

The Sabbath Recorder.

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

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The Sabbath Recorder.

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CHRIST'S BLESSING.

BY IDA FAIRFIELD.

Long years ago, amid the hills
Of Judea, and beside her rills,
Walked the great Teacher, wise and strong,
Revealing truths, reproving wrong.

Around him came with willing feet
The eager crowd, his voice to greet,
The rich and poor, the great and small,
His words of wisdom were for all.

And so one day, amid the throng,
Moved by an impulse pure and strong,
Came many mothers, in whose arms
Were laughing babies, full of charms.

And others led by tiny hand,
The little feet which scarce could stand,
And to the Saviour pressing near
His words of blessing said to hear.

But those who sat as learners there,
Reproved them with a zealous care,
The Master must not be annoyed,
His sermon in effect destroyed;

And thrust them rudely back, who came
Such benison of love to claim,
They could not understand that He
Could stoop to such humility.

"Forbid them not," the Saviour cried,
With somewhat of reproof implied,
"Suffer the children thus to come,
Of such my kingdom is and home."

And ye, if ye are not as they,
As humble, teachable always,
Ye can not dwell within my heart,
Nor of my kingdom share a part.

Then tenderly, with fond caress,
He stooped each little one to bless,
And left on brows uplifted there,
The touch of holy hands in prayer.

Like ocean tides which ebb and flow,
Earth's generations come and go,
And still like music's softest notes,
Christ's blessing down the centuries floats.

Dear children, do you know how rare
The gift your Saviour bids you share?
How priceless is the love which waits
To open for you Heaven's gates!

Oh! mothers, is there ever for you
In the sweet lesson, ever new,
Of those who brought their darlings there,
And sought for blessings, with a prayer?

Still waits our gracious Lord to own
His little ones, however unknown,
And offers, from the world's alarms,
The shelter of his loving arms.

And all may share his Heavenly calm,
His words of sweetness dropping balm,
His peace, deep-flowing day by day,
The world nor gives nor takes away.

Like beggars at a palace gate,
At early dawn or evening late
We gather, meeting where we stand,
The welcome of his outstretched hand.

"Come in, and sup with me," he saith,
"Believe, O ye of little faith,
Accept my freely offered love,
My grace shall still sufficient prove."

SOUTH MISSOURI.

To the Editor of the Sabbath Recorder:

I desire to present the readers of the Recorder with a few items by giving a brief description of my recent visit to Texas, Shannon, Howell, and Oregon counties, Mo. My object in making this visit was in contemplation of a location, where I may enjoy the privileges of the Sabbath, and be of service, where help is needed, and a prospect for accomplishing good in our Master's cause. It is very apparent to me that an important field is opened, and the call is great for laborers to prepare the ground and plant the seed of truth. We have some valuable laborers already in that gospel field, who are faithfully discharging their duties; but the work is much more, we fear, than their greatest efforts can accomplish. I regret to say that laborers and means are wanting in South Missouri. The country is comparatively new, and the settlers are mostly in limited circumstances financially. Consequently, the work, which could be accomplished with proper aid at the proper time, perhaps, can not be accomplished under circumstances of delay. When the ground is ready, if not prepared, planted, and cultivated, the wild growth is sure to take it.

I had the pleasure of meeting Bro. S. R. Wheeler at Providence Church, Missouri. Enjoyed a very pleasant interview with him in that, to me, strange country; and on his departure, I accompanied him as far as Mammoth Springs, Ark., where I took a retrospective survey of the Spring and the country for a short distance around. The spring is truly a scene of wonder. It is said to be the largest spring in the world, according to Prof. Walker; it is 190 feet in diameter, 72 feet deep; discharge of water,

per minute, 60,000 cubic feet. My stay in Texas county comprised six days, during which time, I embraced the opportunity of preaching five sermons, mostly at Providence Church. The services were attended by satisfactory audiences, who observed good order, and manifested great interest. During my stay of three days in Shannon county, I enjoyed the privilege of preaching two sermons, at the home of Bro. T. G. Helm, with equally satisfactory audiences and manifest interest. I would commend that people to the notice of our denomination, hoping something may be done for the building up of the Church of Christ in that place.

Before I close, I will give a brief description, more particularly of Texas and Shannon counties. The surface soil is universally loam, with yellow and red clay sub-soil, well calculated to retain fertilizers. The rocks, which are many, consist of flint, lime, magnesia, and sand. The soil is considered good for the growing of all kinds of small grain, fruit and grass. On test, it is ascertained that the culture of clover is a success. In clover we have the material to fertilize and produce corn, and also wheat. The variety and quality of garden vegetables are very nearly equal to any I have found in the North or Eastern States. The timber consists principally of the different classes of oak, not valuable for other purposes than fencing and fuel. Pine lumber supersedes all other in the markets of that country, in prices selling at seventy-five cents to one dollar per hundred feet.

As to health I consider everything favorable, especially in Texas and Shannon counties.

As to water, I will say portions of the country are well supplied with living water; other parts it would appear wanting, but wells in most places can be had at reasonable depth. Cisterns can be very easily made, also ponds, for stock water, very easily formed. It compares very favorably with the Northwest in this respect.

In conclusion, I will say to those of our society who desire a home in the embrace of the church and in a new country, where you can have a great opportunity to engage in the work of bringing many to the light of God's truth, and build up the Church of Christ on earth, a visit to South Missouri with our brethren, will be of much interest to you.

Yours in Christ,
DR. W. NASH.

O'LATHE, Kan.

FROM TEXARKANA, ARK.

SEPT. 15, 1884.

The work and the prospect here is full of interest. The first service was on Fifth-day night, Sept. 11, in the unfinished meeting-house. Have preached each night since and also on Sabbath and First-day in the day time. Last night some twelve rose for prayers. A meeting is appointed for each night this week. Earnest prayers are being offered that great success shall attend this effort. There is so much need for effectual Christian labor in these parts of our land that it does seem very important that the work of this little church shall be crowned with abundant success.

Now a definite statement with regard to completing this house of worship.

As you know, the house is 24x40 feet, with a recess back of the pulpit platform, and a projection for the vestibule and tower in front. The house is in the city limits and as far as I can understand, good judgment has been manifest in the location, size, style and workmanship of the house. When completed, it will command the attention of the people and beget respect for us as a denomination, and will be under God of great service to advance the Sabbath cause through all this widespread region. One hundred and forty-seven dollars and twenty-five cents have been subscribed here within the membership and outside. This is all good, but not all is collected; but it has within a few dollars all been expended for material, which is nearly used up. A close estimate shows that it will require at least \$150 more for material to complete it and paint it. Bro. Shaw feels assured that more can be collected here after a time. But really \$100 is needed now. With this amount the brethren would get through in some way, but without this they do not see how to get along, nor do I see how they can. I thus state this case.

What shall be done? I feel sure I can raise a portion of it but with the opportunities I shall have in the next month probably only a small portion.

This interest here at Texarkana from its very location, the gateway to the great state of Texas and an open door to all the southwest, is of untold importance. I hardly know where a Seventh-day Baptist church could be started in a new place where there could be a greater opportunity to advance the cause we represent. May God enable us to be true to this new interest.

S. R. WHEELER.

MR. GEORGE MULLER'S WORK.

This veteran Christian worker has just returned from India, and has issued a "Brief Narrative of Facts relative to the New Orphan Homes, for 2,050 children on Ashley Down, Bristol." This narrative contains the record of the period from May 26th, 1883, to the same date in 1884. He commences his narrative by some personal reminiscences. He says:

"Soon after my conversion in November, 1825, it was my desire to go to the East Indies as a missionary; but as my father would not give his consent to this, no Missionary Society in Germany could receive me. After this, within the first eight years after my conversion, I offered myself four times most solemnly and prayerfully to the Lord for the same service; but the more I prayed, the more manifest it was that I should remain in England, and not go to India, because he had work for me to do. But now, in the seventy-ninth year of my life, after fifty years have passed away, since I last offered myself to the Lord for missionary work in India; he allowed me to carry out my desire, and to add to all my other missionary tours in Europe, America, Africa, and Asia, during the last nine years, the joy of going to India also, which has been the three-and-twentieth country of my service in the Gospel."

With respect to the institution Mr. Muller rejoices that it is now in its fifty-first year, and that 6,895 orphans have been under its care and five large houses have been built, costing £115,000. The missionary reports record many baptisms and Mr. Muller reports 132 brethren who have been assisted in evangelistic labors. He adds:

"With regard to these 132 preachers of the Word, in various parts of the world, I have to state, that they are not the Missionaries of the Scriptural Knowledge Institution, nor do we bind ourselves to give them a stated salary, for this would lead them out of the position of simple dependence upon God for their temporal supplies; but when we hear of any man of God laboring for the Lord in the Word, whether in a more public or private way, either at Home or Abroad, who is not connected with any society, nor in the way of receiving a regular salary, and who seems to us to stand in need of help, and is working in such a spirit, as that, with a good conscience, acting in the fear of God, we could help him with the means with which donors intrust us, we are glad to assist such a one."

The total number of tracts and books circulated since November 19th, 1840, to May 26th, 1884, is more than eighty millions two hundred and nineteen thousand (80,219,334).

A catalogue of the various books and tracts, sold at the above Warehouse of the Institution, with their prices, may be had there, by applying either personally or by letter to Mr. Stanley. There are now kept on sale 1,380 different books, large and small; and 1,033 different tracts, which number is continually added to.

The New Orphan House No. 1 is open to visitors every Wednesday afternoon, No. 2 every Tuesday afternoon, No. 3 every Thursday afternoon, No. 4 every Friday afternoon, and No. 5 every Saturday afternoon; but the arrangements of the establishments make it difficult, that they should be shown at those times only. No exceptions can be made—the first party of visitors will be shown through the houses at half past two (God permitting); the second at three; and, should there be need of it, the third and last party at half-past three o'clock. As it takes about one hour and a half to see the whole of each House, it is requested that visitors will be pleased to make their arrangements accordingly before they come, as it would be inconvenient for one or the other to leave before the whole party has seen the House. From March 1st to November 1st three parties may be shown through the Houses every Tuesday, Wednesday, Thursday, Friday, and Saturday afternoon; but from November 1st to March 1st two parties only, at half-past two and three o'clock, can be accommodated on account of the shortness of the days.

Without any one having been personally applied to for anything by me, £261,186, 9s. 2d. have been given to me for the Orphans as the result of prayer to God, since the commencement of the work, which sum includes the amount received for the Building Fund for the five houses. It may also be in-

teresting to the reader to know that the total amount given for the other objects, since the commencement of the work, amounts to £301,026, 15s. 5d.; that that which has come in by the sale of Bibles since the commencement, amounts to £14,364, 10s. 6d.; and by the sale of tracts, £17,881, 17s. 3d.; and by the payment of the children in the Day-schools, from the commencement, £18,810, 15s. 9d. In all, one million twelve thousand seven hundred and sixty-nine pounds, eighteen shillings, two pence and one farthing. Besides this, a great variety of articles of clothing, furniture, &c., has also been given for the use of the Orphans.

All the property, connected with the Orphan Houses, is vested in the hands of eleven Christian gentlemen, whom I have chosen as trustees, and the deeds are enrolled in Chancery."

These particulars will prove of great interest to the many friends Mr. Muller made on his visit to the United States.—*The Baptist Weekly*.

RIPENESS IN CHRISTIAN CHARACTER.

Rev. Charles H. Spurgeon beautifully illustrates the marks of richness in Christian character somewhat as follows: One mark is beauty. Ripe fruit has its own perfect beauty. As the fruit ripens, the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "the beauty of holiness."

Another mark of ripe fruit is tenderness. The young, green fruit is hard and stone like; but the ripe fruit is soft, yields to the pressure, can almost be molded, retains the mark of the finger. So it is with the mature Christian; he is noted for tenderness of spirit.

