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Entered as second-class mail matter at the post office at Aifred Centre, N. Y.

> (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 sleeps t e stream in icy thrall; There is no thing that wakes in gladness, A dreary spell is on them all.

No joyful thing?-a li'tle sparrow Tilts on a thora bough singing free A prophecy of soma to morrow The Lord bath hid away from me!

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

Th ugh still grey Lenten skies lean over And Winter bars the path of Spring, Unvexed 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 per onal and practical religion is a vital matter in this respect. Nothing can take the place of real godliness as an assurance . f succ ssful 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; m all that is distinctively Christ-like, in cinding meekness under injury and reproach, self denial for the good of others, and ab-

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 eradi cating eyils, healing divisions, developing fidant. resources, and extending the triumphs of the gospel. Let a church cultivate a scrupulous and steadfast, an uncompromising and learning. It is the man more than his inintelligent piety, and all is well in the truest struction, more than books, than the whole 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.

enjoyment of more prosperity in the enjoins, the work he assigns, are not tasks, tivation begins with a "clean heart." Psalm and practical religion. Love must become carry with them the flavor of privilege. plain rules on this point. more distinctive and constraining among the motives and influences actuating and controlling those who bear the Christian name. his generous appreciation and approval. 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 conception, and his service a hard encounter 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 suc-

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 attainmentr 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 one another with a pure heart fervently." Brotherly love is something added—in cli-

dren, pensable test of godliness, for it is declared: mine the locality of that invisible universe love God whom he hath not seen?" No its present to its future abide. But this we employers, are taught in 1 Tim. vi. 1.

their brethern. The true standard of broth- universe, and for aught we know the spirit if followed, will make one a perfect gentle- formless universe. He has furnished the eleerly love is loving our fellow-Christians, for world may be very near and round about us. man or a perfect lady, observe the direction ments with their appropriate tenants—the the Lord's sake, and for their sakes, rather | There are exalted moments in our life when | in Matt. vii. 12.—S. S. World. than for our sakes. To love them because we see the heavens open and the angels of they are like us, or because they are kind to God descending and ascending. Life is a us, is but self-love, and not brotherly love. | mystery, a glorious mystery with a heaven True brotherly love does not consist in lov- beyond, but a terrible mystery with annihiing those who go with us and serve us, and lation or endless punishment in prospect not loving those who go not with us and The immortality of the soul is a universal serve us not. It is rather to love our fellow- instinct and desire of the human race. Like Christians because they are Christ's, regard- the idea of God it is planted in our intel less even of their unlovableness in other re-lectual and moral constitution. We cannot spects. Such love is a most important element in the prosperity of churches. - Watch- | mate cause which has no beginning; and we |

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 hand, to perish like a brute. He can not taught, a servant to obey; he becomes a friend allow virtue to suffer and iniquity to flourish to be cherished and loved. "I have not without some future adjustment, which will called you servants, but I have called you give to every one his due and restore the friends."

of the very greatest, as it is one of the with infinite longings and capable of endless sweetest and most beneficent, a man-especially a young man or woman-can come | beginning of his career, "like the empt 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 | proves its independence of the body, and life. New and manlier thoughts, new and matures in strength while the body declines, manlier impulses, new and higher inspira- should be dissolved with its material tent. tions are awakened and stirred within one: No husband can close the eyes of a beloved and if to the relation of friend be joined wife, no parent can commit a child to the that of teacher and guide, how greatly the cold grave, no friend can bid farewell to a power for good is increased. There is nothing, | bosom friend, without the ardent wish of the I think, more beautiful and hopeful than for a youth to come into an admiring friend | better world, where tears of parting are unship with his teacher, and so to be both a known. Every consideration of God's goodpupil and a friend. If that teacher be a loss, love and justice, of man's capacities, noble, high-minded, broad cultured, large | desires and hopes, and of surrounding natgerms of true nobility latent within him, and transformations of death itself into new

It was my good fortune to have such a immortality of the human soul. scholar, revered as a teacher, and loved lead us only to the probability of immortalsorbing anxiety for the salvation of the sin. deeply and truly as a personal friend. What ity, and there is a vast step from probability my own "sweet will" and left his impress the moral law within may well have filled as deeply as it was possible for the poor the great philosopher of the last century with material he had to work upon to receive. ever-growing reverence and awe; but beyond After leaving college and the seminary our the starry heavens and behind the moral law till he died—my friend, adviser and con-

Such are the men we need at the head and in the faculties of all our schools of The spirit of sincere and ardent college curricu.um—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 sav. comes into just such a relation to him. He is the Teacher, the Guide, the Friend; invisible It cannot be doubted that in order to the but real. The lesson he gives, the duties he They are sweetened and all lighted up by the friendship and love we bear him, and by

What a gain the most of us would experience could we come into this better, we come into the realization of it in our duily experience—Christ not an absent with the world, in which we seem to lose as much as we gain, and to hold on in a half heartless way—but a present Friend, a daily with u in our lot. What a gain to our- 3, 4. selves—a gain and an honor to the Christian faith in the eyes of the world, could we, as experienced gospel, which is found in the recognized and felt friendship of Christ. -Standard.

IMPORTALITY.

Life. death, eternity-how vast, how deep, how solemn these three words, so familiar to be found inexpressibly if not inconceivably as all! Who can measure, who can fathom Job xiii. 5. Carefulness in conversation is easier, then for those thus excelling to "love | their meaning? In the midst of life we are | to be cultivated; see Prov. xviii. 21, and with its boundless prospects of weal and woe. max, at least—to godliness, for doubtless it Life on earth ends in death, and death is but xv. 1. And as to the way one should do will accrue from it. When we have com- to be known as a Christian, brings obligais, in some cases, for the soul to move freely the dark door to another life which has no towards God than towards his erring chil- end. Astronomy can not tell whether this visible universe has boundaries or not, and Nevertheless, brotherly love is an indis | what lies beyond. Theology cannot deter-

ment as genuine until it develops itself in that in our father's house are many mansions, 'unfeigned love of the brethren." Before any and that our Saviour has prepared a place rule is given in Eph. vi. 9. can be acknowledged as those who love God, for all his disciples. There is an abundance they must be recognized as those who love of room for all even within the limits of this cases, and under all circumstances, which, earth from the sea, thus giving form to the

think backward without reaching an ulticannot 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 mosterpiece of his harmony of character and condition. It The power of an exalted friendship is one seems impossible that a rational being filled progress, should be suddenly cut off in the fabric of a vision, leaving no wreck behind.

It seems impossible that the mind, which recovery of the loss and a meeting again in a

teacher—a man whom I admired as a But, after all, philosophy and science can a power he had over me! How he led me at | to certainty. The starry heavens above and friendship still continued by correspondence 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 aspring 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 cul churches, there must be more experimental irksome to be got through with. They Ji. 10, and Luke vi. 45, first clause, are

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 this truer view of the Christian life—could in Matt. vi. 28, 29. Caution against an exceedingly bad habit in reference to one's personal appearance, is given in Matt. xxiii. person, not a future Saviour, not a vague 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 Helper, in the largest, most loving sympathy as to adornment is found in 1 Peter iii.

3. As to conversation.—When in company with older persons, remember Job Christians, come up out of the servitude in XXXII. 7. In reference to the politeness which so many are enslaved, into this large and grace of listening in connection with liberty of a rightly-conceived and lovingly-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 surrounded by death confronted by eternity Matt. x.i. 37. Good temper in conversation is the mark of polite manners; Prov. when insulted or snubbed, see Prov. xix. 11. pleted a difficult task; when, as we survey it, tions about which there is no choice at all.

young person's manners, is found in the idea, we had in our mind; when we can pro- ing, religious conversing, Christian working way of acting toward superiors. The Bible | nounce it "very good work very well | -each one of these duties is so imperative rules are imperative here. In reference to par- | done, " we enter into as pure a satisfaction, | that it absolutely forbids choice. It were "If any man say I love God and hateth his from which no traveler returns, nor the ents, there is no exception to the rule in Ex. as true a rest, as it is given us to know, and well for each Christian to remember that by brother, he is a har; for he that loveth not direction and length of that lonely passage | xx. 12. The respect for age, is seen in the bless the day which brought it. And we his own former choosing he has assumed his brother whom he hath seen, how can he which carries the disembodied spirit from rule found in Lev. xix. 32. Manners toward are made in the image, after the likeness, responsibilities as to whose obligations he

6. As a concluding rule to apply to all

NOVEL READING.

idly increased the last decade is quite eviflooded our land, so that some species of it | His labors. He rejoices in His finished work 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 and will conduct to a still larger and more would be no righteous virtue in such a condemnation. Indeed if we were to condemn hope. To us the story of the creation is not all literature of a fictitious character, we only a story; it is also a parable, and a parshould array ourselves against some works able that bids us both wait and hope. It advancement of thousands of people. We cease to expect as a lend in which all things need to point to only one book to maintain shall rest, and shall rejoice over a good as our position and that is "Pilgrim's Prog- wide as the universe, as lasting as eternity. ress." Many people owe their salvation For the present there may be much to perstances which led to the production of this

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 souled man, how the boy, if he have any ure, with its perennial renovations of seasons of the words "fliction" and "novel." The word fliction means to form, shape, or inwill begin to develop in all these directions. forms of life, forces upon us the belief in the vent; while the word novel means "a fictitious narrative, intended to exhibit the operations of the passions, and particularly

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 al 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

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,

Sound his knell,

All is well!

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

'Soon the morn shall break in gladness.

Soon shall fice earth's care and sadness;

-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 satisfac- dividual voluntarily chooses whether to tion in work done and in the benefits that accept Christ or not. Similarly the choice 4. Evidence of the highest polish in a we see that it answers to the scheme, the Church going, Bible-reading, personal prayof God. There must, therefore, be in God has now no further possibility of choice.—S. one's godliness will have proper endorse- know-and it is enough for our comfort- 5. True politeness never puts on different that which corresponds to our satisfaction S. Times.

ways toward inferiors in social life. The in work well and truly done. God has created the elements, dividing the light from the darkness, the air from the water, 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 itthus filling the empty universe. And now God surveys everything that He has made. That there is a vast deal of novel reading and, behold, it is very good; all things have goes without saying. And that it has rap their form; there is a vast complex service of uses where before there was a shapeless dent. Fictitious literature of all sorts has void. And God is satisfied. He rests from 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 universal good? This is our faith, this is our which have proved to be of great service to says to us, Do not ex ect to say, "It is the moral and spiritual enlightenment and very good," until the end come; but do not under God's blessing, to that great book. plex, much to sadden, much to disappoint The book itself is what we might call a you; but wait on and hope on, for that which child of Providence; for God's hand was is perfect will come, though it tarry, and clearly manifest in creating the circum- 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 nis 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 lav 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

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 whetheror 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 responsibilty. He decides to be a soldier, and the government decides that he shall be held to duty as a faithful soldier. Similarly each in"Go ye into all the world, and preach the gosp

According to a recent letter from Bro. J. C. Willson, Attalla, Etowah Co., Ala., the friends there are very well, and are anticipating a visit from Bro. J. F. Shaw, of Texarkana. Ark. We think Northern Alabama would make a good field of labor for some one of the southern ministers who have recently embraced the Sabbath.

