acts 18: 23-28 19: 1-7. April 12. Paul at Ephesus. Acts 19: 3-22. April 19. Paul's Preaching. 1 Cor. 1: 17-31. April 26. Abstinence for the Sake of Others. 1 Cor. 8: 1-13. **May 3.** Christian Love. 1 Cor. 18: 1-13. May 10. Victory over Death. 1 Cor. 15: 50-58. May 17. The Uproar at Ephesus. Acts 19: 23-41; 20: 1, 2. **May 24.** Liberal Giving. 2 Cor. 9: 1-15. May 31. Christian Liberty. Gal. 4: 1-16. June 7. Justification by Faith. Rom. 3: 19-31. June 14. The Blessedness of Believers. Rom. 8: 28-39. June 21. Obedience to Law. Rom. 13: 1-10. June 28. Review.

LESSON VI.-VICTORY OVER DEATH.

BY REV. THOS. R. WILLIAMS, D. D.

For Sabbath-day, May 10.

SCRIPTURE LESSON .-- 1 Cor. 15: 50-58.

50. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. 51. Behold, I shew you a mystery; We shall not all sleep,

51. Behold, I shew you a mystery; We shall not all sleep,
but we shall all be changed,
52. In a moment, in the twinkling of an eye, at the last
trump: for the trumpet shall sound, and the dead shall be
raised incorruptible, and we shall be changed.
53. For this corruptible must put on incorruption, and
this mortal must put on immortality.
54. So when this corruptible shall have put on incorruption.
and this mortal shall have put on immortality, then shall
be brought to pass the saying that is written, Death is
wallowed up in victory.
b5. O death, where is thy sting? O grave, where is thy

victory? 56. The sting of death is sin; and the strength of sin is

the law. 57. But thanks be to God, which giveth us the victory 57. But thanks be to God, which given us the victory, through our Lord Jesus Christ. 58. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

TIME.-Written in the Spring of A. D. 57. PLACE.-Written at Ephesus to the Church at Corinth.

CHIEF THOUGHT.-Victory overdeath.

GOLDEN TEXT.-"Death is swallowed up in victory."---1 Cor. 15. 54.

OUTLINE.

I. The nature of the change at the resurrection.

II. The victory through Jesus Christ.

QUESTIONS.

What is the kingdom of God? What can inherit that kingdom? Why can not flesh and blood inherit that kingdom? What does Paul mean by the word sleep, in this connection? What by being changed? What is the last trump? What is meant by " the dead shall be raised incorruptible?" Who does Paul mean by "we shall be changed?" And what is the change? Does the identical corrupt body become incorrupt? If so, at what particular juncture does this change take place? Explain the 56th verse. What victory is spoken of in the 57th verse?

INTRODUCTION.

power that is able to deliver from the power of death. To the believer this is a source of triumphant joy. V. 56. The sting of death is sin. The thought of going into the presence of God for eternity, with a full consciousness of sin and rebellion, makes death the most dreaded event that awaits the ungodly. The strength of sin is the law.

The law is the revelation of the will and pleasure of our unrighteousness is manifest to us, for the depth and force of sin is always just in proportion to the knowledge of the law.

V. 57. Thanks be to God, which giveth us the vicsory. The victory here spoken of is deliverance from the power of death. "If in this life only we have hope, we are of all men most mis erable;" but if there is offered to us an eternal deliverance from the condemning power of sin, then we have the greatest reason to rejoice with exceeding great joy.

V. 58. Therefore be ye steadfast, unmovable, abounding, etc. If any consideration ought to make a man stable in his allegiance to the Lord, the opening up of eternal life and full and final deliverance from temptation and sin, and all their condemning powers, will do it. The Christian has every ground for unspeakable joy.

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at the present time are the graphic chapters on the Soudan and its capital, Khartoum. Published in Funk & Wagnalls' 10 and 12 Dey Street, New York, Standard Library. Paper, 25 cents.

MARRIED.

At the Seventh day Baptist parsonage, Adams Centre, N. Y., April 23, 1884, by Rev. A. B. Pren-tice, Mr. ALDEN M. MAXSON and Miss ELLA J. STODDARD, both of Adams Centre. In DeRuyter, N. Y., April 22, 1884, by Rev. J. Clarke, Mr. GEO. R. GREENE and Miss DORA F WILLIAMS, both of DeRuyter.

At the residence of the bride's parents, March 8, 1884, by Edward Bowers, Esq., ALFRED S. DAVIS and Miss NETTIE E. LEWIS, all of DeWitt, Ark.

DIED.