Another mark of ripeness is sweetness. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace, we are sure to grow in charity, sympathy and love; we shall have greater and more intense affection for the person of Him "whom having not seen we love." We shall have greater delight in the precious things of His gospel; the doctrines which perhaps we did not understand at first, will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honey-comb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness towards our fellow-Christians. Bitter-spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are, as yet, immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us and condemn her straightway; but when our virtues become more mature, I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and very sure mark of ripeness, is a loose hold of earth. Ripe fruit easily parts from the bough. You shake the tree, and the ripe apples fall. If you wish to eat fresh fruit you put out your hand to pluck it, and if it comes off with great difficulty, you feel you had better leave it alone a little longer; but when it drops into your hand, quite ready to be withdrawn from the branch, you know it to be in good condition. When, like Paul, we can say, "I am ready to depart," when we are set loose by all earthly things, oh, then it is we are ripe for heaven. It is a sure token of ripeness when you are standing on tiptoe, with your wings outspread, ready for flight; when no chain any longer binds you to earth; when your love to things below is subordinate to your longing for the joys above. When we get to this in our very hearts, we are getting ripe, and we shall soon be gathered. The Master will not let his ripe fruit hang long on the tree.—*Christian Secretary*.

FRENCH AND ENGLISH DETECTIVES.

In England we have a curious but very erroneous idea that if a policeman wears a suit of plain clothes instead of his regular uniform he is fully able to find out all about any crime that has been committed. A greater mistake was never made. Not only the "dangerous classes," but to almost every Londoner who is anything of an observer regarding his fellow-men, "plain-clothes" officers, or our detectives as called, are actually as well known as if they wore the helmet, blue tunic, and black leather waist-belt of the regular policeman. It is quite otherwise in France. A French detective has nothing whatever to do with serving summonses or warrants. He never arrests a criminal, but he points out to the regular police where criminals are to be

found. It is only on very rare occasions that he even appears as witness against a prisoner, and when he does so he assumes for the future a dress and general appearance quite unlike what he has hitherto borne. A French detective who can not disguise himself in such a manner that his oldest friend would not be able to recognize him is not deemed worth his salary. He takes the greatest professional pride in this art. In a word, the French detectives are the spies sent by the army of law and order to find out all about the enemy that is constantly waging war against life and property. In England we have no similar set of men, and what are the consequences? Why, that unless a murderer, burglar, or other offender is either taken red-handed, or leaves behind him some very plain marks as to who he is or where he is to be found, crime with us is, as a rule, undetected. Sooner or later, notwithstanding our national prejudices against all that is secret and underhand, we must adopt a system for the detection of crime on the plan that is found to work so well in France, and the sooner we do so the better, unless we want to make England in general, and London in particular, more than even it is now the happy hunting-ground of all the scoundrels in Europe. All Frenchmen who have visited our country say that our ordinary police is the very best in the world; that the manner in which they preserve order in the streets is above praise; and they are right. Nor can a word be said against the character, the integrity, or the intentions also of our detectives. But the system on which they are trained is essentially bad. They are the wrong men in the wrong place—the square pegs in the round holes.—*Ex.*

SOUNDING AN ALARM.

How is the work of God going on among you? Are sinners convinced of sin and fleeing to the Refuge?

Oh, for more of the burden of souls laid upon Christ's people, the yearning to save them from the wrath to come!

The love and mercy of God, the ability of Christ to atone, are freely proclaimed, but many go to and fro as the door upon its hinges, and feel quite satisfied that Christ has done all for them. The views of sin and its punishment are very hazy and uncertain, and few seem to trouble themselves about it. Rarely is a verse of Scripture quoted that disturbs any one's peace of mind, or causes a tear to drop.

The exceeding sinfulness of sin, the dust and ashes of repentance, seems things of the past.

Who cares to get into a life boat if the ship is in no danger? Who thinks of escape if there is no peril? Who flees to the stronghold, if he has no anxiety as to the safety of his own dwelling?

If souls are not lost, what does salvation mean, purchased at such a cost?

Spite of all the college education and years of training, would that we could see again the days when even the uneducated local preachers could say, "There was hardly a sermon preached where there was not one converted." That is how John G. accounted for his willingness to finish his Saturday night's labors, walk over to a distance of nearly twenty miles, preach three times, and be back in time to begin work on Monday.

A dying gentleman said to his brother, "Oh, Charles, you never spoke to me in real earnest about my soul!" "Nay," he replied, "did I not often allude to it?" "Yes, you did, but that was nothing. You ought to have taken me by the collar and shaken me, and warned me to flee for my life." While I see the mote in my brother's eye, I too often forget the beam in my own, and can only say:

"Forgive me Lord for thy dear Son." But that will not bring from the pit those who are lost through my negligence.—*The Christian*.

ATHENIAN.

It would cause me less pain to deny immortality than to deny God's existence. In the former case, what I lose is but a world hidden by clouds; but in the latter, I lose this present world—that is to say, its sun. The whole spiritual universe is shattered and shivered by the hand of atheism into innumerable glittering quicksilver globules of individual personalities, running hither and thither at random, coalescing, and parting asunder without unity, coherence, or consistency. In all this wide universe there is none so utterly solitary and alone as a denier of God. With orphaned heart—a heart which has lost the great Father—he mourns beside the immeasurable corpse of nature, a corpse no longer animated or held together by the great spirit of the universe—a corpse which grows in its grave; and by this corpse he mourns until he himself crumbles and falls away from it into nothingness. The wide earth lies before such a one like the great Egyptian sphinx of stone, half buried in the desert sand; the immeasurable universe has become for him but the cold iron mask upon an eternity which is without form and void.—*Richter*.

Alfred, N. Y.
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Missions.

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

REPORTS OF MISSIONARIES.

From D. H. Davis.

SHANGHAI, Aug. 4, 1884.

Dear Brother Main,—You will be interested to hear something respecting the recent prospect of war between France and China. We had long since supposed the question was settled, but an attack upon a French gun-boat at or near Tonquin, by Chinese forces since the treaty was made, has aroused the French to arms. They demand a large indemnity from China, and China stubbornly refuses to pay. Negotiation between the French minister and the Chinese viceroy, (Tsung-Koh-Tse) have been in progress at Shanghai for some two or three weeks. They were closed on the first of August, without arriving at any terms of peace. So again the threatening clouds of war are gathering with their forebodings of terror. There has been great excitement in the public mind affecting both natives and foreigners. For a time the opinion was quite prevalent that there would be an attack upon the Arsenal just south of us. The Chinese evidently feared this, from the fact that they marshaled a large number of troops at this point. But it seems that the French have not made any preparation for such attack, having not more than one man-of-war in port. France will be exceedingly careful about disturbing the commerce of this great-est of all commercial cities in the East, for the interest of many nations is involved. China also from the same cause, will be cautious in her steps, lest she make some blunder and arouse other power to take up arms against her. Thus the commercial importance of Shanghai will prove a safeguard to the foreign inhabitants. No doubt many of the Chinese would like to have all foreigners expelled from the land, but they fear the consequences of such an attempt. We do not anticipate much being done here although war should be actually waged. If the war spirit is actually aroused, it will make interior mission work impossible or fraught with danger. Those living without the foreign settlements may be required to move within the bounds of foreign protection. We may therefore be obliged to move into the settlement, and yet we have hoped that this "inconvenience" might be obviated. As yet we have met with no disturbance. Reports of the most exciting character have been in circulation for many days. Some of the foreigners have already moved into the settlement, and many of the Chinese residing in the native city have moved far away into the country. But these reports were without foundation. The telegrams that are often published in the home papers are equally unreliable. They are reported for solid fact when there is not an atom of truth in them. Let none of these alarming rumors disturb your mind regarding our safety. God is our strength and refuge, our high tower. In Him do we trust. In Him we shall be safe. Yours for the Master.

From T. R. Reed.

WATSON, N. Y., Sept. 3, 1884.

Dear Brother, A. E. Main.—I have done only one month's work in the last quarter of this year, and that was in June. On the first day of July, I was attacked with congestion on my lungs, near my heart, giving me a hard cough and much trouble to breathe, and for the month of July and August I have had a hard time. At times my life was despaired of. I am some better at this writing and hope soon to be present with the brethren in meetings, and give encouragement, at least with my presence. The sympathies of all the societies where I was laboring have been given me in this affliction. This in addition to the thought that God was very near to me all the time, and that it was His hand that was leading and that He knew what was best, hath greatly sustained me through all these hours of thought and trial. I had planned that this quarter should have been one of earnest personal work, begetting missionary zeal with higher attainments in spiritual life. Oh! how I do wish that our people would come up to that high calling that is found in Christ Jesus. That we might go forward in His wisdom, light and strength. Then the conquest would be easy and the victory sure. Through the month of June, I preached on Sabbath-day, once at the Watson church, and on first day at Shaw Hill in the morning, and in the afternoon at Sperryville. Here I organized a Bible-school.

Since I have been sick, the brethren, on the Sabbath, have continued to hold prayer and conference meetings and Sabbath-school.

The attendance is not as good as it should be. I think if I should be enabled to resume work again, I will confine my labor mostly to our church, for the present at least. I am greatly interested in the progressive work of our people, and the new fields that are opening up to us on all sides. Truly the signs indicate a brighter day for our people, which is an omen of the brightness of the coming of the Son of God. I shall engage in the work as soon as I am able. Pray for us. Your brother in the work.

From L. C. Rogers.

CUYLER HILL, N. Y., Aug. 6, 1884.

Bro. Main,—There are three recent converts thus far, and one backslider reclaimed. A number of troubled souls attend our meetings, and great anxiety is felt for them. A deep and solemn interest has been reached; there is no more than a healthy excitement, and but a limited attendance—not a few are away in the hop-yards, the bone of this season of the year. My purpose still is to go again to Preston to hold extra meetings before the Winter sets in; also to Watson, Lewis Co. I purpose to be at Alfred Centre at the opening of Winter term (Dec. 10), to assist my family in getting to house-keeping. Mrs. R. puts our two children in school there. I would like to make Elmira a short visit in this connection, and bestow some labor at Ithaca. If you can assist me in arranging labor, do so, and especially in the visitation of the larger churches for making collections. On leaving Preston and Norwich again, I plan to go to West Edmeston and Leonardsville on this business, thence to Adams Center and to Watson. The sickness of Elder Fisher makes my visit here opportune—a needed supply just now. Yours fraternally.

From S. R. Wheeler.

Quarterly and Annual Reports of S. R. Wheeler, Missionary, for the quarter and year ending Sept. 1, 1884.

To the Seventh-day Baptist Missionary Board A. E. Main, Corresponding Secretary.

Dear Brethren in Christ,—My last report was written in Marion Co., Kansas; this one is written in the new Seventh-day Baptist meeting house in Texas county, Missouri. I remained in Marion county until June 10th, then went to Elmdale and spent one day, preaching at night in the village. This was a Sabbath sermon previously announced, and was well attended and listened to. Thence passed on to Emporia and spent several days including one Sabbath. On this day preached once and conducted a prayer meeting at the house of Bro. C. D. Burdick, which proved to be a good meeting indeed. On First-day preached twice at points about three miles distant from each other. This trip consumed six weeks, during which I preached thirteen times and held several prayer-meetings, some of which were of unusual interest. While at Marion, the ground was carefully looked over, correspondence held with the A. T. & S. Fe Railroad Company, and the article, "Homes for Sabbath-keepers," which appeared in RECORDER of June 26th, was prepared. Things seemed favorable for our people to purchase a few places near by, and then secure a railroad station, and so build up a village and the Church. But the wonderful and sudden advancement in the price of land has checked this for the present. This is a fruitful year for Kansas, and the influx of population and the advance in the price of land seems almost incredible. A few weeks ago, the Governor of the State told me the immigrants numbered one thousand per day, and that some counties had increased their population four and five thousand since his term of office of about nineteen months. Lands in Lyon county within 10 to 15 miles of Emporia, at present offer very favorable inducements for those who desire homes in Kansas where the soil and climate have been thoroughly tested and approved. Within a radius of twenty-five miles, taking Elmdale, Chase county, as the center, there is a good deal of good Seventh-day Baptist element and a good deal of interest in the Sabbath cause. It is important that this element be strengthened and encouraged. Nor is the country so filled up that there is no opportunity to do this in an effective way. Elder S. Burdick is in possession of 160 acres of land lying thirteen miles north of Emporia, or about six to eight miles north of P. B. Maxson's, D. and A. J. Burdick's. Last June, as I took a long wagon ride over those broad, open prairies, I could but wish that a strong Sabbath-keeping colony would take possession of some of that country. Thousands upon thousands of acres still out to commons, with the herdmen's cattle by the thousand grazing upon the rich grasses. This land does not belong to the government. It is owned by persons who know something of the value of the land and would be a safe investment for all who wish homes.

