

# 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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(For the Recorder.)  
IN WINTER DAYS.

BY MRS. M. E. H. EVERETT.

Grey overhead, and clouds low hanging,  
Grey mists along the lonely vale,  
A shuddering wind across the hill top  
Fills all the brown wood with its wail.

Look out across the snow bound meadow  
Where sleep the stags in icy thrall;  
There is no thing that wakes in gladness,  
A dreary spell is on them all.

No joyful thing?—a little sparrow  
Tits on a thorn-bough singing free  
A prophecy of some- to-morrow  
The Lord hath hid away from me!

O, blind and slow of heart, we mortals  
Forget the hidden hurt that wait,  
Only till Spring unlocks their prison  
To stand arrayed in royal state.

Thigh still grey Lenten skies lean over  
And Winter bars the path of Spring,  
Unwaxed by any doubt or fearing  
I hear the happy sparrows sing.

### TRUE MEASURES OF PROSPERITY.

There cannot be a truly prosperous church without piety, though there may be abundant wealth, multiplied numbers, and extensive worldly influence. Consecration of heart and life to God, such as produces what is denominated "the fruit of the Spirit," is indispensable in order to the welfare of any body of professed Christians called a church. The possession of personal and practical religion is a vital matter in this respect. Nothing can take the place of real godliness as an assurance of successful progress and abounding usefulness in relation to those associated in the name of Christ for the promotion of his cause. Unquestionably the chief excellency and glory of Christianity are seen as exhibited and illustrated in the godly lives of its friends. These manifestations and exemplifications must be conspicuous in an unspotted purity and an unswerving fidelity; in all that is distinctively Christ-like, including meekness under injury and reproach, self-denial for the good of others, and absorbing anxiety for the salvation of the sinful lost.

Without doubt it was the piety of the primitive church that guarded her walls from any inscription of "Ichabod" thereon. With the piety of her members, her glory could not depart. Equally serviceable to any church may its piety be now, in eradicating evils, healing divisions, developing resources, and extending the triumphs of the gospel. Let a church cultivate a scrupulous and steadfast, an uncompromising and intelligent piety, and all is well in the truest sense. The spirit of sincere and ardent piety is the most encouraging "token for good" which can be shown in a church. Here and there churches have become extinct, and most prominent among the causes of their ceasing to exist, has been the want of piety. Wherever a dying church is found, this deficiency is among the most unfavorable symptoms.

It cannot be doubted that in order to the enjoyment of more prosperity in the churches, there must be more experimental and practical religion. Love must become more distinctive and constraining among the motives and influences actuating and controlling those who bear the Christian name. There must be more love in relation to God, to each other, and to the souls of men. As composed of individuals, a church must have strong bonds of union, such as love alone affords, as the most effective means of binding its members together. Union in feeling and action is secured by mutual love, and such union is the right arm of strength to those thus united. In performing all the duties suggested by love one for another, on the part of its several members, a church would be not only beautiful, but powerful and successful.

Well would it be if the "new commandment" were in greater force among the disciples of Christ. Indeed, there are but few evidences of piety upon which so much stress is laid as upon brotherly love, which is scripturally set forth as one of the highest attainments of piety, as it evidently is one of the most difficult. There may be much praying and working, much zeal and toil, much orthodoxy and excellency, much giving and serving, much patience and perseverance; all this, and vastly more; and all may be found inexpressibly if not inconceivably easier, than for those thus exclaiming to "love one another with a pure heart fervently." Brotherly love is something added—in climax, at least—to godliness, for doubtless it is, in some cases, for the soul to move freely towards God than towards his erring children.

Nevertheless, brotherly love is an indispensable test of godliness, for it is declared: "If any man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" No one's godliness will have proper endorse-

ment as genuine until it develops itself in "unfeigned love of the brethren." Before any can be acknowledged as those who love God, they must be recognized as those who love their brethren. The true standard of brotherly love is loving our fellow-Christians, for the Lord's sake, and for their sakes, rather than for our sakes. To love them because they are like us, or because they are kind to us, is but self-love, and not brotherly love. True brotherly love does not consist in loving those who go with us and serve us, and not loving those who go not with us and serve us not. It is rather to love our fellow-Christians because they are Christ's, regardless even of their unloveliness in other respects. Such love is a most important element in the prosperity of churches.—*Watchman.*

### CHRIST AS A PERSONAL FRIEND.

BY REV. S. GRAVES, D. D.

When one becomes a disciple of Christ, he comes into the relation of personal friendship to him. He is not only a learner to be taught, a servant to obey; he becomes a friend to be cherished and loved. "I have not called you servants, but I have called you friends."

The power of an exalted friendship is one of the very greatest, as it is one of the sweetest and most beneficent, a man—especially a young man or woman—can come under. It goes to what is deepest and purest in the soul; it touches the finest fibres of the nature; it quickens all the forces of life. New and manlier thoughts, new and manlier impulses, new and higher inspirations are awakened and stirred within one; and if to the relation of friend be joined that of teacher and guide, how greatly the power for good is increased. There is nothing, I think, more beautiful and hopeful than for a youth to come into an admiring friendship with his teacher, and so to be both a pupil and a friend. If that teacher be a noble, high-minded, broad-cultured, large-souled man, how the boy, if he have any germs of true nobility latent within him, will begin to develop in all these directions.

It was my good fortune to have such a teacher—a man whom I admired as a scholar, revered as a teacher, and loved deeply and truly as a personal friend. What a power he had over me! How he led me at my own "sweet will" and left his impress as deeply as it was possible for the poor material he had to work upon to receive. After leaving college and the seminary our friendship still continued by correspondence till he died—my friend, adviser and confidant.

Such are the men we need at the head and in the faculties of all our schools of learning. It is the *man* more than his instruction, more than books, than the whole college curriculum—the *man* behind it, all that is the greatest power for good upon his pupils. It was Mark Hopkins who made James A. Garfield, "Mark Hopkins and a log school-house would make a college," Garfield once said.

Now, the disciple of Christ, I say, comes into just such a relation to him. He is the Teacher, the Guide, the Friend; invisible but real. The lesson he gives, the duties he enjoins, the work he assigns, are not tasks, irksome to be got through with. They carry with them the flavor of privilege. They are sweetened and all lighted up by the friendship and love we bear him, and by his generous appreciation and approval.

What a gain the most of us would experience could we come into this better, truer view of the Christian life—could we come into the realization of it in our daily experience—Christ not an absent person, not a future Saviour, not a vague conception, and his service a hard encounter with the world, in which we seem to lose as much as we gain, and to hold on in a half-hearted way—but a present Friend, a daily Helper, in the largest, most loving sympathy with us in our lot. What a gain to ourselves—a gain and an honor to the Christian faith in the eyes of the world, could we, as Christians, come up out of the servitude in which so many are enslaved, into this large liberty of a rightly-conceived and lovingly-experienced gospel, which is found in the recognized and felt friendship of Christ.—*Standard.*

### IMMORTALITY.

Life, death, eternity—how vast, how deep, how solemn these three words, so familiar to us all! Who can measure, who can fathom their meaning? In the midst of life we are surrounded by death confronted by eternity with its boundless prospects of weal and woe. Life on earth ends in death, and death is but the dark door to another life which has no end. Astronomy can not tell whether this visible universe has boundaries or not, and what lies beyond. Theology cannot determine the locality of that invisible universe from which no traveler returns, nor the direction and length of that lonely passage which carries the disembodied spirit from its present to its future abode. But this we know—and it is enough for our comfort—

that in our father's house are many mansions, and that our Saviour has prepared a place for all his disciples. There is an abundance of room for all even within the limits of this universe, and for aught we know the spirit world may be very near and round about us. There are exalted moments in our life when we see the heavens open and the angels of God descending and ascending. Life is a mystery, a glorious mystery with a heaven beyond, but a terrible mystery with an annihilation or endless punishment in prospect.

The immortality of the soul is a universal instinct and desire of the human race. Like the idea of God it is planted in our intellectual and moral constitution. We cannot think backward without reaching an ultimate cause which has no beginning; and we cannot think forward without arriving at a result which has no ending. God and eternity precede and succeed time, and time itself is filled with both. We cannot conceive that a wise Creator should make man in his own image and endow him with the highest faculties without ordaining him for endless existence. He cannot intend the head of his creatures, the masterpiece of his hand, to perish like a brute. He can not allow virtue to suffer and iniquity to flourish without some future adjustment, which will give to every one his due and restore the harmony of character and condition. It seems impossible that a rational being filled with infinite longings and capable of endless progress, should be suddenly cut off in the beginning of his career, "like the empty fabric of a vision, leaving no wreck behind."

It seems impossible that the mind, which proves its independence of the body, and matures in strength while the body declines, should be dissolved with its material tent. No husband can close the eyes of a beloved wife, no parent can commit a child to the cold grave, no friend can bid farewell to a bosom friend, without the ardent wish of the recovery of the loss and a meeting again in a better world, where tears of parting are unknown. Every consideration of God's goodness, love and justice, of man's capacities, desires and hopes, and of surrounding nature, with its perennial renovations of seasons and transformations of death itself into new forms of life, forces upon us the belief in the immortality of the human soul.

But, after all, philosophy and science can lead us only to the probability of immortality, and there is a vast step from probability to certainty. The starry heavens above and the moral law within may well have filled the great philosopher of the last century with ever-growing reverence and awe; but beyond the starry heavens and behind the moral law lie the sublimer regions of faith, which fill us with deeper reverence, and which alone can give us solid comfort in life and in death.—*Philip Schaff, in Pulpit Treasury.*

### BIBLE ETIQUETTE.

Most aspiring young persons wish to become polite, according to the rules of the best society. Any one will soon be recognized as having fine manners who gives sincere attention to the rules for conduct found in the Bible. Let us note a few of the excellent precepts which, faithfully observed will lead to fine manners.

1. The root and source of all true politeness must first be understood. Real cultivation begins with a "clean heart." Psalm li. 10, and Luke vi. 45, first clause, are plain rules on this point.

2. As to dress.—An excellent rule to regulate the whole matter, is found in 1 Cor. xiv. 40. To avoid awkwardness on account of nervous feelings about one's apparel one should observe the rule found in Matt. vi. 28, 29. Caution against an exceedingly bad habit in reference to one's personal appearance, is given in Matt. xxiii. 5 first clause. In reference to young men, the thing which is to make them noticeable is shown to be something else than fine fashionable clothes, by Prov. xx. 29, first clause. And for young ladies, the whole summary as to adornment is found in 1 Peter iii. 3, 4.

3. As to conversation.—When in company with older persons, remember Job xxxii. 7. In reference to the politeness and grace of listening in connection with conversation, see Prov. xiii. 13. Conversation is sometimes different from mere chit chat and gossip, according to the Bible Rules which relate to its true purposes of instruction, improvement, and pleasure, are found in Prov. i. 5. Job vi. 25. Prov. xv. 23. Prov. xv. 4. The politeness of silence is commended, and its discretion shown, in Prov. xiii. 3. Prov. xxi. 23, and Job xiii. 5. Carefulness in conversation is to be cultivated; see Prov. xviii. 21, and Matt. x. 37. Good temper in conversation is the mark of polite manners; Prov. xv. 1. And as to the way one should do when insulted or snubbed, see Prov. xix. 11.

4. Evidence of the highest polish in a young person's manners, is found in the way of acting toward superiors. The Bible rules are imperative here. In reference to parents, there is no exception to the rule in Ex. xx. 12. The respect for age, is seen in the rule found in Lev. xix. 32. Manners toward employers, are taught in 1 Tim. vi. 1.

