

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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The Sabbath Recorder.

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For the Sabbath Recorder.

MAY 30TH.

BY IDA FAIRFIELD.

Reverently, tenderly, scatter the flowers,
Beauty should honor the brave—
Earth like a mother, her mantle of green
Folds o'er the breast of each sleeper serene,
Daisies have bloomed o'er these brothers of ours
Since they were laid in the grave.

Patiently, lovingly, year after year
Hallow the turf o'er them pressed.
Storms in their fury above them have beat,
Winter has heaped her white snows at their feet,
Let the glad spring of refreshing appear,
To brighten the place of their rest.

Gratefully, tearfully tell how they wrought,
Speak of the good they have won—
Worthy is he of the chaplet and crown
Who for another his life hath laid down—
Ours is the recompense victory brought,
Peace when the battle was done.

Solemnly, earnestly, over them plight
Fealty to country anew,
Nearer and dearer to manhood and youth
Make the old virtues of honor and truth,
Crown him the hero who dares to do right,
Dares to be faithful and true.

Silently, certainly, thus shall the hour
Lessons of duty impart—
Peace bath her triumphs still hard to attain,
Brief is the respite from traffic and gain—
Sorrow and love with beneficent power
Wait for each reverent heart.

MEMORIAL SERMON.

Preached in the First Alfred Church, by the pastor,
Rev. W. C. Tinsworth, Sabbath-day, May 24, 1884,
by request of the B. Frank Maxson Post, G. A. R.

"And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel; that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off; and these stones shall be for a memorial unto the children of Israel for ever."—Joshua 4: 5, 6, 7.

The story from which the text is taken is a very familiar one—the crossing of the Jordan by the children of Israel as they were entering the Promised Land before the conquest.

It was an event which consummated the promises of many years, and, as may be imagined, it was accompanied with great interest and excitement and joy. The event itself was memorable, but it was made more so by the extraordinary and wonderful way in which it took place—the whole congregation of the children of Israel going through the turbid stream as on dry ground. Twelve men had been selected—one from each tribe—each one of whom should take from the middle of the river—the place where the priests and Levites who bore the ark of the covenant stood—a stone, which he was to carry to the place where the people were to encamp the first night they should spend in the Land of Promise and deposit in a heap that should remind the children of Israel forever of this wonderful entrance into Canaan, and of the faithfulness of Jehovah in keeping his promises to them as a people. So this heap of stones is called in verse seven a memorial. A memorial is a thing which is meant to keep something else in mind, so that it may not be forgotten. A memorial is not always a monument or a heap of stones. Sometimes a day or a ceremony is a memorial. The ceremony of strewing the graves of the soldiers of the late war on "Memorial Day" is intended to keep in mind the fact that they died for their country, and show that the country honors their memories.

The conquest of the land of Canaan by the children of Israel is one of the most important events of human history, because it made possible the Jewish nation and the establishment of a monotheistic religion in the minds and worship of one of the most remarkable people that have ever been on the earth. In the Jewish way of thinking, everything was in some direct way connected with religion. If the Jew went to war, it was in the name of God, to do his will; the laws of his country were the laws of God, and disobedience to these was as much disobedience to God as neglect of the duties connected with worship; the very soil he cultivated was looked upon as a gift of God, and the fruits of it belonged to him. It mattered not to the Jew what he did, it was in some way directly connected with his religion. He would never think of doing as we too often do, leave all thought of God out of the events of history, but he would associate God and God's plan and power with every event of it. There is as good reason to believe that American history is God's plan being carried out as that Jewish history was God's plan being carried out. The war of the American Revolution was as much a thing of God's ordering as was the conquest of Canaan, and patriotism to the Government of the United States is as much a religious duty as patriotism to the Jewish Theocracy. The Bible never was meant to teach us that the history of the Chosen People only is the working out of the Divine Providence over human affairs, but that all history is so; American history is so. The hand of God was in the establishment of this government, and the principles upon which it was founded are divine no less than were the principles upon which the Jewish Theocracy was established through the man Moses. We can not dwell longer upon this thought, but it is one which must be taken for granted to-day as underlying this discourse. The late civil war must be looked at in this light; it accomplished the purpose of the Almighty Ruler, and it was a means which he used to work out righteousness in this nation. Whatever may be said of an iniquitous beginning and cause, and whatever may be said of the wickedness of man in bringing it about, the American Civil War was an instrument of Divine Providence in promoting justice and righteousness in our country. The terrible evils which it brought with it were the nation's punishment for its iniquity and share in oppression and wrong; but the logic of events proves that the government was doing God's service in prosecuting the war of the Rebellion to the end. The Southern Confederacy had human slavery as its cornerstone; it was founded upon the denial of human rights, its foundation was cemented in fundamental wrongs, and essential injustice of man toward his fellow-man; if it had succeeded it would have perpetuated a system which broke down the sacredness of the marriage relation and made it possible for the greed of one man to destroy the home of another by depriving him of his wife and children; it fostered caste and ignorance; it put a premium upon idleness and was the inexorable foe of human progress; and it condemned a people to the curse of the Almighty. The history of the Southern States, as compared with that of the Northern, is sufficient comment upon the evils of slavery, and the time is not far distant when the people of the South will bless the day which sealed the fate of their Confederacy, and, with it the fate of their inhuman institution. It is with no sectional feeling that we declare our conviction that the war for the Union was a just and right one. The verdict of history will declare it so; the rapidly and more healthily developing South already declares it so, and her noble people are not far from the time when they will acknowledge it to be so. This great people shall at no very distant day be a united nation, with all sections loving the principles that underlie our constitution, and ready to say that "all men are created free and equal."

At the unveiling of the statue of Admiral Farragut, in the Capitol of our nation, in 1881, the President of the United States, when accepting it in behalf of the people, said: "It is the singular province of art to break down the limitations which separate the generations of men from each other, and allow those of past generations to be the comrades of those now living."

It is not every soldier or sailor who died for his country that may have a statue erected to commemorate his bravery and loyalty. The nation can not do for all of its brave men what it has done for the memory of the noble sailor who led his fleet to battle with the fortifications of Mobile, hanging in the main top of his flag-ship; it may not call art to its assistance in preserving the face and form of all of its heroes; but a grateful people may summon nature, and make her contribute of her beautiful products to testify of their thankful remembrance of the services of their soldiers on their behalf, and so break down the limitations which separate us of this generation from those who fought for the integrity of their country a score of years ago.

We can not follow the history of the four years of war from the firing on Fort Sumter, April 12, 1861, up to the capture of Jefferson Davis on the 10th day of May, 1865. They were years of darkness and strain and anxiety; there were great defeats and great victories. It would be a story which would reflect credit upon a loyal people and an army whose rank and file were faithful and competent, but it would be a story of blunders and incompetency on the part of high officers, and of a continued attempt on the part of many citizens to put obstructions in the way of the successful prosecution of the war. But those four years have left us a long list of honorable dead in whose honor a day has been appointed, called "Memorial Day." Some of us assembled here know from personal experience the horror of the battle field, and the pains of wounded men; a greater number of us remember the war-times, and can easily go back in imagination to the feelings of those times, and remember how our spirits rose and fell as the tide of victory flowed and ebbed.

Some of us very distinctly remember evil tidings from the battle-field or the prison, and the final triumph, which was so soon darkened by the violent death of the man who had guided the nation through to the end. But there has grown up a generation, represented here to-day by those who have reached the estate of men and women, to whom all these things are not a vivid reminiscence; they can not think or speak of those times as of times they remember; to them this story of war is what the story of the Revolutionary War is to us—all simply history of another time than ours; and it is the province of Memorial Day to make us all associates together with those who died, and those who participated, in the war by which our Union has been preserved.

At the Jewish feast of the Passover, it was the duty of every father to tell his children the wonderful history of the nation and the great men who had been their leaders, and the great things which Jehovah had done for them, so that every Jewish child was familiar with his nation's history, and was intensely loyal to it. Their country was also abundantly supplied with memorials such as the text speaks of, and it was especially enjoined upon the children of Israel to tell the history connected with each to their sons and daughters. And what has resulted from this? To-day this people is scattered up and down the earth; they have been torn from their country by the strong arm of the conqueror, and colonized in many strange lands and among idolatrous people; the instinct of money-making has taken them to every corner of the globe; they submit to every government, and speak many languages; but they are still Jews, with an intense loyalty, for the most part, to their religion and history, and are as proud of their Abraham and Moses and David and their once beautiful and famous temple as ever. Why is it that all these things have not been able to destroy their instincts which hold them together? I think their memorials and their memorial days by which their history has been instilled into the minds of their children, generation after generation, year by year, will explain this in part. They were taught to believe in their people and history and God thoroughly and with all their hearts, till all these things have become characteristic of the Jewish stock.

This great people is about to celebrate Memorial Day; it recalls to our minds the facts of a great event in our country's history; and it vividly reminds us that there were those who died to help preserve the integrity of our Government. There is too strong a tendency to forget these things and be careless of the debt of gratitude we owe these men. I am sure that we would be stronger as a people if we were in the line of Jewish example in such things, and were in the habit of making more of our National festival days. We either neglect them altogether or degrade them into days of mere noise and frolic; whereas I think we ought to make of them great historical object-lessons to teach the lessons of our past to our children, and so make them proud of their country and her history, and ready to emulate the examples of those who have given their lives to her. There are some lessons that Memorial Day teaches us, which I wish you to consider with me.

I. Our nation was founded upon a great principle, and this principle is a divine one; one which, we believe, comes nearest to expressing the brotherhood of mankind and their equality before God of any fundamental principle of any government on the earth. We believe that the coming of our forefathers to the shore of this land was a movement which Divine Providence planned as a part of the onward movement of that plan toward a government of right and justice, which shall recognize the rights of humanity and the brotherhood of man in the enjoyment of "life, liberty and the pursuit of happiness." Our nation has a great history, though it is a short one, and it is great because it is the story of the willingness of a people to die and suffer for a principle. And this history includes three wars which have had their support from the loyal people, because in them the nation has contended for its existence and rights. We will not say that all of our wars have been just and right; but our three great wars were just and right, if any war is just and right; they were just and right if it is right to defend great principles at the cost of human life. The world has never yet found a way to its best blessings except the way of sacrifice and the shedding of blood. Almost every advance which human rights have made has been, sooner or later, by means of the taking of human life. We have reason to be proud of the past of our country, because the American colonies did not tamely submit to the attempt of the mother country to take away their liberty and rights at her own pleasure; because, later, the nation did not allow her right to search our ships on the ocean and take from them men and papers as she chose; and because the free North resisted the demands of Southern slaveholders, who would either make the Government or break it, and went to war to preserve the integrity of the nation, which had been founded upon the principle that "all men are created free and equal." It is because the United States Government was founded upon the principle of human rights, and has dared maintain that principle, even at the cost of the blood of her own citizens, that we are proud of and love our country, and not only because of her broad territory and noble rivers and wonderful cities which, with the growth of less than a century, have become the rivals of cities hundreds of years old; it is not only because of our forwardness in manufactures and business, and our intelligence, but because of our history, which is the story of a people's devotion to a principle, that makes us a patriotic people to-day. You remember the famous saying of Lord Nelson, when he was getting his fleet ready for battle, off Cape Trafalgar: "England expects every man to do his duty." It became the watchword of the battle, and the English fleet fought as even it seldom did, and won the fight. There was an appeal in the word "England" which went straight to every loyal Englishman's heart, not so much because England was their home and the home of their kindred, but because of English heroes and victories and kings. It was England with her history which rose to their minds with that word; England with her fight for liberty. The men whose graves are to be decorated with flowers on Memorial Day did their part toward making our history glorious, and ours a country to be proud of, because they gave their lives to uphold the principle of liberty upon which the nation was founded, which the rebel States attempted to trample under foot. A nation without devotion to some great principle can never be a free nation, and though it may be big, it can not be great.

II. A second lesson of Memorial Day is this: We ought to make much of our national heroes. As has already been said, there is too great a tendency among us as a people to neglect the memory of those whom we have every reason to be proud of, and to whom we owe a debt of gratitude for the unity and salvation of our country. Some one has said that the history of England is the history of her kings; but the history of our nation is the history of her common people, for we are all common people. Those who have been the leaders among us have not been born to that leadership; but they have sprung up from the people, and have been of the people. Nearly all of the great battles of our wars have been fought and won by citizen soldiers, led by officers, in

very many cases, who have not been trained for war, but for the pursuits of peace, and have left the shop, and farm, and desk, and office for the seat of war, and there learned its tactics and lessons. By far, the most of those who gave up their lives on the battlefield, or died in the prison pen, or owed their death to the war, were from the same walks of life as we who are here to-day, and if there were need of an army again it would be taken from such as we. This fact may explain in part the fact that we as a people are likely to make so little of our national heroes. Again, we live in an age which is much given to levity and trifling. We are coming to the point where we, as a people, are too ready to laugh at and make sport of some of our greatest men. The story of Washington and his hatchet, upon which so many changes have been rung, is in point here. We are on the lookout for a jest in all places and upon all subjects, and we have been set laughing too much at things which ought never to be associated with levity in our minds. I have recently spoken of this, and it seems to me a very serious question whether the American people is not in great danger of carrying the thing so far as to destroy our reverence for some of the men and things connected with our history. You have only to set a people laughing at our national heroes to make the work they have done, and the men themselves, of no importance, and everything connected with patriotism, and fidelity to the principles of our existence as a nation, of no importance. It is very possible that we have set some of our heroes upon too high pedestals, and have made them unnatural and impossible men; but the lives of our heroes were not a low comedy, as one might almost suppose from the ridicule which has been cast upon them and the funny things which have been said about them. I believe it to be our duty as a people to magnify their lives as much as they will bear, and especially the fact that they did their duty in a worthy manner, and in worthy causes. If we are to grow up in an atmosphere of ridicule for noble men and noble deeds, it will be in vain that we look for a generation of noble men and women; we will find the country lacking in that earnest regard for its principles and welfare which makes a people a strong nation. One enterprising firm in the United States has issued a comic history of the country, with illustrations. Think of it! Imagine a cartoon representing Washington crossing the Delaware, and all the attitudes, and faces, and surroundings made ridiculous; or of Commodore Decatur or John Paul Jones in their great battles as comic almanac men, in mock and grotesque acting; or Admiral Farragut in the battle of Mobile, or Abraham Lincoln signing the proclamation of emancipation, as buffoons and fools, the actors in a kind of historical Punch-and-Judy show! What we are taught to laugh at we rarely respect, and what we learn to treat lightly we will not be ready to die for. Our country's history and our country's cause are serious things, and the duty and dignity of American citizenship, with their sacred trusts of human rights, are holy and God-given privileges. Our battles were sacred things, for in them, we contend, the right has been on our side. And we ought to build up a generation of men and women who will be ready to die and suffer for the cause which has been made dear to us because it has cost the blood of our fathers, and brothers, and sons.

III. A third lesson of Memorial Day is this: These men died for a right and just cause. This we must impress upon our children, that the cause of the Government in the civil war was a righteous and just cause, and the cause of the South was not a righteous and just cause. We do not mean by this that everything which the North did was right, nor that everything which the South did was wrong, of course, but that the principle of the North was right and the principle of the South was wrong. In the course of events it has happened that the South is restored to her right of being represented in the Legislature of the Government, which is as it should be; and there has been not a little of the old-fashioned tendency to dictate in the United States Congress; the South is virtually the ruler in one of the great political parties. And attempts have been made to gain through Congress some things which were lost on the field of battle. Things have

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Missions.

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

THE MISSION SPIRIT.

BY MRS. ANNA A. PRESTON.

In quaint Aramaic legend it is told How Jesus scorned the rich Jews with their gold, Saying, "Behold thy brethren, Abraham's sons, Among them many naked, hungry ones, While of much goods thy house is full always. What goeth out therefrom? Ah, grievous day! There goeth naught at all! Oh list to me: Look ye upon the poor in charity, Else here ye'll have no joy, no hope above, For thou thy neighbor as thyself shalt love."

A woman old was resting by the way Where Jesus taught the rich men on that day, And looking up into His regal face Received a bounteous shower of heavenly grace, "It is the Lord," she said with dropping tears, "For Him I've looked these many weary years. Strange that I found Him when on duty's quest; How gladly would I follow with the rest. I must not even wait to wash His feet, This I can do—his gracious words repeat."

Toward Arimathea she hastened on her way, Meeting full soon a man in grand array, Chariots and servants on some mission bent. She paused, and looking up, her garments rent, And cried in trembling voice, "Who goeth out To feed the hungry ones?" In wondering doubt Did Joseph stop and said in kindly tones, "Woman, what troubleth? Why these piteous moans!"

"Good Sir, I've seen the Christ, 'tis Mary's son!" "Ah, yes, I've heard the wondrous things He's done, Spake he of Arimathea with doubting air. "Ye are the Christ!" let them say who dare. He's poor and homeless, yet doth night and day Comfort the weak, and teach them of a way Of light and hope and joy, exceeding love, A love that is a part of heaven above. I speak what I have seen. You've known me long Would I try to deceive or say you wrong?"