Some day a railroad will strike north from Emporia, and give a wonderful impetus to all that section.

A few days at home with my family, preaching on Sabbath by invitation of Bro. White, and I started for the North Western Association, held with the Walworth, Wis., Church. After the Association, I spent a few days at Milton and vicinity. On Sabbath night attended the prayer-meeting. On Sabbath morning preached at Milton, and in the afternoon at Milton Junction. And on the night after First day took part in a temperance meeting at Milton Junction, where Elder J. Clarke was the chief speaker. It is my hope that during this trip I did my part to give information and increase the interest in that part of our mission work committed to my hands. Returning home, I remained four weeks, most of the time being in an enfeebled and unworkable condition. I started out on this Southern Missouri and Arkansas trip with serious misgivings less I should not be able to make it through. But nearly four weeks have been passed in Cass, Jasper, Christian and Wright counties, Missouri. In Christian county the work is interesting. Brother Main's visit did substantial good. All these visits and labor help to break down the prejudice of the country against us, and encourage the brethren very much. All this is needed. The following incident will teach its own lesson. A few weeks before my arrival, Brother Johnson visited and preached in a neighborhood some twelve miles distant. He was treated with courtesy, just as in the days when he visited them as a First-day minister. The pastor of the Baptist Church cordially invited him to return and labor with him in their August protracted meeting. It being the time on First-day, August 17th, we saddled horses and went. Meeting with the pastor immediately after the morning meeting, he seemed embarrassed. In the afternoon we went to attend the neighborhood prayer-meeting. Neither of the ministers laboring in the protracted effort were present. I yielded to a pressing invitation, and preached. At night the pastor and his brother minister conducted the services all through, not recognizing our presence in any way. A little introductory and friendly talk after the services resulted in nothing further. The next day at 11 o'clock the people again assembled under the shade of the brush arbor, and although we were on the ground some time before the meeting hour, neither minister came to say a word to us. Near the close of the meeting, the circumstance was such that I took occasion to speak, expressing my interest in the cause generally, and in their success at that time, but also informing them that I should not be with them any more. At the close, it was evident there was considerable dissatisfaction. We had urgent invitations to remain longer. We thought not best to do this, and the pastor then made a full explanation to Bro. Johnson. The question of inviting him had been considered by the church, and on the part of a few there was such opposition that to have noticed us would have given serious offense. The pastor is a man of acknowledged ability, and has been in good standing as an efficient minister for more than twenty-five years. He has studied this Sabbath question, and acknowledged its claim. The only question with him is the practicability of making the change. He was greatly wounded in his feelings because of this cold treatment to Seventh-day Baptist ministers. Now a serious thought: Here is the Baptist denomination, a people claiming to be tenacious in holding exactly to the Word. The Sabbath comes up in this new light. Their best and most learned men agree that there is no Bible for the first day but that the Bible sustains the seventh day. And yet they thus repudiate ministers with whom they find no fault only that they keep the Bible Sabbath. May God hasten the day when our dear Baptist brethren shall renounce this false position and return to their ancient standard of obeying the Word in all its fullness as fast as the light comes to them.

The one hundred dollars for the Christian county meeting-house was raised. It is cheering to note how willingly this was given. Many evidently felt it a great privilege thus to contribute. It was a portion of my work to assist in the transaction of necessary and important business pertaining to the erection of this house. The brethren wanted everything done in order so that there should be no occasion for confusion or suspicion either at home or abroad. Two business meetings were held. The building committee reported progress and received definite instructions from the church, trustees were chosen, the site was selected, the ground viewed, measured and staked off, and stakes were driven to mark the corners of the

foundation. Also the deed was properly executed and deposited at Ozark, the county seat, to be recorded. In all this, dependence upon God was not forgotten, and the Scripture: "Except the Lord build the house, they labor in vain that build it," (Ps. 127: 1) was remembered and repeated. Thus were nearly two weeks spent at this place, and I passed on to Mansfield, Wright county. Last Spring I preached three sermons in this vicinity, and on this second visit there were several who cordially welcomed my return. At this time, preached six sermons—four in the village and two at different places out of town—strengthened former acquaintance, made several new ones, and distributed our publications. As yet none practically accept the Sabbath, but many are fully convinced, and some really wish the day was observed. The last day here was First-day, August 31st, the last day of the quarter. I walked six miles, preached three sermons, rested well at night, and at 5 o'clock, A. M., September 1st, took the train for Cabool, Texas county.

ANNUAL REPORT.

The year's labor began in Cass county, Mo., with a series of good meetings. They aroused a good deal of religious interest, and several were converted. Next came the labor in Macon county Mo., in response to the call of Bro. T. H. Tucker, who then lived there. These meetings brought the Sabbath truth to many who never before had heard concerning it. This was followed by work of a similar character in Motor, Rooks Co., Kan., in response to the call of Bro. R. H. Woods, who had embraced the Sabbath, and who, now with a few others, tries to uphold the light in that place. These brethren should have more attention and encouragement than I have been able to give them during this year. Cass county, Missouri, was again visited, and in connection with effectual revival work, the Sabbath was fully explained. Then a Southern Missouri trip of seven weeks gave opportunity to present the Sabbath in several new places in three or four counties. All considered, probably it has been my lot to mingle with as many strangers and preach throughout quite as wide a scope of country as in any previous year.

My annual statistical blank is filled out so as to include all converts to the Sabbath on my field of labor. This is not done as claiming to be the instrument of bringing all these to the Sabbath. This is not so. As yet I have done nothing more than to correspond with the new church in Texarkana. But it seems proper that these should be included in somebody's report, that the increase and encouragement may be understood. And then, after all these tabulated reports are very defective. They do not show the number of converts who have gone to other churches. Nor do they show the multitude that have become convinced of the Sabbath and yet do not practice it. Many, very many, there are of this class who are deeply sighing for the day to come when God's sacred day shall be reinstated in the religious world. Nor do they show the converts to the Sabbath who have no opportunity to unite with any church. There are several of this class who might properly be included in the report. But if this rule were adopted, it might lead to showing more than could be depended upon. It is no doubt best to confine our reports to those to who actually identify themselves with our churches.

The truth is, dear brethren, eternity alone can reveal the full result of thus going from place to place and preaching the blessed gospel, not shunning to declare the whole counsel of God.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 10, 11.

This incident is given as one of Dr. Moffat's early experiences in Africa: Shortly after his arrival in Africa, the young missionary was about to conduct a religious service in the family of a Dutch farmer, when he noticed the absence of the black servants, and remarked to the master of the house, "May none of your servants come in?" "What! Hottentots! Are you come to preach to Hottentots? Go to the mountains and preach to the baboons; or, if you like, I'll fetch my dogs, and you may preach to them!" The quick-witted missionary at once read as his text, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table!" Quietly he repeated the words a second and a third time, till the Boer was compelled to say, "No more of

that, I'll bring you all the Hottentots in the place!" After the service the Boer, still surprised by the way in which he had been answered, remarked to the missionary, "Who hardened your hammer to deal my head such a blow? I will never object to the preaching of the gospel to Hottentots again."

WHAT THE EVANGELICAL CHURCHES OF AMERICA ARE DOING ABROAD.

The Missionary Review for July summarizes the work that the evangelical churches of America are doing in the foreign field. They support, according to the summary, 2,286 laborers in the field. Exclusive of native helpers, the Presbyterian Church North maintains 445 missionaries, the American Board 432, the Methodist Episcopal Church North 269, the American Baptist Missionary Union 194, and the Moravian Church 284. Nearly every other denomination has some representation, but those named lead in numbers. The income of all the societies reporting is \$3,420,613, of which \$233,595 92 was required to meet the expenses of the home management.

The summary of the Review brings out another fact, the comparative productiveness of labor in the missionary field. The percentage of growth in the foreign field is four or five times greater than the home churches. The fact is the same as in agricultural husbandry where the newly broken field yields a richer harvest than the old tilled land. The bearing of this fact upon "culture" we can not now discuss. The number of native communicants in all the foreign churches is 248,070, an increase of 25,174 over the number reported on one year previous. The largest salaries of the missionaries are in the Episcopal Church.—Christian Secretary.

BRO. T. L. GARDNER writes: "I go to Smyrna next Monday to pack goods for China again in the same office I emptied of goods last year, for Ellen. Dr. Woodhull, whom Ellen left in her place, has caught the spirit, and now she goes to Foo Chow as a Medical Missionary, and her sister as an evangelist.

THE Norwegian Missions in the interior of Madagascar have had a prosperous year. Their schools show a gain of 20,000 pupils, the total number being 33,642, with an average attendance of 30,000. The churches have gained 1,111 by baptism, besides 136 accessories from the London Mission, thus returning a total increase of 1,247. At Befata, the oldest of the fifteen stations, 466 persons have been baptized. Three native-born pastors have been ordained. The mission on the west coast of the island, with its two stations of Morondawa and Tullear, has not been seriously disturbed by the troubles of the country. The schools at Morondawa have 60 pupils, and five persons have been baptized. The political troubles are more seriously felt at Tullear, which is situated outside of the Hova kingdom, and in the territory of the Sakalaven king, Lahimorisa.

THE Leipzig Mission Society has already published its report for the past year. Its work is confined to India, and during 1883 there were baptized 633 converts; and the whole number of Christians connected with these mission points is 12,701. The society employs 20 missionaries, 9 ordained native preachers, 6 candidates of theology and 133 catechets, teachers, etc. The total income was 264,704 marks, the expenses 254,731 marks; both items being considerably above the figures of any preceding year. The greatest share of these contributions come from the kingdom of Saxony. The society has a Mission Institute at Leipzig, presided over by Pastor Hashagen, and frequented by eighteen students at present, some of whom will be sent out at Pentecost.

THE doctrine of self-support has been so well inculcated by the successors of Dr. Judson in Burmah, that 206 of the churches are now reported as self-supporting, and 113 are partly self-supporting. There were 1,636 baptisms the past year. The success is chiefly among the Karens. The ruling class, the Burmans, clings tenaciously to Buddhism, and has as yet been little affected by Christianity. In the past year, however, more favorable indications were to be seen, and it is hoped that many of this influential class may soon be won over. There are in Burmah 491 stations, 97 missionaries, and 542 native preachers. The total of members is 25,200. The Telugu field of the same society has 24,508 members.

At the recent annual meeting of the American board of commissioners for foreign missions, held in Boston, an appeal was made to the public for \$100,000, with which to carry on the work of the society. The Secretary reports that the August receipts, since the appeal was made, have been over \$91,000. Donations for the year have been about \$392,000, and the legacies some \$112,000, leaving a small balance in the treasury. The receipts for the Morning Star, the new missionary ship, were over \$35,000.

Those who harbor the idea that the Home field is in greater need of missionary labor than foreign lands need to be reminded that while there are seventy-five thousand ministers in the United States, or one to about every six hundred persons, there is only one allotted to half a million in heathen lands.

Sabbath

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and the seventh day is the Sabbath of the Lord thy God."

OUTLOOK

The following letter is here presented, because that appear and respect our readers, and which though they have no question.

Dear Brother,—I have received copies of the Outlook read. But long before attention was drawn to write to ask for some it will be kind enough to of your paper or by letter. Granting the seventh Sabbath—can you prove degree of certainty than usually numbered from to the present time, so likely to be the seventh effect have the various? Would the whole number bath down to Saturday bility be an exact multiple so in all longitudes? If you can satisfy me the whole argument, I am, in my mind, Yours

CHANGES

In answering the question in the calendar, we shall be necessary to a general report information, and set the ropean countries borrow Romans.