> FROM G. VELTHUYSEN. General Missionary in Holland.

> > HAARLEM, Feb. 10, 1885.

A long time has elapsed since you received my last communications about the Lord's cause here in Holland. Believe me, it is not because forgetfulness caused the delay. Never shall I, that is my hope, forget my obligations and my responsibility to the Board and the Society, for it is by means of your help that the Lord provides in the necessities of the work, since I sacrificed what I had to serve my Saviour and Master in what I firmly | Chair, invited the friends who were with us believe to be my life task. Be sure I am firmly convinced and rejoice in it with thanks to God that my feeble efforts are strengthened not only by your so valued pecuniary help, but, and that is a not weaker | She afterwards came and asked for more inassistance—also by your prayers and supplications. Therefore I longed for an opportunity to write because it is my debt.

cumulating. I dared not reject what was | do so as soon as possible. May the Lord asked of me in the interest of temperance | grant us to be faithful and sincere. reform, although I had my hands full, as we Dutchmen say, with other labors. But for more than one reason I accepted the invitations to preside at meetings or to give speeches about teetotalism. And by the blessing of the Lord it has not been in vain. Here in Haarlem we now have constituted a branch of the Christian National Abstainers Society. Our number is twenty. A year ago I was the first member of that Society in this town. Among the reasons that gladden my heart in this success, I tell principally the fact that our branch contains believers of five different denominations. Surely it is a gain that Seventh-day Baptists have come in such relations with people of other churches. To-morrow night I have to de- Sulphur Springs, Texas; another at Black liver a lecture on Coll. 2: 20-23, with a view to the principles of teetotalism.

The last time I was not quite well; and and even now working is somewhat difficult to me. Probably I must take some rest. Although a teetotaler, I often am trembling about 200 miles south of here on the I. and like one who has used much strong drink. G. N. R. R. on the Galveston branch. I But I hope it will pass soon.

ciety, told some time ago in the RECORDER what I had written him concerning the ac- | time appointed, by the January floods, which ceptance of a young brother Baptist into the | damaged the railroads so as to suspend travel, Haarlem Church. So you know that our for several days. I am glad to report after number in that way was augmented. We three-fourths of a year that the membership are made very glad by the reception of that of the church here is becoming more conbrother. He is a sincere and resolute firmed in the Sabbath. It has worked some Seventh-day Baptist. He has had a long | hardships on our poor members, but they struggle before he rendered himself to full still keep up courage. The great stringency obedience, but now his course is a steady in monetary affairs, experienced so rigidly in

Bro. Dyk, from Winschoten, was baptized in have been otherwise. I received a pressing our chapel. He formerly was a member of invitation last week to hold a series of meetthe Free Gospel Church in his town. He is ings at a School-house, a few miles over in twenty years of age and his bending under | Texas, where no preaching has been done by the voke of Christ seems to promise some- any denomination. When this cold snap thing for the future. He is the first Seventh- has passed I will fulfill the request. I want day Baptist in his town. May it please the to visit our brethren at De Witt again in the Lord to give him there soon some company. Yesterday I received a letter from Zutfen, a town in the province of Gelderland, telling me the acceptance of the Sabbath of the Lord by a young married woman, her husband being a soldier. She wri'es: "By the grace of God I now keep His Hely Sabbath. Long time I was convinced of the truth you preached by your paper and by your lectures. My husband permits me to follow my conviction; but he would prefer my going with him to the theatre. I said to him, I cannot accompany you there; but I do not like to hinder you in it, only you must ask yourself, whether the Lord likes to see you there. But now, dear editor, I beg leave to ask you for advice. I hope to become a glad mother, and if so, the Reformed church for the so-called bapduty to obey and to go with him?"

Another fruit of our testimony I told yesterday in my letter to the Secretary of the T.act Society. A captain living in a gar rison in the province Noorth Brabant, who

change of opinion in both doctrines. So you see by and by the truth penetrates at least the understanding. Let us pray that the spirit | ure. If such could be the case now, what a of God soften the hearts to bow before the happy time it would be. That you may Most High and to perform his will!

I visited in these last times only at Gravenhage en Utrecht; could not find opportunity to do much, although truth is working there too. In Vost Friesland we have now at Weener our first Sabbath-keeping brother, a Baptist, who has a hard struggle because his wife is very averse to the Sabbath and very fond of her "Lord's day."

Bro. Van der Schuur arrived here with Bro. Dyk. They were here some days, and because on the night that Bro. Dyk's baptism occurred our little chapel was filled up with people, we proposed to have the evening of the following First-day, a public meeting. I intending to defend the proposition: "Not under the law; but under grace and therefore Sabbath keepers." 1,600 billets were spread through the town and every one invited. But only a few came. We gave free discussion according to what we had published. Although the congregation was a small one, we hope some good was done. Repeatedly the brother who was in the —Sunday-keepers of different denominations, and even a Plymouth brother-to give their objections against my arguments. But nobody did. A lady seemed to see the truth. struction. At the end of the meeting I told the friends my intention to defend before long the theme: "Sunday-keeping con-These last months pressing labors were ac- | demned by Bible and History." I hope to

Respectfully yours in Christ. G. VELTHUYSEN.

FROM J. F. SHAW.

General Missionary for Arkansas and Texas.

TEXARKANA, Ark, Feb. 14, 1885. Dear Brother,-No doubt you will feel somewhat disappointed to learn that I have done so little missionary work since new year. An attack of catarrh so affected my head and lungs as to disable me for the time for the work. I am still feeble. I hope, however, that I have been preparing the way for the Spring and Summer work, through correspondence. I find one Sabbath-keeper at Jack Grove, Texas; one at Arlington, Texas; and one at Lovelady, Texas. I enclose you a letter from the party at the latter place, a Mr. J. E. Snell, from which you can learn the outlook in that direction. Lovelady is wrote to Mr. Snell that I would visit him Bro. Hubbard, Treasurer of the Tract So- about the 1st of April (D. V.). I was prevented from visiting Clark county, Ark. at the this country for five or six months, has made Sabbath evening, (sixth-day, Jan. 23d,) our situation more difficult than it would Spring. I wish you to put our church down on the subscription to Chinese Missions for \$10 for which I will be responsible. May God bless our people and open their hearts to do great things for Missions.

Yours in the Lord Jesus, J. F. SHAW.

THE LETTER REFERRED TO BY MR. SHAW.

LOVELADY, Texas, Feb. 8, 1885. Rev. J. F. Shaw, Dear Brother,—As the Seventh-day Baptists are not represented in this country or state, and as you are the nearest minister of the denomination, I thought I would write to you and let you thorized to send a receipt in full to A. C. know that there is one lone Sabbath keeper | Potter, executor of the estate of Ephraim away down here in this "Lone Star State." Maxson, West Edmeston, N. Y., for money will doubtless out of Africa bring many sons | O00; Maine Baptist Missionary Convention, my husband expects my going with him to I say one, I might say more, as I have a received on a bequest. wife and four children, the oldest ten years tism of the baby. What to do? Is it my old; and, dear brother, we try to keep God's H. Davis, Shanghai, it was voted, That in holy day as nearly right as we can. We our judgment he can depend on receiving has a right to the choicest young men in our munificent gifts will cause the name of the study God's Holy Word, and the testimony from this Board for school work in China of Jesus, and by so doing get all the truth from \$500 to \$600 a year to be divided be-

But oh for the time to come,—Lord send | cording to his discretion. opened a correspondence with me about Sab- it, -when all of God's people will be ready bath and baptism, has frankly confessed his to accept his holy day, and call it a delight,

the holy of the Lord, honorable, not doing their own ways, nor finding their own pleashave success in all your places of preaching, and the truth spread fast, and Texas soon become a fruitful field unto the Lord through the Seventh-day Baptists, is my

I belong to no Church at the present time: I did belong to the A. R. Presbyterians, but since I accepted the Sabbath they began to stir, and of course I withdrew my membership. I would like to join the Seventh-day Baptists. If there was a minister near l would receive baptism, as I feel it is a duty resting upon me, but as the distance is so great, and as I am a poor man and not able to pay the fare, it will have to be postponed. If you are ever down as far as this in Texas, call on me and you will be welcome.

I would like to come to see you and the Church at Texarkana, but am not able. What kind of a country have you there? Is it a good small grain country? What is carpentry work worth by the day? Is there much building going on?

Please write to me as I need all the consoling help I can get. I love to read the SABBATH RECORDER very much, there are so many good letters from the Churches.

I remain your brother in serving the Lord J. E. Snell.

MISSIONARY BOARD MEETING.

The Regular Meeting of the Board of Managers was held Feb. 11, 1885, in the usual place of meeting.

Wm. L. Clark in the Chair.

Prayer by N. H. Langworthy.

Fourteen of the members were present. Communications were read by the Corresponding Secretary from the Woodville Church, Niantic Church, Hornellsville Church, D. E. Maxson, Mrs. O. G. Stillman, H. P. Burdick, Cartwright Church, Wis., E. H. Socwell, L. T. Rogers, A. J. Crofoot, F. F. Johnson, D. K. Davis, Long Branch Church, Neb., W. K. Johnson, S. R. Wheeler, G. J. Crandall, N. Wardner, A. H. Lewis, D. H. Davis.

The Treasurer, A. L. Chester, reported

Recei	salance in Treasury, Jan. 1st pts in January	\$	1 61	21 73
Disbu	rsements in January			94 90
Recei	alance in Treasury Feb. 1 pts from Feb. 1 to date (Feb. 11,)	\$1	51	04 15
Disbu	rsements in February to date	\$ 1	51 •0	19 05
• 1		•		14 14
	APPROPRIATIONS VOTED.			

The following appropriations were voted,

the year in each case to commence Sept. 1, 1884, and end Sept. 1, 1885.

Island, toward the support of Eld. Horace Stillman, \$250. Hornellsville Church, N. Y., toward the

support of Miss P. F. Randolph, \$100. Cartwright Church, Wis., E. H. Socwell,

pastor, \$100. Rock River Church, Wis., Varnum Hull,

Long Branch Church, Neb., D. K. Davis,

25 - Series - 1	ORDERS VOTED.							
D. E. Maxson .	• • • • • • • •	• • • • • •			\$ 25	C		
W.K. Johnson	1				24	2		
E. H. Socwell					25	ſ		
D. K. Davis					50	Ċ		
Horace Stillman	1				62			
T. G. Helm					25	-		
l V. Hull					95	_		
Andrew Carlson	1				30	•		
The Treasu						_		

temporary loan of \$400 to pay the orders remaining unpaid and those just granted.

Geo. B. Utter gave a report of his visit to Brookfield, N. Y., to look after the bequest of Collins Miller to the Missionary Society. All matters respecting bequests, gifts, deeds, etc., brought before the meeting were referred to the Committee on Permanent Fund, Bequests and Devises.

The Treasurer, A. L. Chester, was au-

In regard to the communication from D. tween the day and boarding school work ac-

Adjournment.