A new light gleamed upon the counselor's face. "You are true and pure, honor is in your race; I'll take your word. Your Christ shall be my friend! I'll listen to His voice, and Him defend, And if there comes a time I Him can serve, I will be strong, my allegiance shall not swerve."

Her words were blessed. Joy filled her aged heart; In work for Christ she had a blessed part.

Again the work was blessed when on that day In Joseph's tomb the mangled Saviour lay. That Saviour gave the Mission Spirit birth, And with His friends it dwells upon the earth.

Only the yester eve a woman found In some good paper on its weekly round, The wants set forth of those in our dear land Who need, through Christ, a reaching, helping hand. The Indians, Mormons, and the colored race, Who in our future held so vast a space; The strangers thronging from beyond the deep; What is the harvest, and who are to reap? Who'll help them all, leaving their own fire-side To save these souls through all the country wide? The woman raised, threw back her aged head, "Women must work!" Then struck with chill and dread.

She sobbed aloud, "Oh, Father! hear my cry, For neither strength nor youth nor gold have I. "You can tell others!" her rich neighbor said, Who had come in with gentle, noiseless tread, "I have the gold, your power has stirred a will Within my heart that lay quite cold and still. To all these calls my interest you have won, Now pray that I unfeeling may go on, And do for others in our nation's need, That to the cross I may poor sinners lead, Who shall lead others until all are reached, And every creature hears the Gospel preached."

Then shall the tender Mission Spirit rest When it is welcomed in each Christian breast. —Christian Secretary.

BRO. J. W. MORTON has accepted the call of our Missionary Board to the position of General Missionary for Wisconsin and Illinois, and will begin his labors July 1, 1884. He will commence his work on the following plan, which, of course, is subject to change as circumstances may indicate what is best and wisest. One month of each quarter in Chicago and the other two months in Wisconsin and Southern Illinois alternately. Let the new laborers, brethren Morton and Rogers, be especially remembered in the prayers of the Churches.

THE "Missionary Year Book" for 1884, a pamphlet of over sixty pages, offers the following valuable table of contents: Countries of the World and Protestant Missions among them; Names, Statistics, and Missionaries of American, Continental, and British Foreign Missionary Societies; Table of Statistics; New Books on Missions and Mission Lands; and some twenty maps. Probably as much missionary information can not be found elsewhere in so condensed and comprehensive a form and at so small a cost. It can be obtained of Eugene R. Smith, Baltimore, Md., for 25 cents. Mr. Smith also publishes Gospel in all Lands, the only Missionary weekly in the world, and devoted to universal missions. Price \$2 a year.

In the absence from home of the Missionary Secretary, large piles of exchanges and other papers accumulate, and are not generally looked over until letters and other matters thought to demand more immediate care are attended to. Consequently at a rather late day we find in the Alma Tribune of Nebraska the notice of a surprise donation party, attended by seventy or eighty persons at the house of Elder H. E. Babcock, Orleans. "After a sumptuous repast,

at which all present did ample justice, the tables were cleared and again loaded down until they fairly groaned under the weight of the groceries, provisions, etc., which were presented to the Elder and his family by Dr. Vallette on the part of the company. His speech was heartily responded to by the Elder. We must say that all had a good social time together and were highly pleased with their effort to make the family happy."

SHANGHAI MISSION SCHOOL FUND.

Previously reported, 56 shares..... \$560 00 Three Alfred friends, three shares..... 30 00 Alden, Minn., Sabbath-school, 1 share..... 10 00 Milton, Wis. Sabbath school, 2 shares..... 20 00 62 shares..... \$620 00

WOMAN'S WORK FOR HEATHEN WOMEN FUND.

Previously reported, 4 1-6 shares..... \$125 00 Women of Albion Church, 1 share..... 30 00 Women of DeRuyter Church, 1 share..... 15 00 Women of New York Church, 2 shares..... 60 00 7 2-3 shares..... \$230 00 About 40 shares are needed to pay the expenses for one year.

THE ALFRED CENTRE MISSION BAND.

MAY 7, 1884.

Perhaps you will be interested to know the results of our Young People's Mission Band during the last quarter. The new constitution providing for an entirely different plan of work has been successfully carried out. The Band has met upon the 1st and 3d Sunday evenings of each month. The sessions have consisted of religious exercises, readings of missionary work or the experience of some missionary. Occasionally a story of heathen customs or a scene in real life among the heathen was added to the exercises. At each session of the Band "The Star of Progress" was read by one of the six editors chosen from the Band. Excellent music appropriate for such meetings was well rendered by the Band choir at all the sessions. An address, recitation or missionary concert was occasionally introduced to give variety to the sessions. At each session a penny collection was taken in addition to the quarterly due of 10 cents that each member pledges to give. At the close of the quarter a public concert was given in the church consisting of literary exercises connected in some way with China; as the Band had decided to spend the funds raised during the quarter for the Shanghai Boarding School. During the quarter \$20 41 was raised. Much valuable information was gained in regard to missions, and there is a growing sense of individual responsibility in helping to increase and sustain missions. The interest and enthusiasm of the members of the Band increased.

Yours fraternally, PERIE FITZ RANDOLPH.

FROM ELDER ANDREW CARLSON.

NEW SWEDEN, Me., May 6, 1884.

The little church here, constituted with thirteen members, as I said before, has increased to thirty, and there is prospect of more additions. The first Sabbath of May we commemorated the sufferings and death of our Lord; it was a blessed Sabbath meeting.

The church appointed a business meeting to be held the 6th day of May, at 1 o'clock P. M., and I appointed my farewell meeting to commence at 4 P. M. the same day. When the hour came, all brothers and sisters were present, and they elected Brother Jonas Peterson for Clerk, and Truls Parson for Treasurer, and the questions considered were as follows: Where shall we have our Sabbath meetings this summer? When shall we commence to build ourselves a house of worship? On the first question all voted to ask the First-day Baptists for permission to rent their house of worship, and Frederick Anderson and Truls Parson were elected to lay this desire before the leading members of said church. I believe they will get it. The Baptists here have treated me as a brother, in every respect; have offered me their meeting-house to use whenever I wanted it, and they have said: "We wish for the Seventh day Baptist people God's blessing, that they may prosper." On the second question, all voted to commence hauling logs and to saw lumber next winter, so they would be prepared to commence building next spring. It was thought that a house worth \$800 or \$1,000 would be large enough. But here is a place where money is very scarce; it would be well if our Eastern churches, or any who are able, would raise \$200 to help these brethren in this work. Our people here are very much interested in our China mission, and this they will show forth in acts before long. At present they,

of course, tried to do what they could for me, as they know I have no regular salary. I have held thirty-six meetings; and made nineteen visits these five weeks I have been here, distributed two hundred pages Sabbath tracts and other publications, and got and got one subscription for the Outlook. Our people are anxiously waiting for a Swedish paper presenting Bible truths.

In my farewell meeting were represented all the different denominations; and the Almighty God taught us to know that we can love each other notwithstanding our differences in thought and views. But I had to part with these dear souls, and it was a trying moment. All expressed their thankfulness to God and to Brother Potter, who has been the means, in the hands of God, of preparing such a blessed time for us. And they bade me remember them, if spared in life, with another visit in the future.

I am called upon to stop at Portland, Me., one week, and afterwards I shall be obliged to commence my journey West. I will only make a short call at Ashaway, Westerly and Planfield. Yours in Christ, ANDREW CARLSON.

THE CHICAGO MISSION SCHOOL.

Our Mission School entertainment was held on the evening of April 24th, in the Kindergarten room of the Pacific Garden Mission. It consisted almost entirely of songs, dialogues and declamations by the children of the school. No refreshments were furnished. The attendance of the parents and friends of the children was larger than on any previous occasion, and the interest manifested by them at every good effort of the children was very hearty. These people were our delighted guests, rejoicing with us at the sparkling wit manifest in the recital of their little parts, and rapturous with applause as the children sang out, in clear notes, their little songs, including those of praise to God and the Redeemer. Nearly fifty scholars received presents for perfect attendance or learning the golden texts. These presents cost, at wholesale, \$35. If any one doubts the value of these prizes, in such a work as ours, they have only to witness the joy and enthusiasm of the children in receiving them to have them removed. One little girl earned a small trunk, which she so loved that she slept with it on her bed, but now contents herself with sleeping with the key under her pillow. The average attendance for April was 78, and I have no doubt that the average for February and March were larger, but I have not the figures at hand. The two Sabbaths of this quarter average eighty children. We have not teachers enough to do justice to so large a school, and are offering no prizes this quarter, only a promise of a picnic in July. It seems now that it will be difficult to keep the school small enough this quarter, so we can take care of it. IRA J. ORDWAY.

FROM DR. SWINNEY.

SHANGHAI, China, March 28, 1884.

On first coming to the Mission my time was occupied in getting settled and in adapting myself to my new surroundings; also in receiving the calls from the many missionaries in and about Shanghai, giving me a hearty welcome to mission work in China. After the holidays I commenced my studies in the language, and with the exception of the vacation during the Chinese New Year, have made this my all-absorbing work. The many patients already coming to me, and the homes I have entered, have been beneficial in giving me an insight into their character and modes of thinking and living, as well as preventing a too continuous application in the study of the language, which is a common fault, and injurious to the health of many. It is a pleasure to find the mission in so prosperous a condition; nor can I refrain from speaking of the work and the faithful workers. The continuous labor among the members of the church surrounded as they are by their friends in heathendom, the constant preaching here, in the chapel in the city and in the streets, as well as selling of the Scriptures and tracts in the public thoroughfares, is a work most arduous and difficult; while Mrs. Davis in the care of her home and children, and in the charge of the three schools so long a time in separate places, during the heat of Summer and the cold of Winter, has done what few women could do. Their progress in the study and recitations of the Scriptures, show her activity and zeal in their behalf, that the seed may be well sown in their little hearts, gathered, as they are from so many heathen homes. These schools have now come to a new stage of development, in

which an advance can be made in various ways to the permanent good of the children; and the buildings so generously erected are now about finished, and waiting the means to fill them with eager scholars. Seldom a day passes as I look out upon the two school buildings, unoccupied excepting two rooms used by the day school, that I do not think that their standing in silent readiness, is a most potent appeal for the enlargement and prosecution of the mission work in this particular direction. In other missions we see the good results where many or few girls are maintained in their boarding schools constantly under Christian influences from early childhood, clothed, fed and educated; most of these when grown enter into homes of their own with Christian companions, or make teachers and Bible-women; thus greatly increasing the native helpers which is the greatest strength and power in any mission. The small amount required to furnish the school rooms and the dormitories and to support the scholars per year, does not at all bear any proportion to the amount of good accomplished. Each day as I enter more and more into the plans of the mission, and realize the abundance of work that is pressing upon our hands, I rejoice that ever I was led to come to this field.

The mission building and those of the two schools are put up in a substantial way and of good material, so much so that I frequently hear business men and many missionaries say that these are better built than any mission buildings in Shanghai; some missions being obliged to take their dwellings down in a short time, from imperfectly filled contracts. These are standing monuments of Mr. Davis' indefatigable labor; and all this completed in the space of four years, in a strange land and language, and with inefficient and cunning workmen and requiring his constant presence and watchcare. This building up of the waste places unoccupied for a time, and enlargement in other directions, places the mission once more in an excellent condition for aggressive work in carrying the gospel directly to the people.

There are cheering incidents that occur occasionally to encourage us, last First-day being one to give joy to the various missionaries in this region. The request had been made that all the native Christians of the different denominations in and about Shanghai, gather in the union chapel in the Settlement. As this was the first attempt of the kind ever made, the numbers were truly surprising, the house being densely crowded with native members, very many being obliged to go away from the door without effecting an entrance. The services were all in Chinese. Along with the glad songs of praise to Jesus was noticed the joy on their faces, attesting the happiness within. The Rev. Mr. Muirhead spoke first, who after thirty-seven years here as a missionary now goes to his home in Enland to labor a year or eighteen months among the churches, and then hopes to return to China and spend the remainder of his days in this his life work. He spoke of the perplexities and disappointments of his early years of labor with scarcely a convert, and contrasted them strongly with the joy of the various missions to-day in the vast number of Christian converts crowding the church on this occasion. His exhortations were powerful to them, to continue in the love of God; and he also expressed the desire that many, very many more may be added to their number, of those who shall believe in the Saviour of the world. He was followed by the Rev. Mr. Moule and then by two native preachers.

Few can understand the pleasure of such an occasion to those who are just beginning in the work, when seeing the fruits of former laborers, yet if I should repeat a passage in my review lesson with my teacher to-day that is applicable you might catch a glimpse of the meaning: "Other men labored, and ye are entered into their labors." My own especial field is pressing and urgent in its demands upon me, and I am hastening in my preparations as much as the arduous study of the language will permit.

A few evenings ago perhaps an hour after supper, a loud knocking was heard at the gate which was locked for the night, when two missionaries came in with the request that I would go immediately to Nanzhang a distance of 16 miles, to see the sick in the Methodist mission there. After a hasty preparation in medicine and comforts for the journey, the rikisha men were told to hasten across Shanghai two miles and a half to meet the boat, which they did on a swift run. Onward they sped nor slackened their pace a moment through the streets, until we had reached the place indicated. The boat soon started, and seeking my comfortable

quarters sound sleep was my companion, with only a faint idea of the occasional shouting of the boatmen, and the jostling of other boats against ours in the darkness of the night. On reaching Nanzhang, I found the missionary just able to sit up after an attack of the measles, the mother in a critical condition, and the little child very ill indeed with the measles. The only other foreign family in all that densely crowded town, was composed of two sisters, the elder having charge of a boarding school of fifty girls, the younger the boys' boarding school. One of these sisters was dangerously ill with the measles, while the other had to care for the two schools, several pupils sick with the measles, and the sick sister. I returned after two days and nights leaving them all much better and advancing favorably in their recovery.

Before leaving I was taken through the schools and enjoyed the rich pleasure of noting the prosperity of the mission in this particular. Fifty girls clean and happy and studying their lessons or, as some were, gathered in the sewing room learning to use their needle, was a pleasant sight. One might almost envy these ladies in their noble work. I also had a few minutes to visit a celebrated temple in the place, but a description of all I saw there would increase those lines to an undue length.

But I can not close without speaking of Erlo about whom I have heard so much from my childhood, and for whom so many earnest prayers have been offered of late. As Mr. Davis has probably written you, he has come back to his God and an upright life. He is a man of ability and power, and one need not wonder at the interest of our little church here, on hearing his voice once more among them. As he poured forth his confessions and his desire for a closer walk with God, perfect stillness reigned throughout the room, broken only by the loud cannonading of the lengthened salute then being given to one of the two viceroys who stand next to the Emperor, "Viceroy Tsa Tsong Dong," then entering Shanghai. We scarcely noticed the loud jarring of the windows, so great was our interest within; and a sweeter sound to us than the applause of the crowd was it, to hear his voice in sorrow and contrition.

I remember vividly the agonizing prayers offered for him at Conference in Adams Centre; and all will truly rejoice no doubt and thank our heavenly Father that Erlo has heard and heeded the still small voice, and returned we hope to make a faithful servant in his Master's cause.

Very truly, E. F. SWINNEY.

ASTOUNDING IF TRUE.

In their zeal to recover the territory and the influence once possessed by the French and the Romish Church in this country, especially in New England, the French-Canadians have been sending large colonies to all the Eastern States. They come to us with the determination of not intermarrying with our people; of not learning our language, except as it may be needful to carry on their worldly affairs; of not becoming citizens of the United States; and of not adopting our manners and customs, much less our Protestant faith. They come as religious propagandists to re-establish the Romish Church as firmly on the south side as on the north side of the St. Lawrence, and as thoroughly in the Valley of the Connecticut as in that of the St. Maurice. Their plan is to drive out the Yankee element, and take full possession of their lands, factories and homes. L'Etendard says:

"For the time being, let Canadians take possession of the soil, and take root therein (a goodly number have already done so, the Acadians for instance), and the future is secured for them. The rest of the Yankees will emigrate to the west; the setting sun is drawing them away."

"The State of Maine is well adapted for agriculture. The greater part was detached from New France; another part was afterwards transferred to the Americans by the imbecile Ashburton, and it ought to be returned to the Canadians, giving us good sports open all the year round. We shall have to come to that; Annex to Canada the Northeastern part of the States."

At first sight this looks chimerical enough, but when we think of the number of these French-Canadians already in Maine, and the quiet but persevering way in which they work, stranger things have happened than that the home of the Puritans should become the property of the adherents of the Pope of Rome. It is asserted by the newspaper already quoted that there are 50,000 Canadian-Catholics to-day in Maine. "We are in a position to prove that our Canadian population of Maine exceeds 50,000. The parishes of Mawaska near River St. Jean contain more than 12,000 Canadians and Acadians. Biddeford and Lewiston each have 6,000; Waterville, 3,000; Saccarappa and Brunswick, each 1,500. There are numbers of Canadian families at Farmington, Bangor, Bradley, Skowhegan, Arono, Oldtown, Dexter, Canton, Springvale, Augusta, and in many other centers." They are there on a religious mission, if the statements of the Catholic papers are trustworthy. We all know that these people are true to their convictions and their Church. Let no one despise this day of small things with the Canadian-Catholics. Let us rather be up and doing, meeting them with the simple truths of the gospel, and supplying the religious wants of all nationalities and creeds in New England.—Presbyterian Home Missionary.