In the pre-historic period is said to have been divided into 365 days. How this is not known. Numbers of Rome, added two days, and February at 450 B. C., under the Emperor from the end of the year. Under this arrangement to consist of twenty-nine to accord with the length of 354 days in the year, to make the number of days in the year was found to be least ten days. To rectify this, the month of January and twenty-three days in four years, or year. Complete harvest civil year was not yet determined that every third year have only three inter days each. This regulation was left to the capital by intercalating the elections, and other Julius Caesar the difference of solar year amounted in summer, and winter, and in the year, to harmonize the civil year with the solar year. The hundred and sixty-fourth year having its first Julian year was B. C.; our civil calendar this rearrangement May, July, September, thirty-one days; the rainy, which had two fourth year. Who demanded that his many days as July, day was taken from then, that three months might not succeed member were reduced and December such childish ground made.

These changes in the calendar were not made until the year 450 B. C., when the Roman calendar was reformed. The year was divided into ten months, and the winter months were added. The year was not yet determined that every third year have only three inter days each. This regulation was left to the capital by intercalating the elections, and other Julius Caesar the difference of solar year amounted in summer, and winter, and in the year, to harmonize the civil year with the solar year. The hundred and sixty-fourth year having its first Julian year was B. C.; our civil calendar this rearrangement May, July, September, thirty-one days; the rainy, which had two fourth year. Who demanded that his many days as July, day was taken from then, that three months might not succeed member were reduced and December such childish ground made.

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In the matter of not complicated days travel around retaining their longitude in due take the following New York to go with 1884, at sunrise York together reach Chicago much more. No it did not reach York. The cargo at the New York when the day

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."

OUTLOOK CORRESPONDENCE.

The following letter to the editor of the *Outlook* is here presented, because it asks certain questions that appear and reappear in the minds of a class of our readers, and which we are glad to answer, even though they have no real bearing on the Sabbath question.

OSHEMTO, Mich., Aug. 1, 1883.

Dear Brother,—I have from time to time received copies of the *Outlook*, which I have carefully read. But long before when in college, my serious attention was drawn to the Sabbath question. I write to ask for some instruction which I hope you will be kind enough to give, either in the columns of your paper or by letter, if you can do so.

Granting the seventh day to be the only binding Sabbath—can you prove or even claim with some degree of certainty that the days have been continuously numbered from the Adamic Sabbath down to the present time, so that Saturday would be more likely to be the seventh day than Sunday? What effect have the various changes in our calendar had? Would the whole number of days from the first Sabbath down to Saturday, Aug. 2, 1884, in any probability be an exact multiple of seven? Would it be so in all longitudes?

If you can satisfy me on these points, I grant you the whole argument. If you can not, your whole argument, in my mind, is utterly baseless.

Yours most respectfully,

E. H. KING,
Pastor M. E. Church.

CHANGES IN THE CALENDAR.

In answering the question referring to the changes in the calendar, we shall use more space than is necessary to a general reply, in order to give abundant information, and set the matter wholly at rest. European countries borrowed their calendar from the Romans.

In the pre-historic period, under Romulus, the year is said to have been divided into ten months, aggregating 304 days. How the other days were disposed of is not known. Numa Pompilius, the second king of Rome, added two months, January at the beginning, and February at the end of the year. About 450 B. C., under the Decemvirs, February was taken from the end of the year, and placed next after January. Under this arrangement the month was made to consist of twenty-nine and thirty days, alternately, to accord with the lunar changes, giving a sum total of 354 days in the year; one day was added to this to make the number more "fortunate." This lunar year was found to be less than the solar year by at least ten days. To remedy this, Numa added an intercalary month once in two years, of twenty-two and twenty-three days alternately, thus giving 1,465 days in four years, or an average of 366 1/4 days in a year. Complete harmony between the solar and the civil year was not yet attained, and hence it was ordered that every third period of eight years should have only three intercalary months of twenty-two days each. This gave an average year of 365 1/4 days. The regulating of the calendar thus established was left to the Pontiffs, who made political capital by intercalating irregularly, so as to affect the elections, and other events, until in the time of Julius Caesar the difference between the civil and the solar year amounted to three months; autumn came in summer, and winter came in autumn. To remedy this, Julius abolished the lunar year, and attempted to harmonize the civil year and the solar by the following method. He fixed the civil year at three hundred and sixty-five and one-fourth days, every fourth year having three hundred and sixty-six. The first Julian year was reckoned from January 1, 46 B. C.; our civil calendar begins at that point. In this rearrangement under Julius, January, March, May, July, September, and November, each had thirty-one days; the rest had thirty each, except February, which had twenty-nine, with an added day every fourth year. When Augustus became Emperor, he demanded that his month, August, should have as many days as July, the month of Julius; hence a day was taken from February and given to August; then, that three months of thirty-one days each might not succeed each other, September and November were reduced to thirty days each, and October and December were increased to thirty-one. On such childish grounds were some of the changes made.

These changes did not remove all trouble. Astronomical science was not then able to measure the solar year accurately, and the civil year was accepted as being eleven minutes and fourteen seconds too long. It was even more than this, and in a few centuries the vernal equinox shifted from the twenty-fifth to the eleventh of March. In 1582, Pope Gregory XIII sought to correct this error by dropping ten days from the civil calendar. Gregory also ordered that the intercalation of one day in each year divisible by four should extend to the centennial years, as well as others. Such have been the changes in the calendar. They have all been made to harmonize the civil year with the natural year. Not one of them has touched the week, for it is unaffected by the natural phenomena of the sun or moon. Every year does not affect the week.

LONGITUDE.

In the matter of longitude, the case is simple when not complicated by erroneous conceptions. The days travel around the earth, as a ship or a man does, retaining their identity, and reaching each degree of longitude in due time. As a simple illustration, take the following: Richard Doe starts from New York to go westward, on the 10th day of August, 1884, at sunrise. The man and the day leave New York together. But the day out-runs the man, and reaches Chicago in an hour. While Doe comes in much later. No one complains of the day because it did not reach Chicago at the same hour it did New York. The day could not be in New York and Chicago at the same time any more than the inch could. When the day did reach Chicago or San Francisco,

everybody hailed it as the 11 day of August, the identical day that it was in New York, just as Doe's friends hailed him on his arrival. No day exists at a given degree of longitude until it reaches that part at sunrise. In the case supposed the day was the 224th of the year, the 11th of the month, and the 2d of the week. This identity was retained in all its course, at Chicago, Omaha, &c. It will be seen by this illustration that the identity of each day is kept as certainly as the identity of a man is retained. If the loss of identity could occur in the case of the Sabbath, it would occur equally with every other day in the week, the month, or the year. No such disorder is ever suspected in social or business life. No hint of such disorder is heard except in connection with the Sabbath question, and then only as a means of breaking the force of the truth that the seventh day of each week, in its regular succession, is the Sabbath. Commerce and science have argued to correct the discrepancy which occurs when the circle of the earth is completed in circumnavigation, by fixing the "Day line" at a given point in the Pacific ocean, where the movements of the circumnavigator and of the sun are made to harmonize.

Have the week and the Sabbath come to us in regular succession, and in unbroken order?

The Sabbath measures the week in all Biblical history. The week is fully recognized during the Patriarchal period, previous to the giving of the Law, (See Gen. 7: 10 and 19: 27); and when the Law was given (Ex. 20) God connected the Sabbath directly with His own example at the close of the creative week. It is hence legitimate to conclude that the Sabbath measured the week before the giving of the Law, as it did after.

It is impossible to believe that God deceived the Israelites at Sinai, by founding the Sabbath on His own example, and then designating a day not in the regular order from the Adamic Sabbath. It would have been sheer deception thus to do. The Sabbath law rested on a false foundation from the beginning, if the day designated in the law was not the true one, and God was the immediate author of the cheat. The proposition destroys itself.

From the giving of the law at Sinai to the coming of Christ, the Israelites retained the Sabbath in unbroken order; their history has no trace of confusion on this point.

From the time of Christ to the present, the Jews, scattered in all lands, have maintained the observance of the Sabbath, with the same unbroken regularity. Thus we have a continuous chain from the present date to Sinai, and thence to Creation, through a people whose tenacity of National life, manners and customs, have been, and are the wonder of the centuries. This preservation of the historic Sabbath of Jehovah is not the least important part of their wondrous mission and unfulfilled work.

Christ who is the center of all dispensations, recognized the Sabbath as a part of his Father's law, and pruned it that it might bring forth more and better fruit.

Since the middle of the second century of the Christian era, the first, third, fourth, and sixth days of this same week, measured by this same Sabbath, have been observed to commemorate certain events; said to have occurred on these days of the week. During all this time, no lover of the Wednesday or the Friday fast, or of the Sunday festival, has ever doubted that he was observing these days in their regular weekly order and succession.

To summarize, we have the following proofs: At Sinai, God gave the Sabbath law and designated a day, which He founded upon His own example, thus linking it with the "Adamic Sabbath." That day in its regular order, the Jews still keep. For the last sixteen hundred years, Wednesday, Friday and Sunday, have been observed in some form, in their weekly order, by so many persons as to make it impossible for any disturbance to take place in the calendar of the week, without leaving traces on almost every page of the history of the Church.

These facts give all needful logical and historical support to the claim that the seventh day of the week, improperly called "Saturday," is the Sabbath of Jehovah, in regular succession from the hour when the morning stars sang together, and the Sons of God shouted for joy.

SABBATH OBSERVANCE.

DR. CRAFTS AND HIS CRITICS.

A friend sends us the following, clipped from the *Chicago Inter-Ocean*:

I am a subscriber to the *Inter-Ocean*, and take great interest in its religious department. It is spreading religious truth more widely than a score of preachers. Also the doctrines taught have a wide range, and some are presented that are new and not generally taught by orthodox churches. Your reports of the Rev. Mr. Crafts' series of sermons on the Sabbath question have been very full and correct, and I noticed a review of one of his sermons in the *Inter-Ocean* of last Sunday which makes emphatic the new position Mr. Crafts has taken in these sermons, viz., that Christ changed the day of the Sabbath from Saturday to Sunday and that the apostles observed the new Sabbath.

"H. N. N." says in the *Inter-Ocean* of last Sunday that Mr. Crafts is erroneous in these statements, and makes some sharp thrusts at his reasoning. Having been a church member for thirty-five years, I have watched the different views upon the Sabbath question with interest, and I do not remember of seeing it asserted that Christ himself changed the day previous to this new doctrine promulgated by Mr. Crafts. The general idea of orthodox denominations has been, as expressed in their creeds, that the change came on account of the resurrection of Christ, that event occurring on Sunday.

"H. N. N." boldly affirms that the resurrection did not occur on the first day of the week and that the apostles kept the old Jewish Sabbath. I have favorably known Mr. Crafts for a number of years, and raise these questions:

1. Is he not too much of a scholar to make false statements?
2. When he says that Christ changed the Sabbath, and the apostles kept Sunday, does he not mean it?

This position is far better than the old idea of the resurrection change, for it disposes of the difficult question of the particular day in which that event took place; for it is enough to know that Christ changed the day, and of course if he changed the day the apostles were instructed as to the new day and its observance. That these things can be proved we have the honor of Mr. Crafts, for he has proclaimed them before thousands of witnesses. I therefore ask him to bring chapter and verse in the New Testament (or if he is absent Dr. Goodwin, in whose desk those statements have been made) confirming these important announcements. Let us have the thing proven in the *Inter-Ocean*, and set this matter at rest forever. It will wipe out the sects that profess to be Christians, and still observe the old Jewish Sabbath. It will stop the mouth of the Catholic Church in their claim that Sunday keeping is an ordinance of "the Church," and Protestants have copied them in its observance. And when the Germans shall rise up and say, as they have often done in the past, "there is no Bible authority for Sunday sacredness," this new found truth can be thrown into their open mouths with such power that they will forever hold their peace. How Sunday laws can be enacted and enforced upon such proof! For then it can be said that Christ is our law-maker and the apostles our example.

What terrific power will come with the fact established that Christ was a Sunday-keeper Messiah, and that the Apostolic Church smote Judaism by keeping the new Sabbath Christ himself made while in the flesh! Such truth will of itself "cry aloud and spare not" those that rebel against it. Civil laws in favor of Sunday observance will be a re-enactment of Christ's new Sabbath law.