SHANGHAI, CHINA.

joy at our mission upon the arrival of the ground. There is a people to be saved from \$638 for the new medical building.

When it is remembered that during the past six months (July to January) two thousand two hundred and thirty eight (2,238) patients were treated and that most of these had to be received right through the hall into the parlor, some with contagious diseases and others with disorders peculiar to that ing of this money. We do not forget the oldclimate, it can be readily seen what a blessing a separate building will be to the physician and the whole family. And no wonder that thanksgivings go up to God, and blessings are implored upon our dear brethren and sisters who have contributed the money. L. R. SWINNEY.

RECEIPTS FOR MISSIONARY SOCIETY. From February 1st to March 1st.

Ladies' Aid Society, Adams Centre, G. F. \$ 16 1
Receipts per A. E. Main:
Mrs. Emel:ne Crandall, Westerly, R. I. S. M. S. 5 00 Mrs. L. E. Spencer, Suffield, Conn. Berlin Sabbath-school, Berlin, N. Y., S. M. S..... Pawcatuck Sabbath school, for 1884, Westerly, R. I., S. M. S. Pawcatuck Ladies' Aid Society, Westerly, R. I., M. M. J. L. Shaw, Freedom, Minn., G. F..... Young Ladies' Mission Band, Walworth, F. Albion Church Collections, G. F. Mrs. Hannah L. Satterlee, Richburg, N Y. G. F.

Milton Church Collections, G. F..... Mrs. Susan Stillman, Plainfield, N. J., G. Eld. Varnum Hull, Milton, Wis., G. F. Mrs. H. L. Crandall, Album Quilt, Eas tern Association, G. F. C. E. Crandall, Morgan Park, Ill., C M A. E. Main, Ashaway, R. I., C. M. Mission Band, West Hallock, Ill., H. M.. Scio Church, Scio, N. Y., G. F. Mrs. Emeline Crandall, Westerly, R I., Wis., S. M. S.... F. W. Hamilton, Alfred, N. Y., G. F. Mrs. Content Potter, Alfred. N. Y., G. F. Y. P. F. Missionary Society, North Loup, Neb., S. M. S. Stence Hanson, Danesville, Dak., C. M. Sabbath school, West Hallock, Ill., S. M. Mrs. M. A. Brown, Little Genesee, N. Y., M. M.... Nile Church, Nile, N. Y., G. F..... Disbursements in February...... \$565 89 Cash advanced by Treasurer..... Cash in hands of Treasurer.....

Balance due the Treasurer..... E. & O. E. WESTERLY, R. I., March 1, 1885.

OUR MISSION ON THE CONGO.

Dr. A. G. Lawson, the Home Secretary of the Missionary Union, finds ample sphere in the work laid upon him, and he is doing noble and effective service. He has a good grasp of the situation, and knows how to pre sent its needs in a winning way. "He is a Woodville and Niantic Churches, Rhode born Secretary," said one of the committee who nominated him for his present office. He recently preached a sermon in Boston in which he referred to the hand of God in providing and opening foreign fields for our denomination. Central Africa is explored by Livingstone and Stanley, representatives of Protestant missionary peoples. Though Romanists discovered America and found the mouth of the Congo, yet in the first instance they did not gain possession, and in the latter the country was held for those to enter who carry an open Bible at d preach Christ. The land is veiled till slavery is abolished here and there, and nations confer together to establish a free State in Central Africa embracing territory greater in extent than all Europe. Not only an open door, but a docile waiting people, and a furnished and successful mission given! Dr. Lawson as

reported in the Watchman, says: Who now doubts that we did right to enter this field?—commerce with its 49 stations on the lower river, a trade last year of \$10. 000,000, and Mr. Stanley putting the prospective trade of the upper river at over \$300, 000,000. When men of this world see gain we ought to lift up our eyes and see souls as a harvest ripe for the garner. Africa is old Baptist ground. It is as yesterday we saw Judson, and only about 30 years since he died, but it is 58 years since Rev. Calvin Holton of Beverly, Mass., laid down his life on her shores, and 63 years there. Ethiopia to-day stretches out her trustee of Colby University and gives this hands unto us. With some Philips are | college \$200,000. The American Baptist many to follow the eunuch down into the Home Mission Society gets \$200;000; the the man to lead in this new work? Who with | D. C., \$50.000; Houlton Academy, \$5,000; seminaries. Noble souls will surely do for beneficent giver to live in coming generations Christ what is so freely done for science, or with glory and honor. The gift to the Co-discovery, or gain. The Union has a just burn Institute had been paid before the death ple North and South. We have more in our | Advocate, is to be thanked for delaying his Baptist churches than any other denomina- issue, this week, a few hours, in order to give

tice opens the way for their fellowship. It is the land of their fathers to which we face Late letters received express the exceeding them, and for the present solely Baptist slavery, and a great field as needy as it is ready for the toiler.

The \$20,000 which the Union needs for this extra work must be raised, every dollar. A greater challenge to our faith and zeal Baptists have never had. Men of New Eng. land with the old-time love for freedom and deep interest in the Union will join with the West to put beyond a peradventure the raise er missions when we thus write. We must not let the Congo child suffer, to care for them, nor dare we rob the older children to feed and clothe the new comer. Let each be cared for, and all have to the full that they need. There is a peril often in large gifts, but some one had better give out of his abundance the entire \$20,000 than that the whole Baptist body should be put to shame by a de. ficit on account of the Congo work. Does God hear prayer? At the heart of the land. in a low hut, on a mean bed lies a sick man weak and worn. Now he kneels to pray, and there they find him. Livingstone being dead, yet prayeth, "O God, look on Africa," and God hears. It is but eleven years, and to-day all that country from east to west is open to the gospel. The Congo is our Macedonia. Pray fervently and pay freely for the laborers to

> "Hands that ope but to receive. Empty close; they only live Richly who can richly give." -Christian Secretary.

MICRONESIA.

We clip the following interesting sketch from the New York Independent: "The missionary work in Micronesia,

though glorious in its results, has been, in some respects, peculiarly unattractive and trying. Even the most devoted Christian hesitates to enter upon a life of such utter isolation, without hope of hearing from friends, or even of obtaining necessary food, except as the "Morning Star" makes its annual visit. But these difficulties only helped the choice of the Rev. Robert W. Logan and his wife, who preferred a field where others were unwilling to go. Mr. Lo. 5 00 gan is a graduate of the Theological Seminary at Oberlin, O.; and it was from this place that they went, under direction of the American Board, to Ponape, one of the Caroline Islands, in 1874. After three years, he commenced the study of the Mortlock language, from natives of those islan is, in the school at Ponape. Two years sufficed to give him such a mastery of it that he was prepared to 10 00 begin work among the Mortlock Islanders, three hundred miles south-west of Ponape. But after thirteen months, the "Morning Star" failing to come, supplies running low, and Mr. Logan's health suffering very severely in consequence, they were obliged to leave their work, going first to Ponape, and from thence to New Zealand, on a little schooner. They, and their two children, were seventynine days at sea, in poor health, in such cramped quarters as scarcely admitted of their standing upright, and on such short rations, that, part of the way, some brown flour and a little piece of butter was all that kept them from starvation. They came to this country in the Spring of 1882, and the simple story of what they had suffered roused the friends of missions to provide against future experiences of this kind. The new "Morning Star," with auxiliary steam power, to overcome the calms and currents in the Pacific, is the result. During these long journeys, and while recruiting their health in this country, Mr. and Mrs. Logan have prepared and published a Mortlock Reader and spelling-book, the New Testament, a Hymn-book, and book of Bible stories, which they have now taken back with them, and left with the Mortlock Islanders, with whom the missionary work is carried on, under charge of native pastors and teachers. They have themselves gone two hundred miles further, to establish a new mission, among a group of small islanders, lying in the lagoon of Ruk. Mr. Logan writes:

"The opportunities for usefullness opening up about us, seem very wonderful. I wish we had a half dozen teachers to locate here at once! Our work for the na ives will have to begin at the very foundations. They are filthy in their habits, evidently not industrious their clothing very slight, and they cover themselves with a redish yellow paint, which not only disfigures them, but makes heir clothing disgustingly greasy, and they leave their mark on everything they touch. The seem docile, and we hope will respond readily to teaching.

"We shall doubtless be lonely when the vessel leaves us, with no other white person within some hundreds of miles, yet we shall not be unhappy, We are both longing to be getting hold of the work.

THE late Gov. Coburn, of Maine, has left legacies to our Baptist educational and religious interests to the amount of nearly siece the Missionary Union began work \$700,000. He was for thirty-nine years a unto glory. Where are the laborers? Who is \$100,000; Wayland Seminary, Washington, American eyes and spirit will explore the land | Skowhegan Baptist church, \$18,000; and the right to the co-operation of the colored peo- of the testator. Editor Burrage, of Zion's O. U. WHITFORD, Rec. Sec. | tion, and our simplicity in doctrine and prac- | these bequests to the public eye.

Sabbath Refor

Remember the Sabbath-day, to k the seventh day is the Sabbath of the Lo

THE CHANGE OF THE SABBA

A correspondent asks us to stat way when the Sabbath was cl whom, and for what reasons. The seems to imply that the Sabbath w from the seventh to the first day of and our correspondent asks when and for what?

I. We must answer first, the Sa er was changed from the seventh day of the week. No attempts made, for more than a thousand the Apostles' times, to apply th law of the fourth commandment t ing of Sunday.

An English divine, Dr. Bound (then undertook to prove a trans Sabbatic law to Sunday. This b prevailing theory, and remained s investigations and discussions of t century have shown its weakness cases the change of day theory, as Scriptural authority, is now aban the theory that one day in seven conditions of the commandment; theory that the Sabbath was al Christ and his apostles, and that has taken its place for reasons of i

II. We will now undertake, bri swer the questions of our corr

1. The change in the customs of respecting the observance of th was not made in a day, nor in a ye hundred years, but was a growth centuries. The apostles and early were converts from Judaism and Sabbath-keepers. The earlier conv the Gentiles were worshipers with and Jewish Christians, and there in the Scriptures to show that t also keep the Sabhath. Somewhere close of the first Christian centu middle of the fourth, the custom ing the first day of the week as of the resurrection sprang up, considerable proportions. After half of the fourth century this o Sunday, as a festival of the r grew more rapidly until it came nigh universal.

2. Who made the change? W said in respect to the change of is sufficient to show that no one be pointed out as the author of There seems to have been a preva among the Christians to comm resurrection of Christ. It was umph over his enemies, and a gre disciples. As the resurrection w believed to have occurred on the the week, that day came to be ve set apart for that festival. Con the first half of the fourth centu first laws requiring its observan not as a Sabbath, but strictly a day, which might be used as a under certain specific condition stances. The rulers of the Cath from time to time, added decr quiring the observance of Sund scribing the manner of its observed she claims, not without reason, thor of the change.