5. True politeness never puts on different

ways toward inferiors in social life. The rule is given in Eph. vi. 9.

6. As a concluding rule to apply to all cases, and under all circumstances, which, if followed, will make one a perfect gentleman or a perfect lady, observe the direction in Matt. vii. 12.—*S. S. World.*

### NOVEL READING.

That there is a vast deal of novel reading goes without saying. And that it has rapidly increased the last decade is quite evident. Fictitious literature of all sorts has flooded our land, so that some species of it may be found in nearly if not quite every family in this country. And what should be our attitude as leaders of religious thought and defenders of Christian morals with reference to novel reading? Shall we unqualifiedly condemn the reading of all works of a fictitious character? No. There would be no righteous virtue in such a condemnation. Indeed if we were to condemn all literature of a fictitious character, we should array ourselves against some works which have proved to be of great service to the moral and spiritual enlightenment and advancement of thousands of people. We need to point to only one book to maintain our position and that is "Pilgrim's Progress." Many people owe their salvation under God's blessing, to that great book. The book itself is what we might call a child of Providence; for God's hand was clearly manifest in creating the circumstances which led to the production of this work.

And there are other books of a kindred character which deserve to be reckoned among the Divine agencies for the accomplishment of the intellectual improvement and moral elevation of mankind. And there is a wide difference between such literature and that sort of novel, which directly tends to debase the intellect and corrupt the morals of our youth and men and women. There is indeed a specific difference between the primary signification of the words "fiction" and "novel." The word fiction means to form, shape, or invent; while the word novel means "a fictitious narrative, intended to exhibit the operations of the passions, and particularly of love."

And the fruits of novel reading fully bear out the meaning we have given. It is the instigator and aider of criminal thoughts and purposes and plans. It is, therefore, the enemy of civil law and religious institutions. And there ought to be a statute law enacted against the publication of all novels of a bad character. But does not the reading of pure fiction tend to foster a liking for mere novels? Not necessarily so. Religious fiction, containing an evident purpose to lead the reader to exalted views of morality and purity, does not create a desire to read books and papers of the opposite character. Our advice is, discard all reading which tends to lower the standard of high morality.—*Christian Secretary.*

### ALL IS WELL.

BY VIOLA E. SMITH.

Oh, the peace of simply trusting,  
On our Father's strong arm resting,  
None can tell;  
Though life's storms come fast and faster,  
E'en to feel amid disaster,  
All is well.

When the lightnings sharp are flashing,  
And above our heads the crashing  
Thunders roll,  
O'er the clouds the sun is shining,  
And beyond their silver lining  
All is well.

Thus the sailor on the ocean  
Though the waves in wild commotion  
Round his keel,  
Feels while on his God relying  
That in living or in dying  
All is well.

List, ye tried of every nation,  
Hear the watchmen from their station  
Loud foretell,  
"Soon the morn shall break in gladness,  
Soon shall flee earth's care and sadness,  
All is well."

Oh, the peace of simply trusting,  
On our Father's strong arm resting,  
None can tell,  
Though life's storms come fast and faster,  
E'en to feel amid disaster  
All is well!

—Review & Herald.

### ENTERING INTO REST.

When God had finished all His work, we are told that He rested from His work, and blessed the day on which He rested. Now, this divine "rest" is the repose of satisfaction in work done and in the benefits that will accrue from it. When we have completed a difficult task; when, as we survey it, we see that it answers to the scheme, the idea, we had in our mind; when we can pronounce it "very good work very well done," we enter into as pure a satisfaction, as true a rest, as it is given us to know, and bless the day which brought it. And we are made in the image, after the likeness, of God. There must, therefore, be in God that which corresponds to our satisfaction

in work well and truly done. God has created the elements, dividing the light from the darkness, the air from the water, the earth from the sea, thus giving form to the formless universe. He has furnished the elements with their appropriate tenants—the light with sun, moon and stars; the air with birds to sport in it; the sea with fish to swim in it; the earth with beasts to live in it—thus filling the empty universe. And now God surveys everything that He has made, and, behold, it is very good; all things have their form; there is a vast complex service of uses where before there was a shapeless void. And God is satisfied. He rests from His labors. He rejoices in His finished work and in the benefits that will flow from it. And how shall we enter into His rest unless we can see or believe that the work is a good work, the world a good world? unless we can see or believe that all that is, or seems to be, evil in it subserves the general good and will conduce to a still larger and more universal good? This is our faith, this is our hope. 'Tis the story of the creation is not only a story; it is also a parable, and a parable that bids us both wait and hope. It says to us, Do not expect to say, "It is very good," until the end come; but do not cease to expect as a end in which all things shall rest, and shall rejoice over a good as wide as the universe, as lasting as eternity. For the present there may be much to perplex, much to sadden, much to disappoint you; but wait on and hope on; for that which is perfect will come, though it tarry, and you shall have peace at the last.—*Expositor.*

### SHOWING OFF AND USING.

The head of a well known young ladies' school lately gave the following incident from his experience:

Two young girls, sisters, came to me at the same time. Neither had exceptional talent, nor a marked taste for any line of study, but both were industrious and faithful students.

When the day of graduation came, the elder girl, Hetty, could play three or four pieces with brilliant effect, that was all; the other, Jane, played for her companions to dance, or supplied their accompaniments with precision and taste. She had, too, I found, taken pains to learn the old songs which her father liked, and sang them sweetly, though in a feeble voice.

Hetty had painted two striking landscapes (touched up by the master); but after she left the school, she never lifted a brush. Jane had no landscapes to show, but she had mastered the technical rules of drawing, well enough to teach them to her brothers; she could also sketch any little scene or house which she saw while traveling, and wished to remember. Hetty wrote a historical essay, by "cramming" for weeks before the examination. Jane never attempted to write, but she had an accurate knowledge of history, as far as that went. She did not attempt more than she could master. The same parallel ran through all their studies.

The secret of their education lay in a word. One sister studied to make a display of what she knew, the other to use it. All the girls I have taught could be divided into those two classes.

The difference between girls and boys as students is for the most part referable to these two motives. The girl looks forward to "showing off" her accomplishments; the boy expects to use his. Hence he is usually more thorough.

Let each of our girl readers ask herself, to which of these classes she belongs.—*Youth's Companion.*

### RESPONSIBILITY.

It is frequently a matter of choice whether one shall assume a certain responsibility or not; it is never a matter of choice whether or not one shall be faithful to a responsibility once assumed. A man puts himself in a responsible position, and God holds him there. Small excuse would it be for an unfaithful locomotive engineer to say that, as he climbed on his engine at the station by his own choice, so, when he saw danger ahead, by his own choice he had a perfect right to jump from his engine. Having deliberately placed his life between the lives behind and the possible death ahead, he is bound to keep it there to the last extremity. A man who decides to become a soldier signs his enlistment papers for himself; a man gets his death-warrant signed for him, if, after having voluntarily decided to become a soldier, he shirks a soldier's responsibility. He decides to be a soldier, and the government decides that he shall be held to duty as a faithful soldier. Similarly each individual voluntarily chooses whether to accept Christ or not. Similarly the choice to be known as a Christian, brings obligations about which there is no choice at all. Church-going, Bible-reading, personal praying, religious conversing, Christian working—each one of these duties is so imperative that it absolutely forbids choice. It were well for each Christian to remember that by his own former choosing he has assumed responsibilities as to whose obligations he has now no further possibility of choice.—*S. S. Times.*

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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.

THE CHANGE OF THE SABBATH.

A correspondent asks us to state in a plain way when the Sabbath was changed, by whom, and for what reasons. The question seems to imply that the Sabbath was changed from the seventh to the first day of the week, and our correspondent asks when, by whom, and for what?

I. We must answer first, the Sabbath never was changed from the seventh to the first day of the week. No attempts were even made, for more than a thousand years after the Apostles' times, to apply the Sabbath law of the fourth commandment to the keeping of Sunday.

An English divine, Dr. Bound (or Bownd), then undertook to prove a transfer of the Sabbath law to Sunday. This became the prevailing theory, and remained so until the investigations and discussions of the present century have shown its weakness. In most cases the change of day theory, as having any Scriptural authority, is now abandoned for the theory that one day in seven fulfils the conditions of the commandment; or for the theory that the Sabbath was abolished by Christ and his apostles, and that the Sunday has taken its place for reasons of its own.

II. We will now undertake, briefly, to answer the questions of our correspondent.

1. The change in the customs of the church respecting the observance of the Sabbath was not made in a day, nor in a year, nor in a hundred years, but was a growth of several centuries. The apostles and early Christians were converts from Judaism and, of course, Sabbath-keepers.

The earlier converts among the Gentiles were worshippers with these Jews and Jewish Christians, and there is nothing in the Scriptures to show that they did not also keep the Sabbath. Somewhere between the close of the first Christian century and the middle of the fourth, the custom of observing the first day of the week as a memorial of the resurrection sprang up, and grew to considerable proportions. After the first half of the fourth century this observance of Sunday, as a festival of the resurrection, grew more rapidly until it came to be well-nigh universal.

2. Who made the change? What has been said in respect to the change of observance, is sufficient to show that no one person can be pointed out as the author of the change. There seems to have been a prevailing desire among the Christians to commemorate the resurrection of Christ. It was a signal triumph over his enemies, and a great joy to his disciples.

As the resurrection was popularly believed to have occurred on the first day of the week, that day came to be very naturally set apart for that festival. Constantine, in the first half of the fourth century, gave the first laws requiring its observance, and then not as a Sabbath, but strictly as a festival day, which might be used as a secular day under certain specific conditions or circumstances.

The rulers of the Catholic Church, from time to time, added decrees, &c., requiring the observance of Sunday, and prescribing the manner of its observance, until she claims, not without reason, to be the author of the change.

3. For what reasons was the change made? As already stated, the observance of the first day began, in order to celebrate the resurrection of Christ. As the number of Gentile Christians multiplied, prejudices against everything "Jewish" strengthened; it was found to be burdensome to observe two days in the week, and it was soon found to be easy to give preference to the Sunday over each Sabbath, which was done. In this way, the observance of Sunday sprang up and grew, and the Sabbath of the Lord fell into dishonor among men.

REVIEW OF DR. J. M. HOPPIN.

NUMBER III.

In our last article we tried to show that the Doctor's idea that the Christian and Jewish economies, or the Old and New Testaments were entirely separate, was a mistake. In the quotations I made, he virtually set the fourth commandment aside. He continues in the following words: "We will not discuss the fourth commandment, because by the terms of our theory, the 'Lord's day' does not rest upon this command immediately or positively. The Mosaic Sabbath, as set forth in the fourth command of the Decalogue, has positive reference to the observance of the seventh day of the week. That is iterated and reiterated in the Mosaic law. It was a legal institution to Israel, be-

cause it was positively commanded to Israel, although undoubtedly it had a more primitive natural foundation, and has also a real moral foundation, as we believe. We do not therefore discuss whether the fourth commandment contained a moral principle, or, in other words, whether it was right in itself. Whatever has a reason in it remains. Every true moral principle of the old Mosaic law has been re-enacted in the Christian gospel, even as Christ bound the whole law up—its essence and spirit—in two imperishable principles." He here refers to Christ's statement of Love to God and man which I have previously noticed. There are several things in this quotation with which I am unable to agree.

In this statement again in the words "by the terms of our theory," the writer shows more confidence in his theory than in the Bible itself. Whatever that requires, he implicitly adopts.