It does not often fall to the lot of man to discover so important truth as the Rev. Mr. Crafts has announced, and when he can establish it I modestly predict it will insure his name to go down to posterity with that of Luther and other great reformers.

LAYMAN.

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."

THE BOTTOMLESS JUG.

I saw it hanging up in the kitchen of a thrifty, healthy, sturdy farmer, in Oxford county, Maine—a bottomless jug! The host saw that the curious thing caught my eye, and smiled.

"You are wondering what that jug is hanging up there for, with its bottom knocked out?" he said. "My wife, perhaps, could tell you the story better than I can; but she is bashful, and I ain't, so I'll tell it."
"My father, as you are probably aware, owned this farm before me. He lived to a good old age, worked hard all his life, never squandered money, was a careful trader, and a good calculator, and, as men were accounted in his day and generation, he was a temperate man. I was the youngest boy; and when the old man was ready to go—and he knew it—the others agreed that, since I had stayed at home and taken care of the old folks, the farm should be mine. And to me it was willed. I had been married then three years."

"Well, father died—mother had gone three years before—and left the farm to me, with a mortgage on it for two thousand dollars. I'd never thought so much of it before; but I thought of it now. I said to Molly—my wife—'Molly,' says I, 'Look here. Here's father had this farm in its first strength of soil, with all its magnificent timber, and his six boys, as they grew up, equal to so many men, to help him; and he has worked hard—worked early and late—and yet look at it. A mortgage of two thousand dollars! What can I do?' And I went to that old jug—it had its bottom in then—and took a good stiff drink of Old Medford Rum from it."

"I noticed a curious look on the face of my wife just then, and I asked her what she thought of it; for I supposed, of course, she was thinking of what I'd been talking about. And so she was. Says she: 'Charles, I've thought of this a good deal; and I've thought of a way in which I believe we can clear this mortgage off before five years are ended.'"

"Says I, 'Molly, tell me how you'll do it.'"
"She thought for a while, and then she said, with a funny twinkle in her blue eyes—says she, 'Charles, you must promise me this, and promise me solemnly: I sincerely promise me that you will never again bring home for the purpose of drinking for a beverage at any one time, more spirits of any kind than you can bring in that old jug—the jug that your father has used ever since I knew him, and which you have used since he was done with it.'"

"Well, I knew father used, once in a while, especially in haying time, and in the winter time when we were at work in the woods, to get an old gallon jug filled; so I thought the meant that I should never buy more than two quarts at a time. I thought it over, and after a little while I told her I would agree to it. 'Now mind,' said she, 'you are never—never—to bring home for a beverage more spirits than you can bring in that identical jug.' And I gave her the promise."

"And before I went to bed that night I took the last pull at that jug. As I was turning it out for a sort of night cap, Molly looked up and says she, 'Charles, have you got a drop left?' There was just about a drop. We'd have to get it filled on the morrow. And then she said, if I had no objection, she would drink that last drop with me. I shall never forget how she brought it out—'THAT LAST DROP!' However, I tipped the old jug bottom up and got out about a great spoonful, and Molly said that was enough. She took the tumbler and poured a few drops of hot water into it, and a bit of sugar, and then she tinkled her glass against mine, just as she'd seen us boys do when we'd been drinking good luck, and says she, 'Here's to the old brown jug!'"

"Sakes alive! I thought to myself that poor Molly had been drinking more of the rum than was good for her, and I tell you it kind 'o cut me to the heart. I forgot all about how many times she'd seen me when my tongue was thicker than it ought to be, and my legs not quite so steady as good legs should be; but I said nothing. I drank the sentiment—'The old brown jug!' and let it go."

"Well, I went out after that and did my chores, and then went to bed; and the last thing I said before leaving the kitchen—this very room where you now sit—was, 'We'll have the old brown jug filled to-morrow.' And then I went off to bed. And I have remembered ever since that I went to bed that night, as I had done hundreds of times before, with a buzzing in my head that a healthy man ought not to have. I didn't think of it then, nor had I ever thought of it before; but I've thought of it a good many times since, and have thought of it with wonder and awe."

"Well, I got up the next morning and did up my work at the barn, then came in and ate my breakfast, but not with such an appetite as a farmer ought to have, and I could not think even then that my appetite had begun to fail me. However, I ate breakfast and then went out and hitched up the old mare; for, to tell the plain truth, I was feeling the need of a glass of spirits, and I hadn't a drop in the house. I was in a hurry to get to the village. I got hitched up and came in for the jug. I went for it in the old cupboard and took it out, and—"

"Did you ever break through the thin ice, on a nipping cold day, and find yourself in an instant over your head in freezing water? Because that was the way I felt at that moment. That jug was there, but the bottom was gone. Molly had been and taken a sharp chisel and a hammer, and with a skill that might have done credit to a master-workman, she had clipped the bottom clean out of the jug, without even cracking the edges or the sides! I looked at the jug and then I looked at Molly. And then she burst out. She spoke—Oh I never heard anything like it! 'O, nor have I ever heard anything like it since. Said she:

"'Charles, there's where the mortgage on this farm came from! It was brought home in that jug, two quarts at a time! And there's where your white, clear skin, and your clear, pretty eyes are going! And in that jug, my husband, your appetite is going also. O, let the bottom stay out forever! Let it be as it is, dear heart! And remember your promise to me!'"

"And then she threw her arms around my neck and burst into tears. She couldn't speak more."

"And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. I saw all the mortgages on all the farms in our neighborhood; and I thought where the money had gone. The very last mortgage father had ever made had been to pay a bill held against him by the man who had filled his jug for years! Yes, I saw it as it passed before me—a fitting picture of rum!—rum!—debt!—debt!—debt!—and, in the end—death! And I returned my Molly's kiss, and said I: 'Molly, my own!—I'll keep the promise. I will, so help me heaven!'"

"And I have kept it. In less than five years, as Molly had said, the mortgage was paid off; my appetite came back to me; and now we've got a few thousand dollars out at interest. There hangs the old jug—just as we hung it on that day; and from that time there hasn't been a drop of spirits brought into the house for a beverage, which that bottomless jug wouldn't have held."

"Dear old jug! We mean to keep it; and to hand it down to our children, for the lesson it can give them—a lesson of life—a life happy, peaceful, prosperous and blessed." And as he ceased speaking, his wife, with an arm drawn tenderly around the neck of her youngest boy, murmured a fervent—Amen.

—W. C. T. U. Bulletin.

BE COUNTED.

The publishers, Funk & Wagnalls, of New York, propose to issue a prohibitory campaign paper until after the election. They have issued a circular announcing their purpose, in which they say:

"We propose to publish, until after the election, a campaign paper devoted to prohibition. We believe the time has come, when, without serious detriment to other causes of vital importance, the prohibitionists can stand up and be counted."

"The Brewer's Association has resolved to vote solidly against any party that will not pledge to protect the interests of brewers and other manufacturers of drink. These opponents of prohibition can be counted up—"

on to act as a unit—the wording of their resolution is, that, in this matter, 'we will act together as a unit, no matter how strong our individual party affiliations may be.' Politicians have been served notice, they must heed these men or feel the weight of their votes in opposition.

The time has surely come for the advocates of temperance to make politicians of both parties understand that they too are a numerous body of men who have also the courage of their convictions—a class of voters politicians dare not any longer ignore when they set about framing platforms and nominating candidates."

A STRONG FETTER.

The *Hartford Times* tells a story of a boy in that city who had a good place, and attended faithfully to his duties, but had one bad habit, that of chewing tobacco. He used it more freely than men who had been addicted to its use for fifty years.

"One day a gentleman offered the boy five dollars if he would quit chewing for a year; another made him the same offer, and a third did the same, all signing their names to a paper to that effect.

"The boy said he would win the money, and so he washed his mouth and made a start. The next day was Sunday, and he felt badly; Monday he felt worse; Tuesday he shook like a man with the delirium tremens; and Wednesday and Thursday he was sick in bed, with a fair prospect of a long struggle before he would get free from the 'evil disease.'"

"Yet persons say tobacco does not hurt them, and they waste their money, and squander their lives, in the formation of habits and appetites the strength of which they only realize when at last they struggle to get free, and often find their struggles are in vain. Many a person who has been addicted to the use of both tobacco and strong drink has found it harder to break from the tobacco than the rum."

"A man who wishes to free himself from this curse should make up his mind to stop work, give up thinking, and expect to carry around for several days a head as large as a pumpkin, and about as sensible; and to feel meaner, more nervous, more lonesome, more discontented, and more uneasy than he ever did before in his life.

"He should rest, eat lightly, wash all over in warm water frequently, drink liberally cold or warm water as preferred, pray for help, and go through. It will be a hard road to travel, but 'his better farther on,' and it pays to be free."—*Signs of the Times.*

FATHER OF THE MAN.

Though in a proverbial phrase "the child is father of the man," it often happens that the family resemblance between the two is not easily discerned. Many a noisy, thoughtless boy becomes the most quiet and thoughtful of men; frequently some large-eyed dreamy youth shows, as the years pass, that he is rich in qualities of push and endurance and self-help, unsuspected in his childhood. Let the rivulet leap from rock to rock down the mountain-side, and dash against its banks, and scatter itself on the ledges—its method of progress will vastly change when it reaches the lower level, and feels the great pulse of the ocean beating up through the arteries of bay and river. The problem of every child's training is complicated by the fact that these underlying, undeveloped qualities of heart and mind may be deflecting the compass of the child's conduct. Where to repress and when to encourage, what to enjoin and when to restrain—how much more easily the answers to these questions would be found, could parent or teacher completely understand the child-heart, in its present state and in its future possibilities, as God understands it. Yet where much is uncertain, one thing is settled—whatever the little one's present qualities, or future peculiarities, or remote possibilities. Christian training and Christian love, and a wise leading into the love of Christ are always suitable, always essential, always exactly adapted to this child as he is, and to the man that this child is to be.—*Sunday School Times.*

WHAT KING ALCOHOL HAS DONE.

Ho has peopled with his multitudes our poor houses.

He has straitened us for room in our insane asylums.

He has taken away faith, hope, and charity—yea, all that is lovely and of good report—and given despair, infidelity, enmity, and all the emotions and deeds of wickedness.

He has wrecked and enfeebled the bodies, shattered and destroyed the minds, imperiled and damned the souls of our fellow-men.

CREVINS.

Every moderate drinker could abandon the intoxicating cup if he would, and every inebriate would if he could.

Illinois is the greatest whisky producing State in the country, paying \$23,530,484 in taxes, to \$18,633,122 by Kentucky, the next largest.

A parent once remarked that he had eight arguments in favor of a prohibitory amendment, and when asked what they were replied, "My eight children."

There has been introduced into the New York Assembly a bill which prohibits the sale of cigarettes or tobacco to minors under sixteen years of age. A law to that effect already exists in New Jersey, and its example might advantageously be followed in other States.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 26, 1884.

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

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THE publication of the third number of the *Seventh-day Baptist Quarterly* has been delayed because the Editor could not get the necessary articles to make it up. It will probably be mailed in a week or two. We make this statement because we are receiving numerous inquiries about it.

By the time this number of the RECORDER reaches the majority of its readers, the Conference will have had its opening day, and the Missionary Society will be in the midst of its session. Let the prayers of those who can not attend be continually offered for those who sit in counsel on the important matters which are to be considered at these anniversaries.

THE *American Reformer* quotes the following as the advice of Mr. Blaine to the young men of Bowdoin College—advice, we should say, good enough for young and old, everywhere. "First, there is always a right side. Be sure to take that side. Second, be one of the first to take the right side; and third, as soon as you have taken the right side, open your mouth."

THE difference in the motive, when the outward conduct is the same, is illustrated in the promulgation of the "Golden Rule," by Christ and Confucius. Confucius would have men do as they would be done by, with a view to obtaining favorable consideration at their hands. Christ would have us do to others as we would have them do to us, to the end that we may do the just, or even the generous thing by them.

WHEN Jesus exhorted the multitude to lay up treasures in heaven, he added as a motive, "For where your treasure is, there will your heart be also." Without doing any violence to the truth of the saying, the form may be inverted and it will be just as true to say, "Where your heart is there will your treasure be." Here, then, is the whole philosophy of contributions for the work of the Lord. Let us put money into the Lord's treasury that we may have a heart in the Lord's work; let us seek a heart in the Lord's work and we shall put our money into it.