Educational

"Wisdom is the principal wisdom; and with all thy getting."

GOD WANTS THE

God wants the happy-be The stirring boys, the be The worst of boys He wants them soldiers Brave to defend each rig And so uphold His sac That god and tr The world may b Redeemed from a And misery. God wants the

God wants the happy-be The loving girls, the be The worst of girls He wants to make the g And so reflect His holy And bring to mind His That beautiful The world may b And filled with h And purity. God wants the

MORAL EDUC

In the forty-seventh an Massachusetts Board of the following on this sut retary of the Board:

How shall the teacher be truthful persons? F: be what he would have He must have the reput actor of a truthful man in his speech, but in's holds to those under his sharp to discover the mc will of him who is place and control.

If he makes promises to fulfill his pupils will will soon reward him fr by imitating his exami to know beyond his kn be long before he will f deceived nobody but h pupils can pretend as w If he is accustomed a failure to meet his form the duties of his surprised to find how ventive power will unf of his pupils. Examp duct springing from the action are moral object tute the most powerfu training out of the m all tendency to deceive.

RUGBY

The Standard, of Cl to have the Rugby scho least, attempted to b The 'Rugby School C ganized in Mr. Hugh and is about to estab boys, for the central S Union, which is to b University of the So though located at Rug nounces that the go school will consist of cil of twelve, of whom men, four Americans, either nationality. T consist of a head-ma ants. The bishop of itor, ex-officio, and M be one of the counce ter Thomas Arnold v of Lincoln College, School, has been cho

EXAMINATIONS

The reaction ager mania has fully set that we shall be carr site direction. Chic past, promoted pup upon the recommend of the ward school conducts a supplie those not recomme At the last examina were examined, and comes Cleveland, the Board, a resolut looks in the directi aminations, and th on the daily record pendulum swings-

The trustees of I mond, Ind., have building, to cost new professors. T of the Society of

Robert College students this year preparatory depa college classes, 55 men, 10 are G one a Slavonian, Englishman. The Slater tu cating the colored been fortunately handsome incomm tion of which is Haygood, Presid ford, Ga. Thre set aside for especially bright expresses th progress that work of the

Education.

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

GOD WANTS THE YOUNG.

God wants the happy-hearted boys,
The stirring boys, the best of boys
The worst of boys!
He wants them soldiers of His cross,
Brave to defend each righteous cause,
And so uphold His sacred laws,
That good and true
The world may be,
Redeemed from sin
And misery.
Gods wants the boys!

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls!
He wants to make the girls his pearls,
And so reflect His holy face,
And bring to mind His wondrous grace;
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls!

MORAL EDUCATION.

In the forty-seventh annual report of the Massachusetts Board of Education we find the following on this subject, from the Secretary of the Board:

How shall the teacher train his pupils to be truthful persons? First, he must himself be what he would have his pupils become. He must have the reputation and the character of a truthful man; truthful not only in his speech, but in all the relations he holds to those under his care. Children are sharp to discover the motives that move the will of him who is placed over them to teach and control.

If he makes promises he does not intend to fulfill his pupils will surely know it, and will soon reward him for his unfaithfulness by imitating his example. If he pretends to know beyond his knowledge, it will not be long before he will find out that he has deceived nobody but himself, and that his pupils can pretend as well as he.

If he is accustomed to invent excuses for a failure to meet his engagements, or perform the duties of his office, he will soon be surprised to find how rapidly the same inventive power will unfold itself in the minds of his pupils. Examples of truthful conduct springing from the highest principles of action are moral object lessons that constitute the most powerful means to be used in training out of the minds of the children all tendency to deceive.

RUGBY.

The *Standard*, of Chicago says: "We are to have the Rugby school reproduced—or, at least, attempted to be—in this country. The 'Rugby School Company' has been organized in Mr. Hughes' Tennessee colony, and is about to establish an institution for boys, for the central Southern States of the Union, which is to be connected with the University of the South, at Sewanee, although located at Rugby. The circular announces that the governing body of the school will consist of a Visitor and a Council of Twelve, of whom four will be Englishmen, four Americans, and four Rugbians, of either nationality. The teaching body will consist of a head-master and various assistants. The bishop of Tennessee will be visitor, *ex-officio*, and Mr. Thomas Hughes will be one of the council. And for head master Thomas Arnold Wise, B. A., late scholar of Lincoln College, Oxford, and of Rugby School, has been chosen."

EXAMINATIONS AND PROMOTIONS.

The reaction against the examination mania has fully set in. The danger now is that we shall be carried too far in the opposite direction. Chicago has, for three years past, promoted pupils to the high schools upon the recommendation of the principals of the ward schools. The superintendent conducts a supplementary examination of those not recommended by the principals. At the last examination of this kind eighteen were examined, and nine passed. And now comes Cleveland. At a recent meeting of the Board, a resolution was introduced which looks in the direction of the abolition of examinations, and the basing of promotion on the daily record of the pupils. Thus the pendulum swings.—*Ohio Ed. Monthly.*

CLIPPINGS.

The trustees of Earlham College, at Richmond, Ind., have decided to erect a new building, to cost \$45,000, and elect three new professors. This is the leading college of the Society of Friends in the West.

Robert College, Constantinople, has 211 students this year, of whom 49 are in the preparatory department. Of the 162 in the college classes, 85 are Bulgarians, 63 are Armenians, 10 are Greeks, one is a Tunisian, one a Slavonian, one a Hebrew, and one an Englishman.

The Slater fund, of \$1,000,000, for educating the colored people of the South, has been fortunately invested, and is yielding a handsome income of \$60,000, the distribution of which is in the hands of Dr. A. S. Haygood, President of the College at Oxford, Ga. Three thousand dollars have been set aside for educating pupils who were specially bright, and Mr. Slater, the donor, expresses himself as highly pleased with the progress that has been made so far in the work of the fund.

In an article by Charles F. Thwing, on "Gifts to Colleges and Universities," published in the *Bay State Monthly*, it is stated that the amount contributed to college and university education in the United States during the past ten years is \$35,622,000, and since 1848 the total amount given has not been less than \$50,000,000.

Sabbath Reform.

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

THINGS THAT WE MAY AS WELL BEGIN TO LOOK INTO.

The next Scripture that we will notice, taken up by Elder Vanclave in 1873, is the last one contended for in Scripture by first-day advocates—Rev. 1: 10, where the term Lord's-day occurs. As there are almost three columns of it, I can quote but little of it in this notice, I wish the present readers of the RECORDER could see the whole series. The Elder notices three classes in religious discussion, viz.: Affirmists, negatists and neutralists. These neutralists, as a class, are described at large (I speak of them here because of my own acquaintance), and then he says: "Truth can be bought and sold at very low figures in their shambles of trade; and, although they are, as Christians, great soldiers for Christ, yet they are always fearful that religious discussion will hurt feelings; as though great battles could be fought and great victories won and nobody hurt. But then, truth after all, is a treasure which a man may afford to buy at any price, and sell at no price." I wonder what the Elder thinks about that now in 1884; we have his thoughts in 1872. After a long paragraph on Roman Catholic assumption in reference to the text in question, the Elder says: "But that Protestants and Baptists should assume such things, is a very different thing, for they claim to learn all their religious faith and practice from the Bible, and the Bible says nothing of the first day of the week being Lord's-day, or Christian Sabbath either."

But Baptists do assume: "That according to the Apostles and earliest Christians, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the week (commonly called Sunday) is to be observed as Lord's-day, or Christian Sabbath." Minutes of the Union Association of United Baptists, Illinois, 1868, p. 12. Again: "We believe the first day of the week is the Lord's-day, or Christian Sabbath, and is to be kept sacred to religious purposes." *Central Baptist*, St. Louis, Mo., May 9th, 1872." Then says Brother Vanclave: "Here is Baptist assumption to their heart's content. Where, Brother Central, is it written in the Bible that the first day of the week is the Christian Sabbath, or Lord's-day either? Is it so written in any of the eight places we have already examined, where first day of the week is mentioned in the New Testament? Certainly you must concede it is not. Is it in the declaration, I was in the Spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet? If you can extract first day of the week, or Christian Sabbath, from this text, you are certainly a great spiritual chemist, and ought to apply for a patent at once for your wonderful invention, lest you entirely fail when you come to apply your wonderful powers on the Greek *te kuriake hemera*."

"*Kuriake*, instead of being a Greek noun, is a Greek adjective, in the singular number, feminine gender, and in the dative case. Just think! Does any one think for a moment that St. John, the divine, wished to be understood as saying, I was in the spirit on the female Lord's-day? Yet this is just what the King James and Douay translators have made him say."

Perhaps by this time our readers have almost concluded that I have become largely the child, or creature, of wonder; but somehow, not being in possession of certain facts that may exist somewhere, and perhaps founded in reason and common sense, I can't help one more expression of wonder about the character, or shape, or construction of this new machine or process, chemical, spiritual, or anti-spiritual, so nicely wrought, so ingeniously devised and put in motion, possessed of such powers that it literally takes out of God's Word those deeply-laid and wonderfully-inwrought and invowen truths of which Elder Vanclave was so able an exponent and defender, and now makes them mean exactly the opposite.

Now follows a long tabular exhibit of Greek nouns, adjectives, and other parts of speech, and carrying a point so clearly, and in such a scholarly manner, that it appears to me utterly impossible that Elder Vanclave of 1883 can conceive of any Scriptural way of answering Elder Vanclave of 1872.

So it need not be thought strange if, I so much wonder at what is going on in this case.

I shall only refer to one more short paragraph in this series of articles. After the lengthy Greek expose, and array of texts above referred to, the Elder closes by saying: "The matter is so painfully clear that it is enough to make infidels blush. The American Revision Association have published a revised edition of the New Testament, but such has been the hurry and carelessness with which they have performed their work that these cart-loads of papal deception have been left standing, therefore revision needs revision." Well, it may be presumed that the Elder has launched out upon the great field of re-revision, and that now he is prepared to furnish the world with a God-given reason for Sunday-keeping. If he has, I am anxious to see it; but, meanwhile, the fourth commandment reads: The Seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work.

The above articles are on file in the SABBATH RECORDER office, and can be referred to at any time. C. W. THRELKELD. ALFRED CENTRE, N. Y., May 15, 1884.

THE SABBATH IN SOUTHERN MISSOURI.

There are now two Seventh-day Baptist Churches in Southern Missouri. The one called Delaware is in Christian county with Billings as its post-office, J. J. Pearce, clerk. This church was organized April 29, 1882 with four members, three brethren and one sister, representing three families. To the superficial observer the organization of this church seemed like a wild venture. But there was faith in God and the cause has gone forward. It was my privilege to visit this church last year and again a few weeks ago. It now numbers sixteen and is in fair prospect for continuous increase. One family commenced keeping Sabbath during my recent visit. The Sabbath question is being more candidly investigated not only in this particular neighborhood but also in adjoining communities. Some are already convinced and are in trouble seeing lions in the way. No doubt some of these will publicly declare for the Sabbath, and then as in the case of Bunyan's Pilgrim will find the lions chained and harmless.

Some seventy-five or more miles east of the Christian county church is the Providence Seventh day Baptist Church in Texas county. Houston ten miles distant is the county seat and the post-office. This church was organized by Brethren Gardner and McLearn pastors of Wisconsin churches on January 13, 1884. It numbers nine including the three who live near Summerville some eighteen miles distant and also including one who has been received for baptism but has not yet been baptized. When I left there Bro. S. W. Rutledge had received from various churches and individuals about \$133 toward building the house of worship. Contracts had been made for lumber, the windows and nails had been purchased and work on the ground had just begun. With the vigor and enthusiasm manifest it was evident that the work would be pushed forward and completed at an early date. Here also the Sabbath question is being investigated and some have so far yielded that they are merely waiting the favorable opportunity to identify themselves with the church. Bro. Mansfield Lowther, from Linn county, Mo., has purchased a farm about six miles from Brother Rutledge's and has probably arrived with his family before this. The Sabbath cause will be helped forward by this movement. Cabool on the Kansas City, Fort Scott and Gulf Railroad, is the nearest railway station to our Texas county brethren. About thirty miles west from Cabool on this same railroad is the town of Mansfield in Wright county. Some three and a half miles out of this town lives W. S. Dennis, Pastor of the Baptist church in his neighborhood. Brother Dennis has been reading Sabbath literature for some months. Learning of him through Brother Rutledge I stopped to see him. He entertained me very cordially, gave me an opportunity to preach three sermons and was very glad to have the people thus informed concerning God's holy day. It is quite probable a Seventh-day Baptist church will be organized there at no distant day. Thus is there almost a continuous line from Christian county to Texas county where the Sabbath question is being agitated with encouraging prospects. The ministers who have embraced it are among the most able and influential. They are veterans in the home mission work and are known in all the country for one or two day's ride. By the help and favor of God, without which is nothing, these brethren proving faithful, and with proper encouragement on our part

as a people, it may be expected that the Seventh-day Baptists will absorb the mass of First-day Baptists through all that region. Already it is arranged that there shall be annual communication kept up by means of a Yearly Meeting between the church in Christian county and the church in Texas county. As early as September, perhaps sooner, the meeting house in Texas county is to be dedicated and this will form the first session of the annual gathering. It is hoped that the Christian county brethren will also build a house of worship this year. This reaches a practical question about which the Christian county brethren and myself have talked with some anxiety. There is a hesitancy on their part to ask assistance and yet it is needed. They are practically excluded from the use of the school-house for worship. The question has been so much agitated to shut out all religious services therefrom that they do not feel free to use the house, and have been holding services in their own private houses. One brother will contribute at least one hundred dollars. No great amount of money can be expected from others, but they will cheerfully give their work. Indeed it is assured to me by the brother able to do the most financially, that if one hundred dollars will be furnished by friends at a distance, he will see that all the necessary material is furnished. It is also equally assured to me by another brother, a carpenter and contractor, that if the material is furnished he will see that the building is erected. Nor have I a doubt but this would be done just as it has been assured. Moreover this one hundred dollars, as well as the money contributed to the Texas county church, may be regarded as a loan, for these brethren will in due time return it in assisting to build other houses of worship in adjoining counties or in some other way of advancing the cause. Although the matter is thus presented with hesitancy, yet the money is needed and will do as much good as though asked for with boldness. And now to get this matter before the churches and brethren in a practical way I will suggest: That those willing to contribute toward raising this one hundred dollars, shall send their contributions to me. I will send a receipt to the donor, will forward the money in proper time to Christian county, and report in full to the Missionary Board as to the amount thus collected.

The erection and dedication of these two houses of worship some eighty miles distant from each other will give the Seventh-day Baptist cause great impetus in Southern Missouri.

The suggestion in the SABBATH RECORDER of March 20, 1884 has been responded to by several in various parts of the denomination. Some twenty families now receive the RECORDER and other papers after they have been read by our own people. There are others who would gladly be supplied in the same way. Let me hear from others who will volunteer thus to send out our literature after they themselves have read it.

While the above article was in preparation, five dollars from one person, and ten dollars from another were cheerfully offered toward the Christian county meeting house. Let the good work go forward.

S. R. WHEELER.
Address, Pardee, Atchison Co., Kansas.

OUTLOOK CORRESPONDENCE.

The writer of the following note was formerly a clergyman in the Episcopal Church, and still holds that relation in form, though he is not in charge of a parish. Two or three notes of inquiry were received from him, from time to time, resulting in a brief correspondence of which the following is the last from his pen. It is but just to say that, according to their numbers, the *Outlook* has found as hearty and cordial acceptance and consideration from the "Low Church," or Reformed Episcopalians, as from any other class. If one should seek a reason for this, it might be found in part, at least, in the fact that they are generally well informed in the history of the early centuries, and know much better than the average clergyman the facts as to how Sunday came into the church—slowly it may seem, but surely the truth makes its way among men.

EDITOR OUTLOOK.
HACKENSACK, Bergen Co., N. J., May 6, 1884.

Bro. Lewis: Dear Sir,—Thanks for your courtesy. I shall await with interest the promised pamphlet. The *Outlook* has been a revelation to me. It has convinced me that Jesus did not alter the 4th commandment in the least degree, and did not authorize the apostles or the church or state, to alter it, and that in its entirety it is as binding upon Christians as the other commandments are, and that the seventh day of the

week is the Sabbath, and that it is as sacred under the Christian Dispensation as it was under the Jewish. If you desire to publish this as my belief you are at full liberty to do so." Yours truly,

JOHN A. PARSONS.

Since the above was written, the mail brings the following letter, which is so full of Christian candor, that we subjoin it for the information of the readers of the RECORDER.

EDITOR OUTLOOK.