At the home of his children, Harry and Polly Green, in Alfred, March 14, 1884, of consumption, Mr. JAS. S. GREEN, aged 74 years, 4 months, and 2 days. Mr. Green was born in Brookfield, Madison county, 1809, son of Paris and Polly Green. When eight or nine years of age he came to Alfred, where he resided until his death. He leaves three children, two sons and a daughter, the youngest, Paris, is

ents moved to Salem ounty, N. J., and settled inthe bounds of what is now the Marlboro Church. While yet a child the family came back to Virginia, and again lived in Harrison county. On reaching womanhood she was married to Joshua S. Davis, son of Eld. Peter Davis, and was converted and joined the New Salem Church at the "great revival," when over eighty made a profession of religion. They afterward moved to Ritchie county, and then came back to Lost Creek where her husband died, and she God. The more clearly seen, the more clearly spent the remainder of her days at her son's, being known and loved by the whole community as "Aunt Hannah." For many years she suffered from a hard cough which finally wore out her strong constitu tion, but she lived a loving Christian life and died a quiet happy death. L. R. 8. In Milton, Wis., April 9, 1884, SILAS H. CRAN-DALL, aged 63 years. Funeral Sabbath, April 12th, at the Rock River church. Sermon by Eld. J. C.

Rogers from the words: "God shall wipe away all tears from their eyes." Rev. 21:4. J. C. R.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending April 26th, reported for the RECORDER, by David W. Lewis & Co.. Pr duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.-Receipts for the week 19,832 packages; exports,----. Old butter is lower, the finest stock is well cleared, but medium and common stock show quite a surplus. Twenty firkins, two years' old, but quite well preserved butter, sold at 14c., 11 firkins and 30 tubs good sound Western old stock sold at 11c., and a stock of 1,500 to 2,000 pcks. of OUR SABBATH VISITOR old Western is offered here at from 9@12c. New butter has fallen off 1@3c. on the week, and some portion of the first run of New York State creamery make is quite common. We quote:

Fancy Fine

	Fancy.	Fine.	Faulty.
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me dairy, new		22@24	16@21
butter		20@23	8 @ 13
ase			6@ 7
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CHEESE.—Receipts for the week, 11,147 boxes; exports, 11,411 boxes. For fancy September old cheese 141c. was bid on 'Change. We quote: Fancy. Fine. Faulty 12 @131 · 6@10 Factory, old..... 14 @141 new..... 124@13 10 @12 6@ 8 Skimmed..... - @-5 @ 8 2(a) 4Eggs.—Receipts for the week, 22,025 bbls Twen ty-five cases Iowa firsts sold at 15c., and 50 bbls. at

15¹c., and the market closes weak. We quote: Near-by marks.....15 @151 Southern, Canada and Western......141@15

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PUBLISHED BY THE AME VOL. XL.-NO. 19 The Sabbath Entered as second-class m office at Alfred Centre, N. I THE PRICE OF BY ANNIE L. HC A straight path is open b Our guide book will sh The pure breath of Heav Why, why do our feet The lamp that can light

brethren, from God the F I write, you see, in m not in the name of an delegates from churche and order with my own my people are very few are other small Sabbata

has access to

The death and resurrection of Christ was a fundamental fact of Christianity. With this fact established. Paul proceeds to establish the doctrine of the general resurrection. He says "if there be no res urrection then is Christ not risen, and if Christ be not risen, then is our preaching vain and your faith is also vain," &c. Thus, if this doctrine be not true, then all the preaching of the plan of salvation in Christ is false and vain. Then Paul proceeds to prove from the nature and relations of the two Adams and from the divine mission of Christ in the world that he must be raised. This being established, the second question arises, How are the dead raised up? and with what body do they come? Many were very dull in their apprehension on this point; they supposed that if there was any resurrection, it must be of the identical body with every physical condition which marked it when placed in the grave. So this error had next to be corrected. This brings us to the opening of our lesson.

LESSON NOTES.

V. 50. Flesh and blood can not inherit the kingdom of God. "God is a Spirit; and they that worship him must worship him in spirit and in truth." His kingdom is a spiritual kingdom. He reigns as King over spirits. It is not flesh and blood that constitutes His subjects. The body that is raised is a spiritual body. There is a natural body and there is a spiritual body, but we are not told that they are identical. Our earthly bodies have no natural relationship to the spiritual kingdom of God; they can not enter into communion with God, appreciate, enjoy his mercy and love.