3. For what reasons was the c As already stated, the observance day began, in order to celebrate tion of Christ. As the number of C tians multiplied, prejudicesagain "Jewish" stengthened; it was burdensome to observe two days and it was soon found to be easy erence to the Sunday over es which was done. In this way ance of Sunday sprang up and Sabbath of the Lord fell into dis

REVIEW OF DR. J. M. HO

NUMBER III. In our last article we tried the Doctor's idea that the Jewish economies, or the Old a taments were entirely separat take. In the quotations I made set the fourth commandment continues in the following word not discuss the fourth comm cause by the terms of our theor day' does not rest upon this cor diately or positively. The Mo as set forth in the fourth con Decalogue, has positive referen servance of the seventh day That is iterated and reiterated law. It was a legal institution

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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 keep ing of Sunday.

An English divine, Dr. Bound (or Bownd), then undertook to prove a transfer of the Sabbatic 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 were converts from Judaism and, of course, Sabbath-keepers. The earlier converts among the Gentiles were worshipers 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 Sunday, as a festival of the resurrection, grew more rapidly until it came to be wellnigh 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 resurrection of Christ. It was a signal tri umph 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 pre scribing the manner of its observance, until she claims, not without reason, to be the au thor 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" stengthened; 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

BEVIEW 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 Tes taments 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 ob-That is iterated and reiterated in the Mosaic is a serious mistake to accuse God of not be- force, and added to it his authority. This a decided y popular one among the boys and criminals which this liquor traffic law. It was a legal institution to Israel, be- ing particular about the obedience of his is entirely a different thing from re-enacting girls of this country. A writer in the curcreates.

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 | Testament. No one can point his finger to of Love to God and man which I have previously noticed. There are several things in this quotation with which I am unable to

more confidence in his theory than in the Bible itself. Whatever that requires, he im-

In this statement again in the words "by the terms of our theory," the writer shows plicitly 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 centuries. The apostles and early Christians 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 tw courses. One is to obey after hearing all th plans and conditions and effects produced and understanding all about it and agreeing to it, and the other is to accept it because is required. In the first there is not a single idea of obedience. We may receive or reject considerable proportions. After the first a plan indifferently, whether it may come half of the fourth century this observance of from a friend or an enemy, or from a superior or an equal, or even one in the more hum ble 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 among the Christians to commemorate the 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, 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 disthe 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 require-

cause it was positively commanded to Israel, laws, unless he attaches a reason therefor, it. 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 no-

tice. "Every true moral principle of the old

Mosaic law has been re-enacted in the Chris-

tian 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 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 | say it was the man who knows his own lanstatement 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 ful fill, 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 sore throat," is produced by following the 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 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 obeyed any other law than the one by which | nature. Therefore he fulfilled it. We know it was made the duty of the priests to offer now how fulfilling it affects it. We know that he did not restate the law, and so he could not have re-enacced it. It is equally conclusive that he did restate its explanation.

But did he re-enact it? He could not reenact the explanation, because it was wholly wrong. He gave an entirely different one. first statement. He refers to it as an existing law, and only adds his authority to its previous existence. The conversation of 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 ment or not. I conclude, therefore, that it therefore indicated that it was still in full

To re-enact it, it must be dead. To and also that he is particular about those 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

Education.

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

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

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 oulmonary 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 conso-

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 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 same word also. Context decides that. But | materially reduce sales. It limits the numtrue with regard to the moral law, including 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.—Monsigner Capel.

AN EGYPTIAN COLLEGE.

In Cairo is the famous college, El Ahzar, 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 go on which were about five hundred young men. to it. Some were sitting, others lying on their faces reading, others were eating flat pancakes, which appeared anything but inviting; clouds traffic, we delude ourselves. When a man 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 about the small remainder of mischief. If the famous college. Though in company the minor can not purchase drink to day, with the Sheik, so hostile was the feeling at he is of age to-morrow, and will avenge the time, for the war clouds were gathering himself by buying the more freely. Why thickly, and Arabi Pasha was threatening clean up chips when the ground is covered to annihilate the British infidel, that the five | with them and the air full of them. Why 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 own accord, turn into love. hall, in which the students sat on the floor, or lay on their faces on mats, in circles, each takes a moral sense already indolent. Any containing from ten to twelve. The teacher | halfway restrictions we may add become sat with his back against a pillar, while his fatally inconsistent. The spirit they demand students repeated the Koran, and listened to for their execution is not the spirit which his explanations. In the centre of each circle gives rise to them, or to which they give 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 This shows that he practically carried out his | 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 het-bed of Mohammedan fanaticism, and sways a powerful influence receive \$20,000,000 more for licenses, Christ with a young ruler brings this thought | ever 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 account, however, the debit side must inliberal European education is given to the clude the cost of 84 per cent. of the pauperpeople. — Voices from the Orient.

"A school without text books" would be

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 textbooks" 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 textbook is indispensable.

rent Lippincott tells of such a system of

Cemperance.

"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

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."

High license as a question of taxation is one thing, and as a measure of reform is quite another. In the latter relation it ofexact and precisely the same meaning to the fers no promise whatever. It will not perfectly in this respect. The same thing is having familiarized your pupils and yourself ber 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 spilt. 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

> If, under these circumstances, we expect to put any effectual restraints upon this has been made a drunkard, the great evil has been done; why should we vex ourselves go beyond the principle we have established to make what profit we can out of sin and to disclaim the responsibility. Selfishness wili not, at the end of its argument, of its

> Thus a fatal policy of concession overrise. 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 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 ism and crime, and this would show that for every dollar received from this source temp dollars (or \$1,000,000,000) are called for to sustain the paupers and punish the

Alfred Centre, N. Y., Fifth-day, March 12. 1885.

REV. L. A. PLATTS, Editor and Business Agent REV. A. E. MAIN, Ashaway, R. I., Missionary and Corresponding Editor.

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

Communications designed for the Missionary Department should be addressed to Rev. A. E.

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SOME DAY.

"Some day must the aloe bloom Fruit will grow upon the polm; Some day light will vanquish glo m Some day pain will find a balm; Eome day eyes will not be we'. Some day, some day will come yet."

WE call attention to the advertisement of Mr. Walker in another column. The house is a handsome two story cottage, very pleas antly located, on a large lot 14 acres of land. Whoever secures this property for a home will be fortunate.

OUR Helping Hand for Bible school workers for the second quarter, will be ready for the mail in the course of a week. The price is 25 cents a copy for a full year, or 7 conts a single copy for one quarter; we propose, however, to furnish it to all who so year for 20 cents a copy. Orders should be sent at once, in order to get the full benefit of the April number.

the world's history has its work to be done and its workmen to do it, and that if the workmen fail of their duty, that work must forever remain undone. The next generation, it is true, will bring a new set of workmen, but it will also bring its own work to be done. If this generation of sinning men are ever brought to Christ and eternal life by human agency, it must be by the Christian men and women of to-day, for when we are gone they too will have passed away.

THE Central New Jersey Times chronicles the death, at Dunellen, in that State, of Ira Dunn, who had reached the ripe old age of 94 years. He was a direct descendant, in the third generation, of Hugh Dunn, one of the first settlers in the town of Piscataway, and also one of the constituent members of the Seventh-day Baptist Church of Piscataway (at New Market), which was organized in 1705, the second church of our faith in America. We believe the Church from its organization to the present time has always had upon its membership list some honored names of this family.

INQUIRIES are being raised concerning Our Sabbath Visitor, as if there were some doubt about its continuation. We take this occasion to say that Volume four was begun with the first week in March, and it is the expectation of those who have it in charge to continue its weekly issue without interruption. All remittances, whether on old accounts, on renewals, or on new subscrip tions for volume four, should be made to this office, and should be made very soon. There are still a number of unsettled accounts to the close of volume third. All old subscrib ers should surely renew, and there should be at least, one thousand new subscribers.

THE event of the past week was, of course the inauguration of President Cleveland That the ceremony should be made imposing and impressive is eminently proper; that the political friends of the incoming President should desire to make the occasion a brilliant one is quite natural, since it is the first opportunity of the kind they have had in a quarter of a century, and it is not at all certain when the next opportunity will occur; but there are some people who fail to see how the expenditure of \$25,000 on ball-room appointments will add much to the glory of the incoming Presidential term, or contribute very largely to the material good of the country.

Spring is coming, at least the time of year for Spring is at hand. To some it brings only the present enjoyment of the pleasures which naturally follow the dreariness of Winter. To others, Spring comes as the forerunner of Summer, and the prophecy

be diligent for time hastens, and soon the law in such a place as this. These places "man of our counsel?" These thoughts of Rev. 22: 18, 19. Nevertheless our youth opportunities of earth will be passed, and should be a continued lecture on morals to lead us to others relative to the interest we must be taught the way of life everlasting. the steward will be called to give an account | parents as well as to young people. Let the of his stewardship. To all it is the voice of | father think of these places when he plants God, proclaiming his mighty power, and his his field to tobacco, or casts his ballot direct so rereign good-will to men. Happy the ly or indirectly in favor of the liquor traffic, man who hears its manifold voicings, and | for these two things send more convicts to heeds its earnest admonitions.

YE ARE THE LIGHT.

There are various figures by which the comprehensive and suggestive than that in the use of which Jesus said to the disciples, "Ye are the light of the world." It is not possible to over-estimate the importance of | tensive improvements in the Spring. light in the physical universe. If it could be banished only for a comparatively short time, there would result not only the inconvenience and discomforts of total darkness, but with the continued absence of light there would be also the absence of heat, and with the departure of heat all life would become extinct. If, therefore, light as a figure of speech, expresses the relative importance of the Christian in the spiritual world, it is truly a great thing to be a Christian. "But

great is that darkness!"

Let us follow a little way the application of this subject. Light is diffusive, it pervades all space and completely envelopes the world to which it brings life. So Christian It is not enough that we be Christians for ourselves, having reference to our own salthe sake of others. This means that as | It is a solemn thought that each period in | Christians we should mingle with the world, | ness." "Ye are the light of the world." ion; this is your mission.

its errands of good to the world. It does not announce its doings, or call attention to itself; it simply goes, and wherever it goes exhaustible supply. life and gladness follow. Let your light so be in you it will shine, and there will be no need of any announcement on your part that you are a Christian, or that you are on a mission of good to men. What you are will speak for itself and what you do will fall like and the sorrowing.

Also, light does not select its objects. It and uncleanness, and asks no questions. In Creator who "Maketh his sun to rise on the evil and on the good." Thus will thelight of the of the true disciple of Jesus, come to all in its | tions, in the nineteenth century. course, with a blessing for each. For such a religion as this the world is in great need. was the true Light which lighteth every man | land of the Dakotas. that cometh into the world." "Ye are the light of the world."

PRESIDENT CLEVELAND has nominated, and the Senate confirmed, the Cabinet appointments as follows:

Sccretary of State-Thomas F. Bayard, of Dela-Secretary of the Treasury-Dani I Manning, of Secretary of War-William C. Endicott, of Mas

Secretary of the Navy-William C. Whitney, of Secretary of the Interior-Lucius Q. C. Lamar f Mississippi. Postmaster General-William F. Vilas, of Wis

Attorney General-Augustus H. Garland, of Ar

Communications.