While speaking of the fourth commandment, he says, "Whatever has a reason in it remains." What meaning can be attached to this other than that where God gives us a command and gives a reason for it, we are under obligation to obey, but if he does not attach a reason to it, we are under no such obligation. Can it be true that there is such a distinction in the Bible? If so, it is a very important one. Biblical exegesis is not an inferior part of human learning. This is the most important question among Biblical scholars, that can be entertained. It is the most fruitful cause of different denominations. Could we agree on these principles, it would go far toward removing the distinctions which produce doctrinal separation.

We are given in this quotation a general principle in this department, that, if true, would solve many difficult points. Coming as it does from a D. D., it must be true(?) We may ask two questions in regard to this dictum. (1). Is it reasonable? Here are two courses. One is to obey after hearing all the plans and conditions and effects produced, and understanding all about it and agreeing to it, and the other is to accept it because it is required. In the first there is not a single idea of obedience. We may receive or reject a plan indifferently, whether it may come from a friend or an enemy, or from a superior or an equal, or even one in the more humble walks of life. It shows no kind of respect for the person, that we adopt his plan, provided we adopt it on its own merits, and that is what we are considering. We may feel a sort of compliment when our plan is adopted, but we do not feel that the person adopting it intends to do us an honor, nor do we on this account consider him our friend. All this follows from his adopting our plan upon its own merits. If, however, he adopts the plan on our account, the case is very different. If he takes it upon our recommendation without himself understanding, and pronouncing upon the plan, then he shows respect for us. He adopts it upon our authority. He is willing to trust our opinion. In this way he shows respect for us and does us an honor. We now feel that either he is our friend, or has respect for our judgment or authority. Is it not reasonable to suppose that these principles are as true with reference to God as they are with us? In what other way could we honor God's authority and majesty more than by unquestioned obedience. The quotation would be nearer the truth if it said exactly the opposite, "Whatever has (not) a reason in it remains." (2). Is it revelation? It seems to me that anyone would say that it is not. Take the case of Saul's disobedience. Saul sinned because he did not wait for Samuel to perform the sacrifice, under very aggravating circumstances. Samuel did not come according to agreement, and the Philistines were encamped against him, and his men were leaving him, and he wished to honor God by a sacrifice before entering into a battle. We are not told that he disobeyed any other law than the one by which it was made the duty of the priests to offer the sacrifices. If ever any circumstances would justify a little variety in the manner of obeying a law, it would seem that we have them here. What a terrible result followed. It was the cause of his being rejected by God, and another one adopted as king in his place.

All this because he disobeyed a law without any formal reason being given for it. The same truth is illustrated by the command to destroy the Amalekites, and also in the case of Balaam. In fact, the whole Bible is replete with such instances, which show that there is no such distinction as is claimed, God is infinite in power and wisdom and requires an unquestioning obedience to whatever he commands, irrespective of the fact whether he gives a reason for the requirement or not. I conclude, therefore, that it is a serious mistake to accuse God of not being particular about the obedience of his

laws, unless he attaches a reason therefor, and also that he is particular about those laws which have a reason only so far as that reason reaches, in its application to that particular law.

There is another important statement made in the above quotation which I wish to notice. "Every true moral principle of the old Mosaic law has been re-enacted in the Christian gospel." I believe that there is not a word of truth in this statement. There is not a single thing re-enacted in the New Testament. No one can point his finger to one passage teaching that doctrine. It seems strange to me that a well informed man should make such a statement. The nearest that this comes to being true is that Christ quoted the Old Testament as authority. But this is quite a different thing from re-enacting it. We will refer to some passages where we would be most likely to find anything of that character. In the Sermon on the Mount, Christ makes a statement of his doctrine and kingdom as clear as in any place in the Bible, and as much so as necessary. Here we ought to find something of this kind, if it is true, because he makes a plain and clear statement of the question. He says, "I come not to destroy the law or the prophets, I am not come to destroy but to fulfill." Here destroy means to loosen its obligation, while fulfill, on the contrary, results in strengthening. Whatever law Christ has fulfilled, he has dignified. Even the law of sacrifices has been strengthened in this way. We see as we never could have seen before, the importance and efficacy of these things. Instead of being the sacrifice of beasts merely, we see that it meant, all the time, the immolation of the Son of God. They are not done away, for they exist manifold more intensely in his sacrifice than before, in their meaning and effect. The practical change is that the form of Christ's sacrifice takes the place of the Jewish offerings. So it is with all the prophecies and laws that Christ obeyed, including the Decalogue. He imparted new strength and dignity to them, but without changing their form. The prophecies relating to his suffering characteristic, lost no force, truthfulness, nor applicability, by being fulfilled. The same characteristics were passed over to Christians, so that we can obey Christ most perfectly in this respect. The same thing is true with regard to the moral law, including the fourth commandment. The New Testament is the Old Testament intensified. This being the character of the work Christ came to do, we would not suppose that it would be necessary to re-enact anything, but to treat the law as though it was still in full force, and needed merely to be carried out and exemplified. I think the statements of Christ will verify this thought. In immediate connection with what he says about fulfilling the law, he goes on to illustrate his meaning. He refers to the sixth, seventh, and ninth commandments in very much the same way, and to illustrate the same principle. We will confine our remarks to the sixth.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment." Here he gives their statement of the law and their explanation of it, or the punishment to be inflicted for disobeying it. Thus Christ gives his comments, as follows: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, thou fool, shall be in danger of hell fire." It is very important to bear in mind here that he makes no restatement of the law, for that was all right as it was. But he did make a restatement of the explanation, of punishment to be inflicted for disobedience. This explanation greatly intensified the punishment and consequently magnified the law, and at the same time showed its spiritual nature. Therefore he fulfilled it. We know now how fulfilling it affects it. We know that he did not restate the law, and so he could not have re-enacted it. It is equally conclusive that he did restate its explanation.

But did he re-enact it? He could not re-enact the explanation, because it was wholly wrong. He gave an entirely different one. This shows that he practically carried out his first statement. He refers to it as an existing law, and only adds his authority to its previous existence. The conversation of Christ with a young ruler brings this thought out in a clear light. He came to Christ to find what he must do to be saved. Jesus replied, "Thou knowest the commandments," and then mentions some that refer to our social relations. Christ referred to the law as the young man had always had it, and therefore indicated that it was still in full force, and added to it his authority. This is entirely a different thing from re-enacting

it. To re-enact it, it must be dead. To quote it under these circumstances it must be alive and in full force. Other passages could be quoted in this connection, but these prove the doctrine. Conformable with this is the statement of Paul in Rom. 3: 31: "Do we make void (render inactive) the law through faith? God forbid; yea, we establish the law." But this is not the Doctor's theory. W. H. E.

Education.

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

LANGUAGE STUDY.

It is a remarkable fact that the English and English-speaking people generally have neglected one study which every other nation insist upon as the foundation of all study—the study of their mother tongue. No man among them was considered to be educated who was not thoroughly familiar with his mother tongue. If I were called upon to define an educated man, I should say it was the man who knows his own language best.

The fundamental laws of English elocution is to pronounce the vowels well and let the consonants take care of themselves. The rule should be reversed, and should be: Pronounce carefully your consonants, and let the vowels take care of themselves. A great many of our teachers are carried off by pulmonary consumption, and diseases of a similar kind. I am perfectly satisfied that apart from the bad structures that we have in England, a large percentage of the deaths arise from not pronouncing well the consonants.

That lesson was taught me by an American when I was nineteen years of age, and I read to a mirror for six weeks. I have discovered to my advantage ever since that I could speak to an audience of two, three, four or five thousand people without the least inconvenience, and without suffering from sore throat. What is called "Parson's sore throat," is produced by following the wrong method in this respect. Besides this mechanical knowledge of the language, one must know the use of words. Half the prejudice of mankind, and more than half its follies would disappear if men would thoroughly understand the words they use. Of course, it is not always possible to give an exact and precisely the same meaning to the same word also. Context decides that. But having familiarized your pupils and yourself with an exact idea of your word, cast it into sentences, and analyse it with others. If you will educate your pupils through their mother tongue, they will love books. They will learn enough political economy and physical science from the text books which are prepared, if they know the language well. One-fifth of the civilized part of mankind speak the English language. There is imposed upon us teachers the duty to do the best we can to perfect it, and the highest and best gift we can give to any boy or girl is, the power of reading. I have no faith in anything else.—Monsieur Capel.

AN EGYPTIAN COLLEGE.

In Cairo is the famous college, El Azhar, which I visited in company with a friend well known to the Sheik of the college. At the entrance native barbers were shaving the heads of their clients, and while plying their trade, lifted their eyes to show their fanatical hatred toward us. On passing through the gate we entered a large open area, in which were about five hundred young men. Some were sitting, others lying on their faces reading, others were eating flat pancakes, which appeared anything but inviting; clouds of flies were swarming about, and the race for food was between them and the students, and many a fly went the way of the bread in the famous college. Though in company with the Sheik, so hostile was the feeling at the time, for the war clouds were gathering thickly, and Arabi Pasha was threatening to annihilate the British infidel, that the five hundred students rose to their feet, and hissed in our faces as if we were dogs. However, as we were in the stronghold of fanaticism, we bore the insult with becoming meekness. Beyond this area we entered a covered hall, in which the students sat on the floor, or lay on their faces on mats, in circles, each containing from ten to twelve. The teacher sat with his back against a pillar, while his students repeated the Koran, and listened to his explanations. In the centre of each circle was a heap of yellow and red slippers belonging to the students. There was also the same swaying of the body backward and forward as in the small schools. Along this hall were rows of boxes containing the clothes and provisions of each student. Many of whom brought a week's provision, and took it daily until it was done, when a fresh stock was laid in. This is the centre of Egyptian education, it is the hot-bed of Mohammedan fanaticism, and sways a powerful influence over the Khedive and the army. While these are the educational institutions, Egypt will never rise in material and moral power. Let Egypt be for Egyptians as Canada is for Canadians, but this will be impossible until a liberal European education is given to the people.—Voices from the Orient.

"A SCHOOL without text books" would be a decidedly popular one among the boys and girls of this country. A writer in the cur-

rent Lippincott tells of such a system of juvenile education that has been under successful experiment in Switzerland for thirty years. The children are taught entirely by object-lessons. Slates, black boards, work-tables, blocks, bits of everything from which a new increment of knowledge can be gained, take the place of books. Much of the study is done out of doors, moving from one instructive object of nature to another, with liberal employment of questions and explanations. It would seem altogether rash to propose such a promiscuous method of instruction as a substitute for our ordinary day-school system; but this we are prepared to believe, that "a school without text-books" should be connected with every department of education, and that the teacher who makes a free use of such teaching is the one from whom the scholars get their most helpful items of knowledge, and to whom they give in the end their warmest affection. To the idea of complete abandonment of text-books we should give slow assent. Mere acquisition is not the sole object of education. The learning how to study is quite as important; and for that the text-book is indispensable.

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."

It is said that P. A. Burdick, the Temperance evangelist, of De Ruyter, N. Y., has delivered, on the average, nearly one address per day, for the past seven or eight years. Among the results of this labor is the signing of the temperance pledge by over 130,000 people.

HIGH LICENSE.

In a recent address, reviewing the present status of the temperance cause, Prof. John Bascom, D. D., L. L. D., President of the Wisconsin State University, makes the following vigorous arraignment of the high license system, as "a measure of reform." He says:

High license as a question of taxation is one thing, and as a measure of reform it is quite another. In the latter relation it offers no promise whatever. It will not materially reduce sales. It limits the number who sell, but gives these few the strongest possible motive to push these sales to the utmost extent. It may check a little of the more harmless drinking. One in different to intoxicating drinks may decline to go round the corner in search of them, when he would have accepted them if found at the next door. This very imperceptible gain will be offset by the greater brilliancy of the saloon when it is reached. This bright light will attract the more moths; and if any suppose that there will not be found means to consume, wing and leg, those who have once been scorched they know very little of human nature. One fatal fact will make strongly for this traffic under high license. It has purchased a right to be, and the community has accepted the price. The blood money has been paid, and the blood must, therefore, of right and interest, be split. The community has taken the price, and must in honor allow the sacrifice to proceed. We have sold our fellow-men; we have set apart our twenty pieces of silver for the potter's field, for state prisons, asylums and almshouses, and now the fearful work must go on. We have all struck hands in reference to it.