It is said that the hog cholera has been quite prevalent along the Potomac, and that the carcasses of hundreds of the animals which have died from the scourge have been thrown into the river. The circumstance has created some alarm in Washington, whose water supply is obtained from the river. No doubt, vigorous police measures will be taken to abate the nuisance and free the city from the danger. That such measures would be entirely justified, even though it bring much inconvenience and expense to the farmers who thus dispose of their dead animals, no one will question. But Washington, like many an other city in our fair land, is afflicted with a worse scourge than hog cholera, and hundreds, if not thousands of her citizens die annually from the use of drinks more deadly than putrid water can be, and yet her government not only fails to take any adequate measures to abate the evil, but even sanctions it by law, selling for money the right to some men to sell to other men the poison that ruins them in body and soul. But then some things are different from some other things.

FOR the benefit of some who have recently become members with us, and others who have had little or no personal acquaintance with the mode of procedure at our anniversaries, popularly styled "General Conference," we make the following general statement: On Wednesday, or in the good old Sabbatarian phrase, "On Fourth day," the General Conference holds its principal session. An opening address is given by the president, annual reports are made by the Trustees of the Memorial Fund, by the Sabbath-school Board, and by the Corresponding Secretary of the Conference. The latter report is expected to contain a summary of the statistics and general condition of the churches. Other routine business is done, and some preaching services and devotional exercises are held. On Fifth-day the Missionary Society holds its session; Sixth-day is Education Society's day and on First-day

the American Sabbath Tract Society holds its session. The exercises of these three societies usually consist of the annual reports, and essays, addresses, and discussions upon subjects pertaining to the various interests which they represent. Of course, the Sabbath is given to preaching, Bible study, and devotional exercises. The whole series of meetings makes a feast which when one has once enjoyed he will not willingly forego.

WE wish to call the special attention of the readers of the RECORDER to Bro. Wheeler's letter from Texarkana. As our readers already know, we fully believe in the great importance of houses of worship; and for the advancement made in this direction during the past year, we ought to be grateful and feel encouraged. Our people have responded generously to calls for funds, and we believe they are still ready to respond to the reasonable and just claims of any good cause. We endorse what Bro. Wheeler says in regard to the importance of Texarkana as a point for Seventh-day Baptist missionary work; and all that is true in this respect increases the need of a good meeting-house there. Are there not those, therefore, who will help raise \$100 to aid our brethren at Texarkana in their noble endeavor to build a house of public Christian worship? And we feel sure that most persons, after a little thought upon the subject, will agree with us that the most orderly way of raising this or any other kind of mission funds is to send them directly to our treasurer, who can report them, and forward them for the objects for which they are contributed. We ought to have a Church Building Fund, from which we could draw on occasions like this. Such a fund is considered one of the most important by other home mission societies.

Communications.

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

PLACES AND PEOPLE IN THE SOUTHWEST.

NUMBER III.

The next important town we reach is Topeka, the capital of Kansas. It is situated on a somewhat high and rolling prairie, and mainly on the south side of the river from which the State is named. From the depot the ground gradually rises, in the principal part of the city, into elevations on which many of the most important buildings are erected. On one of these elevations stands the State House, which is in an unfinished condition, but promises to be a magnificent structure when completed. Near it are the offices of the Atchson, Topeka, and Santa Fe Railroad. They are located in a large, commodious, and attractive looking building, made of pressed red brick, with light-colored stone trimmings. From its top we enjoyed a splendid view of the whole city and the adjacent country. The broad streets run at right angles to each other over the undulating surface, and among the rapidly growing trees and the comfortable houses. Substantial business blocks, the steeples of fair-sized churches, and two college edifices are grouped about us. Thick shrubby ornaments the yards of the dwellings in many places. A large collection of rudely made negro huts, arranged around some chapels and school-houses, is seen a little distance to the northwest. Busy people are passing and repassing each other on the sidewalks beneath. Horse cars are running along the principal avenues; and railroad trains are approaching and leaving the city in different directions. Glimpses of the silvery surface of the river are caught, as we look among the trees, and on the green fields beyond. Well-tilled farms, with their small clusters of buildings, fill up the area of the country, which stretches miles away in the circle of the horizon. The black smoke rising slowly to the south-west marks the vicinity of quite extensive coalfields. The landscape is a typical one for Central Kansas.

Here have settled, as in other cities of the State, a large number of negro refugees from the South. This exodus took place a few years since; only occasional additions are now made. It is customary to find, on the streets and at the main places of business, nearly as many people of this race as can be seen in some of the cities of Tennessee and Georgia. As a class they are superior in intelligence and moral life to the colored population they have left behind. They came here subjected to utter poverty; have been most kindly treated by the citizens; have quarrels assigned them where they generally live by themselves; have

earned by their industry a fair support; and are paying for their homes and accumulating other property in small amounts. They have proved very useful in nearly all departments of rough labor.

The railroad whose offices we have already mentioned, is said to form the longest single line in this country, being nearly 1,600 miles, while the whole system embraces over 1,800, of these, 910 are operated in Kansas. The road runs up into the main range of the Rocky Mountains in Colorado; sends its main trunk from a junction this side of the Mountains southward along their eastern slopes, crossing lofty spurs in the range, passing through New Mexico, and penetrating the dominion of Old Mexico, where one line touches its northeastern corner, and another terminates on the shore of the Gulf of California. It is located very largely in sparsely settled sections, and even traverses veritable deserts. Its track is laid up the steep grades of the mountains, along the changing beds of rivers, and through deep, narrow and tortuous canyons. Hundreds of miles of it were constructed through sections of the country, whose Mexican inhabitants were by no means friendly to the innovations of the aggressive American people. On the whole, the road is most solidly built, and furnished with the best materials. One-third of its distance is already heavily ballasted with stone. The riding of a few miles at almost any place on it gives the passenger full confidence in its stability, and in the carefulness of its managers; and he afterwards, with no fear of danger, around sharp curves, over high bridges, through dark gulches, under the precipitous sides of mountains, and across long stretches of uninhabited country.

The President of this road is Wm. B. Strong, who was reared in Rock county, Wis.; and who learned in Milton, during three years, his first lessons in the railroad business from the present efficient agent at the depot in this village. His headquarters are at Boston, Mass., where the principal directors of this road reside. His energy, urbanity, uprightness of life, and thorough knowledge of business have made his career for nearly thirty years most honorable and successful. He is remembered with great esteem by the older citizens of Milton.

But we were especially delighted to ride for nearly a day on this Santa Fe road, with Albert A. Robinson, the General Manager, and to visit, for a few hours, with him at his hospitable home in Topeka. He was formerly a student in Milton College. His classmates remember him as a most manly appearing, keen-eyed, bright-faced and studious youth. He was particularly interested in the mathematical studies and was always at the head of his classes. For many years he has filled the office of Chief Engineer on this road, and has superintended the survey and the construction of the most difficult portions of it and two other lines. Accounts of his operations in performing this work along the old beaten Santa Fe trail, through the Grand Canyon of the Arkansas, in climbing to the summit of the Paton Range, in crossing the vast eroded Mesa regions of New Mexico and Arizona, and in entering the reservations of hostile Indian tribes,—all these accounts describe scenes marked with the daring and skill of a military campaign, and the romances and hardships of an exploration into a new country. Such services in England, as well-informed citizen of that country has remarked, would be honored with a peerage. He is popular along all the lines of this road. He has very high conceptions of what constitutes proper service in the several departments now under his charge, and thoroughly understands how a railroad must be managed, as well as built, to command the confidence of business men and the traveling public. In his present office, to which he has lately been elected, he can not fail to win higher distinction. At his modest, but most tastefully furnished house, we met Mrs. Ellen Williams, who is the esteemed sister of Mr. Robinson's deceased wife, and who has the charge of his household, embracing his daughter, a very promising child. With Mrs. Williams we also spent a day in riding through Southwestern and Central Kansas, and found her fully acquainted with the leading movements of our Seventh-day people, and heartily in sympathy with them in their views and operations.

We called in Topeka at the office of another old Milton student, Hon. George R. Peck, and accompanied him in a short trip to Emporia. He was formerly the General Solicitor of the Santa Fe road, but is now engaged in the practice of law largely in the State and National Courts. We learned that he is

devoting a large share of his time in addressing political meetings in his State, where the parties were organized and began their work for the campaign early in August this year. We recall with renewed emotions of humor the effect which an anecdote had on him as told by another and older politician, who was illustrating how he sometimes made in his speeches a point against the opposite party, so often defeated at the polls, and now, as he claimed, so near its end, on account of some fatal defect in its policy, or the discovery of an unexpected weakness in its principal candidate for office. This is the incident related:

A young man, not over-stocked with good sense, and without much culture derived from the schools, but with unbounded self-conceit and considerable industry, attempted to succeed in life by engaging in one profession after another, and finally in several of the trades. In all these he made a signal failure. As the last resort, he decided to become a horse doctor. The animal which first came under his treatment died, although it received his most careful attentions. Being rallied by his companions at his ill-luck, he remarked, "I say, fellows, it is my deliberate opinion, that this horse did not die with what ailed him; something else got in."

w. c. w.

PRAYER A DUTY.

This I believe is generally admitted, and I am sorry to say very much neglected. If we inquire why, we would say because it is not rightly appreciated. If God's tender care over us commenced with our existence, and onward to the present, he has continued to watch over us with the love of a kind mother for her sleepless infant; this is but a faint figure to represent it, for there is not a source of happiness in the past, or a prospect of good in the future, but what has been planned for us from the fountain of eternal, unchangeable love. While we acknowledge it to be our duty to pray, we should often be found at the mercy seat. There are no duties required of us, only such as are adapted to our circumstances and our needs. Duties are not required of us merely to show our dependence upon a superior power, for our present and future good. We have a personal interest there, remembering that our Heavenly Father hath said, "I will be sought unto by the house of Israel to do those things for them." We can not claim a single favor only on the ground of his infinite mercy. We are corrupt and sinful wanderers from his fold. Therefore, it becomes us to assume the attitude of true penitents, acknowledging our guilt, and plead for mercy and pardon through Christ who has loved us and given himself for us.

Prayer is not only a duty but a privilege to the true Christian. The child who loves its parents, and who knows that it is their pleasure to listen, to sympathize and to enter into his wishes, and give him not only needed counsel, but freely impart needed mercies for his good, considers it a privilege to consult them upon all matters of importance, and not an unreasonable task. This is but a faint comparison to the privilege of him who waits often at the mercy seat upon Him whose counsel is pure and whose blessings are innumerable. Such are admitted into the presence of the King of kings. Such hold communion with the Sovereign of the universe. Such commune with Him who knows our needs and will give us infinite wisdom. Hence all things work for our good. He has always been doing us good, and among the many blessings bestowed, none are to be compared with the gift of Christ, his Son, our Saviour, God manifest in the flesh, Christ the Lord.

Many are fearful that praying is too much mingled with vain formality. It is true, that it may be as that of the Pharisee, all form. A good thing should not be neglected because it has been or may be abused. To pray is to be formal. Our Saviour taught us to pray by using a form, "Our Father," and in all of his petitions to the Father, he was formal. Be not afraid of forms. Times to pray are granted us. David said, that morning, noon, and evening, he would pray, and call upon God; and we are commanded to "pray without ceasing, and in everything give thanks unto God." We may always possess a devotional spirit, and on all occasions. Thus we may pray always; but it is essential that we have places and times to pray, thus "when thou prayest, enter into thy closet." In the family, there should be times to pray, when some one may lead in the devotions. It should be when most convenient for the family to attend to it. No family should be without their daily devotions, and all the family should be required

to attend them. I have had strangers of all different principles, practices, and beliefs, in my family. I have kindly told them of our custom, and that I expected all to attend our devotions. I never knew one to object to it. Family devotions should be made as interesting as possible, and not tedious. Therefore let them be brief. Read a few passages of the Holy Book, and let the comments be plain and few. If there are singers, a few verses may be sung, and then a brief and appropriate prayer, after which all are ready to engage in the labors and duties of the day. It is well to have some special object for which we may pray.