MINNESOTA LETTER.

After being in the Penitentiary for more than hour, we passed out onto the street, filled of the golden harvests of Autumn. To the with sad thoughts. We could, in our mind, more thoughtful, however, it is a way-mark | see the promising lad petted and indulged on life's pathway, reminding the traveler that by fond parents but a few short years ago; it another portion of the long journey has been was impossible for them to see the blight

says to the laborer in the Lord's vineyard, their boy must pay the penalty of broken us, as well as to esteem of less value the from the Holy Script res and incur the woe prison than all other things united. What a harvest is here gathered from unwise sow-

ing! But the train soon wheels us around the bluff away from the Minnesota prison city to pleasanter scenes, and we are landed others, we find a somewhat larger percentrelations of the Christian to the world are in the Union depot of St. Paul in safety. expressed. Perhaps none of these is more | This city of about one hundred thousand in- | children of such parents as do not attend, habitants is feeling the effects of hard times in a measure, yet a good deal of business is a rale, are less interested, and therefore less being done and plans are being laid for excorporation limits are to be extended, and schools nearly everybody attends. I need new buildings are to be erected, among which | not say where is found the best Bible is the new court house. The Rion hotel is to be completed, which will cost for the building alone, over one and a half million

At noon we started on the short-line road for Minneapolis which, I think without exception, is the best railroad I have been on this Winter; over this road a train is run each way between St. Paul and Minneapolis if the light that is in thee be darkness, how about every hour. Between these cities there is to be a motor line established next season, and it is thought that the space between the cities will be built up and all become one city at no distant day. Minneapolis is, in point of population, a little larger than St. order it, the remaining three quarters of the life and influence should be all-pervasive. Paul, but St. Paul has more capital, having a good many wholesale houses and rich railroad men. In point of manufactories Minvation merely. We should be Christians for | neapolis is far ahead of her sister city. To describe all her leading features would be too much of a task, a few points only will suffice. carrying the light of life to those who are in Two saw-mills here have a capacity of two darkness and death. Nothing can be more hundred and fifty thousand feet each, daily, contrary to the spirit and genius of the Chris- and there are several others which, outside tian religion than that aceticism which, in of Minneapolis, would be called large. The the middle ages, led men to seek retirement | Pillsbury A mill, the largest flouring mill in and seclusion that they might enjoy religion, the world, has turned out as high as six thouunless it is the spirit of modern times which | sand two hundred barrels in twenty-four would divorce religion from daily life ex- hours; it furnishes work for ever three hunpressed in that most unchristian phrase, dred men; it is literally packed with the "Religion is religion and business is busi- most approved machinery from top to bottom. All possible precautions are adopted Go, like the light where darkness is, and to prevent fires, and here and there, all over one with them. Accordingly, Eld. Hamildrive it away, and as ye go cause life and joy the mill, are chemical fire extinguishers. ton Hull was selected conductor, with a Minneapolis has numerous other flouring view of engaging him pastor of the church mills. With all of its large mills and fac Again, light goes quietly and silently on tories Minneapolis has used only a small por- by Elder's Hull and J. T. Davis and forwardtion of her water power. She possesses the | ad. Eld. Hull came the first of February, was falls of St. Anthony affording an almost in-

We came to the city Thursday P. M., stayshine." Let it shine. If the spirit of Jesus | ing until the following Monday noon. We find it very lonesome spending the Sabbath away from home. On Surdays nearly al- a hasty council of the Elder and a few brethways attend services. Sunday in St. Paul we spent by going to the 2d M. E. church, on 9th and Jackson Streets, Rev. R. Forbes, a benediction from heaven upon the needy pastor, and to Sunday-school in the parlors. At 3 o'clock P. M. we went to Vespers at the Roman Catholic Cathedral, which is claimed falls upon beauty and ugliness, upon purity to be the largest in the North-West. We saw peculiar things there, but we went to kill this respect it but obeys the behests of its great | time, not to criticise. Will simply say it seems strange that such superstitious ceremonies should be practiced to such an extent of Church and Sabbath-school, by Eld. M. Christian religion, beaming from the heart in this land of free and progressive institu-

again we are on board whirling along by the Ford, and one on Church and Sabbath-school Such a religion as this is offered to the world | beautiful falls of Minnehaha, which is a great in the gospel of Jesus Christ. Such bearers | Summer resort, and farther along by Fort of light and life are we, if indeed we are true | Snelling, down to Farmington, where we disciples of him of whom it was said, "That | change cars and are hurried away toward the

BIBLE STUDY.

An item on "Reading the Bible," in a recent number of the SABBATH RECORDER, arrested my attention, suggesting other thoughts not mentioned in the article, akin to it, however. The remarks relative to Bible reading by children were to the point. "Read the Bible as God's book, because God speaks to you in the Bible." "Read the Bible attentively; the meaning of the Bible is in the

Although these words were addressed to felt. children, they are as applicable to children of a larger growth, and what I wish to sav is to the latter class particularly. It is far too common a thing to meet with Christians -nominal Christians, I mean-who have as little knowledge of the Bible as a whole, as have some of the street gamins that go to make up the city mission Sunday-schools, whose surroundings have always been such as to preclude education in that direction.

As Christians we profess to make the Bi-

times, the weekly, stated study on the Sabbath in our Sabbath-schools.

number of our schools in various parts of the denomination. It is interesting to note in different places those who attend, with relative general results. In some schools very few adul's are found in attendance; in age of the adult church members. The though usually themselves in attendance, as benefited than such as do not have this nega-Its | tive influence to overcome. In still other scholarship, nor where there is enthusiasm and continual progress, nor where occasional conversions mark the history of schools, nor where young Christian hearts of sturdy, intelligent faith reach out in anxious desire and determination to do a life work for the Master. One would not go very far wrong, however, to assume that it is in those schools where every member of the family is found in his place in the Sabbath-school. It is a matter for continual amazement as well as regret that any Christian parent can habitually absent himself from this important agency for good to himself and his children. Before God, have you a valid excuse for it? In view of your accountability to lim, can you consent longer to allow this adverse influence upon your children, which, whether you would have it so or not, stands for a perpetual declaration on your part, that the study of the Bible is of small importance? Remember, that example, with children and youth, goes a much longer way than precept. Will not parents look to it, think about it, and act upon it?

A SABBATH SCHOOL INSTITUTE.

A committee appointed by the North Western Association to arrange for holding institutes within its limits, was requested by the Sabbath-school at Garwin Iowa, to hold at Garwin, and a programme was made out with us just a week when tidings of the dangerous illness of his brother, Eld. V. Hull, called him away. As the time of holding the Institute had been advertised in our local paper for the 21st and 22nd of February, ren decided the work should go on, and J. Babcock was appointed conductor.

Four sessions were held consisting of devotional exercises, bible readings, class exercises, recitations, essays, and talks upon practical sabbath-school and religious topics.

Among the latter was an address by J. Babcock on Institute work, the use and Abuse of Lesson Helps, by R. J. Laughlin, (a recent convert to the Sabbath), Relation Babecck, an essay on the Church and the World United, by A. M. Brinkerhoff, on But train time comes all too soon, and Teaching the Primary Class, by Mrs. H. R. Influence as viewed from an outside stand point, by Prof. F. L. Loveland, Principal of the Garwin High School.

Each Session was furnished with appropriate music by the Choir, T. S. Hurley Choirister. Although the weather had been severe and there had been but little chance for getting together for practice, and Elder Hull being called away when we felt the most need of his presence, the Master's presence was with us, our labors were crowned with success, and the cause of Sabbath-school work was strengthened.

Elder Hull will be with us again as soon as circumstances will allow.

A week of prayer was commenced immediately after the close of the Institute, the good effects of which are already seen and

The prospects look brighter for us in Iowa. Brethren pray for us.

THE PRIMARY CLASS.

Read before the Sabbath School Institute held at Carlton, lewa, by Mrs. H. R. Ford.

How to teach a primary class is a subject of no small importance. The first impressions made upon the youthful mind are gen erally the most lasting. On this account, small morocco Bible that had been given to ble the rule of our faith, the man of our there comes a most solemn responsibility up- Mr. Cleveland in his boyhood days by his counsel. Can it be that some of us have on every one who, undertakes to teach the mother. The new President then received passed, and that the end draws nearer. It which awaited the young life, or how so soon ceased to cherish the faith once delivered to little ones lest they should add to, or take congratulations and handshakings from

manifest in the study of the Bible at set How may this be done most successfully? We suggest a few of the many ways in which this may be done. It has been my fortune to visit quite a

First, elicit and fix their attention upon the lesson. Have the class give the title. Question them as to where the lesson may be found in the Bible, (which, of course they have studied before coming to School).

Have them name the persons and places given in the Lesson.

Second, the attention having been gained, teach them that the Scriptures are the pure word of God. Also the attributes of God, especially that he is love, that he so loved the world that he sent his Beloved Son, to die for sinners,-for children as well as for older people. Show them that they too, though young, may, by faith in Christ, and obedience to God's commands, become his children. Lead them to the loving Saviour. In plain and simple forms of speech help them-to see that they need a Saviour, and strongly impress upon them the necessity of seeking their Saviour in the days of their youth. Also the duty of giving themselves to God, "a living Sacrifice, Holy, acceptable unto Him, which is their reasonable service." Help them to understand that they are accountable to God for all they say and do in this life, and that they will be rewarded accordingly. Teach them the need of being good, and doing right every day of their lives, in order that they may be prepared both to assist others in the good way, and to enjoy the happy Home above.

(From our Regular Correspondent.) Washington, D. C., March 6, 1885.

augural oath was taken by the new Presi-

On Wednesday last the twenty-ninth in-

dent. The pageant that escorted him from the Capitol to his official home was the longest ever seen here on a similar occasion, and abounded in striking and imposing features, Every State in the Union contributed to the success of the day's demons ration, and the political significance of the event was lost sight of in the grandeur of the ceremony with which it was accomplished. It was a grand display, a grand day, and a grand outpouring of people. Processions are apt to become monotonous to the residents of the Capital city, famous for its pageantry, but the inaugural ceremonics of the 4th instant afforded a scene which no spectator will ever forget. Standing on the west portico of the Capitol, the sight presented on Pennsylvania avenue as the escorting divisions moved with the Presidential party was most magnificent. The regular troops, the artillery, the marine corps, the splendid Pennsylvania regiments, the glittering bayonets, the gay uniforms, admixtures of gray, blue, red, white, and green, covering the broad clean avenue from the Capitol to the Treasury, and moving with harmory and military precision to the music of 125 bands, was a spectacle not oft n vouchsafed to one in a lifetime. Added to this was the towering dome of the Capitol, the panorama of a beautiful city, with its varied architecture and broad avenues sloping to the Potomac, while the sun beamed like May on all. A certain Western Congressman was so enthused by the splendor of the scene that he forgot all about the rapidly expiring Congress, and would have missed the closing cenes had not a friend rushed out and informed him that the Grant retiring bill was up. He said he was glad, however, to have been disentranced. It was his last vote. He was not re-elected, and he thought it might be a long time before he would have another chance to vote for so good a meas-

The ceremonies at the Capitol were the same that have been for years the order upon such occasions. The ceremony of inaugurating the Vice President, in the Senate chamber, was seen by only a few favored hundreds of the masses of people who came to Washington to attend the inauguration. But it could not have been otherwise for lack of room there.