If, under these circumstances, we expect to put any effectual restraints upon this traffic, we delude ourselves. When a man has been made a drunkard, the great evil has been done; why should we vex ourselves about the small remainder of mischief. If the minor can not purchase drink to-day, he is of age to-morrow, and will avenge himself by buying the more freely. Why clean up chips when the ground is covered with them and the air full of them. Why go beyond the principle we have established, to make what profit we can out of sin and to disclaim the responsibility. Selfishness will not, at the end of its argument, of its own accord, turn into love.

Thus a fatal policy of concession overtakes a moral sense already indolent. Any halfway restrictions we may add become fatally inconsistent. The spirit they demand for their execution is not the spirit which gives rise to them, or to which they give rise. They are logically, and still more morally, made up of incompatible terms.

DOES IT PAY?

The Federal Government receives \$80,000,000 revenue annually from the manufacture of all kinds of liquors, and the States receive \$20,000,000 more for licenses, making a total of \$100,000,000 a year, so the Government makes \$1,000 on every man who dies a drunkard. To balance the financial account, however, the debit side must include the cost of 84 per cent. of the pauperism and crime, and this would show that for every dollar received from this source ten dollars (or \$1,000,000,000) are called for to sustain the paupers and punish the criminals which this liquor traffic creates.

the way for their fellowship. It of their fathers to which we face the present solely Baptist. There is a people to be saved from a great field as needy as it is the toiler.

"000 which the Union needs for work must be raised, every dollar challenge to our faith, and zeal have never had. Men of New England old-time love for freedom and in the Union will join with the at beyond a peradventure the rais-money. We do not forget the old-when we thus write. We must Congo child suffer, to care for dare we rob the older children to loathe the new comer. Let each be and all have to the full that they ere is a peril often in large gifts, one had better give out of his abun-dant \$20,000 than that the whole ly should be put to shame by a de-count of the Congo work. Does prayer? At the heart of the land, it, on a mean bed lies a sick man sworn. Now he kneels to pray, and find him. Livingstone being dead, b, "O God, look on Africa," and It is but eleven years, and to-day ntry from east to west is open to The Congo's our Macedonia. Pray and pay freely for the laborers to

nds that ope but to receive, apy close; they only live chly who can richly give."

Christian Secretary.

MICRONESIA.

the following interesting sketch New York Independent:

missionary work in Micronesia, orious in its results, has been, in acts, peculiarly unattractive and even the most devoted Christian to enter upon a life of such utter without hope of hearing from even of obtaining necessary food, the "Morning Star" makes its sit. But these difficulties only choice of the Rev. Robert W. l his wife, who preferred a field his unwilling to go. Mr. Lo- duate of the Theological Seminary O.; and it was from this place that under direction of the American Ponape, one of the Caroline 1874. After three years, he com-e study of the Mortlock language, es of those islands, in the school Two years sufficed to give him stery of it that he was prepared to k among the Mortlock Islanders, red miles south-west of Ponape, hirteen months, the "Morning ng to come, supplies running low, gan's health suffering very severe- quence, they were obliged to leave going first to Ponape, and from New Zealand, on a little schooner, their two children, were seventy- at sea, in poor health, in such quarters as scarcely admitted of ling upright, and on such short at, part of the way, some brown little piece of butter was all that from starvation. They came to ry in the Spring of 1882, and the y of what they had suffered roused s of missions to provide against eriences of this kind. The new "Star," with auxiliary steam pow- come the calms and currents in is the result. During these long and while recruiting their health ntry, Mr. and Mrs. Logan have d published a Mortlock Reader ng-book, the New Testament, a k, and book of Bible stories, which now taken back with them, and e Mortlock Islanders, with whom ary work is carried on, under eative pastors and teachers. They selves gone two hundred miles establish a new mission, among small islands, lying in the lak. Mr. Logan writes:

"Oct. 9th, 1884.

ortunities for usefulness opening up m very wonderful. I wish we had a teachers to locate here at once! Our na lives will have to begin at the very They are filthy in their habits, evi- dentious their clothing very slight, ve themselves with a redish yellow not only disfigures them, but makes disgusting grey, and they leave n everything they touch. They seem e hope will respond readily to teaching, doubtless be lonely when the vessel h no other white person within some miles, yet we shall not be unhappy, long to be getting hold of the work."

Gov. Coburn, of Maine, has left our Baptist educational and re- rests to the amount of nearly He was for thirty-nine years a Colby University and gives this 0,000. The American Baptist ion Society gets \$200,000; the Baptist Missionary Union, \$100,- Baptist Missionary Convention, Wayland Seminary, Washington, 000; Houlton Academy, \$5,000; Baptist church, \$18 000; and the sical Institute, \$100,000. These gifts will cause the name of the iver to live in coming generations nd honor. The gift to the Co- nte had been paid before the death r. Editor Burrage, of Zion's s to be thanked for delaying his week, a few hours, in order to give ts to the public eye.



Scriptures and incur the wo  
18, 19. Nevertheless our youth  
light the way of life everlasting,  
this be done most successfully,  
a few of the many ways in which  
done.

cit and fix their attention upon  
Have the class give the title.  
them as to where the lesson may be  
Bible, (which, of course they  
d before coming to School).  
name the persons and places  
Lesson.

the attention having been gained,  
that the Scriptures are the pure  
d. Also the attributes of God,  
that he is love, that he so loved  
that he sent his Beloved Son, to  
ers.—for children as well as for  
ers. Show them that they too,  
ang, may, by faith in Christ, and  
to God's commands, become his  
Lead them to the loving Saviour,  
nd simple forms of speech help  
that they need a Saviour, and  
press upon them the necessity of  
er Saviour in the days of their  
so the duty of giving themselves  
Living Sacrifice, Holy, acceptable  
which is their reasonable service."

to understand that they are ac  
o God for all they say and do in  
d that they will be rewarded ac  
Teach them the need of being  
doing right every day of their  
der that they may be prepared  
st others in the good way, and to  
appy Home above.

WASHINGTON LETTER.

our Regular Correspondent.)

WASHINGTON, D. C., March 6, 1885.  
uesday last the twenty-ninth in  
was taken by the new Presi  
pageant that escorted him from  
to his official home was the long  
here on a similar occasion, and  
n striking and imposing features,  
in the Union contributed to the  
he day's demonstration, and the  
nificance of the event was lost  
to the grandeur of the ceremony  
it was accomplished. It was a  
day, a grand day, and a grand  
of people. Processions are apt  
monotonous to the residents of  
city, famous for its pageantry,  
figural ceremonies of the 4th in  
ed a scene which no spectator  
get. Standing on the west por  
Capitol, the sight presented on  
ia avenue as the escorting divi  
with the Presidential party was  
ificent. The regular troops, the  
ne marine corps, the splendid  
a regiments, the glittering bay  
ny uniforms, admixtures of gray,  
white, and green, covering the  
avenue from the Capitol to the  
nd moving with harmony and  
recision to the music of 125  
a spectacle not oft'n vouchsafed  
lifetime. Added to this was the  
me of the Capitol, the panorama  
ul city, with its varied architect  
ed avenues sloping to the Poto  
he sun beamed like May on all.  
Western Congressman was so en  
e splendor of the scene that he  
out the rapidly expiring Con  
would have missed the closing  
of a friend rushed out; and in  
that the Grant retiring bill was  
he was glad, however, to have  
ranced. It was his last vote.  
re-elected, and he thought it  
ong time before he would have  
ce to vote for so good a meas-

onies at the Capitol were the  
ave been for years the order  
occasions. The ceremony of in  
the Vice President, in the Sen  
was seen by only a few favored  
the masses of people who came  
on to attend the inauguration.  
not have been otherwise for  
there.

ted that Mr. Cleveland was in  
of 150,000 people while he de  
dress and took the oath of of  
on a platform in front of the  
of the Capitol. He wore a full  
Prinse Albert coat, standing  
black tie. He used no manu  
oke in a strong voice, with as  
sure apparently as if the event  
daily occurrence. The Chief  
administered the oath, using a  
o Bible that had been given to  
in his boyhood days by his  
new President then received  
s and handshakings from

many of the distinguished people on the in  
augural platform, and applause from the  
crowd, to all of which he responded by bow  
ing and smiling. The long procession start  
ed then at the signal of a cannon, preceded  
by President Cleveland, who afterwards re  
viewed the entire line from a stand in front  
of the Executive Mansion. As the Presi  
dent drove from the Capitol to the White  
House, the enthusiasm of the crowds knew  
no bounds. There was a deafening round  
of applause at every stage of the route. Be  
sides the mass of humanity on the streets  
and stands, rows of heads bordered the tops  
of buildings, filled the windows, and men  
climbed the trees, lamp posts, and telegraph  
poles to get a view of the President.

An incident of the parade was the recep  
tion of Gen. Fitzhugh Lee and his division,  
embracing the Virginia soldiery. General  
Lee was dressed in a handsome gray uni  
form, and rode a magnificent black stallion.  
He received repeated cheers all along the  
line.

The pyrotechnic display and the ball made  
a brilliant finale to the festivities of the  
day.

THE NEED OF THE HOUR.

To the Editor of the Sabbath Recorder:  
When I read of the societies and auxiliary  
societies gotten up for the purpose of rais  
ing money to carry on the work of God  
among men, it causes a feeling of sadness to  
come over me. To see the twists and turns  
that God's people will make to avoid walk  
ing in the way he has plainly shown in his  
Word is sad indeed. Dear brethren and  
sisters, let us get up on the highway of ho  
liness with both feet, and rob God no longer  
of tithes and offerings; we then shall see  
meat in God's house, and the Boards will  
then be able to answer the calls of the needy  
and isolated ones who are trying to live God's  
commandments against great opposition.  
Texas is calling for the light of truth. I  
am a stranger in this community, but a  
neighbor tells me that the people here say it  
is very plain that the Sunday is not the  
Sabbath; but there are a great many in this  
country who cannot read, and others who  
will not; hence the need of the living preach  
er to come and show them the light. But  
how can he come unless he be sent? And how  
can he be sent without means? The Boards  
with empty treasuries are not responsible.  
Who is? S. A. MILLIKIN.

INTEREST IN OHIO.

In the fall of 1846 it was my privilege to  
visit our people, at Little Munchenip, now  
called Jackson Centre. It was then a dense  
forest with here and there a little cleared  
spot, on which there was the humble home  
of a family of Sabbath-keepers. We  
worshiped then in a little log church; Elders  
Simeon Babcock and Lewis A. Davis visited  
the place occasionally and preached for them.  
The traveling in those days was on horseback  
and extremely difficult by reason of the  
swamps and swails which were on every hand.  
I remember that Deacon Jacob Maxson on  
his way to meeting got outside of the path  
and his horse sank down to his hips, but we  
got to the church and had a good time.