A family thus doing are a little company of workers in the vineyard of the Lord. Dear friends, let us pray more, and trust in what God has said, and according to our faith, so will it be with us. "Ask and ye shall receive." W. B. GILLETTE.

Condensed News.

Domestic.

A statue of General John Fulton Reynolds was unveiled in front of the city hall, Philadelphia, Sept. 8th. The Grand Army paraded in honor of the event.

The President has appointed Harry Kinslingbury, son of Lieutenant Kinslingbury, who lost his life in the Greely expedition, as cadet at large to the Naval Academy.

Pennsylvania railroad train, at Newark, N. J., struck a street car September 21st and fatally injured Mrs. Thomas J. Loughlin and seriously injured her husband and several passengers.

A gas well has been struck at Point Chautauqua, on Chautauqua Lake. It flows continuously at the same rate as at present, it will supply sufficient gas to heat and light all the buildings at the Point. For miles down the lake flames of burning gas can be seen.

It is proposed to celebrate in the city of St. Augustine, Florida, on the 27th of March, 1885, the anniversary of the landing of Ponce de Leon, in 1512, and at the same time to commemorate the founding of the city of St. Augustine by Menendez, in 1565. Suitable commemoration will also be given to the early expedition of the French to Florida. It is intended that the celebration shall be in every respect worthy of the occasion.

A shock of earthquake was felt Sept. 19th in Ohio and Indiana, which extended into Canada.

W. W. Dudley, commissioner of pensions, tendered his resignation to the Secretary of the Interior, September 21st, to take effect November 10th.

A recent cyclone did much damage at Clear Lake Wis. A large portion of the town is in ruins. Three persons were killed. The storm extended over a great extent of territory.

Charles W. West died September 21st. Several years ago he gave \$300,000 for the purpose of founding an art museum in Cincinnati. The edifice is now in progress of construction in Eden Park.

Frank A. Learnard, of Boston, Mass., whose case has puzzled the surgeons, died September 20th. He was a base ball pitcher whose right arm became useless. The shoulder blade and part of the collar bone were removed, and the young man lingered in great agony for months before death came to his relief.

The steamers Morning Mail and Bonanza burned to the water's edge while lying at the dock at Cincinnati, Sept. 20th. The U. S. lighthouse tender, Lily, was damaged \$10,000. The Morning Mail was valued at \$30,000 and the Bonanza at \$24,000. The fire started in the pantry of the Morning Mail. No lives were lost.

In consequence of the protracted drouth, water in the city reservoir at Petersburg, Va., is lower than it has been for two years, and the superintendent of the waterworks authorizes the statement that unless there are early Fall rains there will not be enough water to supply the demands. From the adjacent counties comes the intelligence that the crops are suffering greatly for want of rain, and that if the drouth continues much longer the loss to farmers will be considerable.

Foreign.

Count Herbert Bismarck has been promoted to the rank of Major.

Don Pedro, Emperor of Brazil, when returning from a naval review Sept. 21st, narrowly escaped from drowning. His boat capsized.

The cholera epidemic is spreading to the west end of the city of Naples. The director of the Incurable Hospital is dead. There were 283 deaths in twenty-four hours.

The Panama Canal Company has signed a contract with a New York Dredging Company for the cutting of the last section of the canal. This contract provides that the work shall be finished in 1887.

The anarchist murderer, Kammerer, was hanged at Vienna, Sept. 20th, in accordance with the sentence of the military court. It is officially stated that he confessed to having been in collusion with Stellmacher in all the latter's crimes. It is stated, also, that he made a disclosure of the secrets of the anarchists.

A passenger train arrived near Glasgow, Scotland, Sept. 21st. Sixteen persons were wounded has since died some other cases may be serious.

Two more telegrams from General Gordon, showing the gloominess of the relief expedition, and the number of the rebels beset increasing.

The Emperor of Germany, in excellent health. His satisfaction from his visit to Austria, Emperor, and ally of the warm reception.

A general meeting of the Union was held Sept. 21st, at Langenburg, where were adopted resolutions of Germany on the war, declaring that the government should support of the full support of the future action.

The National League meeting Sept. 21st, at Ba Kenna, a member of it for Bennis, declared in contented until free. Commons, he said, opinion, because they are conservatives. Result favor of the independence of Parnell was chairman of Ireland.

THE "TWO"

Christ says: "Who gathered together in the midst of them, the responsibility to a blessing." But this Christ has not neglected does bless the two meet for prayer, together in his name. important. In the together, which some deal of effort and a relinquishment of opinions. And then Christ's name. This meet as Christians—on to serve him in his name, it is not deed and in truth. in what that name affies infinite wisdom, I nesses to fulfill, by the butes, every promise meet in Christ's name, iness to hear prayer, ability to answer it. will do just as he has if such ones "shall thing they shall do them," by the Father

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The Sabbath School.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

INTERNATIONAL LESSONS, 1884.

- Oct. 4. Solomon succeeding David. 1 Kings 1: 22-35.
Oct. 11. David's charge to Solomon. 1 Chron. 22: 6-19.
Oct. 18. Solomon's choice. 1 Kings 3: 5-15.
Oct. 25. The Temple built. 1 Kings 6: 1-14.
Nov. 1. The Temple dedicated. 1 Kings 8: 22-30.
Nov. 8. The wisdom of Solomon. 1 Kings 10: 1-13.
Nov. 15. Solomon's sin. 1 Kings 11: 1-13.
Nov. 22. Proverbs of Solomon. Prov. 1: 1-16.
Nov. 29. Trust wisdom. Prov. 8: 1-17.
Dec. 6. Drunkenness. Prov. 23: 30-34.
Dec. 13. Vanity of worldly pleasures. Eccl. 2: 1-19.
Dec. 20. The Creator remembered. Eccl. 12: 1-14.
Dec. 27. Review.

LESSON I.—SOLOMON SUCCEEDING DAVID

For Sabbath-day, October 4.

SCRIPTURE LESSON.—1 Kings 1: 22-35.

22. And lo, while she yet talked with the king, Nathan the prophet also came in.
23. And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.
24. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

TEXT.—About 1015 B. C.

LEADING THOUGHT.—Rulers should be selected according to the will of God, not according to personal ambition.

GOLDEN TEXT.—"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind."—1 Chron. 28: 9.

- I. The complaint made to David. v. 22-27.
II. David's decision. v. 28-31.
III. David's order. v. 32-35.

QUESTIONS.

What was David's physical condition at this time? v. 1. Who was Adonijah's mother? How was he related to Absalom? (He was a younger half brother.) Was his conduct rebellious? What great men helped Adonijah? v. 7. What other great and good men refused to join in this movement? v. 8. I. Who was talking with king David? v. 22. What had she been saying to him? v. 17-21. Who came in while she was speaking? What message had Nathan brought to the king years before? 2 Sam. 12: 1-14. What did Nathan do when his presence was announced to David? v. 23. What question did he put to David? v. 24. What does he say that Adonijah has done? v. 25. Whom had he called to his feast? What were his guests even then doing? Whom does he say he had neglected to invite to his feast? v. 26. What further question does he put to the king? v. 27. II. Whom did David wish to have called? v. 28. What did she do? Why did she stand, and not prostrate herself? Had she come to ask a favor, or to demand a right? What form of oath did David take? v. 29. What had the Lord done for David? What former oath does he refer to? v. 30. Does he still adhere to that oath? What did Bathsheba then do? v. 31. Who was Bathsheba, and how did she become David's wife? 2 Sam. 11: 2, 26, 27. III. Whom did David call for? v. 32. What kind of a priest was Zadok? (A high priest.) What other high priest was there at the same time? (Abiathar.) Do you think it was wise for David to recognize two high priests at the same time? Was it according to the law of Moses? Did Abiathar continue to be high priest? Chap. 2: 26, 27. What did David charge these men to do? v. 33, 34. Who were to anoint him? Where was the anointing to take place? (At Gihon, near Jerusalem.) What assurance is given in v. 35? Who is the true King of Israel? By whom was he anointed? Do you accept him as your King?

INTRODUCTION.

In the Hebrew canon the Books of the Kings formed one book. They follow the books of Samuel, which are also called Books of the Kings. Indeed, the whole story, from the beginning of Judges to the end of Kings, runs on as one unbroken narrative. First Kings takes up the Hebrew history at the time when David was old and stricken in years, B. C. 1015; Second Kings ends with the beginning of the captivity of Judah in Babylon, B. C. 586, and the burning of the temple, though notice is made of the liberation and death of Jehoiachin more than twenty-six years later. The author can not be identified. Ancient tradition, in the Talmud, names Jeremiah; some have supposed them compiled by Ezra or Baruch. The books, which were originally one, have a marked unity of design, plan, and style, and were first divided in the Septuagint. They are, in large measure, a compilation from existing documents. They have always had a place in the Jewish canon.—Schaff. Adonijah, the eldest living son of David after Absalom's death, saw that, through the influence of Nathan and Bathsheba, Solomon was likely to succeed to the throne. He conspired to make himself king during the helpless old age of David, and united with him in the plot Joab, the general of the army, and Abiathar, the high priest. At a meeting, near Jerusalem, the proclamation was made that Adonijah was king. But the prompt action of Nathan, and the power of Bathsheba over the aged king, brought the plot to naught before it was fairly wrought out in action.—J. L. H. Nathan informed Solomon's mother, Bathsheba, (see 2 Sam. 11: 8,) that Adonijah was making himself king, and advised her, in order to save her life and that of her son Solomon, to go to the king and remind him of his promise on oath that her son Solomon should be king after him, and

to inquire why Adonijah had become king. If Adonijah had really got possession of the throne he would probably have put Solomon and his mother out of the way, according to the barbarous custom of the East, as his political opponents.—Keil.

EXPLANATORY NOTES.

V. 22. While she. Bathsheba, the mother of Solomon, and once the wife of Uriah, whose beauty had excited the king's passion and led to the murder of Uriah, with all its fateful consequences. She was now the favorite wife of David, with vast influence, eager to secure her son Solomon the promised succession to the throne. Yet talked. Bathsheba followed the advice of Nathan, and went to the king into the inner chamber, since the very aged king, who was waited upon by Abiathar, could not leave his room, and, bowing low before him, communicated to him what Adonijah had taken in hand in opposition to his will, and without his knowledge.—Keil. Nathan the prophet. See 3d Quarter, Lesson III., verse 2, notes. Also came in. When he was announced to the king, Bathsheba retired, just as afterward Nathan went away when the king had Bathsheba called in again. Compare verse 28 with verse 32. This was done, not to avoid the appearance of a mutual arrangement, but for reasons of propriety, inasmuch as, in audiences granted by the king to his wife or one of his counselors, no third person ought to be present unless the king required his attendance.—Keil.

V. 23. They told the king. Nathan came into the palace, not into the chamber, whither he might not enter unannounced.—Canon Rawlinson. Come in before the king. From the antechamber to the room of David. Bowed himself to the ground. The narrative here not only exhibits the vivid picture of a scene within the interior of a palace, but gives the impression that a great deal of Oriental state ceremonial had been established in the Hebrew court.—R. Jamieson.

V. 24. Nathan said. Nathan here, as always, (2 Sam. 7: 12,) appears right genuinely as prophet. When there is an attempt to bring to completion human self-willed beginnings over against the counsel and will of God, where the safety and well-being of the chosen people were at stake, then it was the calling of the prophet to interfere, counseling and reminding, warning and punishing. It was not so much personal friendship for David, and love for his pupil Solomon, as rather, and before all, the known will of Jehovah, which had determined that the latter should be king, that induced him to take the step which would have had the most disastrous consequences for himself, yea, might have cost him his life, had Adonijah become king.—Bahr. Hast thou said. Literally, "Thou hast said." In the original no question is asked. Nathan assumes, as far as the words go, that the king has made this declaration. He wishes to draw forth a disclaimer.—Canon Rawlinson. The indirect question is not merely an expression of modesty, but also of doubt, whether what had occurred had emanated from the king, and he had not shown it to his servants.—Keil.