It is estimated that Mr. Cleveland was in the presence of 150,000 people while he delivered his address and took the oath of office, standing on a platform in front of the East portico of the Capitol. He wore a full suit of black, Prince Albert coat, standing collar and black tie. He used no manuscript, and spoke in a strong voice, with as much composure apparently as if the event was one of daily occurrence. The Chief Justice then administered the oath, using a

many of the distinguished people augural platform, and applause crowd, to all of which he responde ing and smiling. The long proces ed then at the signal of a cannon, by President Cleveland, who after viewed the entire line from a stand of the Executive Mansion. As t dent drove from the Capitol to House, the enthusiasm of the cro no bounds. There was a deafeni of applause at every stage of the re sides the mass of humanity on t and stands, rows of heads bordere of buildings, filled the windows, climbed the trees, lamp posts, and poles to get a view of the Presiden

An incident of the parade was tion of Gen. Fitzhugh Lee and his embracing the Virginia soldiery. Lee was dressed in a handsome form, and rode a magnificent black He received repeated cheers all

The pyrotechnic display and the a brilliant finale to the festiviti

To the Editor of the Sabbath Recorder:

THE NEED OF THE HOUR

When I read of the societies and societies gotten up for the purpo ing money to carry on the wor among men, it causes a feeling of come over me. To see the twists that God's people will make to av ing in the way he has plainly sho Word is sad indeed. Dear bret sisters, let us get up on the highwa ness with both feet, and rob God of tithes and offerings; we then meat in God's house, and the Be then be able to answer the calls of and isolated ones who are trying to commandments against great, o Texas is calling for the light of am a stranger in this communi neighbor tells me that the people l is very plain that the Sunday is Sabbath; but there are a great man country who cannot read, and of will not; hence the need of the living er to come and show them the li how can be come unless he be sent? can he be sent without means? T with empty treasuries are not re

INTEREST IN OHIO.

S. A. MI

In the fall of 1846 it was my pr visit our people, at Little Much called Jackson Centre. It was the forest with here and there a little spot, on which there was the hun of a family of Sabbath-keep worshiped then in a little log church Simeon Bahcock and Lewis A. Da the place occasionally and preached The traveling in those days was on and extremely difficult by reason swamps and swails which were on c I remember that Deacon Jacob M his way to meeting got outside of and his horse sank down to his hip got to the church and had a good

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As I look upon the Church of Centre now, having just returned for 1 cannot but exclaim, 0, how chan a united people, full of the love worship God in a beautiful chu with its spire pointing heavenwar clear ringing bell calling in the from the surrounding country. is thoroughly ditched and drained der most excellent cultivation, and t McAdamized with gravel, are a the traveler. Our brethren enjoy

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WASHINGTON LETTER.

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poles to get a view of the President. An incident of the parade was the reception of Gen. Fitzhugh Lee and his division, embracing the Virginia soldiery. General Lee was dressed in a handsome gray uniform, and rode a magnificent black stallion. He received repeated cheers all along the

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

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 walking 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 holiness 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 preacher to come and show them the light. But how can be come unless he be sent? And how can he be sent without means? The Boards with empty treasuries are not responsible. S. A. MILLIKIN. Who is?

INTEREST IN OHIO.

In the fall of 1846 it was my privilege to visit our people, at Little Muchenip, 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 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.

again (on my return home from middle Tennesee); then Eld. Babcock was superannuated, Eld. Davis was gone and many precious families had sought homes in other climes, the church was much weakened, many of the best lecations 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 conversation; and to my cousin, S. H. Babcock, I

said you ought to be in the ministry. In the Winter of 1874, I visited and conducted a series of meetings at this place and though they were at that time without a min. later, I felt that their prospects were brightening. The country was rapidly improving, and Bro. S. H. Babcock, who was then in school, was soon to return and preach for

As I look upon the Church of Jackson Centre now, having just returned from there, 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 under most excellent cultivation, and their roads, McAdamized with gravel, are a delight to

many of the distinguished people on the in- of their excellent pastor, Eld. J. L. Huffman, augural platform, and applause from the who is living in the parsonage just across the crowd, to all of which he responded by bow- street from the church and who, they justly ing and smiling. The long procession start feel, is not second to any minister in the ed then at the signal of a cannon, preceded State. Again my heart exclaims, O, how hy President Cleveland, who afterwards re- changed! Praise the Lord who planted a viewed the entire line from a stand in front church in this beautiful section of country

House, the enthusiasm of the crowds knew ing I very much missed many of my cld no bounds. There was a deafening round friends who have left Jackson Centre, some of applause at every stage of the route. Be- of whom have gone to their long home, and

> S. D. DAVIS. JANE LEW, W. Va., Feb. 1885.

Receipts in February.

GENERAL FUND.	
Ad., Type-writer, Outlook.	\$ 30
Subscriptions	1 15
Miss Bettie Woods. Black Jack, Tex Amos Colegrove, Farina, Ill	. 3 5
Church at Alfred Centre N. Y. J. L. Shaw, Freeborn Minn	15
Church at Nile, N. Y	4 9
Candace Ammons, Westerly, R. I Dr. H. W. Stillman, Edgerton, Wis	1
to make Mrs. Emergene Stillman L. M.	20

SCANDINAVIAN PAPER FUND. Wm. B. Wells, Milton, Wis. Andrew Carlson, Rush Point, Minn..... Mrs. F. W. Hamilton, Alfred, N. Y. Mrs. Dency Tefft, Almond.....

Home Aews.

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 esteemed 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 twentyfifth anniversary of their marriage, concluded to make them a surprise on the octheir residence taking with them many testimonials of regard. Those present reported a pleasant evening. The writer was notable 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 of a family of Sabbath-keepers. We Feb. 28th, to celebrate with them their silver wedding. Nearly all their neighbors, with friends from West Genesce and Portville, 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 consummated. A fine collection of presents were In the Summer of 1867 I visited this place 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 completion of a quarter of a century of married life, to witness the silver wedding ceremony, and express, in a substantial way, their regards. The usual exercises of such occasions took place with much interest. One of the ple asing features of this occasion, as well as the preceeding one, was the music, both instrumental and vocal, especially the solos by our chorister Mr. O. E. Burdick.

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

There is a rush of settlers to the Winnebago's reservation. Every train is loaded the traveler. Our brethren enjoy the labors a number of settlers' shanties.

Condensed Aews.

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

A million veterans of the late war still

The legislature of Vermont has just passed 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 record is unprecedented.

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

Chicago has increased the pumping capacity 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 colonics of bees in the United States, which annually yield 120,000,000 pounds of honey.

At New York, the supreme court, general term, has decided that the act prohibiting t e sale of oleomargarine is constitutional.

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 reduced 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 during 1884 were 80, 886,000 feet, against 37 694.000 feet in 1883. Shi ments were 202, 729, against 189,739, in 1882.

The Herald (Boston) says: "It is understood that an agreement has been signed by a majority of rubber boot and shoe manufacturers for a general suspension of operations 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

The Ohio college of Dental Surgery, at its thirty-ninth annual commencement. March 4th, gave diplomas to twenty-six | In early life she gave h r heart to Christ, was bap 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 declared a quarterly dividend of one per cent. This has had an unfavorable effect on the stock. The falling off in earnings, the dicasion. Quite a large company repaired to rectors say, was caused by the snow blockade markable. This was evinced by the great courage and loss of western business. Dividends will not be declared hereafter till the end of

Foreign.

The garrison at Suakim are in want of

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 Alhama. A number of houses were destroyed. Wolseley'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 systems of Canada, and legislation to that ef-

fect is preparing. The schools of Venezuela are supported by the federal government from the revenues of the postoffice and a trade license sys-

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 Peshawur 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 another transport off Malaga, March 4th, and sunk, carrying down twenty of the crew.

Mr. Parnell has intimated to the government that the Irish party will strenuously oppose the clauses in the crimes act in relation to newspapers, the suppression of public 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 connected with the Russo-Afghan frontier question. It says the difficulty between England and 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 and there are 500 strangers in Mitchell. It at 2 o'clock. Preaching at 3 o'clock. All Sabbath is reported that Indian police have burned keepers in the city, over the Sabbath, are cordially rited to attend.

NEW YORK SEVENTH-DAY BAPTIST CHURCH. -crvices 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 contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Cenre, N. Y.

THE subscriber will give 20 cents apiece for he following denominational reports: General Conference, 1813, and American Seventh-day Baptist Missionary Society, 1835.

A. E. Main, Ashaway, R. I.

The Regular Quarterly Meeting of the Executive Board of the Seventh-day Baptist Education Society, will be held in the verstry of the church, at Alfred Centre, N. Y., on the evening after the Sabbath, March 14, 1885.

A. U. LEWIS, Recording Secretary.

In a planoforte for private home use, the very first and chief requisite is refinement and purity of t ne For use in a concert or other large room this is not so important, as the roughness of tone is not so perceptible. The new Upright Pianos of the Mason & Hamlin Organ Company have this for their prominent 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 festenings 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 reaved p rents have the sympathy of many friends.

CLARENCE F. DAY died in Rome, N. Y., March 2, 1885, of paralysis, aged 34 years, 6 months, and 6 lays. Funeral services were c nducted 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. II. D. C.

In the Sanitarium of Dr. T. Gaylord Thomas, New York City, Feb. 21, 1885, Mrs. Ruoda A. Pot TER, wife of Mr. Joseph H. Potter, Westerly, R. I. in the 60th year of her age. Her remains were brought to Westerly, and the funeral services were held at her late residence, Feb. 25th, conducted by her pastor, assisted by Rev. A. E. Main, of Asha way, and Rev. A. G. Palmer, D. D. of Stonington, Dec. 5, 1825. Her parents were Robert and Lois Langworthy. She leaves a husband and daughter, tized and joinined the First Hopkinton Church. At her death she was a beloved and faithful mem ber of the Pawcatuck church. Her religious life was a quiet but fai hful and consecrated one. She loved to read her Bible and to pray. In the duties and cares of life she exhibited an equipoise of character which denoted a soul centered in Christ. Her faith in her Saviour was unswerving her trust in the wisdom and love of her Heavenly Father was reand columness 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 companionable 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-

In Westerly, R. I., March 2, 1885, of neuralgia of he heart Mrs. HANNAH VARS 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 Westerly. Dec. 2, 1811. In her youth she be came a Christian and united with the First Hopkinton Church. Some years atterwards she moved her membership to Pawcatuck Church of which she was a consistent and esteemed member at her death. She was an earn st and faithful Christian, living every day in obedience to the injunction, "Be ye also ready: for ir such an hour as ye think not the Son of man cometh." Funeral services were conducted by her pastor at her late residence. Remarks

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 maintained a faithful Christian walk through life. At the time of her death she was a member of the Seventh day Adventist c urch. She died in the hope of a blissful immortali y.