In the Summer of 1867 I visited this place  
again (on my return home from middle Ten  
nessee); then Eld. Babcock was superannuated,  
Eld. Davis was gone and many precious fam  
ilies had sought homes in other climes, the  
church was much weakened, many of the  
best labors had gone into other hands and  
our dear people here were almost discouraged;  
it was not uncommon to hear the brethren  
say, when the church goes down I shall move  
away. But as this was the last remaining  
Seventh-day Baptist Church in the beautiful  
State of Ohio, I could not bear the thought  
of its becoming extinct, and said so in my  
prayers and sermons, and in private conver  
sation; and to my cousin, S. H. Babcock, I  
said you ought to be in the ministry.

In the Winter of 1874, I visited and con  
ducted a series of meetings at this place and  
though they were at that time without a min  
ister, I felt that their prospects were bright  
ening. The country was rapidly improving,  
and Bro. S. H. Babcock, who was then in  
school, was soon to return and preach for  
them.

As I look upon the Church of Jackson  
Centre now, having just returned from there,  
I cannot but exclaim, O, how changed! Now  
a united people, full of the love of Jesus,  
worship God in a beautiful church-house  
with its spire pointing heavenward, and its  
clear ringing bell calling in the multitude  
from the surrounding country. Their land  
is thoroughly ditched and drained, and un  
der most excellent cultivation, and their roads,  
McAdamized with gravel, are a delight to  
the traveler. Our brethren enjoy the labors

of their excellent pastor, Eld. J. L. Huffman,  
who is living in the parsonage just across the  
street from the church and who, they justly  
feel, is not second to any minister in the  
State. Again my heart exclaims, O, how  
changed! Praise the Lord who planted a  
church in this beautiful section of country  
to live and not die.

I would not close this article without say  
ing I very much missed many of my old  
friends who have left Jackson Centre, some  
of whom have gone to their long home, and  
others to the west.

S. D. DAVIS.

JANE LEW, W. Va., Feb. 1885.

TRACT SOCIETY.

Receipts in February.

GENERAL FUND.

Ad. Type-writer, Outlook.....	\$30 00
Subscriptions.....	1 00
Church at Milton, Wis.....	15 50
Miss Bettie Woods, Black Jack, Tex.....	3 00
Amos Colegrove, Farina, Ill.....	5 00
Church at Alfred Centre N. Y.....	15 29
J. L. Shaw, F. eeborn, Minn.....	4 00
Church at Nile, N. Y.....	9 18
Caduce Ammons, Westery, R. I.....	1 00
Dr. H. W. Stillman, Edgerton, Wis.....	20 00
to make Mrs. Emergenc Stillman L. M.	\$103 97

SCANDINAVIAN PAPER FUND.

Wm. B. Wells, Milton, Wis.....	\$10 00
Andrew Carlson, Rush Plat, Minn.....	1 55
Mrs. F. W. Hamilton, Alfred, N. Y.....	10 00
Mrs. Dancy Teft, Almond.....	1 00
	\$23 55

Home News.

New York.  
LITTLE GENESEE.

Silver Weddings.

Our usually quiet neighborhood, has in  
the past few weeks been the scene of at least  
three enjoyable entertainments. These have  
been the silver weddings of some of our es  
teemed residents. 1860 must have been a  
profitable year for the resident pastor, though  
it was also a year of many sad partings, some  
parting never to meet again.

The friends of Mr. and Mrs. Geo. C. Case,  
remembering that Feb. 14th was the twenty  
fifth anniversary of their marriage, con  
cluded to make them a surprise on the oc  
casion. Quite a large company repaired to  
their residence taking with them many testi  
monials of regard. Those present reported  
a pleasant evening. The writer was not able  
to be present, having been called in another  
direction to perform a marriage ceremony  
for a young couple. Mr. and Mrs. Case had  
the good wishes of many who had not the  
privilege of being present.

Mr. and Mrs. Geo. W. Cummings sent out  
some very tasty card invitations to their  
friends to meet with them on the evening of  
Feb. 28th, to celebrate with them their sil  
ver wedding. Nearly all their neighbors,  
with friends from West Genesee and Port  
ville, to the number of about 150 persons, as  
sembled at their spacious residence and were  
cordially entertained. At about nine o'clock  
the bride and groom of twenty-five years ago  
joined hands. The pastor then made a few  
remarks and asked the blessing of God to  
still attend the union so long ago consum  
mated. A fine collection of presents were  
then presented, on behalf of the donors, by  
Mr. Joel B. Crandall, in appropriate re  
marks. Among the presents were a silver  
"tea set" and a set of hand engraved solid  
silver teaspoons, the gifts of friends of Little  
Genesee. There were other valuable presents.  
After a bountiful supper, provided by the  
hostess, the company dispersed, having  
greatly enjoyed the occasion.

Again on the afternoon and evening of  
March 4th, a company of 80, mostly relatives  
of Mr. and Mrs. E. D. Foster, met at their  
residence to congratulate them on the com  
pletion of a quarter of a century of married  
life, to witness the silver wedding ceremony,  
and express, in a substantial way, their re  
gards. The usual exercises of such occasions  
took place with much interest. One of the  
pleasing features of this occasion, as well as  
the preceding one, was the music, both in  
strumental and vocal, especially the solos by  
our chorister Mr. O. E. Burdick.

Here, also, the guests were served a bou  
tiful repast. Thus an afternoon and evening  
of unusual enjoyment passed all too quickly  
and the guests departed leaving many valu  
able presents to cheer the hearts of the recip  
ients, not so much by their intrinsic worth,  
though that was considerable, as by their  
evidence of the good will and esteem of the  
donors.

G. W. B.

There is a rush of settlers to the Win  
nebago reservation. Every train is loaded  
and there are 500 strangers in Mitchell. It  
is reported that Indian police have burned  
a number of settlers' shanties.

Condensed News.

Domestic.

The decrease in the public debt for Feb  
ruary was \$3,204,000.

A million veterans of the late war still  
survive.

The legislature of Vermont has just pass  
ed an act appropriating \$10,000 for a sol  
dier's home.

In New York City, of 776 deaths in the  
past week 142 were of pneumonia. This rec  
ord is unprecedented.

The bell in the Catholic church at Kas  
kaskia, Ill., is 144 years old and was a pre  
sent to the parish from the king of France.

Chicago has increased the pumping ca  
pacity of her city water works from 134,  
000,000 to 150,000,000 gallons per day.

According to conservative estimates, there  
are 5,000,000 colonies of bees in the United  
States, which annually yield 120,000,000  
pounds of honey.

At New York, the supreme court, gener  
al term, has decided that the act prohibi  
ting the sale of oleomargarine is constitu  
tional.

T. S. Arthur, the well-known, writer and  
publisher, died in Philadelphia March 6,  
aged seventy-six years. He was born in  
Newburgh, N. Y.

The Reading railroad company has re  
duced the prices of coal thirty cents per ton  
on all sizes, except pea, which is reduced  
eighty-five cents.

The receipts of lumber at St. Paul dur  
ing 1884 were 80,886,000 feet, against 37,  
694,000 feet in 1883. Shipments were 202,  
729, against 189,739, in 1883.

The Herald (Boston) says: "It is under  
stood that an agreement has been signed by  
a majority of rubber boot and shoe man  
ufacturers for a general suspension of opera  
tions for one month, beginning in March."

It is reported that the Indians on the  
Crow Creek reservation are sweeping down  
on the white settlers driving them off and  
destroying their improvements. A carload  
of munitions of war has been sent to the  
front.

The Ohio college of Dental Surgery, at  
its thirty-ninth annual commencement,  
March 4th, gave diplomas to twenty-six  
graduates. The gold medal of honor was  
taken by Carrie Lloyd, of Indiana, the only  
woman in the class.

The New York Central railroad has de  
clared a quarterly dividend of one per cent.  
This has had an unfavorable effect on the  
stock. The falling off in earnings, the di  
rectors say, was caused by the snow blockade  
and loss of western business. Dividends  
will not be declared hereafter till the end  
of each quarter.

Foreign.

The garrison at Suakim are in want of  
water.

Admiral Courbet has blockaded the Ning  
po river, and is now bombarding Ching-Hai.

The Burmese have recaptured Bhamo  
from the Chinese. The leader of the Chi  
nese was killed.

A severe shock of earthquake was felt,  
March 2d, at Granada, Logee, and Albama.  
A number of houses were destroyed.

Wolesey's eyes are affected by the sun  
and intense heat. The heat has caused an  
outbreak of typhoid fever among the Brit  
ish troops.

The Canadian government is urged to  
take entire control of the telegraphic sys  
tems of Canada, and legislation to that ef  
fect is preparing.

The schools of Venezuela are supported  
by the federal government from the reve  
nues of the postoffice and a trade license sys  
tem.

The Chinese are threatening all foreigners  
in Ning-Po, in consequence of Admiral  
Courbet's action in blockading the Ning-Po  
River, and bombarding the city of Ching  
-Hai, at its mouth.

A Persian paper states that the ameer of  
Afghanistan has been ordered to have the  
road from Herat to Peshawar immediately  
put in repair to facilitate the march of the  
Indian corps to occupy Cabul.

News has been received that the French  
transport Tonquin, formerly the City of  
Paris, of the Inman line, collided with an  
other transport off Malaga, March 4th, and  
sunk, carrying down twenty of the crew.

Mr. Parnell has intimated to the govern  
ment that the Irish party will strenuously  
oppose the clauses in the crimes act in re  
lation to newspapers, the suppression of pub  
lic meetings, and private inquisitions.

At Quebec double guards have been placed  
around the parliament buildings. All the en  
trances have been closed except one and other  
anti dynamite precautions have been taken.  
Strangers are only admitted to the building  
after a rigid examination.

The North German Gazette denies that  
Count Bismark's visit to London is connect  
ed with the Russo-Afghan frontier question.  
It says the difficulty between England and  
Russia is not acute enough to require the  
intervention of a third power.

SPECIAL NOTICES.

Chicago Mission.—Mission Bible-school at  
the Pacific Garden Mission Rooms, corner of Van  
Buren St. and 4th Avenue, every Sabbath afternoon  
at 2 o'clock. Preaching at 3 o'clock. All Sabbath  
keepers in the city, over the Sabbath, are cordially  
invited to attend.

NEW YORK SEVENTH-DAY BAPTIST CHURCH.  
—services every Sabbath morning at 10.45 o'clock.  
in the Historical Society's building, at the corner of  
Second Avenue and Eleventh Street.

PLEDGE CARDS and printed envelopes for a  
who will use them in making systematic contribu  
tions to either the Tract Society or Missionary So  
ciety, or both, will be furnished, free of charge, on  
application to the SABBATH RECORDER, Alfred Cen  
tre, N. Y.

THE subscriber will give 20 cents apiece for  
the following denominational report: General Con  
ference, 1813, and American Seventh-day Bap  
tist Missionary Society, 1835.  
A. E. MAIN, Ashaway, R. I.

THE Regular Quarterly Meeting of the Ex  
ecutive Board of the Seventh-day Baptist Education  
Society, will be held in the vestry of the church, at  
Alfred Centre, N. Y., on the evening after the Sab  
bath, March 14, 1885.  
A. C. LEWIS, Recording Secretary.

In a pianoforte for private home use, the very first  
and chief requisite is refinement and purity of tone.  
For use in a concert or other large room this is not  
so important, as the roughness of tone is not so per  
ceptible. The new Upright Pianos of the Mason &  
Hamlin Organ Company have this for their promi  
nent attraction, that their tones are so pure and free  
from all noise without pitch. In part, this comes  
from their new method of fastening the strings by  
metal fastenings instead of by mere pins driven into  
wood.—Boston Traveler.

DIED.

At Richburg, Feb. 27, 1885. GERTRUDE, infant  
daughter of William Cartwright, aged four months.  
Brief services were held at the house after which  
the friends repaired to Scio for the burial. The be  
loved parents have the sympathy of many friends.