V. 51. I show you a mystery. Every new revelation is a mystery in this sense. This doctrine had not been made known to man in its clearness until revealed in Christ. He had foretold it, but it was not understood even by his disciples until it was actually fulfilled. It was evidently this which Paul speaks of as a mystery. We shall not all sleep, but we shall all be changed. The word all is the difficult word here to be understood. Does Paul mean all individuals of the human race, or all of the individuals of those hearing his words, or does he mean all of each individual? If the latter use of the word be taken, it is quite easy to under stand Paul's language. But if one of the former uses of the word be taken, as all of the commentators seem to think, then I must leave them to explain.

we shall be changed. The resurrection of fession ef religion and joined the Pawcatuck Sev the dead is emphatically affirmed here, and in like manner a charge is promised to us; it evidently is to be a sudden change, and final. Shall be raised **incorruptible.** This describes the condition of the resurrecton bodies, undecaying.

V. 53. For this corruptible must put on incorruption. This corruptible will no longer be preserved, but that which is incorruption or incorruptible will remain forever.

V. 54. Then shall be brought to pass. That is, then will be fulfilled and accomplished. Death is swallowed up in victory. This is a quotation, exact in sense, from Isaiah 25: 8. "He has swallowed up death forever."

adopted into the family of Harry and Polly, and left to their care. In his last sickness he laid the burden of his life on Jesus, in whom he believed and in the hope of whose salvation he looked for death as the end of earthly suffering and the beginning of eternal

At Mystic River, Conn., March 24, 1884, after a ong and painful illness, THOMAS A. BROWN, aged 56 years. Bro. Brown served his country as a soldier during the war of the Rebellion, and was also enrolled as a soldier in the army of Jesus Christ. He was an observer of the Bible Sabbath, and died in the as surance of a blessed immortality. 0. D. S.

In Ashaway. R. I., April 17, 1874, of heart disease, ELIZABETH BABOOCK, daughter of Peleg and Hannah Almy, and widow of the late Jacob D. Babcock. She was born in Portsmouth, R. I., April 23, 1803, and married Jacob D. Babcock April 19, 1825. After a residence of about three years in Cornwall, Orange county, N. Y., they moved into the house in Ashaway which has been her home for nearly fiftysix years. Mrs. Babcock has had a family of seven children, three of whom survive her She was the tenth child of a family of fifteen children, whose longevity was quite remarkable. Her father lived to the ripe age of 92 years; her mother 85, and she herself nearly 81. Two brothers and three sisters snrvive her, aged respectively 71, 74, 79, 91 and 93

years. Her father was a revolutionary soldier; her husband early identified himself with the Abolitionists, also with the temperance cause, and she heartily sympathized with him in these national reforms. She was baptized in early life at Portsmouth; coming to this place she united with the Seventh-day Baptist Church of Hopkinton City, during the pastorate of Eld. John Green, of which church she remained a member until death. The last day of her life she was able to go about the house and out into the open air. When the summons came from the other world, she only asked for rest, "Let me rest," and that night the weary mother rested. A busy, useful life had finished its course among us. She was a lover of knowledge, a friend of the oppressed, a kind neigh bor. a good and faithful mother, and her intelligent and more than ordinarily pleasant face will not soon be forgotten by those who knew her. Funeral services were attended in the First Seventh day Baptist church of Hopkinton. The floral offerings were ap propriate and beautiful. I. L. C.

In Westerly, R. I., Tuesday, April 15, 1884, WALTER GILLETTE AYARS, in the 42d year of his age. The funeral was attended by a large concourse of people at his late residence, corner of School and Maple Streets, the pastor, Rev. O. U. Whitford officiating, assisted by Rev. J. W. Morton.

In Westerly, R. I., Friday. April 25, 1884, ALON-ZO CIMIANO, aged 69 years. The deceased was usual ly will when he retired Thursday night, and about half nast twelve o'clock was taken with an apoplectic fit, from the effects of which he lived only two or three hours. He was born in London, England, and came to this country when twelve years old. For the past twenty seven years he had made Westerly V. 52. The dead shall be raised, and his home, and a number of years since made a pro

enth day Baptist Church, of which he was a member at the time of his death. Thus, for the third time within as many weeks has death entered the ranks of this Church. Truly, death is no respecter of persons.

'At Rockford, Harrison Co., W. Va., April 7, 1884. SAMUEL BISHOP, aged 77 years, 2 months, and 6 days. He was born in Fauquier county, Va., but moved into this part of the State when a young man, and lived a very active and prosperous life, and gathered around him the comforts for old age. In his early years he made a profession of religion, and though neglectful of duty for many years, in his last sickness gave good evidence of repentance and faith in God. L. R. S.

HANNAH DAVIS, wife of the late Joshua S. Davis, departed this life at Lost Creek, West Va., April 7, V. 55. O, Death, where is thy sting? Death and the grave are spoken of as victors over men, as if they held them forever; but is brought to light a

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