THOMAS PHIFE died Feb. 8, 1885. He was born in Columbianna county. Ohio, May 21, 1812; married 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 askep in Jesus." His character was unimpeachable.

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

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. Janes Keeler, who had that Winter made heavy purchases of butter in Delaware and Chenango counties and who was looking through the market secking for some sign of improvement. There was none, and finally despairing of any other crutal of comfort, he said: "Lewis, don't you believe it's sno wing up in Chenango? I'm going to telegraph up and see." To day it snows, and the market is Russia is not acute enough to require the just about parallel to the then market, and in that year through April the quotations for good old butter 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. Eigin fresh stock is 1@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 mer make, sold at 18c., a Delaware county creamery 25 Dey St., New York. sold at 12c.; a St. Lawrence county creamery, Sum-

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

FineFaulty. New creamery make.. 30@34 27@30 New milchs, dairy make..... 28@30 Old butter..... 20@23 15@18 CHEESE.—Receipts for the week, 19,361 poxes:

fered a parcel of cheese this week at 114c., for which 12½c. was refused a month ago. Receipts are about 8,000 boxes greater than last week, and the market is weak. We quote: Fancy.

exports, 15,160 boxes. An exporter says he was of-

Fine. Faulty. Factory, full cream.. —@12 Skimmed.....

Eccs.—Receipts for the week, 6,124 bbls. Sales on 'Change to day 25 cases at 27½c, and 25 cases more at 28c. Seller the month of March was offered at 19c., and had 174c. bid. Seller April was offered at 15c., and had 13½c. bid. We quote:

Near by marks, fresh-laid, per doz..... 28 @30 Southern, Cazada and Western, fresh laid,

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 or 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.

TOTICE TO CREDITOR -.- In pursuance of an order of Clarance A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Ctandall, late of the town of Friendship, in said county, deceased, that they are required to ex-

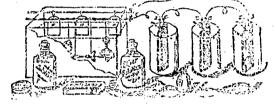
hi it the same, with vouchers thereof, to the sub-

scriber, one of the executors of the will of the said.

deceased, at his residence in the town of Genesce, on

or before the 5th day of Septem er, 1885. E. R. CRANDALL, Executor. ELIZA M. CHANDALL, Executrix. Dated Feb. 26, 1885.

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Selected Miscellany.

SWEET MEDITATION.

My meditation of him shall be sweet. I will be glad in the Lord.—Ps. civ 34.

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 his wondrous works to view, Sweet to prove his promise true.

Sweet in all things God to see, Sweet his loving child to be, Swect 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 REBECCA 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. Grace and Isabella the unmarried sisters, and Joe, filled the pew. Young Mr. Floyd (who was radical in his views), or any other visiting clergymen, might preach what they chose, the Demmings listened with the same calm, devout pleasure. It never occurred to them to dispute any opinion promulgated by a minister of their church. It was "all good," like the Bible. There was no room for choice in either. The 'squire would be just as likely to read a chapter in Numbers to a penitent sinner as one in St. John. The effect on his mind was very much the same. Both had Mother Demming about her fancy work, or the soothing of a repeated charm, which set him safely apart from other men.

You would always find on the Demmings' center table all the papers and magazines published by the denomination. Their house was the headquart r for clergymen and col porteurs. The girls could tell you at a mouseless work when their eyes are failing." ment's notice where such or such a minister was now, how long Dr. D., of St. Louis, had stayed in Europe, and how much money had been given to dear Mr. J., by his flock in Chicago to visit the Holy Land. They were exceedingly fond too, of religious poems, and could repeat whole pages of Henry Kirke, and Miss Havergal. They took an eager interest in missionary work; the story of those heroic men in African jungles or Indian bungalows had all the dramatic power for them. Grace declared she had a positive affection for that levely Miss W., who was at work in Ceylon, and considered young Mr. S., who was in Hong Kong, one of the apostolic type of Christians, although she had never seen either of them. Isabella took more interest in the ascetic doctrine coming into notice. She professed a delight in symbolism, filled her room with religious em blems and pictures, wore black on Good Friday and lilies on Easter, and fasted as rigorously as any Episcopalian. Every week she noted down in her diary the changes in her spiritual condition. The whole family were fluent in the use of theological terms, and talked garrulously of the doctrines of their denomination; indeed, works of controversy on this subject filled their book

This familiarity with the outer garments of religion made them appear devout in the eyes of others, and in their own. They were a well to do family, and hence had felt none of the temptations of poverty. They were naturally gentle, unpretending, amiable folks, and hence were not likely to yield to good woman has been at work, I suspect. the temptations of wealth. Their pleasant, temperament, was set down by their friends | more. as the effect of piety.

Life to the Demmings was like a long Summer day, until Joe brought his wife home. None of the family had ever seen her. They knew she was one of the An-

struthers of Kentucky. Presbyterian church," said Grace. "I hope | among colored people. I know how to man-Mary belongs to our membership."

He was just starting to be married, and he lime. They are good affectionate creatures, wes very anxious that they should all love and so anxious to learn." Polly in advance.

sweetest voices—a low contralto. And you misery fell on his father's heart at the sight. have heard a good deal about the value of cought to hear her laugh, Belle! The mer- Tom did not enter the house until late in experience, but, so far as I know, experience riestering—oh, she'il bring new life into this the evening, when the family were gathered makes only one thing plain: that a man's

and ready to welcome his wife.

"But I hope she is ready to take a leading | thought Grace, bitterly. place in the church," said Grace, after he place, and his description of her does not give me the idea of an energetically religious woman."

"Well, hope for the best," said Isabella. Mary arrived.

room when she comes, and Tom must be sent I wonder she can stand it." to the country for a month's visit," Grace said her delicate cheek flushing painfully.

For there were two skeletons in the Dem- her associations as she should be." ming household. The 'squire's brother, their brother, younger than Joe. Tom Dem- | quaintance." ming had disappeared for three years after he left college, and came back a haggard, dissipated loafer. Nobody in Ball's Ferry that came out of Uncle Ben's room. knew what he had done in that gap of time,

The family treated him with gloomy pa- ing. tience. They had taken up their cross and bore it; but it was heavy and he knew that being," said Joe. they found it was heavy. Tom was never seen by visitors at the table or in the parlor. his comrades at the village grog-shops, and occasionally, but 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 heathen!" 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.

The truth is, after mother's death, I had the again. Brother Tom. Come!" charge of my four brothers, and I had so lit-

"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 coarse 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 walks, advised copied the 'squire's paper for him.

"What a clerkly 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 embroid-

"It does not seem useless to me," said Polly, gently. "She thinks you all value

"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."

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."

"What has happened?" asked the 'squire. "I heard the sound of children's voices singing in one of the cabins, and the men told me it was 'Miss Mary's class.' Some

"Miss Mary?" The 'squire's face grew mild harmlessness, which was in fact due to red, his eyes flashed, but he said nothing at last. "She never seemed to be a religious

> Going home, he met Polly coming to meet him. He looked at her with the eye of a judge. "Are you the good Samaritan? Have you been in Black Lane, my dear?"

She blushed, laughed and stammered, "Oh, that was the most natural thing in the "There are Anstruthers in the United | world, father, you know I was brought up age them. It was only a ditch dug here and "Oh, yes, certainly," said Joe engerly. there, a few panes of glass and bushels of

of the stable. "On purpose to mortify us,"

"I came in to see Joe's fine lady," he said had gone. "Joe will some day fill father's in a loud voice. "Unless he's ashamed to introduce his scapegrace brother."
"Mary is not here," said Mrs. Demming.

'Where is she, Grace?"

She was very busy making an imitation New York papers to him every day now. come to a place where the moral aspect is stained glass window for the Sabbath school They play backgammon together, and they not the only aspect of a question, and where room, and was anxious to finish it before have one of those silly books of Artemus very grave results may follow action, they Ward's. I heard him laughing and swear-I lack the courage to trust themselves entirely

"Uncle Ben must be kept in his own ing harder than ever, so he must be pleased. to principle, and endeavor to find a course

bella dryly. "Mary is not as careful as to a man who always does the right thing fear-

Ben, who was a paralytic old soldier and a said," he broke out, with a thump of his which beset the paths of those who try to most cross-grained, profane old fellow, occupied one wing of the mansion. He had a take thought of that lonely old fellow have made foot paths through life in every man to nurse and read to him, for his oaths up there, there's better stuff in her than direction, and he who attempts to follow were intolerable to his nieces. Tom was I expected. I'll go up and make her ac- them will find himself hourly and endlessly

was heard joining in the jokes and laughter along which every man may travel, not with-

but it was certain that he was under the ban both," said Grace. "Tom is clean and of his journey in safety.

Shaven to-day, and looks like a human be- The whole wisdom of life lies simply in

At dusk he would skulk out to join some of | nodding brightly to Tom, asking him to go | 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.'

"D'ye know I'm a thief? I was in jail in the universe.—Christian Union. Pittsburg for a year.

Polly drew her breath hard. A prayer to God for help went up from her heart in that octrinal subjects. Polly grew red.

second of time. She held out both her nest prayer and communion; that runs to hands. "Yes, Joe told me. But that is all him with all his necessities; that asks counin my ideas concerning those difficult points. over now—all over. You have begun new sel of him in his doubtings; that opens all

> walked down the street. He did not speak for his weakness; that fears him as a judge, to her until they came back. Then he stop- reverences him as a Lord, and obeys him as ped her again at the gate. "My sisters a father; he walks in the presence of God. never have been seen with me in public since | Jeremy Taylor. 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?"

chance for the boy. He wants to begin his life all over again among strangers."

"God help him," muttered the 'equire.
He surprised Polly when he met her the next time by taking her in his course. The surprised Polly when he met her the next time by taking her in his course. The surprised Polly when he met her the next time by taking her in his course. The surprised Polly when he met her the next time by taking her in his course. The surprised Polly when he met her the next time by taking her in his course. The surprised Polly when he met her the next time by taking her in his course. The surprised Polly when he met her the next time by taking her in his course. The surprised Polly when he met her the next time by taking her in his course.

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

him; so much of it, indeed, that Joe com | London, F.

"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

"I do not understand Polly," said Grace,

"Perhaps," said the 'squire, "we have not clearly understood what religion is. We took too much for granted. We should waken up and look into the truth of the matter."—Congregationalist.