CLARENCE F. DAY died in Rome, N. Y., March  
2, 1885 of paralysis, aged 31 years, 6 months, and 6  
days. Funeral services were conducted by the  
writer, from James 4: 14. Mr. Day served in the  
U. S. Army, under Gen. Custer, for five years from  
1870 and was honorably discharged from Co. D.,  
7th U. S. Cavalry.

In the Sanitarium of Dr. T. Gaylord Thomas,  
New York City, Feb. 21, 1885. Mrs. RHODA A. POT  
TER, wife of Mr. Joseph H. Potter, Westery, R. I.,  
in the 60th year of her age. Her remains were  
brought to Westery, and the funeral services were  
held at her late residence, Feb. 25th, conducted by  
her pastor, assisted by Rev. A. E. Main, of Ashwa  
way, and Rev. A. G. Palmer, D. D. of Stonington,  
Conn. Mrs. Potter was born in Hopkinton, R. I.,  
Dec. 5, 1825. Her parents were Robert and Lois  
Langworthy. She leaves a husband and daughter,  
three sisters and a brother to mourn her departure.

In early life she gave her heart to Christ, was bap  
tized and joined the First Hopkinton Church.  
At her death she was a beloved and faithful mem  
ber of the Pawcatuck church and consecrated one. She  
was a quiet but faithful and prayerful. In the duties  
and care of life she exhibited an equisite of char  
acter which denoted a soul centered in Christ. Her  
faith in her Saviour was unwavering her trust in the  
wisdom and love of her Heavenly Father was re  
markable. This was evinced by the great courage  
and calmness with which she endured trials and met  
the dangers which periled her life. As a sister she  
was kind and loving; as a wife, affectionate, prud  
ent, and helpful as a mother devoted and compas  
sionable. The family and friends, the Church and  
the Ladies' Benevolent Society, of which she was a  
valuable member, deeply feel their loss but are com  
forted by the thought of her great gain. God is our  
refuge and strength in the day of affliction.

W. W. W.  
In Westery, R. I., March 2, 1885, of neuralgia of  
the heart Mrs. HANNAH VAIS CIMIANO, aged 73  
years and 3 months. Mrs. Cimiano died quite sud  
denly, having been taken sick in the night and pass  
ing away early in the morning. Her husband died  
last April in the same way and of nearly the same  
disease. Sister CIMIANO was born in the town of  
Westery, Dec. 2, 1811. In her youth she be  
came a Christian and united with the First Hop  
kinton Church. Some years afterwards she moved  
her membership to Pawcatuck Church of which she  
was a consistent and esteemed member at her death.  
She was an earnest and faithful Christian, living  
every day in obedience to the injunction, "Be ye  
also ready; for in such an hour as ye think not the  
Son of man cometh." Funeral services were con  
ducted by her pastor at her late residence. Remarks  
from 2 Cor. 5: 1.

In Lake View, Logan Co., Ohio, Feb. 24, 1885,  
of complication of diseases, Mrs. LYDIA A., wife of  
David Babcock, aged 37 years. Sister Babcock  
made a profession of religion in early life. She was  
baptized by Eld. L. A. Davis and united with the  
Seventh-day Baptist Church of Jackson. She main  
tained a faithful Christian walk through life. At  
the time of her death she was a member of the  
Seventh day Adventist Church. She died in the  
hope of a blissful immortality.  
J. L. H.

THOMAS PHIPPS died Feb. 8, 1885. He was born  
in Columbiana county, Ohio, May 21, 1812; mar  
ried Miss Elizabeth Rapp, who survives him,  
March 25, 1838; professed Christ and joined the  
Baptist church in company with his wife, in 1858;  
Moved to Illinois in 1870; and with his wife joined  
the Seventh day Baptist Church at Raleigh, Ill., in  
1873. He died peacefully. "Falling asleep in  
Jesus." His character was unimpeachable.  
F. F. J.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese,  
etc., for the week ending March 7th, reported  
for the RECORDER, by David W. Lewis & Co., Pro  
duce Commission Merchants, No. 85 and 87 Broad  
Street, New York. Marking plates furnished  
when desired.

BUTTER.—Receipts for the week, 19,980 pack  
ages; exports, 1,076 packages. Many years ago  
about this time of year or perhaps ten or twenty  
days later (it was in 1862), we remember meeting the  
late Mr. James Keeler, who had that Winter made  
heavy purchases of butter in Delaware and Chenango  
counties and who was looking through the market  
seeking for some sign of improvement. There was  
no one, and finally despairing of any other crumb  
of comfort, he said: "Lewis, don't you believe it's  
nowing up in Chenango? I'm going to telegraph  
you and see." To day it shows, and the market is  
just about parallel to the then market, and in that  
year through April the quotations for good old but  
ter ranged at from 8@16c. The receipts here this  
week are about 5,000 packages more than last week,  
coming upon a market already overstocked and that  
has no export outlet. Egin fresh stock is 12@3c.  
lower; a good Chenango dairy of 15 firkins and 12  
tubs sold at 16c; a little parcel of poorer State butter  
sold at 11c; 50 tubs good fair quality Western butter  
sold at 12c.; a St. Lawrence county creamery, Sum  
mer make, sold at 18c., a Delaware county creamery

at 20c., and the market closes with offerings of good  
fair New York State dairy old butter at from 15@  
16c. New milchs Spring butter sells rapidly. We  
quote:

New creamery make.....	30@34	27@30	—@—
New milchs, dairy make.....	28@30	25@27	12@20
Old butter.....	20@22	15@18	10@ 4
Grease.....	—@ 8	6@ 7	4@ 5

CHEESE.—Receipts for the week, 19,361 boxes;  
exports, 15,160 boxes. An exporter says he has of  
fered a parcel of cheese this week at 11 1/2c., for  
which 12 1/2c. was refused a month ago. Receipts are  
about 8,000 boxes greater than last week, and the  
market is weak. We quote:

Factory, full cream.....	12	10 1/2@11	5@10
Skimmed.....	4@ 6	—@—	1@2 1/2

EGGS.—Receipts for the week, 6,124 bbls. Sales  
on 'Change to day 25 cases at 27 1/2c, and 25 cases  
more at 22c. Seller the month of March was offered  
at 19c., and had 17 1/2c. bid. Seller April was offered  
at 15c., and had 13 1/2c. bid. We quote:

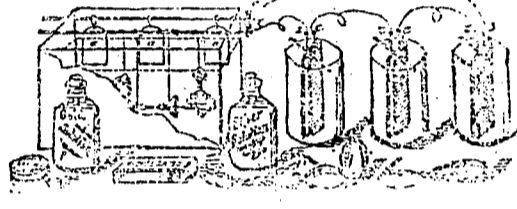
Near by marks, fresh-laid, per doz.....	28 @ 30
Southern, Canada and Western, fresh laid, per doz.....	27 1/2 @ 28
Limed eggs, prime, per doz.....	18 @ 20

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.  
Cash advances will be made on receipt of property  
where needed, and account of sales and remittances  
for the same sent promptly as soon as goods are sold.  
We have no Agents, make no purchases whatever for  
our own account, and solicit consignments of prime  
quality property.  
DAVID W. LEWIS & Co., New York.  
This address is sufficient both for goods and letters.

NOTICE TO CREDITORS.—In pursuance of an  
order of Clarence A. Farnum, Esq., Surrogate  
of the County of Allegany, notice is hereby given,  
according to law, to all persons having claims against  
John Cundall, late of the town of Friendship, in  
said county, deceased, that they are required to ex  
hibit the same, with vouchers thereof, to the sub  
scriber, one of the executors of the will of the said  
deceased, at his residence in the town of Genesee, on  
or before the 5th day of September, 1885.  
E. R. CRANDALL, Executor.  
ELIZA M. CRANDALL, Executrix.  
Dated Feb. 26, 1885.

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GOLD, SILVER AND NICKEL PLATING.

Complete outfit \$8 50.  
Practicable useful and profitable; economy, thrift,  
intelligence and a quick apprehension of successful  
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tell under the new era of scientific development; an  
unlimited field in household wares and family Jew  
elry is open for a profitable business in filling orders  
for replating at small expense. Many ladies are  
making handsome incomes with our \$8 50 Portable  
Plating apparatus (illustrated above) without fatig  
ing labor or interference with other duties. Anyone  
can easily learn to do the finest quality of Gold, Sil  
ver and Nickel Plating on Watches, Chains, Rings,  
Knives, Forks and Spoons. I make the above set  
consisting of Tank lined with Acid-Proof Cement,  
Three Cells of Battery that will deposit 30 penny  
weight of metal a day. Hanging Bars, Wire, Gold  
Solution, one quart of Silver Solution and half a  
gallon of Nickel. And supply a box of Bright  
Lustre, that will give the metal the brilliant and  
lustrous appearance of finished work. Remem  
ber, these solutions are not exhausted by one use,  
but will PLATE any number of articles if the sim  
ple Book of Instructions is followed. Any one can  
do it. A woman's work. For Fifty Cent Extra  
will send Six Chains or Rings that can be Gold  
Plated and sold for Two Dollars more than the  
whole outfit cost. Our book, "GOLD AND SIL  
VER FOR THE PEOPLE," which offers unval  
ued inducements to all, sent FREE. If not suc  
cessful can be returned and exchanged for more  
than its value. Remember, this is a practical outfit  
and I will warrant it, or it can be returned at my  
expense. Will be sent C. O. D. if desired, upon  
receipt of \$1 50, balance to be collected when deli  
vered. Next size outfit, with Tank 12x10x6, only  
\$5 00. TRY IT. Profits over 800 per cent.  
Worth five times its cost as a practical, scientific and  
business education in any family. Address FRED  
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TEN COPIES AND UPWARDS, per copy, 60 cents.

CORRESPONDENCE.

All communications relating to business must be  
addressed to the Society as above.  
All communications for the Editor should be ad  
dressed to FLORA A. RANDOLPH, Alfred Cen  
tre, N. Y.

Selected Miscellany.

SWEET MEDITATION.

BY M. H. W.

My meditation of him shall be sweet. I will be glad in the Lord.—Ps. civ. 84.

Sweet to know and fear the Lord, Sweet to rest upon his word; Sweet to find a Refuge tried, Sweet to safely there abide.

Sweet to feel that God is near, Sweet to sing his praises here, Sweet to know the Father's love, Sweet to prove his promise true.

Sweet in all things God to see, Sweet his loving child to be, Sweet to know the Father's care, Sweet to find he answers prayer.

Sweet to meditate his love, Sweet to lift the thoughts above; Sweet to live no longer sad, Sweet to trust God and be glad.

—Christian Secretary.

POLLY'S RELIGION.

BY BEBECCA HARDING DAVIS.

There can be little doubt that if the people of Ball's Ferry had been asked to decide which was the most pious family in their midst, they would unanimously have named the Demmings. They had long ago been the nucleus about which the Presbyterian church had gathered. Now, 'Squire Demming's pew faced that of the pastor, and no matter how stormy the weather, there was his venerable white head in its place, and Mother Demming's placid old face beside it.

But Mary made slow progress with the course of reading. As time passed and she settled down into her place in the household she proved to be a very busy little woman. She had a positive talent for finding work; took her share of the family mending, tossed up dainty little desserts, and helped Joe with his accounts. When Joe had gone to his office, she took tremendous work, advised Mother Demming about her fancy work, or copied the 'squire's paper for him.

What a clerical hand you write! said Grace one day. I often wish mine were not so delicate, when father worries over those papers. But as for mother's embroidery, women of her age ought to give up that useless work when their eyes are failing.