WASHINGTON, 202 Fifth St., S. E., May 5, 1884.
Editors of Outlook: Gentlemen.—While not prepared to adopt the views of the *Outlook*, I am, nevertheless, pleased with the paper. Before reading the *Outlook* I looked upon the Seventh-day Baptists as a very small sect of well-meaning, good, but ignorant people, for I had never met one. The scholarly little *Outlook* satisfies me that they are not a very ignorant people, and its Christian charity and freedom from bigotry is delightful. I am an Episcopalian from conviction, that it is the mode of church government established by the apostles under inspiration. Should I ever become convinced that you are right about the Sabbath, I would still feel it to be my duty to stay in the Church and obey her laws while laboring to change those laws. My influence is, however, very small. I am only a deacon, which gives me the title of Reverend, though I sometimes wish that it did not, as permanent deacons generally follow secular business. I am a sacramentarian (not extreme), and believe that immersion was generally practiced in the ancient church, as it has been perpetuated in the Greek and other Eastern branches of the church where infants are immersed: a practice enjoined in the English Prayer Book, but not in the American.

I enclose you the price of this year's subscription; please send the April number.

Very respectfully,
JOHN A. GRAVES.

Temperance.

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

PENNSYLVANIA STATE PROHIBITION CONVENTION.

COUDERSPORT, Potter County, Pa., May 15th, 1884.

I see no notes in the RECORDER of the Pennsylvania State Convention of the Prohibition party, held recently in Philadelphia. It was my good fortune to be the delegate from Potter county, and therefore I send a little sketch for the temperance department.

We met at 10 A. M., May 1st, spending half an hour in devotional services. There were over a hundred present at the commencement, and more came in the afternoon. It seemed like a delegation of ministers, and one morning paper said we "all wore white neckties," but that was untrue. There were over twenty ministers of the gospel, and not more than three or four who were not church members. The Methodist church was most largely represented, the Presbyterian next. With each member the solemn question was ever present, How best can we succeed in rescuing our dear land from the drink curse? We all repudiated the old way of taxing crime to support the Government, or for any purpose whatever. There were some burning words in my heart against a clause in our State platform that *could be construed* into meaning, "We shall not give an equal chance to those who observe the seventh day of the week as Sabbath." But before they were spoken, the clause was, by common consent, stricken out, and the platform much modified.

I was congratulated on being the first woman chairman of a county committee in this State, though Wisconsin and several other Western States have frequently had them. The stand for Woman Suffrage was earnest, because they felt the need of woman's help in putting down this crime of drink-making and drink-vending. One hundred thousand sent yearly to the grave, yet a woman must not vote against it! "The names that move the world," said one of our most eloquent speakers, "are not those emblazoned on the banners and proudly flung to the free winds of heaven. No, they are the modest names written on tiny slips of paper, carefully folded and silently dropped out of sight into a little dark box, as the farmer drops the seed into the dark earth; these names have been known to revolutionize countries."

But wisdom does not consist in much speaking, especially when addressing an editor—his scissors are too sharp. With sisterly greeting to all, I remain yours in Christian labor and the fellowship of the Sabbath church,
MARY E. H. EVERETT,
Chairman County Com., P. H. P. Party, Pa.

Railroad accidents, tornadoes, shipwrecks, and epidemics, that sweep away a few hundred lives, fill our hearts with sorrow and sympathy; but while intemperance is sweeping away its multiplied thousands, how many look on with idle indifference.

ers sound sleep was my companion, only a faint idea of the occasionaling of the boatmen, and the jostling of boats against ours in the darkness of night. On reaching Nanziang, I the missionary just able to sit up at attack of the measles, the mother in a condition, and the little child very lead with the measles. The only other family in all that densely crowded was composed of two sisters, the elder in charge of a boarding school of fifty the younger the boys' boarding One of these sisters was dangerous with the measles, while the other care for the two schools, several picked with the measles, and the sick I returned after two days and nights of them all much better and advancing in their recovery. ore leaving I was taken through the s and enjoyed the rich pleasure of the prosperity of the mission in this ular. Fifty girls clean and happy and ng their lessons or, as some were, ed in the sewing room learning to use needle, was a pleasant sight. One almost envy these ladies in their work. I also had a few minutes to celebrated temple in the place, but a tion of all I saw there would increase lines to an undue length. I can not close without speaking of bont whom I have heard so much from ildhood, and for whom so many earn-ayers have been offered of late. As avis has probably written you, he has ack to his God and an upright life. a man of ability and power, and one ot wonder at the interest of our little here, on hearing his voice once more hem. As he poured forth his con- and his desire for a closer walk with perfect stillness reigned throughout om, broken only by the loud cannon- of the lengthened salute then being o one of the two viceroys who stand the Emperor, "Viceroy Tsu Tsong then entering Shanghai. We noticed the loud jarring of the win- so great was our interest within; and a sound to us than the applause of the was it, to hear his voice in sorrow and ion. nember vividly the agonizing prayers for him at Conference, in Adams and all will truly rejoice no doubt ank our heavenly Father that Erlor and headed the still small voice, urred we hope to make a faithful in his Master's cause. Very truly,
E. F. SWINNEY.

ASTOUNDING IF TRUE.

their zeal to recover the territory and nence once possessed by the French Romish Church in this country, es- in New England, the French-Cana- are been sending large colonies to all terStates. They come to us with the nation of not intermarrying with our of not learning our language, except y be needful to carry on their world- e; of not becoming citizens of the States; and of not adopting our man- customs, much less our Protestant They come as religious propagandists ablish the Romish Church as firmly outh side as on the north side of the rence, and as thoroughly in the Connecticut as in that of the ce. Their plan is to drive out the element, and take full possession of ds, factories and homes. *L'Etendard*

the time being, let Canadians take o of the soil, and take root therein number have already done so, the for instance), and the future is or them. The rest of the Yankees ate to the west; the setting sun is hem away."

ate of Maine is well adapted for e. The greater part was detached France; another part was after- nferred to the Americans by the aburton, and it ought to be re- the Canadians, giving us good sea- all the year round. We shall me to that; Annex to Canada the rri part of the States."

ght this looks chimerical enough, e think of the number of these adians already in Maine, and the persevering way in which they ger things have happened than one of the Puritans should be- property of the adherents of the me. It is asserted by the news- y quoted that there are 50,000 atholics to day in Maine.

in a position to prove that an population of Maine ex- The parishes of Mawaska near Jean contain more than 12,000 and Acadians. Biddeford and ch have 6,000; Waterville, 3,000; and Brunswick, each 1,500. bers of Canadian families at Bangor, Bradley, Skowhegan, own, Dexter, Canton, Spring- , and in many other centers." ere on a religious mission, if the the Catholic papers are trust- all know that these people are onvictions and their Church. spise this day of small things dian-Catholics. Let us rather ing, meeting them with the of the gospel, and supplying wents of all nationalities and ew England.—*Presbyterian*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 29, 1884.

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

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THERE is most excellent advice in these words of the late Horace Bushnell: "Let your actions follow the guidance of your judgment, and if between them both you go down the Falls of Niagara, go! It is the only course worthy of a man."

THE City of Toronto is arranging for a semi-centennial celebration of its incorporation; to be held from June 30 to July 5, 1884. Toronto is a beautiful city, and no more delightful time for visiting it could be named than the time fixed for this celebration.

A FEW weeks more will bring us to the middle of Volume 40 of the SABBATH RECORDER. Our terms are \$2 a year in advance, with the privilege of adding 50 cents after six months. Will not our Local Agents look over their lists, and forward back dues as speedily as possible, and so do us, and our subscribers a valuable service.

AN exchange gives this sensible advice: Talk to your children about good people; tell them of their generous plans and self-sacrificing deeds not those who lived a thousand years ago, but those who live now. There are plenty of them, men and women of whom the unthinking world is not worthy. There will be enough hands pointing to the other side of the picture, with all its sin and corruption, without yours. Bring the sweet roses and pure lilies into your home, and leave the poison ivy outside.

IN the Methodist General Conference, recently held, it was decided that while women might be licensed to preach and exhort, they should not receive full ordination, with the privilege of administering the ordinances. We have never been over-enthusiastic on the subject of woman's preaching, but we see no reason, arising either from Scripture teaching or from common sense, why a woman should not preach, if she desires to, and has the necessary qualification of mind and heart. And it seems to us the most unreasonable assumption, after acknowledging her right to "preach and exhort," to deny her the full prerogative of an ordained minister.

A RECENT magazine article on "The Training of Parents," is suggestive of the changes which have taken place in domestic relations since some of us were children. We do not advocate a return to the rod in the hands of parents, as the only remedy for lawlessness and disobedience on the part of children; but we do insist that parents are the divinely constituted heads of families, and that by some means this headship should be recognized, the authority which belongs to it respected, and reverent obedience to it rendered. That these happy results may be realized, parents must prove themselves worthy to exercise the authority thus reposed in them. Being able, by the force of real character, to command the love and reverence of their children, they will, as a rule, have little difficulty in commanding their outward conduct. Parents may be more largely responsible for the irreverence and disobedience of their children than they think.

THE editorial published this week, on the importance of the Associations, was written and published nearly one year ago, just after the Associations had been held. We reprint it now in the hope that it may have some influence in determining the size and character of the sessions so soon to be held. We wish that all the churches of the denomination might be represented by delegates at the coming sessions of their respective Associations, and that through these delegates there might be sent back to all these churches such a stimulus to work as would be felt all through the coming year.

DO OUR ASSOCIATIONS PAY?

This question is asked by some who think that the Associations are of but little real value to our denominational work. Some of the reasons assigned for this opinion are:

1. The Associations have no executive functions. That is, they have no authority to plan and no means for carrying on any real work. Our missionary work is in the hands of the Missionary Society, which con-

ducts its business during the year through its Board of Managers; our Sabbath reform work is in the hands of the Sabbath Tract Society which has its Board of Management; and our educational work is well managed by the proper authorities in our schools, and by the general care and work of the Education Society. These several societies, having the care of the various departments of our denominational work, hold their Annual Sessions in September in connection with the General Conference. At these annual sessions they review the work of the year, plan for the year to come, and again commit their work to their respective Boards. At this time also the Trustees of the Memorial Fund, the Sabbath School Board, and other committees report their year's work to the General Conference, so that there seems to be some reason for the inquiry, "What use is there for the Associations?"

2. The Associations are somewhat expensive. Several hundred dollars are expended every year by those who attend them, for traveling fees. And it is suggested that the same amount of money would do more good in the hands of some one or more of our societies, and expended in the regular line of work of these societies.

3. A third objection sometimes urged against the Associations is the fact that, among others, the pastors are expected to attend, and as the meetings continue over the Sabbath, this leaves those who remain at home without the regular preaching service, unless some one else, usually a First-day man, is called to fill the vacant pulpit. Admitting that there is some force in the above objections, especially in the first, we still think we can not afford to dispense with the Associations. They fill a place which nothing else can fill, and do a kind of work which nothing else can do so well.

1. They are accessible to a far greater number of our people than the Anniversaries of the Societies and the meetings of the General Conference can be. In the regular course these latter meetings can be held within the bounds of any one Association no oftener than once in five years. If a departure is made from the regular course, bringing the Anniversaries to one Association oftener than that, it must be at the expense of another Association. Then, again, the Conference and Anniversaries can only go to the larger churches. The Associations seem necessary, therefore, in order to bring, as nearly as possible, some annual gathering of our people to the door of all our churches.

2. The Associations, though they transact no business of a denominational character, furnish the opportunity and means for cultivating a true denominational spirit. They are seasons of spiritual refreshing to the churches with which the Associations are held, and to many who go from other churches as delegates. They afford good opportunities for presenting and explaining the plans and work of our Societies, and for urging their claims upon many persons who, otherwise, would not have such opportunity. Thus, in a very important sense, and to a somewhat large degree, the Associations serve to keep our denominational work before the people. These Associational gatherings are a means for promoting the unity of our people. This, with a people scattered as ours is, is a matter of prime importance. Some of our churches do not hear any preacher of our own faith, except their own pastor or missionary pastor, from one year end to another, only as the Association affords the opportunity. Few persons are aware of what a privation this is until they come to experience it. As little do they know how easily a church thus situated comes to feel isolated, and to lose much of its interest in denominational matters, simply from want of personal contact with them.

It is true that it costs something to attend the Associations, but money spent in this way is money that would not be likely to find its way into our work in any other way. Besides, we think the good influences coming upon and going with the delegates to the Associations can not be estimated in money. It is also true that more ministers are brought together at the Associations than can be set to preaching, while their churches at home are, possibly, left without a supply. We hardly need say the man who raised this objection is not himself a minister, and knows little of the benefits which a minister may receive by such contact with his brethren of the cloth. We have known at least one church which was accustomed to send its minister to Conferences and Associations, paying his expenses, and expecting to more than get the worth of the money expended in better preaching. The expectation was seldom disappointed.

Giving, therefore, due weight to the objections raised against the holding of the

Associations, and canvassing only in part, the benefits to be derived from them, we must for ourselves answer the question of this article with a decided and emphatic affirmative. Our Associations *do pay*. As the work of our several Societies enlarge on our hands, and it becomes more desirable and more important that the interests of that work be laid upon the hearts of all the people, by so much will the Associations be necessary to us. May the day be far distant when we can dispense with them.

THE LAW—NO. 3.

The Mosaic system of laws, in both its moral and its ceremonial parts, as we call them, was a revelation of God's holiness, made for the purpose of helping man up to a life of holiness. The principle revealed can not, therefore, come to an end; but as a religious dispensation, economy, or system, it has come to a more complete development and expansion in the Christian system, or "new covenant," by which it has been superseded.

Paul teaches, in the third chapter of 2 Corinthians, that the ministration of the letter has given place to the ministration of the spirit, the glorious to the more glorious. He writes to the Galatians that the law was added "till the seed should come to whom the promise was made." And in the seventh chapter of Hebrews, after saying that under the Levitical priesthood the people received the law, the writer adds: "The priesthood being changed, there is made of necessity a change also of the law."

That abides, passing over from the old "ministration" to the new, which is universal in its nature and in its adaptation to the spiritual needs of men. And what this is should be determined not by a hair-splitting exegesis of proof texts, but by a fair and comprehensive interpretation of the Bible as a whole, upon principles that ought to commend themselves to the Christian consciousness, and which are in harmony with the progress of doctrine so manifest in the Scriptures.

Sanctions of law and methods of administration are not necessarily universal, nor by any means one and the same with the nature, purpose and spirit of the law itself. The fact that in ancient times persons were to be stoned to death for transgressing the fourth commandment has been presented as a well-nigh unanswerable argument against the universality of the seventh-day Sabbath; and of the commandment itself. But disobedience of the first, second, third and fifth commandments was also punishable with death. Are we, therefore, to conclude that it is no longer a sin to have other gods before Jehovah, to worship idols, to take the name of God in vain, or to dishonor parents? The principle or moral fact proclaimed by any law can not but be as universal as the circumstances and conditions that furnish an occasion for the law; but the sanctions, rewards and penalties, methods of administration, may be national and temporary.

There were three principal classes of sacrifices—the sin offering, the whole burnt offering, and thank offering. They were a kind of religious object lesson. The devout and intelligent Jew who brought a lamb for a sin offering, a sacrifice for sin in a figure, confessed thereby his sinfulness and ill-desert, the need of atoning mercy, and the necessity of repentance and faith. The whole burnt offering set forth the obligation of personal and complete self-sacrifice. And in the thank offering were taught the privilege and duty of fellowship and worship toward God.

These sacrifices have passed away with the whole Mosaic system, of which they formed a part; but the doctrines and duties, the spiritual facts and relations which they showed forth still remain, because still adapted to the spiritual conditions and needs of men.

That the Sabbath law of the fourth commandment is and was universal, not national and temporary, seems to be clearly taught. Its purpose was universal, for it was made on account of man. Of two reasons given by Moses for its observance, one was national. The Lord God had brought Israel out of Egypt by great power; the other was world-wide. The Lord created the heavens and the earth in six days, and rested on the seventh. The forward looking prophetic character of the Sabbath is not limited to some particular nation or period of time; there remaineth a rest, a Sabbath-keeping, for the people of God, into which they shall enter, after the labors of this life. And no day but the seventh, or last, of the week would seem to be in harmony with the idea of a memorial day of the day or period of the Creator's "rest" after the six days or periods of the creation.

DIFFERENCES OF OPINION.

Years ago there lived in our native town an old lady who said, when speaking of the various religious views among the people, "I don't see why people can't see alike; for my part, I can." Probably each one of us thinks that for his part he "sees alike" on most points, at least for the time being; but when two or more look together, we find ourselves, sometimes to our surprise, seeing quite unlike.

There are those who think that some of our general missionaries receive too large salaries compared with those paid to pastors. Among the considerations touching this question are these: Men as strong, physically and intellectually, as any of our pastors are needed for this work; it must be a more severe and trying kind of work, as a rule, than that of the pastorate; and many pastors receive annual donations, have other perquisites, and do more or less preaching for First-day churches, by which their income is considerably increased; while the general missionary, having no right to such things, must depend almost solely upon the salary he receives from the Missionary Board.