V. 25. He has gone down this day. To Enrogel, south of Jerusalem, in the valley of the Kedron. Slain oxen and fat cattle. The Orientals are fond of enjoying festive repasts in the open air, at places which command the advantage of shade, water, and verdure; and those fetes champetres are not cold collations, but magnificent entertainments, the animals being killed and dressed on the spot. Adonijah's feast of En-rogel was one of this Oriental description, and it was on a large scale. At the accession of a new king these were sacrifices offered, (1 Sam. 11: 15,) but, on such an occasion, it was no less customary to entertain the grantees of the kingdom, and even the populace, in a public manner. 1 Chron. 12: 33-40. There is the strongest probability that Adonijah's feast was purely political, to court popularity and secure a party to support his claim to the crown.—R. Jamieson. Called all the king's sons. From the number of David's wives and concubines we may infer a larger number of children than are named. These, with their several establishments, formed a princely party in the state, whose alliance Adonijah hoped to obtain against Solomon. Most of the conspiracies in Oriental history have arisen from the conflicting interests in the harem of the king. Captains of the host. The use of the plural here is very remarkable. It seems out of harmony with verses 7 and 19. Strictly speaking, too, there was but one "captain of the host," viz., Joab, 2 Sam. 8: 16; 20: 28. Nathan must here extend the term to officers of a rank below the highest. See 1 Chron. 25: 1.—Canon Rawlinson. The reasons for the adherence to the plot are not difficult to ascertain. Throughout his entire history he had been too powerful for a subject to be pleasing to his king, though his loyalty was unquestioned. He had interfered in the government, was thoroughly unscrupulous, and represented the lower and worldly element of the empire. He now saw, in the distance, a new king, Solomon, arising, apart from his influence, belonging to the party of Nathan and the prophets, over whom he could exert no power, and whose peaceful policy would be contrary to his own warlike tastes, and give him no opportunity for control in the state. Because Adonijah represented the worldly element, as against the spiritual, Joab instinctively allied himself with him, as one whom he could dominate if he aided in his attempt to secure the throne. Abiathar. To many it seemed strange that this priest, the friend of David in his wanderings, should have countenanced such conspiracy. His action probably grew out of jealousy toward Zadok, his associate in office, who received so much favor from David.—Terry. They eat and drink. Thus also imitating Absalom, who, in order to cover his sin with the cloak of religion, and to ingratiate himself with those whom he invited to the banquet, began his rebellion with a sacrificial feast. 2 Sam. 15: 12.—Wordsworth. God save king Adonijah. This was the ordinary acclamation by which the Jews accepted a new king. See 1 Sam. 10: 24; 2 Sam. 16: 16; 2 Kings 11: 12. Compare below verse 39.—Canon Rawlinson.

V. 26, 27. But me, even me. Nathan, it was well known, might be counted among Solomon's staunch friends. He had given the infant prince the name of Jedediah, "darling of Jehovah." 2 Sam. 12: 25. He had perhaps been intrusted with

his education. And, as privy to all David's plans, he had no doubt fully approved the order of succession which the king was known to intend.—Canon Rawlinson. Zadok the priest. There were now two high priests, Abiathar, who had long been attached to David, and Zadok, whom Saul had anointed in the room of the slain Abimelech, and who was now at Gibeon 1 Chron. 16: 39. It would have been imprudent for David to depose either of these, and therefore he wisely kept up the service of the tabernacle at Gibeon to afford Zadok the opportunity of exercising his office without interfering with Abiathar.—M. S. Terry. It is extremely probable that some cause of jealousy or discord between them had arisen, and hence each lent his countenance and support to opposite parties.—R. Jamieson. Benaiah. Distinguished for his bravery, (1 Sam. 28: 20,) he had been appointed captain of the king's body-guard, (2 Sam. 8: 18; 20: 28; 1 Chron. 18: 17,) and was regarded by Joab as a rival.—R. Jamieson. Thy servant Solomon. All the rest of the king's sons had been invited, but Solomon had been omitted, and the whole affair showed neither forgetfulness nor neglect, but premeditation to set aside the young prince who had been already indicated as the successor of David. Hath he not called. Nathan's words are anything else than the expression of wounded vanity—they simply exhibit Adonijah's hostile sentiment toward the friend of the king, and also the fate in store for them should Adonijah become sovereign.—Bahr. Thou hast not showed. Nathan intimates that as the king's counselor and the Lord's prophet, he had some right to receive information if a change in the succession had been decided upon. The throne had been already promised to Solomon, as the chosen of the Lord.

V. 28. Then king David answered. The conduct of David, when he learns what is going on, corresponds fully with the Divine will and with his great calling as the founder of the theocratic kingdom, and of the new dynasty which is to sit forever upon the throne of Israel. He does not stagger irresolutely hither and thither, like a sick, feeble old man without any will of his own, but, as if he were still the strong hero, the undimmed, determined, energetic man, such as in his best years he had so often shown himself amid dangers and in critical situations, he raises himself from his sick-bed, swears to observe his word, issues his orders, and puts them into immediate execution.—Bahr. Call me Bathsheba. She had withdrawn from the king's presence at the entrance of Nathan, and, as we see from verse 32, he in turn retired when she was re-admitted. This was done in accordance with the rules of court propriety, and also to avoid the appearance of mutual concert between them.—Terry.

V. 29, 30. The king swore. "As the Lord liveth," was the commonest form of oath among the Israelites. That hath redeemed my soul. Many had been David's deliverances from danger, but there, as he re-affirms this oath before that woman with whom, and for whose sake, he had perpetrated the darkest sins of his life, we should understand a special allusion to the bitter soul agonies which resulted from those crimes; for it was at the time of his redemption and deliverance from those agonies that Jehovah had foretold to him the birth and destiny of Solomon. 2 Sam. 12.—Terry. Assuredly Solomon my son. We know nothing more of the circumstance of that oath than is recorded in the present chapter.—Canon Rawlinson.

V. 31. Bathsheba bowed with her face to the earth. A lower and humbler obeisance than even her previous one. Ver. 16. In the Assyrian sculptures ambassadors are represented with their faces actually touching the earth before the feet of the monarch. Let king David live forever. This form of compliment has always prevailed in the East. See Dan. 2: 4; 3: 9; 5: 10; 6: 21; Neh. 2: 3.—Canon Rawlinson.

V. 32. Call me Zadok. . . Nathan. . . Benaiah. The combination of the high priest, the prophet, and the captain of the body-guard would show the people that the proceedings had the king's sanction. The order of the names marks the position of the persons with respect to the matter in hand.—Canon Rawlinson.

V. 33. The servants of your Lord. The Cherethites and Pelesites, who formed the royal body-guard. (See verse 38.) It is probable that these were not Israelites, but foreigners of Philistian or other races, who were employed as guards to the palace; as most Oriental rulers are surrounded by mercenary or hired soldiers, on whose fidelity they can depend better than on their own people. Nearly all the kings of Europe have obtained their guards from among the Swiss, and it will be remembered how bravely the Swiss guard of Louis XVI., of France, defended their unfortunate master, Solomon . . . to ride upon mine own mule. Mules and horses seem to have been first employed by the Israelites in the reign of David. Apparently the use of the former was at first confined to great personages. 2 Sam. 13: 29; 18: 9. The rabbin tell us that it was death to ride on the king's mule without his permission; and thus it would be the more evident to all that the proceedings with respect to Solomon had David's sanction. It was probably with this object, and not merely to do Solomon honor, (compare the case of Mordecai, Esth. 8: 8,) that he was thus mounted.—Canon Rawlinson.

Gihon. A reservoir at the head of the valley of Hinnom, about seven hundred yards north-west of the Yaffa gate of Jerusalem. Its length from east to west is about three hundred feet; its breadth about two hundred.—Terry. Canon Rawlinson gives it a location in the Tyropoeon valley, between the hill of Moriah and the one now known as Zion. Couder regards it as En-rogel, in the Kedron, 100 yards from the stone Zohaleth, where Adonijah's friends were feasting, but that seems scarcely probable. We incline to Dr. Terry's location on the west of Jerusalem.

V. 34. Zadok . . . and Nathan. It is significant that the anointing was performed by the two men representing the priestly and prophetic orders, thus united around the new throne; and that Benaiah as the commander of the military forces, though himself a priest by birth, had no part in the service. Solomon was in no sense to owe his crown

to force of arms. Anoint him. Inauguration into each of the three offices typical of the Messiah, or Anointed One, was by anointing with oil. Divine appointment had instituted the rite in connection with the kingly office, first in the case of Saul, (1 Sam. 9: 16; 10: 1,) and then in that of David, (1 Sam. 16: 1-13,) who was anointed three several times. 1 Sam. 16: 13; 2 Sam. 2: 4; 5: 8. It is doubted whether the rite continued to be used in the kingdoms of Israel and Judah in ordinary cases, or only when the succession was in dispute or irregular.—Canon Rawlinson. The rabbin relate the tradition that the three kings of all Israel and the kings of Judah were anointed from the flask of oil prepared by Moses in the wilderness; and that its last drops were exhausted upon the head of Josiah, so that after him the successive kings were not anointed. Blow ye with the trumpet. Trumpets had been used by Absalom when he made himself king. 2 Sam. 15: 10. They are again mentioned at the proclamation of Jehu, (2 Kings 9: 13,) and of Josiah. 2 Kings 11: 14.—Canon Rawlinson.

V. 35. Come up after him. To the palace on Mount Zion. Sit upon my throne. Solomon's reign is to be regarded as a continuation of the reign of David, his father. David's reign did not end with David's life, but it flowed on in the life of Solomon, his son, for which it was a preparation. Thus the union of David and Solomon, as forming by their conjunction a typical representation of Christ, the King of the spiritual Zion, as a conqueror like David, and yet as the prince of peace like Solomon, is made more manifest.—Terry. I have appointed him. David made the appointment as the representative of God over the nation. Over Israel and over Judah. This expression is but one of many indications that, through all the history, the bond of union between Judah and the other tribes was but slight; and that the Judahites, on the one hand, and the Ephraimites on the other, represented two opposite forces in the Confederation of Israel. David risked his popularity in his own tribe of Judah in the vain endeavor to unite all the tribes, and under Solomon's successor the two diverse elements at once fell apart, forever to remain separated.

PRACTICAL THOUGHTS.

- 1. The kingdom of God on the earth receives the support of those who, like the prophet, are in fellowship with God and receive his word. V. 22-26.
2. The kingdom of God is opposed by the baser and more worldly elements of society, those having carnal interests to serve. V. 35.
3. The kingdom of God is under the direct care of the Almighty, and the subject of his gracious promise. V. 30.
4. The kingdom of God requires for its establishment and supremacy all the energy of man under the direction of the Spirit. V. 32.
5. The kingdom of God presents the two aspects of religion in harmony, the priest and the prophet representing the external and spiritual elements united. V. 34.
6. The kingdom of God brings sudden confusion to the schemes of self-seeking men.
7. The kingdom of God ushers in an era of peace and prosperity. V. 35.

[The foregoing were taken from "The Lesson Commentary on the International Sunday-School Lessons for 1884, by Rev. John H. Vincent, D. D., and Rev. J. L. Hurlbut, D. D."]

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No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 60 cents an inch for the first insertion, and 25 cents an inch for each subsequent insertion. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

JOB PRINTING. The office is furnished with a supply of jobbing material, and more will be added as the business may demand, so that all work in that line can be executed with neatness and dispatch.

ADDRESS.

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

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The Sabbath

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THE COL.

BY SARAH

My life is often weary, v. 1.

But thro' the clouds and

an shines fair;

And so, in hope and patience

wait,

For at my journey's ending

O! often hath it opened

And left me lone and faint

and sin,

But peace and love dwell

wait,

And soon I'll walk beside

Gate.

Thro' all the busy turmoil

The echo of the chorus 'tis

So, full of hope and courage

wait,

For at my journey's ending

Gate.

It can not last forever, tho'

And O! the joy, the glory

O! soul, be strong, be glad

to wait,

I hear the angels' voices

Gate.

TEACHING A

It would fill a good

any very comprehensive

we mean by an outline

but such a book is

brief newspaper articles

hints can be given.

The Bible is a series

have been written by

and preserved by his

tains the oldest book

history 1,000 years