It does not seem useless to me, said Polly gently. She thinks you all value it. Where can Mary go on those interminable walks? said Isabella one morning to her father. You should warn her about Black Lane. She might wander in it, and bring home typhoid fever.

You ought to report that lane as a nuisance, father, said his wife. It is a perfect sink of filth and vice. It is a disgrace to Ball's Ferry that such wretches can find harbor in it! added Isabella. They ought to be driven beyond the borough limits!

Well, well, my dear! It doesn't do to be too energetic, said the 'squire. They are poor creatures—runaway slaves before the war. They never had a chance.

"Uncle Ben must be kept in his own room when she comes, and Tom must be sent to the country for a month's visit," Grace said her delicate cheek flushing painfully. For there were two skeletons in the Demming household. The 'squire's brother, Ben, who was a paralytic old soldier and a most cross-grained, profane old fellow, occupied one wing of the mansion. He had a man to nurse and read to him, for his oaths were intolerable to his nieces. Tom was their brother, younger than Joe. Tom Demming had disappeared for three years after he left college, and came back a haggard, dissipated loafer. Nobody in Ball's Ferry knew what he had done in that gap of time, but it was certain that he was under the ban—a marked man.

The family treated him with gloomy patience. They had taken up their cross and bore it; but it was heavy and he knew that they found it heavy. Tom was never seen by visitors at the table or in the parlor. At dusk he would skulk out to join some of his comrades at the village grog-shops, and occasionally, out not often was brought home brutally intoxicated.

Joe's wife disappointed them all. She was a plump, merry little girl, nothing more. "A very pleasant little beaheen!" sighed Grace, after two days had passed.

I named some of the best books of religious fiction, but she never had heard of them; and she did not know of a single one of our foreign missions.

Good Mrs. Demming was uneasy at this, and that evening turned the conversation on doctrinal subjects. Polly grew red.

I am afraid, she said, I am not clear in my ideas concerning those difficult points. The truth is, after mother's death, I had the charge of my four brothers, and I had so little time.

You will have more time now, said Isabella. I will mark out a course of doctrinal reading for you.

But Mary made slow progress with the course of reading. As time passed and she settled down into her place in the household she proved to be a very busy little woman. She had a positive talent for finding work; took her share of the family mending, tossed up dainty little desserts, and helped Joe with his accounts.

What a clerical hand you write! said Grace one day. I often wish mine were not so delicate, when father worries over those papers. But as for mother's embroidery, women of her age ought to give up that useless work when their eyes are failing.

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Well, well, my dear! It doesn't do to be too energetic, said the 'squire. They are poor creatures—runaway slaves before the war. They never had a chance.

He was aroused, however, to mention Black Lane at a meeting of the town burgesses that day. "Something must be done, or we will have typhus among us," he said.

Something has been done, said Judge Paule. I came through the lane this morning, and hardly knew it. There has been a general draining and cleaning, the dung hills are gone, the cabins are white washed, the women—some of them—had actually washed their faces.

"I wonder she can stand it." "It is hard to understand her," said Isabella dryly. "Mary is not as careful as to her associations as she should be."

Tom had been listening eagerly. "Enough said," he broke out, with a thump of his fist on the table. "If Joe's wife can take thought of that lonely old fellow up there, there's better stuff in her than I expected. I'll go up and make her acquaintance."

For several days afterwards Tom's voice was heard joining in the jokes and laughter that came out of Uncle Ben's room. "Mary seems to have enchanted them both," said Grace. "Tom is clean and shaven to-day, and looks like a human being."

Perhaps she treats him like a human being, said Joe. But even he was startled when Mary came down that evening dressed for a walk, and nodding brightly to Tom, asking him to go with her. "Finish your book, Joe. Brother Tom will be my escort."

Tom followed her slouchingly to the gate. He stopped there, shame, defiance, misery looked out of his eyes. "See here, Mrs. Demming! I reckon you don't know who I am, or you wouldn't have asked me to go with you."

Polly's tender, steady eyes met his. "Yes, I know." "D'ye know I'm a thief? I was in jail in Pittsburg for a year."

Polly drew her breath hard. A prayer to God for help went up from her heart in that second of time. She held out both her hands. "Yes, Joe told me. But that is all over now—all over. You have begun new again. Brother Tom. Come!"

She put her hand in his arm as they walked down the street. He did not speak to her until they came back. Then he stopped her again at the gate. "My sisters never have been seen with me in public since I came back. I'll never forget this of you, Mary, never!"

A month later the 'squire said to his wife, "Did you know Mary was going over his mathematics with Tom? Regularly coaching him. That little girl has the clearest head for figures I ever knew. But what can be her object?"

Mrs. Demming cleared her voice before she could speak. "She has applied to some friends of hers in Kentucky to give Tom a situation. Father, I think there may be a chance for the boy. He wants to begin his life all over again among strangers."

God help him, muttered the 'squire. He surprised Polly when he met her the next time by taking her in his arms and kissing her with the tears in his eyes.

In the Spring Tom went to Kentucky and began his new life. He has not broken down in it yet. It was in the Spring, too, that Uncle Ben began to fail. The old man was so fond of Polly that she gave up most of her time to him; so much of it, indeed, that Joe complained.

Don't say a word, dear, said Mary, he has such a little while to stay. Let me do what I can. I say, Polly, was that the Bible you were reading to him to-day?

Yes, He asks for it often. Joe began to whistle and choke down a sigh. Uncle Ben had been such a godless reprobate in his youth that it never had occurred to any of the Demmings that there was a way to reach his soul. He lived until the Summer. The Sabbath before his death he sent for Mr. Floyd and talked to him for a long time.

When the minister came out of the dying man's room he was pale. He had been much moved. "I will give him the sacrament to-morrow," he said to 'squire Demming.

You think he is worthy of it? "If sincere repentance and trust in Christ can make any of us worthy, he is. He asked that 'little Polly' should take it with him. 'She has done this for me,' he said. 'It's her work.'"

The girls overheard the conversation. They sat gravely silent after the minister was gone. "I do not understand Polly," said Grace, at last. "She never seemed to be a religious person."

THE ONE THING PLAIN.

At a recent conference of gentlemen who had come together to discuss the expediency of taking a certain course of action which might involve momentous results from them, after the talk had taken a wide range one gentleman summed up the whole matter by saying: "I have seen a good deal of life, I have heard a good deal about the value of experience, but, so far as I know, experience makes only one thing plain: that a man's only safety is in doing right." It was a great truth familiarly uttered, and it was a truth that went home because it brought out clearly the fact where different courses of action are open, the only question is, What course is right? Policy is man's thought about the wisest thing to do. Half the troubles in life come because men lack courage at the critical point; they believe thoroughly in doing right, but when they come to a place where the moral aspect is not the only aspect of a question, and where very grave results may follow action, they lack the courage to trust themselves entirely

to principle, and endeavor to find a course which experience and policy will justify. It is safe to say that whenever troubles come to a man who always does the right thing fearlessly at the right time, he is wholly spared these embarrassments and entanglements which beset the paths of those who try to follow principle with the aid of policy. Men have made foot-paths through life in every direction, and he who attempts to follow them will find himself hourly and endlessly perplexed; God has struck a solid highway, more lasting than the old Roman roads, along which every man may travel, not without clouds and storm, but free from danger of losing his path, and sure to reach the end of his journey in safety.

The whole wisdom of life lies simply in doing the thing which is right, and letting God look after the consequences. The wisest man sees but a little distance, and sees that distance very imperfectly; God sees the end from the beginning. The wisest man goes astray, with Solomon and Bacon, and falls into abysses from which the man of far less knowledge, but of simple rectitude, is preserved. In every perplexity, in every crisis, do the thing which is right, if you have to do it with your eyes blinded and with the consciousness that you are putting your whole fortune in the scale. You are not casting your destiny into a lottery, full of chance as the future may seem to be, but putting your fate into the hands which sustain the universe.—Christian Union.

He that often converses with God in earnest prayer and communion; that runs to him with all his necessities; that asks counsel of him in his doubts; that opens all his wants to him; that weeds before him for all his sins; that asks remedy and support for his weakness; that fears him as a judge, reverences him as a Lord, and obeys him as a father; he walks in the presence of God.—Jeremy Taylor.

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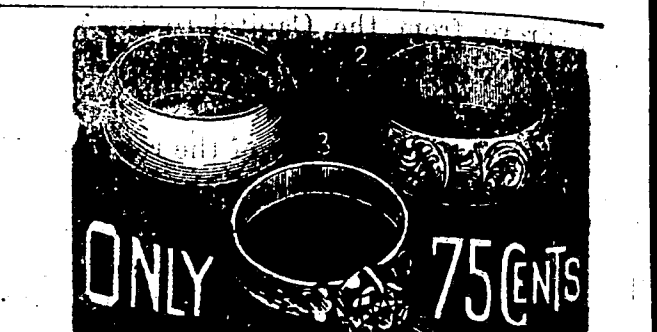
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Popular Science

THE INVENTION OF THE SA... neering states as follows: "The it is said, invented by Daedalus, to Pliny, but Apollodorus says that was Telus. It is stated that having found the jawbone of it. Becher says saw-mills were in the 17th century; but this is not near; for they were erected in 1420, and at Breslau in 1427. No the first saw-mill in 1530. The Ely, ambassador from Mary of to the court of Rome, describes there in 1555. In England, saw-mills at first the same fate with Turkey, the crane in Strasbourg attempts to introduce them were opposed; and one erected by a in 1663 was forced to be abandoned.

DAY LIGHT and sun light proportional or synonymous according to Prof. S. P. Langley. He estimated series of measurements, that we much light from the sky as we do sun itself, getting more light from at midday but more in the morning afternoon from the sky than from direct. He thinks that the absorption by the atmosphere, and the effect of particles both near the earth and distances have a much larger effect day light than is generally supposed. obtain the actual light of the sun at least 40 per cent. must be added observed value. He also thinks atmosphere exerts a selective influence on the kind of light which reaches us.

POISONOUS BEANS.—It is not known, nor is the fact stated in the States Dispensary, that the castor is poisonous. The plant is extensively for ornamenting gardens and surrounding our dwellings. It bears fan-like leaves, a red stalk, and clusters of flowers, which when transformed into pods containing These children are apt to appreciate reason of their attractive appearance occasionally have they been found them. Recently we tried them to what sort of a savory morsel they promptly was our curiosity satisfied very sick thereby. Almost immediately dizziness ensued (to the extent of and falling had not we laid down) tremore nausea, accompanied with of the extremities. These symptoms for nearly six hours, then gradually perished. We had almost forgotten circumstance until a month ago we in consultation with a physician to gate the symptoms of poison in a aged perhaps seven years. The physician decided she was suffering some sort of poisoning that the did not clearly reveal. She vomit stantly, had contraction of the particularly of the neck, drawing backward, enlarged abdomen (tympanitic pupils, and unconscious died the third day. Examination premises revealed that the children gathering castor beans from the plants in the front yard. Closer of the beans exhibited that several had been nibbled, showing the child's teeth. At last it was ascertained that the little one fragments of the beans, when the symptoms were fully accounted for.

Nowhere is the poisonous quality of castor bean referred to. We be very few people are familiar with gerous qualities. It should be from our yards and gardens as to a plant to harbor.—Health and Hygiene

A PAPER MACHE FLOOR CO... A new paper mache process for floors is described as follows: Thoroughly cleaned. The holes and then filled with paper putty, soaking newspaper in a paste made flour, water, and ground alum, To one pound of flour add three water and a tablespoonful of grom and mix this thoroughly. The floor coated with this paste, and a tlf Mani 1 or hardware paper is next. If two layers are desired, a second of Manila paper is put on. This to dry thoroughly. The Manila paper covered with paste, and a layer of of any style or design desired is After allowing this to thoroughly covered with two or more coats made by dissolving one-half pound glue in two quarts of hot water. is dry, the surface is given on "hard oil finish varnish." Thoroughly dry, when the floor for use. Besides taking the place of carpet, oil cloths, etc., a floor is rendered airtight, and can be scrubbed.