Some think that had Brother O. U. Whitford confined his labors more closely to Chicago, more would have been accomplished; others think that his most satisfactory labors were those performed out among the churches, and the Board was asked to generously permit him to do a great deal of this kind of work, rather than limit his efforts too much to the city.

Some suppose—shall it be said?—that the workers connected with our missionary operations form a kind of stock company, whose members are to share in certain profits! And some say that a few run denominational affairs and have a "lion's share" in the pay; as though the denomination had neither the strength nor courage to change its present leaders, if, as a denomination, it considers them mercenary, or incompetent, or untrue to duty. Others believe that, in respect to fidelity, ability, usefulness and personal sacrifice, our leaders, the men who are "running" our affairs will compare favorably with other men among us.

Some think that it is not wise to have general missionaries, or missionaries for given districts, like an association, State, or States; others believe it to be one of the wisest of things to provide for occasional but regular, though it must be quite infrequent, preaching and ministerial labor among our many small and pastorless churches. A minister's time and efforts would better be divided among six churches than concentrated on two, if thereby the other four are to be altogether deprived of his or some other minister's labors.

Some still cry: "Waste of money," when speaking of foreign missions. Others see that home missions are the child of foreign missions, and that both are born of this same spirit of obedience and devotion to Christ; that we were never doing so much on the home field as now, when we are doing more than ever in foreign lands; and that these two kinds of mission work are really one in spirit and purpose, mutually dependent, and, having a common origin and nature; if one suffers both will suffer, if one dies both must die.

And what of the different opinions and the criticisms spoken concerning the editor in-chief of this paper, and of his editorial management, were written in books? Could the world contain them?

A college president of many years' experience once said to the writer, that had he foreseen the trials and burdens that come to a servant of the public, he thought that he should have gone and jumped off the wharf.

With charity for all, with malice towards none, let us go forward in our growing work, each laborer remembering that he can not please everybody, and all bearing in mind that everybody can not be pleased. Let each try to do the wisest and best thing possible; and give others credit for making the same endeavor.

Communications.

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

ANOTHER CHURCH ORGANIZED.

TEXARKANA, Ark., May 19, 1884.

To the Editor of the Sabbath Recorder:

On the third Sabbath in May, the 17th, a number of brethren and sisters met at a private residence in this city, for the purpose of organizing themselves into a Seventh-day Baptist Church. Eld. S. A. Milliken, a Seventh-day Baptist minister, was present, and conducted the services. Eleven mem-

bers having announced themselves ready to enter the organization, Eld. Milliken was chosen to preside, and Eld. J. F. Shaw to act as clerk. The Articles of Faith of the Seventh-day Baptists were read *seriatim* and unanimously adopted, whereupon eleven members adopted and signed a covenant to maintain a church organization. Eld. Milliken then extended the right hand of fellowship and welcome into the denomination of Seventh-day Baptists. Eld. J. F. Shaw was chosen pastor, and Deacons C. G. Beard and M. L. Irby to serve in the diaconate. Miss Eva Shaw was chosen clerk. Eld. Milliken having cast his lot with us, was recognized in the eldership, and Bro. E. F. Cummings was licensed to preach. The meeting was then adjourned to 4.30 P. M., when the Church assembled again, and after sermon by the pastor, commemorated the Lord's death in his Supper. The Church consists of six brothers and five sisters, and we trust this number will soon be augmented. We were grateful for the presence of Bro. Milliken who, though residing at Sherman, Texas, 150 miles distance, has associated himself with his wife in the membership of the Church. We earnestly trust that the brethren and sisters throughout the denomination will not forget to pray for our little, isolated band, who will be called to meet with many trials and difficulties. J. F. SHAW.

TO SUNSET LANDS—NO. 36.

MONTEREY.

One bright day in May, 1770, a company of Spanish soldiers under Governor Portala, and a Jesuit priest, Father Crespi, arrived at the "Point of Pines," at the southern extremity of the bay of Monterey, from San Diego, whence they had come overland, and welcomed the good ship San Antonio bearing Father Junipero, the founder of the California missions. It was one hundred and sixty-seven years since Viscayo and his Carmelite monks had looked upon that scene, and we have no knowledge that any one had come between. But now a mission and a city were started. The mission was that of San Carlos, in Carmel valley, the second founded in California, and the city, that of Monterey. Under Spanish rule Monterey became the capital, and was the most considerable town on the coast, when in 1842 Commodore Jones landed and raised the United States flag, which he afterwards pulled down. In 1846, however, Commodore Stockton raised it for good, the United States took possession, and Gen. Fremont proceeded to conquer the province which was afterwards ceded by Mexico.

It is therefore with a sense of antiquity that one comes to Monterey with its quaint adobe buildings, and ruins, or what passes for antiquity in a new country, for that which has been for one hundred years only, is youth itself beside the monuments in the old world. The old town is about one mile from the Hotel del Monte, and two fine carriages from the Del Monte stables took us there, and around "the drive" of seventeen miles. It fell to our lot to have "Aleck" for our driver, an old and well-known Yosemite guide, who kindly told us, to start with that he was called the "Champion Liar" of Monterey, though he added in a burst of confidence, he "made no pretention to the championship of the Coast, while Sam Miller lived." "Sam Miller" we recognized at once as the gentlemanly agent who had mis-informed us as to the stages for the Geysers, and thus a kindly feeling was established between us and our driver, which increased with further acquaintance. Monterey is essentially a Spanish town even yet. The large one-story adobe buildings with their tile roofs, and heavy porches, with yards shut off from the street by high and thick adobe walls, the Spanish signs on the stores, and the narrow crooked streets ending nowhere, give it a decided foreign air. Here we were shown the old flag staff where the American flag was first hoisted, "Fremont's fort" overlooking the town, the stone Catholic church, built ninety year ago, old Barracks and old Convent both in ruins, the point where Father Junipero landed May 31, 1770, etc.

Besides boasting of being the first capital of California, Monterey has other feathers in her cap. Here was raised the first potatoes on this coast; here was the first piano in California, and it is here still; here Mrs. Jessie B. Fremont in 1849 set up the first family carriage west of the Rocky Mountains. It was made in New Jersey, and even now carriages have to come from the East, or wood to make them, as they have no good wood here for that purpose; here was also printed the first newspaper published in California. *The Californian* made its first weekly appearance August 15, 1846, was a little larger than a sheet of fools-cap, printed

on wrapping paper, halish, edited by Semple considered cheap at five "bit" a number.

As we drove out of opposite Fremont's Ferry. This is an estate company of Portuguese pearance of whales in t out in boats and captu of whales are plenty at some places walks are brae. We next came t live a colony of Chi business in catching a

Beyond China Town treat," the Chautauqu a fine park of pine tre the shore, full of pleas mineral springs and combines more destr other camp meeting The company who ow also own 7,700 acres and have laid out miles of road throug it all into one great l it, the grand old tr wayside, the rolling seen through the f sail-less ocean in the to be remembered "Pellican Rock," a attractive points. T waves, as they dash wonder and a delig shade, sapphire, top eralds jump and dan the eye as the wav themselves upon the "The waves come crov nymphs in silvery Forward in line they sport unseen. They sries, and leap, b ling gems and go Murmuring ever a liqui old. With snowy plumes, w loss in wanton gl Their riotous dance b of the sea!"

(Continued)

come to the pass th been expected to s took in humiliating have been openly m the Constitution as before the adoption were made to it du they propose to hav did wrong in prose give up the results reentative has th yet wipe out all th this means that th it was wrong in th right. But it is teach that the me decorated on Mem war to prevent th movement, died i side; and the me army died in a ce though they fou and died bravely war was not a fa and the victory one because we it. The war de human slavery v country, and w shall remain a will still call th rebellion," and v living soldiers, not yet ceased apologizing for

IV. But thi ments, nor is ings or foster we can well a nimity toward when our tri war decided t we will gladl ty may be ha Mothers and there and ch torn apart th dead with al their graves shame and which many will. In t brighter flo than do w privilege w the time m mon love pay the to their dead taken, br V. And the sus

having announced themselves ready to the organization, Eld. Milliken was to preside, and Eld. J. F. Shaw to clerk. The Articles of Faith of the 14-day Baptists were read *seriatim* and mously adopted, whereupon eleven ers adopted and signed a covenant to a church organization. Eld. Milliken extended the right hand of fellowship welcome into the denomination of Servay Baptists. Eld. J. F. Shaw was a pastor, and Deacons C. G. Beard and Irby to serve in the diaconate. Miss Shaw was chosen clerk. Eld. Milliken his lot with us, was recognized eldership, and Bro. E. F. Cummings pensed to preach. The meeting was adjourned to 4.30 P. M., when the h assembled again, and after sermon pastor, commemorated the Lord's in his Supper. The Church consists brothers and five sisters, and we trust umber will soon be augmented. We grateful for the presence of Bro. Milliken, though residing at Sherman, Tex- miles distance, has associated himself his wife in the membership of the We earnestly trust that the breth- d sisters throughout the denomination t forget to pray for our little, isolated who will be called to meet with many nd difficulties. J. F. SHAW.

TO SUNSET LANDS—No. 26.

MONTEREY.
Bright day in May, 1770, a company of soldiers under Governor Portala, Jesuit priest, Father Crespi, arrived "Point of Pines," at the southern ex- of the bay of Monterey, from San whence they had come overland, and ed the good ship San Antonio bear- ther Junipero, the founder of the nia missions. It was one hundred and ven years since Viscayno and his life monks had looked upon that nd we have no knowledge that any one ne between. But now a mission and a e started. The mission was that of San Carmel valley, the second founded in nia, and the city, that of Monterey.

Spanish rule Monterey became the and was the most considerable town coast, when in 1842 Commodore nded and raised the United States hich he afterwards pulled down. In iver, Commodore Stockton raised ood, the United States took posses- d Gen. Fremont proceeded to con- e province which was afterwards y Mexico.

erefore with a sense of antiquity that es to Monterey with its quaint adobe s, and ruins, or what passes for an a new country, for that which has ide one hundred years only, is youth ide the monuments in the old world. own is about one mile from the Monte, and two fine carriages from Monte stables took us there, and the drive" of seventeen miles. It ur lot to have "Alek" for our n old and well-known Yosemite o kindly told us, to start with that called the "Champion Liar."

ey, though he added in a burst of e, he "made no pretention to the hip of the Coast, while Sam d." "Sam Miller" we recognized s the gentlemanly agent who informed us as to the stages yers, and thus a kindly feeling shed between us and our driver, eaded with further acquaintance. e essentially a Spanish town even large one-story adobe buildings tile roofs, and heavy porches, shut off from the street by high adobe walls, the Spanish signs on and the narrow crooked streets here, give it a decided foreign e were shown the old flag staff American flag was first hoisted, fort" overlooking the town, the e church, built ninety year ago, and old Convent both in ruins, here Father Junipero landed e, etc.

asting of being the first capital Monterey has other feathers Here was raised the first pota- coast; here was the first piano and it is here still; here Mrs. mont in 1849 set up the first e west of the Rocky Mountains. n New Jersey, and even now to come from the East, or them, as they have no good that purpose; here was also first newspaper published in The Californian made its first ance August 15, 1846, was a sheet of fools-cap, printed

on wrapping paper, half English half Span- ish, edited by Semple & Colton, and was considered cheap at five dollars a year, or a "bit" a number.

As we drove out of the town we passed opposite Fremont's Fort, the "whale fish- ery." This is an establishment owned by a company of Portuguese, who watch the ap- pearance of whales in the bay, and then go out in boats and capture them. The bones of whales are plenty about Monterey and in some places walks are made from the vertebrae. We next came to China Town, where live a colony of Chinese, who do a large business in catching and drying fish.

Beyond China Town is "Pacific Grove Re- treat," the Chautauqua of California. It is a fine park of pine trees extending down to the shore, full of pleasant cottages, and with mineral springs and sea baths, certainly combines more desirable things than any other camp meeting grounds in the land. The company who own the Hotel del Monte also own 7,700 acres of land on this point, and have laid out and macadamized ten miles of road through it, intending to make it all into one great park. Driving through it, the grand old trees, the ferns by the wayside, the rolling and the tumbling surf seen through the foliage, with the calm, sail-less ocean in the distance, make a picture to be remembered. "Seal Rock," and "Pelican Rock," and "Moss beach" are attractive points. The brilliant hues of the waves, as they dash upon the beach are a wonder and a delight. Crystals of every shade, sapphire, topaz, opal pearls and emeralds jump and dance in profusion, before the eye as the waves splash and splinter themselves upon the rocks.

"The waves come crowding upon the shore like nymphs in silvery green; Forward in line they trip to the time of orches- tries unseen. They sport, and leap, by the rocky point, in spark- ling gems and gold; Murmuring ever a liquid strain, like sirens songs of old. With snowy plumes, which wreath and curl and toss in wanton glee, Their riotous dance brings to the heart the gladness of the sea!" G. H. B.

(Continued from first page.)

come to the pass that the North has almost been expected to apologize for the part it took in humiliating the South. Threats have been openly made that we are to have the Constitution as it was; that is, as it was before the adoption of the amendments that were made to it during the war, which means they propose to have us acknowledge that we did wrong in prosecuting the war, and shall give up the results of it. One Southern representative has threatened that they would yet wipe out all the war legislation. All of this means that the North is to confess that it was wrong in the war and the South was right. But it is our duty to declare and teach that the men whose graves are to be decorated on Memorial Day, who died in the war to prevent the success of the secession movement, died in a cause with right on its side; and the men who died in the Rebel army died in a cause with wrong on its side, though they fought honestly and fearlessly and died bravely. We must declare that the war was not a failure, except for the South, and the victory must not be made a barren one because we tamely give up the results of it. The war decided that State rights and human slavery are not to be tolerated in this country, and we mean that what it decided shall remain as it was then decided. We will still call the war "The war of the Re- bellion," and will not disgrace our dead or living soldiers, or those whose hearts have not yet ceased to ache for their dead, by apologizing for their part in it.

IV. But this day is to kindle no resent- ments, nor is it to keep alive sectional feel- ings or foster revenge. It is a day on which we can well afford to feel a hearty magna- nimity towards those who lost their cause when ours triumphed. The results of the war decided that we shall be one people, and we will gladly do what we can that this unity may be hastened, may not be frustrated. Mothers and sons, wives and husbands, fathers and children, sisters and brothers were torn apart there as well as here. We lost our dead with all the glory of victory gilding their graves; and they lost theirs in all the shame and despair of defeat in a war into which many of them were led against their will. In the "Sunny South" they have brighter flowers for the graves of their dead than do we, and we readily grant them the privilege which we prize ourselves, and hope the time may soon come when, with a com- mon love for a common country, we may pay the tokens of respect to the graves of their dead, because they were brave, if mis- taken, brothers.

V. Another lesson of this day is: That the sins of a nation will be punished.

There is a power which will not allow injustice and wrong against a weak and downtrodden people to go unpunished. God will hear the cries of the weak and the day of vengeance against the oppressor will come sooner or later. Whatever a nation soweth, that shall it also reap. This whole nation was guilty for the crime of bondage; we were guilty of a sin against hu- manity; and the punishment, when it came, was awfully commensurate with the sin. God is against oppression; he has spoken in un- mistakable words all through history, his condemnation of it. The inexorable logic of events proves the certainty of a reckoning with every people who allow iniquity and in- justice to be done to any of the family of mankind and especially the weak. It is a lesson which has a broad application. The law of compensations is a law of God. Where there is wrong permitted by a people against the weak, there is sure to follow the day of reward according as the works have been. This is a lesson which we of this generation should heed. If we are recreant to the trust of citizenship which is given into our hands; if we allow great evils to grow up under the fostering care of law, and destroy the innocent and weak; if we turn our backs upon the cause of good morals and purity in our land, we must be ready to submit to the penalty which the wrath of God is sure to send as the compensation for iniquity.

Finally, the memories of the war will come into many mind with Memorial Day. Some of you will live over again, in imagination, its battles and the scenes where your com- rades fell. The thoughts of some will be turned southward to nameless graves where lie the remains of some who were dear to us. All these are memories of years which we hope will never again return to our land, when brother will take the life of brother in civil war. But these died not in vain. They have saved the country for a better future than it could possibly have had with slavery within its limits; even to the future which our forefathers saw when they opposed the oppression of Great Britain, they have died in the cause of human rights and human freedom, and left us a heritage of blessing in a country which we hope no brother's hand will ever be lifted again to destroy. The South will yet bless the day of her defeat. At no distant day we hope it will be seen that the Plymouth New England idea of lib- erty has leavened the lump of Southern thought and feeling, instead of the James- town idea of liberty, and jealousy and hatred have given way to healthy emulation in the pursuits of peace. A wonderful future lies before this united country; a future of such pros- perity as could not have come to it with hu- man slavery within its borders, and in this future the South will be found abreast of the North in education, industry, morality, and wealth. A great work remains to be done, and it will be our duty and pleasure to help do it. Blessed is that people whose God is the Lord, whose laws are founded upon eternal justice and right; who love liberty and hate oppression and wrong; who are strong in loyalty to the principles upon which they are founded and are willing to die for the integrity of their government.