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, 1886.

FIRST QUARTER. Jan. 3. Paul at Troas. Acts 20: 2-16. Jan. 10. Paul at Miletus. Acts 20: 17-27.

LESSON XI.—PAUL VINDICATED.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, March 21.

SCRIPTURE LESSON—Acts 26: 19-32.

19. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision: 20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

GOLDEN TEXT.—"Having therefore obtained help of God, I continue unto this day."

DAILY READINGS. 1st day. Acts 9: 20-31. 2d day. Acts 13: 1-16. 3d day. Acts 15: 1-31. 4th day. Acts 18: 1-19. 5th day. Acts 19: 1-21. 6th day. Study the Lesson.

OUTLINE.

- I. Address completed. v. 19-23. II. Effect on Festus. v. 24-26. III. Effect on Agrippa. v. 27-32.

INTRODUCTION.

This lesson follows the preceding without any interruption. Paul has just completed the narration of his conversion and now proceeds to narrate his subsequent labors. The notabilities of Caesarea are listening with intense interest to the discourse of this wonderful prisoner.

EXPLANATORY NOTES.

V. 19 Wherefore. That is on account of this high calling and divine instruction, I was not disobedient to the heavenly calling. This was a negative form of expression, but expressed very forcibly, the fact that he obeyed the divine will. Paul's eventful life was quite as positive evidence of this as his verbal testimony, for it was consecrated to the work of proclaiming the risen Redeemer.

V. 20. But declared, . . . that they should repent and turn to God, etc. Here he mentions, in their order, the several fields of his labors in this cause. The one great theme of his preaching is also clearly stated, repentance and turning to God, and doing works meet for repentance. Surely here was a life in the widest contrast with that which had been charged against him.

V. 21. For this cause the Jews seized me in the temple, to kill me. Simply and only because I preached repentance and turning to God.

V. 22. Having therefore obtained the help that is from God. This word help is a peculiar word, signifying the assistance which a dependent receives from one abundantly able and willing to help. I continue unto this day, witnessing to small and great. There has been no cessation of his labors on that one subject, and besides he has made no distinction between men, but has preached to the rich and poor, the small and the great. Saying nothing but what the prophets and Moses did say should come. Here he denies having introduced any doctrine not taught in the Jewish Scriptures, indeed he had faithfully taught Moses and the prophets.

V. 23. That the Christ must suffer. This was one of the very doctrines taught by the prophets. He first by the resurrection of the dead should proclaim light. The entire doctrine of a resurrection centers in the doctrine of the Messiah, his incarnation, death and resurrection. Moses and the prophets have taught this from beginning to end. This doctrine meets the deepest want of the human soul, for it is the assurance of another and higher life. This assurance dispels a darkness that is most fearful and brings most welcome light to the soul.

V. 24. Paul, thou art beside thyself. Festus never had seen such demonstrative faith before, and there was something in Paul's searching directness, that unveiled the heart of Festus to himself; he could not endure it. Paul was discoursing upon a stupendous fact, that is, the resurrection of Jesus of Nazareth, proved to be the Christ, crucified by Pilate the predecessor of Festus.

V. 25. Most noble Festus, I am not mad. Here was courtesy and noble dignity such as that governor probably never witnessed before in a

prisoner. But speak forth the words of truth and soberness. From Paul's stand point they were intensely real, but from the carnal standpoint of the governor they seemed like wild fancies in a crazed brain.

V. 26. For the king knoweth these things. "For," introduces the evidence of his soberness and sanity, questioned by the king. None of these things were hidden from him. As much as to say, the king is too intelligent not to know these statements to be true. For this truth had not been done in a corner. This crucifixion and resurrection took place at Jerusalem, a large city within his jurisdiction and on a very public occasion when it could not be concealed from great multitudes.

V. 27. King Agrippa, believest thou the prophets? They foretold all these events of which I am speaking. If I am insane and wild then they were, for they depicted them long before they transpired, and I am only describing them as historical events which occurred within the knowledge of very many witnesses.

V. 28. Almost thou persuadest me to be a Christian. It is not probable that the king meant to confess himself already half converted but rather that he regarded Paul as trying to make him a Christian. Thus he utters these words with a kind of sneer. Paul answers him as if he was speaking candidly.

V. 29. I would to God, . . . that all that hear me . . . were such as I am. This expresses an earnest desire for the conversion of Agrippa and all who heard him. Paul had such a yearning for the salvation of men as prompted very strong expressions and the most untiring labors and patient endurance of trials.

V. 30. The king rose up and the governor and Bernice. The interview was now brought to a close. Paul's words were too earnest and direct to leave much comfort in the minds of his distinguished hearers. They had called him to gratify their curiosity, but had found him convicting them of sin.

V. 31. This man doeth nothing worthy of death or of bonds. With all their prejudice and indifference towards the prisoner, he had won his case and secured their verdict. Not guilty.

V. 32. This man might have been set at liberty. Though they regarded him as innocent of any crimes charged against him, yet they could not set him at liberty, for he had appealed to Caesar, in Rome. Here is another very clear case of providence in his behalf. If Paul had left his case to be settled there, he probably would have been discharged and in that case his enemies would have taken his life, but as it was he was kept in safety and finally transported to Rome where he so much wished to go.

In these trials of Paul we have a very striking example of double testimony for Christ. He vindicated his faith and his course of life by the writings of Moses and the prophets. There was no possibility of overthrowing his position. Here again the uniform kindness and charity and supreme dignity and magnanimous deportment or Paul towards his toward his judges and toward his accusers was, in itself, an irresistible testimony in favor of the religion of Jesus Christ.

LETTERS.

R. T. Burdick, John Lerson, L. Coon, D. L. Langworthy, Stephen Burcock, A. E. Main, J. O. U. Whitford, J. F. Stillman, A. H. Lewis, L. T. Rogers, Mrs. E. C. Brown, Mr. Oscar Hood, A. W. Berry, Miner T. Jones, H. N. Davis, Irvin Bumpus, Wm. C. Tanner, W. C. Whitford, J. A. Miliken, G. E. Stillman, Mrs. E. A. Quibell, Mrs. J. J. Cottrell, B. G. Stillman, A. C. Dunn, A. B. Lawton, M. E. H. Everett, J. H. Babcock, John Gilbert, Mrs. Jas Southall, Harriet Griffin, D. A. Stebbins, L. M. Hendon, T. L. Gardiner, O. D. Sherman, I. D. Titsworth, Mrs. A. C. Krebs, W. C. Becher, L. A. Joubert, A. B. C. Mrs. Hattie W. Ls, Mrs. M. U. Barber, V. A. Bagg, Nina E. Stillman, V. V. Burdick, G. P. Kenyon, D. H. Davis, W. S. Bonham, C. A. Sheldon, Ozma M. Bee.

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CHRISTIAN ASPIRATION.

"I shall be satisfied, when I awake, with thy likeness."—Ps. 17: 15.

And shall nothing less than this content thee, O Psalmist? To awake in the likeness of God—it is bold aspiration for the frail and sinful mortal. I should rather have expected thee to have crouched down in absolute humiliation before the blaze of the Infinite Glory. I should rather have expected thee to have asked only the crumbs that should fall from the Master's table, to have been content with the smallest token of the Master's recognition. Why didst thou not ask merely to be made one of the hired servants in the house of thy God, to be assigned the position of a pardoned and re-instated slave? Instead of that, thy demand is insatiable, inexhaustible. There is no limit to thy soaring, there is no bound to its desire. It will not be content with the remission of a penalty, it will not be appeased with the promise of pardon, it will not even be perfectly gratified with the message of reconciliation; it must have union with God himself. It aspires to be one with the life and will of the highest; it gazes into the infinite brightness and cries, "I shall be satisfied, when I awake, with thy likeness."

My soul, the Psalmist is in this a type of thee at thy best. Whenever thou art near to God, thy demands are insatiable. It is when thou art far from God that thy expectations are small; the narrow heart has a narrow outlook. It is when the heart is enlarged that thy wishes are enlarged; thy want, are the measure of thee, thy want of God is most of all the measure of thee. When God has come near to thee, thou wilt accept no compromise. Thou wilt not be satisfied with his outward gifts, thou wilt not be content with his promise of pardon; thou shalt have himself alone. It will not appease thee to be told that there is no fear; thou shalt insist to enter into the joy of thy Lord. Thou shalt ask to see as he sees, to will as he wills, to know as he knows. Thou shalt claim the privilege of a kindred spirit, whereby thou mayest commune with him as a man talketh with his friend; and when the world wonders that thou art not at rest in the possession of its own gifts, thou shalt point the finger upward and say, "I shall be satisfied, when I awake, with His likeness."—Rev. George Matheson, D. D.

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LIGHT IN DARKNESS.

Deem not the voice of God within thee. Though thou in vain hast hearkened. Or that the world is dark because Thy window-panes are darkened.

It may be that thy ear has failed To catch his intonations; Thy faith too dull—thine eye too dim For sorrow's revelations.

Only the storm-wind rends the bars Of cloud in our repining. Only the darkness brings the stars In their eternal shining.

THE SOCIAL IDEA IN THE CHURCH.

It has come to be asked often church is "social;" and the answer is that to merit this character it must be that to encourage merry-making of another. These entertainments at all grades, from the so-called "social," which is generally anything but real, to the dancing party or the dramatic representation. They are perilously near substituting gain for sham charity, which would be a great evil.

The tendency of all this is to destroy the spirit of devotion. The desire for social life and the religious spirit cannot be partners in business. We do not say that social life is not desirable, social entertainments should not be. We do not deny that, within the Church may make a legitimate social forces. We know of cases where is done to manifest advantage, conspicuous example of it in our writing. But in this case this social life is held in subordination. The Church not build its success upon a social but upon its religious worship and work. Its social life is an addition to the substratum. This is very different from the Church, as such, expecting the Church, as such, either distinctively social life amusements. "Social life arises in Church relations," says one writer on this matter, "ought to be incidental, and not within the Church or subjected to its supervision."

It is never found, it may be here, that amusements, or other social life in a Church, are more during a revival season. While means stamps legitimate social evil, it is clear evidence that work of the Church, and the should absorb its energies, is the one way or another tends to the religion. There are many who are moving the influences and the Church in a community which by any means worked for their worth. They might far better energies of Church people than entertainments which so often much labor to so little profit.

Another evil tendency here is undue and unwise prominence when they ought to be learned more light-minded and frivolous ought to be kept under control of the wise and earnest. Is it not about time that we are turning our churches distinctively to the interests of "the young people?" We are misundoubtedly here. The difference between being interested young people, profoundly and interested, and running the Church with a view of keeping them on young are indeed the hope of but it is only as they are growing faith and set their faces toward with true principles as their guide. The catering to their youthful ideas does not tend to settle them in principles which the shock of life they do not much as they will later. Their elder friends have more wisdom and ought to have more voice in things.

To provide for their best position is a very different thing, admitting to the dictation of their judgments. The Church will be best by doing for them that which is not necessarily that for which clamor. And this course will men and women of them rather grown children.

And is it not time that we are attracted by the real graces and of religion they are not likely to by Church entertainments? "A bright social entertainment as a bribe religion attractive," is too much gift of a chromo in a tea shop chaser of a dollar's worth of Church and all that concerns it.