Home News.

New York.
ALFRED CENTRE.
There has been some changes in building lots this Spring for the purpose of securing homes near the University. Every year in- creases the number of families who labor and pray for the education of their children. The Church has proved the envelope sys- tem for raising funds, and are well satisfied with the results.

Eld. Threlkeld leaves in a few days for Ritchie, W. Va., his new field of labor. The friends of Dr. Maxson are pleased to welcome him, as he returns to his home, hale and ready for the Lord's work. The prayer-meeting on Sabbath evening, 23d inst., was well attended. The duty of submission to the will of God was earnestly pressed upon our attention. Sabbath morning, our pastor invited Brethren Maxson and Platts to assist in the service. The service was conducted with reference to Decoration Day. The theme of discourse, the hymns, the prayers inspired patriotism and love of justice and freedom. The G. A. R. was represented, the members occupying seats in the body of the house. They have arranged for memorial service at the cemetery in the afternoon of the 30th inst. An address is expected for the occa- sion by Mr. Nash, from Cattaraugus county, N. Y.

In response to the invitation of the W. C. T. U., service will be held in the church Tuesday, the 27th, at 4 P. M.

Bro. J. G. Burdick, of the Theological Class, has accepted a call from the Church at New Market, N. J., to become the pastor of that Church. It is understood that he will leave in September. Those who love the praise service appreciate the effort of Bro. Burdick to bring the singing in church up to a higher degree of excellence, in which effort he has been very successful.

We are enjoying a beautiful season and a good degree of health, for which we thank a kind Father.

New Jersey.
MARLBORO.

Although without a pastor, we are keeping up the appointments of the Church. Sab- bath, May 10th, Brother T. L. Gardiner, of Shiloh, preached for us in the afternoon, and afterwards baptized two of our Sabbath school scholars. He also preached for us again the following Sabbath afternoon, after which those which had been baptized were received into church fellowship, and also one by letter, a convert to the Sabbath. Surely the Lord is with us, and we rejoice that even so small a number are willing to come out on the Lord's side; and our prayer is that more will follow in their footsteps. We are doing what we can to secure a pastor, but as yet have made no satisfactory arrange- ment to that end.

Rhode Island.
WESTERLY.

On Sabbath morning, May 17th, Rev. J. W. Morton, who for about a year and a half has very faithfully administered the Word to the Pawcatuck Church, preached his fare- well discourse before leaving for his new field of labor at Chicago. His sermon was replete with facts and truths respecting the Christian warfare, and was based upon Eph. 6: 10-20. Six important things were neces- sary for the successful prosecution of this warfare, as follows:

1. The loins should be girt about with truth. Reference was made to the ancient mode of dress, the girdle being used to fasten the loose garment about the body, that the soldier should not be hampered in battle. Truth was essential for the Christian to ap- ply in thus girdling himself for the strife.
2. The breastplate of righteousness. An important thing for the protection of the vitals, that the soldier should not be cut down by the enemy in his unrighteous work. The foe was to be met with righteousness, right doing and right living.
3. Shod with the preparation of the gos- pel of peace. Christians are a marching people. Their sandals should be properly prepared to enable them to make the successful march.
4. The shield of faith. The shield was large enough to protect the whole body. Faith was the grand bulwark capable of warding off every assault of the enemy, thus being a perfect shield from all his darts.
5. The helmet of salvation. The helmet was a covering and protection to the head; a protection to the brain, the reasoning powers, the intellect.
6. The sword of the Spirit. Unlike the five previous things which were used merely for the defensive, this was to be used in the offensive. The Word of God was given us to wield mightily. The Christian warfare should be prosecuted vigorously by the pre- sentation of God's Word, the dissemination of God's will to men.

Eld. Morton, in closing, made an earnest appeal to the Church, whose influence he considered very great in this community, to sustain and hold up the hands of their new pastor, by a consistent Christian life.

Rev. Andrew Carlson, a Swedish Sabba- tarian minister of Rush Point, Chisago Co., Minn., stopped over last Sabbath and First- day here, on his return from a trip to New Sweden, Maine, where he has labored under the auspices of the Seventh-day Baptist Mis- sionary Society, and has been successful in organizing a Seventh-day Baptist Church of thirty members. Following the sermon by Eld. Morton, Bro. Carlson, although not very fluent in speaking English, gave a short outline of his recent labors in Maine, ex- pressing the conviction that there were some fifteen others who would yet unite with the newly-organized church.

This was the third trip the brother had made to the State of Maine, the last one only being under the auspices of the Mis- sionary Board.

ASHAWAY.

The cold weather that has been with us all the Spring, until May 20th, has taken a thorough thawing out; since then the ther- mometer has been ranging among the 80s, and did not get below 80° until after 4 P. M. Vegetation has felt the change, and is making rapid strides. Much speculation has been going the

rounds, and many questions asked about a new building that is going up on H. L. Crandall's land near his residence. The questions were either unanswered, or an- swered in a way that gave no clue satisfactory to the querist. But Mr. C. has bought out a manufacturing establishment where several hands are employed, in Norwich, Conn., and is now in possession of the same, turn- ing out what they are able to by working full time. Mr. Crandall has his building raised, and will complete it as soon as possible. It is 24x30 feet on the ground with 18 foot posts. He will bring his business into this place, and have it under his immediate con- trol. There seems to be a little more light on the subject. Perhaps when the time comes for it, the "Business Directory" of the RECORDER will tell us more about it.

Prayer and conference meeting Sixth-day night, May 23d, took for a theme the ques- tion asked of Peter, "Lovest thou me?" Sabbath morning we had a sermon by the pastor addressed to parents, from Deut. 6: 6, 7.

Condensed News.

Domestic.

The Senate Committee on Public Lands decided to report bills forfeiting land grants opposite uncompleted portions of the North- ern Pacific and Atlantic & Pacific Railroads. It is thought the forfeiture of the Northern Pacific will amount to about 13,000,000 acres, and the Atlantic & Pacific to about 30,000,000 acres.

John M. Simpson, a prominent cattle man who has just made an extensive tour of the cattle region, and some northern markets, says the outlook for beeves is very fine. He says the season's drive from Texas will be larger than for ten years, and will probably reach half a million head.

A number of English and Scotch capital- ists have bought 28,000 acres of mineral lands, near Chattanooga, Tenn., and will soon begin the erection of two blast furnaces on the tract with a capacity of 250 tons.

The report of the business of the Missouri Pacific, including the Iron Mountain, for the first four months of the year show net earnings of \$2,309,000, an increase over the same period in 1883 of \$232,000.

A fire at the oil works of the Atlantic Re- fining Company in Philadelphia last week destroyed property valued at over \$1,000,000.

The steamer Polaris, from Hamburg, is detained at quarantine in New York harbor, five cases of small-pox being aboard.

Amos R. Eno has mortgaged the Fifth Avenue hotel property to the Mutual Life Insurance Company for \$1,250,000.

Foreign.

Rumors are current at Curacao that the peace of Venezuela is threatened. Generals Quevedo and Pulgan, with others, have em- barked for Europe, as they feel themselves insecure in Venezuela. It is reported that President Crespo owes his election to a sys- tem of leaving the election in the hands of congress. A plebiscite would have result- ed in the choice of Pulgan. It is said that Crespo is a mere tool of Guezman Blanco. The last act of Guezman was the confiscation of the Nacapi mines for the purpose of placing them in the hands of his brother-in- law. This caused a riot.

In the Commons, Gladstone announced that Lord Hay was making arrangements for the khedives steamers with a small com- pany of British sailors to patrol the Nile between Assiout and Wadyhalfa. Gladstone again stated that the question of Egyptian finance would form the basis of discussion at the approaching Egyptian conference. The government has no intention of proposing a revival of dual control.

It is asserted that the horrible state of the Cuban treasury will oblige Spain to sell the island in order to realize a number of mil- lions which it can no longer draw out of Cuba. It is rumored that an effort will be made to sell the island to the United States.

A cyclone in Akyab, British Burmah, May 21st, raged for twelve hours. The harbor at Akyab, the capital of the island, was filled with wreckage.

It is understood that Senator McPherson has resigned his position as Minister of the Interior, of Canada, and has gone to Eng- land.

The amendment to exclude Ireland from the operations of the franchise bill has been rejected in the Commons.

Good Pay for Agents. \$100 to \$200 per month made selling our fine Books and Bibles. Write to J. C. McCurdy & Co., Philadelphia, Pa.

Mrs. H. L. HERRINGTON solicits orders for hand- knitted hosiery, mittens, and lace, in silk, cotton or wool. All kinds of work on Java Canvas, darned net, aprons, curtains, trimmings, ties, etc. Done at reasonable rates. ALFRED CENTRE, N. Y.

SPECIAL NOTICES.

THE Semi-Annual Meeting of the Seventh- day Baptist Churches of Minnesota will be held with the Church at New Auburn, commencing at two o'clock P. M., June 6, 1884. Eld. Z. Campbell is to preach the introductory discourse, Eld. C. J. Sindall alternate. It is hoped the Spirit of the living God will meet his people there. GEO. W. HILLS.

THE QUARTERLY MEETING composed of the Churches of Scio, Friendship, Richburg, West Gen- esee, and Portville, will be held with the West Genesee Church, commencing Friday evening, June 6th. Services conducted by Rev. J. E. N. Backus. Sab- bath morning preaching by Rev. C. A. Burdick, followed by conference; evening after Sabbath preaching by Rev. H. P. Burdick, followed by con- ference; Sunday morning preaching by Rev. Jared Kenyon; Sunday evening preaching by Rev. A. A. Place. A cordial invitation is extended to all. JAMES H. CRANDALL, Church Clerk.

MARRIED.

At the residence of the bride's father, Mr. Aaron D. Norton, in Scio, N. Y., May 14, 1884, Mr. C. P. NEFF, of Rawson, Cattaraugus county, and Miss NETTIE NORTON, of Scio.

DIED.

In the town of Wirt, Allegany Co., N. Y., of malignant scarlet fever, May 7, 1884, URSULA A., aged 6 years, 9 months, and 16 days; May 10th, LY- MAN J., aged 5 years and 5 months; children of An- gelus D. and Roxana Rogers. These two were all the children they had and within a week from the first attack of the disease they had buried both. Ursula had become a greatly interested attendant of our Sabbath school at Nife. The parents had re- cently moved nearly four miles away from Nife, but Ursula, unwilling to give up the Sabbath school would walk more than a mile to get a chance to ride the rest of the way to school. After she was taken very sick she said she hoped she might be able to go to Sabbath school the next Sabbath. The funeral was held at our church last Sabbath. C. A. B.

LETTERS.

John Condon, O. D. Sherman, J. K. Crandall, John Gilbert, G. J. Crandall, A. B. Prentice, S. R. Wheeler, H. B. Lewis, E. R. Green, A. H. Lewis, W. C. Whitford, Wm. A. Babcock, A. B. Lawton, E. H. Curtis, J. E. Mosher, Mrs. S. J. Tincker, Geo. Satterlee, Sarah L. Hunt, A. F. Randolph, A. E. Main, Henry Williams, O. W. Babcock, J. B. Som- ers, P. A. Burdick, E. J. Sweet, S. A. Crandall, Ansel Stannard, A. M. West, A. M. Clarke, A. W. Coon, Mrs. Abby Langworthy, Mrs. Sue Sanders, Davis Rogers, G. W. Brisset, J. W. Morton, Mrs. G. H. Greenman.

RECEIPTS.

	Pays to Vol. No.
W. R. Barber, Alfred, N. Y.,	75 40 52
Mrs. O. S. Green,	2 00 41 52
Leander B. Green, Adams Centre,	2 00 40 52
Bailey Potter, Adams,	2 00 40 52
R. R. Woodward, Rodman,	1 00 40 47
E. D. Cartwright, Richburg,	2 00 40 52
Capt. Geo. C. Gibbs, Sag Harbor,	2 00 41 8
C. F. Green, Berlin,	2 00 40 52
T. E. Greenman,	2 00 41 1
Mrs. H. Vars, South Berlin,	2 00 41 5
Wm. A. Babcock, Leonardsville,	2 00 40 52
Gideon H. Babcock,	2 00 40 52
Mrs. Mary E. Reynolds, Verona,	1 75 40 49
E. A. Stillman, Little Genesee,	2 00 40 52
Albert M. Clarke, Clayville,	2 00 40 52
Mrs. G. W. Holmes,	2 00 41 4
A. F. Randolph, Plainfield, N. J.,	2 00 39 52
Mrs. Luther Boice, New Brooklyn,	2 00 40 52
Mrs. Abby Langworthy, Westerly, R.I.	2 00 39 52
John Congdon, Newport,	2 00 41 19
Ansel Stannard, Colby, Wis.,	2 00 41 10
A. H. Main, Madison,	4 00 40 52
Mrs. D. P. Davis, Calamus, Neb.,	1 00 40 47
Davis Rogers, Sycamore, Ill.,	2 00 40 52
J. F. Stillman, Nortonville, Kan.,	2 00 41 13
Mrs. J. W. Colver,	2 00 41 59
D. E. Hummel,	2 00 41 26
Eunice W. Petty,	2 00 40 52
Henry Williams, Osborne,	2 00 41 26

QUARTERLY.

J. G. Burdick, Alfred Centre,	\$ 50
John Congdon, Newport, R. I.,	50
S. A. Crandall, Niantic,	50
Ansel Stannard, Colby, Wis.,	50

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending May 24th, reported for the RECORDER, by David W. Lewis & Co., Pro- duce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week 31,649 pack- ages, same week last year, 28,473; exports— The receipts as enumerated above correspond with the actual number of packages of all sizes as deliv- ered by all the steamboats and railroads coming in- to New York. The exports are taken by weight from the manifests of all outward-bound vessels, and the total weight exported for the week is divided by fifty, thus giving the exports as reckoned in 50 lb. packages. The market this week has failed to clear the receipts, which are in great part carried over un- sold. There were some sales of fine goods for ex- port at 19@20c. To-day fancy selected New York State Creamery had 20 1/2c. bid in pails, and 21c. in half firkin tubs. Western Iowa Creamery firms were freely offered at 19@20c. Elgin top quotations were 20@20 1/2c., Chicago 19@20c., Boston 20@20c., Philadelphia 20@22c. We quote:

	Fancy.	Fine.	Faulty.
Creamery, fresh.....	20@22	18@20	18@16
Home dairy, new.....	20@21 1/2	18@20	12@15
Grease.....	6@7	5@6	4@5

CHEESE.—Receipts for the week, 43,018 boxes; same week last year, 38,223 boxes; exports, 34,096 boxes. Liverpool quotations for finest new cheese, 64 shillings and 6d. per 112 lbs. The weather has been hot, and buyers being afraid to carry over hay- made cheese have conceded eighths and quarters in order to make clearance sales, and the market closes weak, especially on white cheese. Possibly, perfection in colored stock of some special brand might bring 11 1/2c., but at the close 11 1/2c. is the recognized top with lower prices in expectancy. We quote:

	Fancy.	Fine.	Faulty.
Factory, new.....	11@11 1/2	10@11	7@10
Skimmed.....	6@8	5@6	2@4

Eggs.—There were heavier receipts and a high business with weaker market at the close, and about 1c. per doz. off on the week. We quote:

	FANCY.	FINE.	FAULTY.
Near-by marks.....	@15	@14	10@13
Southern, Canada and Western.....	@	@	13@14 1/2@12 1/2

BUTTER, CHEESE, EGGS, FRANKS, ETC. Exclusively and Entirely a Commission. Cash advances will be made on receipts of property where needed, and a variety of new and remanufactured for the same use, as soon as goods are sold. We have no Agency, make no purchases whatever for our own account, and solicit comparisons of prime quality property. DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

Selected Miscellany.

NEW EVERY MORNING.

BY SUSAN COOLIDGE.

Every day is a fresh beginning. Every morn is the world made new. You who are weary of sorrow and sinning. Here is a beautiful hope for you. A hope for me and a hope for you.

All the past things are past and over. The tasks are done, and the tears are shed. Yesterday's errors let yesterday cover: Yesterday's wounds, which smarted and bled. Are healed with the healing which night has shed.

Yesterday now is a part of forever. Bound up in a sheaf which God holds tight. With glad days and sad days and bad days which never meet.

Shall visit us more with their bloom and their blight. Their fullness of sunshine, or sorrowful night.

Let them go, since we can not relieve them, Can not undo, and can not atone; God in his mercy receive, forgive them: Only the new days are our own; To-day is ours, and to day alone.

—The Morning Star.

BECOMING "FREE."

Mrs. Herbert Manly came into her cheerful little breakfast room with a decided frown upon her usually smiling face. Her young husband glancing at her over the top of his paper thought to himself that she could not have gone to sleep the night before in perfect good humor, for it was a belief with Mr. Manly, gained from some wise Eastern maxim, that if one lies down at night with pleasant thoughts, and in charity with all, he will waken with a smile on the lips, and a care-free heart in the morning.

The frown did not disappear even while the lady strolled at the window full of green leaves and bright color, and turned a rare new blossom more fully into the sunlight; it even seemed to deepen, and became so manifest at last in the very tones of her short replies that her husband felt constrained to notice it, and asked: "What is it, dear, that has gone wrong so early?"

"Nothing," was the womanly answer.

"Brought over from yesterday, then?"

"Mrs. Bently called in here last evening."

"Oh! well?"—the last as a question.

"Mrs. Bently was one of those persons whose appearance always suggests the thought, 'What is it this time?'"

"Nothing," his wife answered now, "only she set me thinking."

"That is the part of a wise person always, dear, if the thought is in the right direction."

"Right enough. It reminded me of how much attention we have or have not received since we united with the First Church here, and Mrs. Bently says it is a measure of all we ever will have. They are a cold exclusive set, and I believe it. Just think, we have only been invited out three times since we came here."

"But three times is something."

"Not much in comparison. If we had only been really rich, instead of simply comfortable on your salary, how quickly it would have been found out."

"I do not like to hear you say that Helen, but even admitting it, would not we really have been worth more to them in that case? Would not we have had more leisure and time for others, as well as means to help in every cause? Are you quite sure that the people of this First Church and society are aware that we are of any use, or that they have need of anything that we can do for them in return for any attention they may show us?"

"I do not think they have tried very greatly to find out," Mrs. Manly replied shortly.

"And yet you thought them very pleasant at first?"

"Oh, they are pleasant enough as far as the church doors. Even that wealthy Mrs. Lewis troubled herself once to inquire how I liked Wexford, and said she hoped we would remain, but she has never called, and that can not be difficult, with her carriages."

"But I understand she is very delicate, and seldom gets out; and the cares of her large house and family must be numerous."

"There is no use in trying to convince you, Herbert, you will find excuses for all. You never seem to know when we are slighted, or receiving proper attention. Society has certain laws, you must know, and one is not expected to break over those."

"But I could wish, Helen, that Christians could be stronger than any society laws that are only conventional."

"Well, I can assure you, Herbert, I do not intend to be the one to make innovations" and Mrs. Manly's tone was such a very hurt one that her husband wisely attempted no answer. The meal was nearly over before he ventured another question. "By the way dear, is not this afternoon the time appointed for the ladies to meet at Mrs. Lewis' and sew for the poor children in the Home?"

"Yes, I believe so."

"Are you going?"

"Certainly not," decisively. "Why Herbert not half of those ladies have called on me, not Mrs. Lewis herself."

Now do not imagine Mrs. Manly anything but the loving, generous, large hearted woman her husband knew her to really be. Six months before it had been with great

pride in his lovely bride that Herbert Manly had accepted the position of head salesman in the largest store of the city of Wexford. He had the highest ideas of duty to his church, to society and to his home, but they were those formed on the closest and most intimate study of the Book of books. He was just the humble, faithful Christian Helen Chapman's more worldly nature needed, for, brought up as she had been, in strict adherence to the laws of fashionable society, she needed his broader, freer outlook to develop her best. When she did see that there were "better things" she would begin to pray for them. That would be Helen Manly.

Now, the breakfast over, these two went up to their cosy sitting room for the morning Word and prayer. Mrs. Manly had wondered sometimes how her husband so often found just the words for her need or cheer, but to-day she was rebellious, and determined not to heed. But she could not help it; her heart would soften at the dear voice reading the truths that always seemed so plain and dear to the reader himself. And very tender was the tone now, in the closing verse of the lesson: "As every man has received the gift, even so minister the one to another as good stewards of the manifold grace of God," and the tears were suspiciously near overflowing when in the prayer that followed, the petition was earnestly offered that it might be given each that day to see their whole duty as Christ showed it them, and that no image of self might stand between any call of his and his blessing.

Then as they stood together a moment for their parting, the young husband said very tenderly: "Helen dear, I have two favors to ask of you, but you need not answer me now—wait until night. First will you honestly look about you to-day and see if God has not given you some work here among this people where he has placed your life, and then will consider upon your knees, the question of going to Mrs. Lewis' this afternoon and helping in the work for the poor? For, dear, you know these hands are said to be very deft and skillful with the needle, and be sure it is not a 'gift,' and that you are not called 'to minister' with the same."

Then he left her, but Helen did not linger long in the bright, flower-scented room. She could not yet refuse any request from Herbert, certainly not one in that tone. In her chamber alone she earnestly sought for wisdom, and it was not denied.

When she came down from the Presence with eyes cleared of self, she had only to go to her own kitchen to find the way clear.

"This is Mrs. Simes' Mary, ma'am," was her greeting from her maid, Nora; "she says the missis do be very bad this morning, and she ran in to ask a drop of ammony if ye had it, ma'am."

"Is Mrs. Simes sick? I did not know it."

"It's the eyes, ma'am," explained Mary; "they do be powerful bad at times and this is worst of all."

Mrs. Simes was one of the nearest neighbors, in a lonely little cottage. Mrs. Manly had been very much pleased with her in her first call and returned it promptly, then wondered and been hurt at not receiving another. "How foolish," she thought now. A half hour later she was admitted to the darkened room of her mistress by smiling Mary. "And it's that glad I am ye've come, the poor thing is so lonesome like, bein' as she's no kith or kin here, and the baby only gone the few months."

And the mistress quiet welcome Mrs. Manly felt was a very warm one. "I've longed to be neighborly," she said, later on in their talk. "But my eyes are so weak that I have to be careful of over exertion or bright lights. And formal calls can not quite satisfy me. You see until we came here, just before you did, I had always lived in the home-town, and there are father and mother, and seven brothers and sisters, and ever so many cousins; and then, too, I left baby there, and it is very hard at times to remember that he has really only just gone on to God, I miss him so. But I think the people in our church are very kind and thoughtful, do not you?"

Perhaps Mrs. Manly did not assent too heartily, for her new friend went on, "You will think so in time, Mrs. Manly. They are a very busy people and do a great deal of outside work, but they are truly cordial and united. Every one seems to be trying to be worth something, and that is really the only way, Mrs. Manly, of finding out the others' worth, you know." Almost the same thing her husband had said.

Mrs. Manly stayed an hour, and just as she was about to leave Mary's face appeared again: "Mrs. English's baby is dead, ma'am."

"Oh, I am so sorry," Mrs. Simes explained to her caller, "she will feel it none the less even though she has six others. And I know they are very poor; she has washed for me a good many times. I must send her something pretty. She told me once she had nothing but calico slips for this. She had always had one white dress for them before. She sits under the gallery in our church because she says Dr. Pierson says such helpful things."

"So the two stood together before an open drawer while the childless mother chose out a soft white robe that had once clad her own darling, that this poor toiling worker's baby might look sweetly for its last sleep.

And Mrs. Manly carried the robe, and so made her second call for the day, and there, too, she met the sweet face of her pastor's wife, and in their tender sym-

thy over the little one and its bereaved mother, they forgot they were almost strangers.

It was only a little past the appointed hour when Mrs. Manly stepped upon the piazza of Mrs. Lewis' elegant home. The lady of the house saw her through the screen doors and came forward herself to open them.

"Mrs. Manly this is very kind of you. I should have called on you long before if it had seemed possible; but I do not purpose to delay it much longer, I assure you."

Mrs. Manly did feel a little better at this so public apology; it made it easier to believe in the others. When she was really seated among the busy workers in the huge parlors, and found herself in an atmosphere of comfort and soft tones, and met bright smiles of welcome and cordial greetings on every side, the at-homeness melted into her heart and she felt that she was really a part of the working force of First Church, and that it was a "good thing." Besides her fingers were skillful and she soon found their cunning could be a help and blessing here. "I don't know how we have gotten along before without you, Mrs. Manly. I am sure, were the parting words of one bright-eyed little lady—and such partings send light hearts."

"I must run in and tell Mrs. Simes all about it in the morning," was her thought as she passed her neighbor's door. So was the circle widening.

When Mr. Manly glanced at his wife's bright face that night and asked any calls to-day, wife?" he was met by a ringing laugh and the answer, "No, I have been making them myself though," and then the story.

Years have passed, and to-day Deacon Manly and his true wife are ever ready workers, not only in the church but in every cause in which they can serve their day or generation. But when Mrs. Manly finds young friends going into a new home or church, she sends them out with this word of counsel: "Don't think you must wait for every one to take you on trust, or to give you warmest greeting without knowing that you care for it or are worthy of it. Expect to give all through the world as well as to receive. If you have any gift or talent that you can use for Christ's sake, lose no time in sharing it among his children, and rest assured the loving hearts of his own will not misunderstand you, for his truth is as old as eternity, 'he that hath friends must show himself friendly,' and 'ye are children of the light,' and in his truth are 'free.'"—Advance.

AUNT LIZZIE.

"I wish Aunt Liz had never come here, mamma, I do," said little Edgar, as he came running into his mother's room.

"Hush, Edgar," she answered; "you don't think what you are saying."

"Yes, I do mamma," he added with earnestness. "I wish she never had come here, with that queer, drawn-up old face. And when I am in the midst of my play, she calls out, in her little, weak voice, 'Eddie, dear, will you hand that little footstool this way? Oh, dear! I am so tired of it.'"

"Come here, Edgar," replied his mother, sadly; "sit down upon this little stool by me and hear a story I have to tell you."

"A number of years ago there was a pretty little cottage surrounded by rose-bushes and nice trees."

"Did you ever see it?" he asked.

"Yes, Edgar, a great many times. There were sweet flowers scattered here and there, where the little bees used to come every day to gather honey, and go away with their tiny bags loaded with the precious sweets. There were sweet peas, sweeter than any others ever were, because they grew there—morning glories and nasturtiums trained along the sides of the windows and over the low, brown eaves. Oh, it was a pretty cottage! And then inside everything was so comfortable, and all looked so happy—the father and mother and their two children; for they had only two. Their eldest daughter was twelve, and the other, a little chattering thing of five years, ran here and there over the grass before the house, in search of the gay flowers that attracted her steps. All were so happy together. But a dark time came to the pretty cottage. One night a fire broke out in the dwelling, and ere the family were aroused half of their home was one mass of fire. They had barely time to snatch a few articles of clothing and flee ere the whole was wrapped in flames. The eldest daughter, when the fire was discovered, was sleeping with her little sister, and though the flames were near the bed, and she knew a moment's delay might be death, yet she stopped to take her little sister and wrap her in a blanket ere she sought escape. Then she heard her father calling her to come this way and he could save her; but the smoke blinded her eyes, still she pushed on with almost superhuman strength, hugging her little burden closer to her, till at last, bewildered and faint, she would have sunk, but her father's strong arm caught her and bore her safely away. A few moments and the pretty cottage, furniture, roses, vines and all were burnt to the ground—all gone, no trace left of the once happy home, except what was found in the smoking ruins."

"And what became of the children?" interrupted Edgar.

"The baby of the family, so securely wrapped, was taken from its sister's arms, safe and sleeping, but the sister who had risked her life to save it was burnt shockingly. Her hair was singed, her body scorched, and one side of her face a complete blister. Oh, many a day she writhed under the pain,

till the parents' hearts grew sad—they feared she would die; but after a few months of anguish she rose from her bed, to be an invalid for life. Her system never recovered from the shock; weak and feeble, she has barely lived, and her face, drawn and scarred, will carry the proof of her love for her little sister to her dying day. And now, when that sister gives her a home, seeks to return a small part of the debt she owes to her, her little boy says he wishes she hadn't come, with her 'drawn-up face.'"

Edgar looked up in surprise, and the tears gathered in his eyes as his mother added.

"Yes, Edgar, she saved your mother's life. Oh, love her well, and seek to add what comfort you can, to her weary life."

"Good, kind Aunt Lizzie," he sobbed, hiding his face in his mother's lap. "I did not know this. I will love her." And then, jumping up, the little fellow ran into the garden to gather the choicest flowers for her, and as he gave them to her she looked up and smiled so sweetly on him, he thought no more about her "drawn-up face," but he loved her because she had saved his mother.

Time passed on, but no one was more attentive to her wants than little Edgar. It was no hardship for him to carry the stool to rest her feet upon. He did it without being asked, and the choicest fruit and sweetest flowers were ever by her—tokens of his deep, unfeigned love.—Central Baptist.

HYMNS.

Many hymns are precious, not merely from their inherent beauty and deep spirituality, but on account of the circumstances that inspired them. Take, for example, the hymn the first stanza of which reads thus:

"Jesus I my cross have taken, All to leave and follow thee; Naked, poor, despised, forsaken, Thine from hence my all shall be. Perish every fond ambition All I've sought or hoped or known; Yet how rich is my condition—God and heaven are all my own."

This is sublime; but how much it adds to its impressiveness to know the fact that it was written by a lady, the daughter of a rich English nobleman, who had been disinherited and banished from home by her hard-hearted father because she would not give up her Saviour.

The whole hymn is the expression of a clear and strong faith and a sweet, unflinching trust, and a blessed hope and certain assurance of the favor of God in this life and a final acceptance by our Redeemer and Lord in his heavenly kingdom.

The closing stanzas are very touching:

"Soul, then know thy full salvation, Rise o'er sin and fear and care; Joy to find in every station Something still to do or bear. Think what spirit dwells within thee, Think what Father's smiles are thine; Think how Jesus died to win thee; Child of heaven, canst thou repine?"

Haste thee on from grace to glory, Armed by faith and winged by prayer; Heaven's eternal day before thee, God's own hand shall guide thee there. Soon shall end thy earthly mission, Soon shall close thy pilgrim days; Hope shall change to glad fruition, Faith to sight and prayer to praise."—Morning Star.

A YOUNG GIRL'S CHARM.

BY IDA HAZELTON.

There is nothing so charming in a young girl's character as piety. There are many beautiful girls, who are fine scholars, entertaining, bright and winsome, but if there is no moral element which stands out prominently in the character, no high purpose to make the very best of life, they soon cease to attract our admiration. The young girl who turns away from the allurements of the world, gives up its ball rooms, operas, and theatres, and takes upon herself the name of "Christian," henceforth devoting all her talents to the service of Christ and his church, has acquired the secret of what makes the noblest womanhood.

Several years ago I knew a young lady who wanted to be a Christian. "I do love Jesus," she said to her pastor, "and I do so want to be a Christian and join the church. But I can not give up the opera and theater. I love music with all my soul, and if I may still gratify this taste, I am willing to give up everything else."

The good pastor carefully thought it all over, and hoping that in time Jesus would take the first place in her heart, he admitted her to the church. But there is no good evidence that the young girl is any more devoted to Jesus than she was before she joined the church. Her influence is not that of an active, faithful Christian, and for her half-hearted service in his cause, Jesus lets her enjoy just what she merits, a useless and selfish life.

I hope that many young girls are familiar with the helpful writings of J. G. Holland. In "Kathrina," especially, he has drawn an ideal of womanhood to which all may well aspire. Her piety, her devotion, and her final victory and reward are such as only the faithful ones in this life may secure. In the poem there is a beautiful little picture of her devotion to Christian duty which I take the liberty to transfer to this page. In the pleasant after-noon hour, Kathrina sits conversing with her new and congenial friend, Paul.

"While still I sat at ease, The maiden's eye, with quick, uneasy glance, Sought the clock's dial. Then she turned to me, And said with sweet, respectful courtesy: 'Pray you, excuse my presence for an hour, A duty calls me out; and that performed, I will return.'"

Whither will she go

At such an hour as this, from you and me? I coldly questioned of the keen-eyed aunt.

"It is Thursday night,"

She answered soberly,—"the weekly hour At which our quiet neighborhood convenes For social worship. You may guess the rest Without my telling; but you can not know With what anticipated joy she leaves Our company, or with what shining face She will return."

"My church" is of first importance to the young girl who really loves Jesus. No attribute of her character is more lovely than her devotion to its services, and her eager desire to help in all its benevolent operations. To it she brings the zeal of her fresh young love for her Saviour, and in its pleasant Christian gatherings she finds use for all her talents of a social nature and her mental acquirements and accomplishments. Jesus and her church have need of them all.

Professor Phelps, of Andover, in *Men and Books*, has a happy word to say on this very topic. He writes: "One of our most accomplished American missionaries spent her life in Africa. Her education, her refinement, her tastes, her manners, would have graced and elevated any metropolitan society, yet her testimony was that she found use for them all in the Christianizing of savages. She was not conscious of one wasted gift. She had no regrets over useless acquisitions. Not a single accomplishment of her beautiful youth—her drawing, her painting, her music—ever lay idle. She was right in her judgment of herself and her life's work. It will bear the test of eternity, whatever this world may say of it."

Happy, therefore, is the young girl who gladly, and with perfect trust, gives away all that she hath to Jesus, and then receives from him in return the richest jewel a maiden may wear—a pure and an unselfish heart.—Morning Star.

JOSH BILLINGS' GUIDE TO HEALTH.

Never run into debt if you can find anything else to run into.

Be honest, if you can; if you can't be honest, pray for help.

Marry young, and if you make a hit keep cool and don't brag about it.

Be kind to your mother-in-law, and, if necessary, pay her board at some good hotel.

Bathe thoroughly once a week in soft water and castile soap, and avoid tight boots.

Exercise in the open air, but don't saw wood until you are obliged to.

Laugh every time you feel tickled, and laugh once in a while anyhow.

Eat hash washing days, and be thankful, if you have to shut your eyes to do it.

Hold the baby half the time, and always start the fire in the morning, and put on the teakettle.

Don't jaw back; it proves that you are as big a fool as the other fellow.

Never borrow what you are able to buy, and always have some things you won't lend.

If you have daughters, let your wife bring them up; if she has common sense she can beat all your theories.

Don't drink too much new cider, and, however mean you may be, don't abuse a cow.

Love and respect your wife anyway; it is a good deal cheaper than to be all the time wishing she was somehow different.—Catholic Examiner.

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Popular

A PRE-HISTORIC bu discovered on the ac-c Buhla (Kreis Nordhat complete human skele rings, and several ring found. The Hasenbu on which stood forme peror Henry IV; but toric remains found point to its having be worship. The object been deposited in the en.

HUMAN SKIN and have been successfuly to large healing sur Wilson, however, in claims to have obtain suits from the use of of hen's eggs. The e warm.

THE canal which is Athens with the Lepo length, 8 metres in d in width. There are on the work, each o 5,000 cubic metres of hours. The buckets each a capacity of 75 engine of 300 horse p buckets every minute trial of one of these d at the quantity of wo

A RELIC has been Cedar county, Mo., Mound Builders' idol in the shape of a lizza artistic workmanship ation, the idol is fo part of a dozen crea ora, insects, reptiles, the head has the ser plate, and is shaped with a long sharp be the beak is a horn, li of a light yellow col

At the forthcomi street railway will Carlo Felice to the p building. The moti plied by electric acc Signor Nigra. The ries differ from thos in having the lead festoons of wire a trial with a Shucke chine and thirty twenty-two pounds to run a four-whe persons at a speed c an hour.

FLEXIBLE PHOTOgraphers, both a have long wanted substitute for glass films, and a few at supply the want w The following met entered in this cou Fickensson & Bec The plates or surr paper, cloth, or o terial, but by pre containing very grain. This per frame or other of the size of the p sired. After it is in any conventio or composition, the purpose of re ent; it is then d the surface is re cation of powder suitable materia suitable machin This process ed, if necessary, surface or plat The surface so one or both sid isinglass, or oth lar properties, a face so prepared treated with a which the fatt acetate of alu which will pre resulting film through a fil will be obtain face may be ce reception of t or other use larly acting used. The plates be used with photographs for calico and or lines can before it is graphic deal transparent using the photographing half to and stipple ing. As the proof, they which cau of ornament American.

Popular Science.

A PRE-HISTORIC burial-ground has been discovered on the so-called Hasenburg, near Bahla (Kreis Nordhausen, Germany). Two complete human skeletons, numerous bronze rings, and several rings made of amber were found.

HUMAN SKIN and that of young rabbits have been successfully applied in small pieces to large healing surfaces in wounds. Dr. Wilson, however, in the Medical News, claims to have obtained very much better results from the use of the internal membrane of hen's eggs.

THE canal which is to connect the Gulf of Athens with the Lepanto is 7,600 meters in length, 8 metres in depth, and 2.35 metres in width. There are two dredgers employed on the work, each of which can excavate 5,000 cubic metres of material in a day of ten hours.

A RELIC has been recently discovered in Cedar county, Mo., supposed to have been a Mound Builders' idol. It is four feet long, in the shape of a lizard, carved from slate, of artistic workmanship.

At the forthcoming Turin Exhibition a street railway will run from the Piazza Carlo Felice to the principal entrance of the building. The motive power will be supplied by electric accumulators invented by Signor Nigra.

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

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

ADDITIONAL LOCAL TRAINS EASTWARD. 5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.25, Cuba 9.27, Friendship 10.40, Belvidere 11.32, Belmont 12.01 P. M., Scio 12.27, Wellsville 1.45, Andover 2.52, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.55 P. M.

Table with columns: STATIONS, No. 1, No. 6*, No. 8*, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD. 4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.00, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belvidere 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.12, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.10, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.22, Perryburg 5.58, Smith's Mills 6.31, Forestville 6.54, Sheridan 7.10, and arriving at Dunkirk at 7.55 P. M.

Table with columns: STATIONS, 15, 5*, 9*, 8*, 21*, 37. Rows include Carrollton, Bradford, Bradford, Custer City, Bradford, Buttsville.

ADDITIONAL LOCAL TRAINS WESTWARD. 11.04 A. M., Titusville Express, daily, except Sundays, from Carrollton, stops at Limestone 11.20, Kendall 11.81, and arrives at Bradford 11.35 A. M. 11.45 P. M., from Carrollton, stops at all stations, except Irving, arriving at Bradford 12.25 A. M.

ADDITIONAL LOCAL TRAINS WESTWARD. 7.24 A. M., daily, from Bradford, stops at Kendall 7.30, Babcock 7.40, Limestone 8.05, arriving at Carrollton at 8.20 A. M. 9.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.34, Limestone 3.44, and arrives at Carrollton 4.01 P. M.

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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: 8-22. 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. 13: 1-13. May 10. Victory over Death. 1 Cor. 15: 50-58. May 17. The Upright 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 X.—JUSTIFICATION BY FAITH.

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

For Sabbath-day, June 7.

SCRIPTURE LESSON.—ROMANS 8: 19-31.

19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20. Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: 22. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe; for there is no difference. 23. For all have sinned, and come short of the glory of God; 24. Being justified freely by his grace, through the redemption that is in Christ Jesus: 25. Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: 26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27. Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. 28. Therefore we conclude, that a man is justified by faith without the deeds of the law. 29. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also. 30. Seeing it is one God, which shall justify the circumcised by faith, and uncircumcised through faith. 31. Do we then make void the law through faith? God forbid: yea, we establish the law.

TEXT.—Early in the Spring of A. D. 68. PLACE.—Written from Corinth to the Church at Rome, at the close of the three months residence there, mentioned in Acts 20: 3, and the "wintering," mentioned in 1 Cor. 16: 6.

PRINCIPAL THOUGHT.—The righteousness of Christ, through faith, saves from sin.

GOLDEN TEXT.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5: 1.

OUTLINE.

- I. All men sinners. v. 19, 20, 23. II. Righteousness through faith in Jesus Christ. v. 21, 23, 24, 26. III. Boasting and self-righteousness excluded. v. 27, 28. IV. God's plan of salvation adapted to Jews and Gentiles. v. 29, 30. V. God's plan of salvation establishes the law. v. 31.

QUESTIONS.

- I. By whom and to whom was this epistle written? What do verses 9 and 10 say about all being sinners? What law is referred to? What is it to be justified? How is sin made known to men? II. What does righteousness mean? What were witnesses of God's righteousness? Who was the redemption of sinners? How was God's righteousness made known? Who were to be saved by Christ? III. What is meant by boasting? Who were inclined to boast? How is boasting excluded? Did the law, or faith in Christ justify? IV. Were Jews and Gentiles to be saved in the same way? How many reasons can you give for this? V. What is meant by making void the law? How does salvation through Christ establish the law? The law having been established, has any one a right to change or disobey it?

INTRODUCTION.

The design of this epistle was to set forth the great truths of the gospel. But the central theme of the whole discussion is righteousness by faith. This doctrine brought Paul into conflict with Jews and Gentiles. The faith-religion of the Israelites had sadly degenerated until it was but little more than formalism. The Pagans sought righteousness very largely by penances and ceremonial services offered to idols. Paul taught that all men had sinned, and become defiled, and hence were incapable of righteousness. Righteousness was found only in Christ, and available to sinful man only by faith. This leads us to the doctrine of our lesson, justification by faith. But what is justification? It is the act of declaring just. It is not regeneration, but supposes it to have been effected. It is not sanctification, but prerequisite to it. It is not pardon, but is more, and includes pardon. To justify a man is to pronounce him just, and free from the condemnation of the law.

EXPLANATORY NOTES.

V. 19. The law saith, it saith to them who are under the law. Reference is here made to the teachings and law of the Old Testament, which was given directly to the Jews. Then it must apply to the Jews, and they must be under the law, and answerable to its claims. That every mouth may be stopped. That they may be so clearly condemned, as to have no defense. All the world may become guilty before God. Not only the Jew but the Gentile as well, thus find himself guilty before God.

V. 20. By the deeds of the law. Since all men have sinned, they are morally unable to so fulfill the spirit of the law as to be justified. And to do the letter of the law without the spirit will be of no avail. The more clearly they see themselves in the light of the law, the more deeply are they condemned.

V. 21. The righteousness of God without the law is manifested. God's righteousness is brought to light, in his plan of salvation. It is the righteousness revealed in Christ, "who is our righteousness," and which is communicated to the believer through his faith in Christ's righteousness. It is on the ground of this communicated righteousness that it is possible for man to be justified. The phrase "without the law," does not signify that the law is superseded nor in any sense annulled, but that the sinner's justification must now come from some other source than the law.

V. 22. By faith of Jesus Christ. That is, through faith in Jesus Christ. This faith is vastly more than an ascent of the intellect. It involves such a merging of the heart and will of the believer into the heart and will of Christ, that the sinner may be said to be clothed upon by Christ. There is no difference or distinction between Jew and Gentile in the essence and mode of justification. All are equally under the law, and condemned by it.

V. 23. All have sinned. This fallen condition of man is universal; the Jew had no advantage over the Gentile, but is equally dependent upon the unmerited grace of God for justification.

V. 24. Being justified freely by his grace. Justification is a free gift, not merited by obedience to law. Though it is conditioned by faith, yet faith is no compensation for justification; it is a free gift.

V. 25. Whom God set forth. This faith, the ground of justification, is to be exercised exclusively in Christ, whom God set forth; and not in some work or sacrifice and provision which we may devise. God had made the propitiation, and it remains for us to exercise faith in it before it can avail anything for us. Faith is the subjective means by which we appropriate the propitiation and become candidates of justification. To declare his righteousness. God's love was equal to the saving of the whole world, but how could the world ever know it, unless it be revealed in human life? Hence the love of God is manifested in Christ. Christ himself is the "Lamb of God that taketh away the sin of the world," with the one condition on the part of the sinner, the condition of implicit faith in Christ as the propitiation.

V. 26. To declare at this time. A manifestation is now made as distinguished from that of forbearance in past time on the part of God. His righteousness. There was no other way to show forth God's righteousness in forgiving sinners, than through the obedience and suffering of Christ, and faith on the part of the sinner in this perfect obedience and in this willing offering of himself for the sins of the world. Of him which believeth. Of him that hath faith. The atonement has been offered, the penalty has been laid, the pardon is ready, and the sinner may be declared justified if he will believe and accept the gift of God. The one golden link to unite him to God is faith, then he is justified and saved.

V. 27. Where is boasting then? Vain glory. The Jew thought he had whereof he might glory. It is excluded. No man had any ground for self gratulation. All men are equally dependent. By what law? That is, by what arrangement or rule? By the law of faith. The gospel is the law of faith. "It is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Greek."

V. 28. We conclude a man is justified by faith. For fallen humanity there is no other possible ground of justification. But on this condition all men may be justified and saved, though their sins be as scarlet. The grounds are as broad and deep and ample as the boundless love of God.

V. 29. Is he the God of the Jews only? So the Jews thought. But Paul has shown that justification is from sin, and since all, both Jews and Gentiles have sinned, all are equally dependent upon this one condition of faith, for justification.

V. 30. Seeing it is one God. The Jews believe that there was only one God. Hence all men must be justified on the same principle, or that one God is a respecter of persons.

V. 31. Do we make void the law through faith? The binding force of the law is not effected by faith. It is just because the law with all its condemning power is in full force, that there is a necessity for justification through faith in the obedience and suffering of Christ.

RESOLUTIONS OF RESPECT.

The following resolutions were adopted at a regular session of the Nile Sabbath school held May 17, 1884:

- 1. In accordance with the Allwise Provision of our Heavenly Father, Miss ANNA L. ROGERS has been called from this mortal to an immortal life, and in accordance with our respect for her and our sympathy with her bereaved sister and parents, we the Seventh-day Baptist Sabbath school of Nile, N. Y., do resolve that in her death we first recognize the hand of God and believe all things to be done wisely and for the good of mankind. 2. That we have lost the personal labors of one who possessed qualifications rarely attained by one of her years. But her influence will be a living monument of good to her memory. 3. That she was an efficient teacher, a faithful searching student with a character above censure, and in every sense a true Christian. 4. That we extend to her lonely sister and bereaved parents our heartfelt sympathy and commend them to the loving Saviour in whom our Anna put her whole trust. 5. That the grief is not theirs alone but ours in part. 6. That a copy of these resolutions be presented to the afflicted family also to the SABBATH RECORDER and Friendship Register with a request for publication. M. C. IRISH, MISS GEORGIA SINNETTE, Com. MISS EVELYN WILLARD.

NILE, May 19, 1884.

ASSOCIATIONAL DIRECTORY.

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

PROGRAMME.

Fifth-day—Morning Session. 10.30, Introductory Sermon, President O. D. Sherman, report of executive committee, appointment of standing committees.

Afternoon.

2 to 2.15, Devotional Exercises. 2.15 to 4.30, Communications from churches, miscellaneous communications, reports of delegates, annual reports, reports of committees, miscellaneous business.

Evening.

8 o'clock, Sermon, J. B. Clarke, Delegate from Central Association.

Sixth-day—Morning.

9 to 9.30, Devotional Exercises. 9.30 to 10, Unfinished business.

Tract Society's Hour.

10 to 10.45, Loyalty to our own publications. Opened by L. A. Platts.

10.45 to 11.30, Sabbath-keeping as related to Christian life. Opened by A. E. Main. 11.30 to 12, The demands of the hour, as related to the Society's work. A. H. Lewis. Each topic followed by discussion.

Afternoon.

2 to 2.15, Devotional exercises. 2.15 to 2.30, Unfinished business.

Missionary Society's Hour.

2.30 to 4.30, Short addresses, and general discussion upon the following topics: 1. The most successful way of obtaining means for the prosecution of our work. 2. What can be done to increase the number of workers in the vineyard? 3. How can we get more help from the women and children? 4. What is our duty in respect to the prosecution of specially denominational work? 5. Any suggestions concerning the annual meeting. 6. Any suggestions concerning missionary literature.

Evening.

7.45 to 8.15, Praise service, sermon, I. L. Cottrell. Conference led by B. F. Rogers.

Sabbath Morning.

10 o'clock, Sermon, N. Gardner, Delegate from North-Western Association; Collection for Tract Society. Communion.

Afternoon.

3 o'clock, Sabbath-school, Frank Bonham Superintendent.

Evening.

7.45 to 8.15, Praise service, sermon, L. A. Platts.

First-day—Morning.

9 to 9.30, Devotional exercises. 9.30 to 10.30, Unfinished business. 10.30, Sermon, O. U. Whitford. Collection for Missionary Society.

Afternoon.

2 to 2.15, Devotional exercises. 2.15 to 2.30, Unfinished business. 2.30 to 4.30, Resolutions.

Evening.

7.45 to 8.15, Praise Service, sermon, A. H. Lewis. Farewell conference.

T. L. GARDNER, Sec. Com. J. C. BOWEN.

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. Tisworth.

Order of Exercises.

FIFTH-DAY. 10.30, A. M., Introductory Sermon by W. C. Tisworth, report of executive committee, appointment of standing committees.

2 to 2.15, P. M., Devotional exercises. 2.15 to 4.30, Communications from churches, and from corresponding bodies; annual reports; reports of delegates; miscellaneous business.

EVENING.

8 o'clock, Paper, "Person of Christ," T. R. Williams.

SIXTH-DAY.

9.15 to 9.30, A. M., Devotional exercises. 9.30 to 10, Reports of Committees, and miscellaneous business.

10 to 11.30, Missionary Conference, conducted by A. E. Main.

11.30, Paper, "Scope of Pastoral Work," G. W. Burdick.

2 to 3, P. M., Reports of committees; unfinished business.

3 to 4.30, Conference, Tract Society's Work, conducted by L. A. Platts.

EVENING.

Prayer and conference meeting, led by W. C. Tisworth.

SABBATH MORNING.

Sermon, N. Gardner, collection for Missionary Society.

AFTERNOON.

Sabbath-school service conducted by L. A. Platts.

EVENING.

7.45, Praise service, conducted by J. G. Bardick. 8.15, Sermon, preacher to be appointed.

FIRST-DAY.

9.15 to 9.30, A. M., Devotional exercises. 9.30 to 10, Unfinished business. 10 to 11, Conference, educational, conducted by L. E. Livermore.

11, Sermon by Delegate from the Eastern Association; collection for the Tract Society.

2, P. M., Sermon, by Delegate from the Central Association; unfinished business. Adjournment.

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.

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