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 The matter was driven out of the 'squire's | might involve momentous results from them "Does she sing in the choir?" asked Isa- mind before he reached the house, for he saw after the talk had taken a wide range one Tom skulking round the stable door. He gentleman summed up the whole matter by "I think not. But she has one of the had returned that day, and a dull weight of saying: "I have seen a good deal of life, I about the lamp. He came into the room only safety is in doing right." It was a The girls smiled. They were fond of Joe, with a swagger, unshaven, his boots recking 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 "In Uncle Ben's room. She reads the thoroughly in doing right, but when they

which experience and policy will justify. It "It is hard to understand her," said Isa- is safe to say that whenever troubles come to lessly at the right time, he is wholly spared Tom had been listening eagerly, "Enough | these embarrassments and entanglements perplexed; God has struck a solid highway, For several days afterwards Tom's voice more lasting than the old Roman roads, out clouds and storm, but free from danger "Mary seems to have enchanted them of losing his path, and sure to reach the end

ng."

doing the thing which is right, and letting God look after the consequences. The wisest man sees but a little distance, and sees But even he was startled when Mary came | that distance very imperfectly; God sees the down that evening dressed for a walk, and, end from the beginning. The wisest man goes astray, with Solomon and Bacon, and with her. "Finish your book, Joe. Brother 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 Polly's tender, steady eyes met his. "Yes, of chance as the future may seem to be, but putting your fate into the hands which sus-

HE that often converses with God in earhis wants to him; that weeps before him for She put her hand in his arm as they all his sins; that asks remedy and support

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THE SABBATH MEMORIAL—the organ of LEuropean Seventh-day Baptists—is devoted to Sabbath Literature and Reform, Biblical Archæolo 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 to prove the second of the

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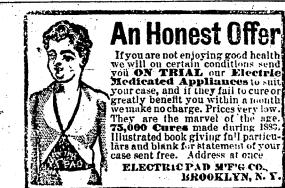
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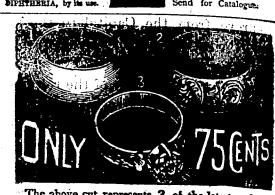
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Hoyular Scien

proportional or synonymous acc Prof. S. P. Langley. He estimate series of measurments, that we much light from the sky as we do sun itself, getting more light from at midday but more in the mo afternoon from the sky than from direct. He thinks that the absorpti by the atmosphere, and the effect o particles both near the earth and distances have a much larger ef day light than is generally supp obtain the actual light of the sun at least 40 per cent. must be add observed value. He also thinks atmosphere exerts a selective influ the kind of light which reaches us

DAY LIGHT and sun light

Poisonous Beans.—It is not known, nor is the fact stated in t States Dispensatory, that the east is poisonous. The plant is extens for ornamenting gardens and surrounding our dwellings. It be fan-like leaves, a red stalk, an clusters of flowers, which when transformed into pods containing These the children are apt to appr reason of their attractive appear occasionally have they been found them. Recently we tried them to what sort of a savory morsel they promptly was our curosity satisfied very sick thereby. Almost in dizziness ensued (to the extent of and falling had not we laid down) treme nausea, accompanied with of the extremities. These sympto for nearly six hours, then gradua peared. We had almost forgotte cumstance until a month ago we in consultation with a physician gate the symptoms of poison in a aged perhaps seven years. The physician decided she was suffe some sort of poisoning that the did not clearly reveal. She von stantly, had contraction of the particularly of the neck, drawing backward, enlarged abdomen (ty dilated pupils, and unconscious died the third day. Examinati premises revealed that the childre gathering castor beans from the plants in the front yard. Closer of the beans exhibited that sever had been nibbled, showing the i the child's teeth. At last it was ascertained that the little one fragments of the beans, when the symptoms were fully accounted fo Nowhere is the poisonous qual-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 He A PAPIER MACHE FLOOR CO A new papier mache process for floors is described as follows: The

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Popular Science.

THE INVENTION OF THE SAW.—Engineering states as follows: "The saw was, it is said, invented by Daedolus, according to Pliny, but Apollodorus says the inventor was Telus. It is stated that the latter, having found the jawbone of a snake, employed it to cut through a piece of wood, and then formed an instrument of iron like it. Becher says saw-mills were invented in the 17th century; but this is not so, it appears; for they were erected in Maderia in 1420, and at Breslau in 1427. Nerway had the first saw-mill in 1530. The Bishop of Ely, embassador from Mary of England to the court of Rome, describes a saw-mill there in 1555. In England, saw-mills had at first the same fate with printing in Turkey, the crane in Strasbourg, &c; the attempts to introduce them were violently opposed; and one crected by a Dutchman in 1663 was forced to be abandoned. s.

DAY LIGHT and sun light are not proportional or synonymous according to Prof. S. P. Langley. He estimates from a series of measurments, that we receive as much light from the sky as we do from the sun itself, getting more light from the sun at midday but more in the morning and afternoon from the sky than from the sun direct. He thinks that the absorption of light by the atmosphere, and the effect of fine dust particles both near the earth and at great distances have a much larger effect upon day light than is generally supposed. To obtain the actual light of the sun or a star, at least 40 per cent. must be added to the observed value. He also thinks that the atmosphere exerts a selective influence upon the kind of light which reaches us from the

Poisonous Beans.—It is not generally known, nor is the fact stated in the United States Dispensatory, that the castor oil bean is poisonous. The plant is extensively used for ornamenting gardens and grounds surrounding our dwellings. It bears large, fan-like leaves, a red stalk, and several clusters of flowers, which when ripe are transformed into pods containing the beans. These the children are apt to appropriate by reason of their attractive appearance and occasionally have they been found tasting of peared. We had almost forgotten the circumstance until a month ago we were called in consultation with a physician to investigate the symptoms of poison in a little girl, aged perhaps seven years. The attending physician decided she was suffering from some sort of poisoning that the symptoms gathering castor beans from the withered plants in the front yard. Closer inspection of the beans exhibited that several of them had been nibbled, showing the imprints of the child's teeth. At last it was definitely ascertained that the little one had eaten fragments of the beans, when the poisoning and durability, especially diminished liability to get out of tune. Pronounced the greatest purity and durability and durability to get out of tune.

Nowhere is the poisonous quality of the castor bean referred to. We believe that very few people are familiar with its dangerous qualities. It should be banished from our yards and gardens as too perilous a plant to harbor.—Health and Home.

A PAPIER MACHE FLOOR COVERING.-A new papier mache process for covering floors is described as follows: The floor is throughly cleaned. The holes and cracks are then filled with paper putty, made by soaking newspaper in a paste made of wheat flour, water, and ground alum, as follows: To one pound of flour add three quarts of water and a tablespoonful of ground alum, and mix this thoroughly. The floor is then coated with this paste, and a thickness of Manili or hardware paper is next put or. If two layers are desired, a second covering of Manilla paper is put on. This is allowed to dry thoroughly. The Manilla paper is then covered with paste, and a layer of wall paper of any style or design desired is put on. After allowing this to thoroughly dry it is covered with two or more coats of sizing, made by dissolving one-half pound of white glue in two quarts of hot water. After this 18 dry, the surface is given one coat of "hard oil finish varnish." This allowed to ary thoroughly, when the floor is ready for use. The process is durable and cheap, and, besides taking the place of matting, carpet. oil cloths, etc., a floor thus treated is rendered airtight, and can be washed or

Those Who Doubt

Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing.

Mrs. L. C. Spencer.

CHAMBERSBURG, PA., October 9.

I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magic effect on my scalp.

Mrs. T. E. SNYDER, Fancy Goods Dealer.

BROOKLIN, ME., June 28.

Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvellous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented.

Mrs. J. B. Babson.

Mrs. J. B. Babson.

BITS. I. E. SNYBER, Fancy Goods Dealer.

SAND BÉACH, Mich., September 3.

I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done forme. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could now work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished.

Mrs. A. Currey.

Hollis Centre, Me., August 29. AND THE PROPERTY OF THE PROPERTY OF THE PROPERTY OF Dr. Scott's Genuine ELECTRIC CORSETS.

I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them.

Mrs. H. D. BENSON.

have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability, and excellence of material. In addition to all these advantages, they possess more blectro-Magnetism and thorough healing and invigorating power than any other Electric or other Electric or other Electric or other electric or or other ele PEORIA, ILLS.

I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. Hornish.

MEMPHIS, TENN.,
November 28.
Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other reproduct. dies. They are invalides. JAS. CAMPBELL. HENDERSON, TEX., August 17. I tell my friends gold would not induce me to part with my Electric Corset and Hair

tipped steels and loc clasps, combined with the eyelets are riveted. For weak backs spinal, kidney and liver troubles, rhoumatism, and other weaknesses peculiar to women, our Corsett have no cough. which to test their electro-magnetic power accompanies each Corset. OUR ELECTRIC INSOLES, price 50 cents: per pair, should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to my Electric Corset and Hair our Electric Betts for ladies and gentlemen. Price \$3.00. (In ordering by mail, add 20 cents for postage.) thers.

Wife of Webster Flanagan,
Real Estate Operator.

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Real Estate Operator.

East Pepperell, Mass., June 26.
Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corsets. Since wearing them I have been almost entirely free from those pains.

With much gratitude,

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to cur surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude.

Princeton, Minn., June 25.

Your Corsets have accomplished wonders in my case, I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do weeks, and I am able to be up and around, helping to do work, etc. My friends are astonished.

With many thanks, ctc., Julia J. McFarland.

She put on one of your Electric Corsets on Monday, on the following Wednesday, much to cur surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full Mrs. S. J. Harper, Weston, O.

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PATENTS

them. Recently we tried them to ascertain obtained, and all business in the U. S. Patent Office, what sort of a savory morsel they were, and or in the Courts attended to for Moderate fees. We promptly was our curosity satisfied in being very sick thereby. Almost immediately dizziness ensued (to the extent of staggering and falling had not we laid form) and falling had not we laid form. and falling had not we laid down), with ex- ity free of charge; and we make no charge unless treme nausea, accompanied with paralysis of the extremities. These symptoms lasted for nearly six hours, then gradually disappeared. We had almost forgetten the circular, advice, terms, and reference to accurate advices, terms, and reference to accurate advices, terms, and reference to accurate advices and reference to the Post Massier of the Supt. of the Money Order Div., and to officials of the U. S. Patent Office. For circular, advices, terms, and reference to accurate advices and reference to the Post Massier of the Supt. of the Money Order Div., and to officials of the U. S. Patent Office. For circular, advice, terms, and reference to accurate advices and reference and reference advices and reference to accurate advices and reference advic own State, or county, address—C. A. SNOW & Co., Opposite Patent Office, Washington, D. C.

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Abstract of Time Table, adopted Jan. 12, 1885. EASTWARD.

STATIONS.	No. 87	No. 12*	No. 4*	No. 6
Leave Dunkirk Little Valley		2.05 PM 3.49 "	30000	8.50 AM 10.26 "
Salamenca Carrollton Olean Cuba Wellsville Andover Alfred	8.25 AM 8 35 '' 9.00 '' 9.25 '' 10.24 '' 11.04 ''	4.41 " 5.09 " 5.35 "	10 50 PM 11.20 " 12.23 AM	11 09 " 11.48 " 12.14pm
Leave Hornellsville Arrive at Elmira Binghamton Port Jervis	12.00† M 1.85 PM 3.15 " 7.23 "	†7.45 PM 9.32 " 11.20 " 3.28 AM	2.47 " 4.27 "	1.50 FM 4.30 " 7.30 "
New York	10.20 рм	7.10 AM	11.25 ам	

ADDITIONAL LOCAL TRAINS EASTWARD.

5.00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5.07, Carrollton 5.35, Vandalia 6.00, Allegany 6.50, Olean 7.50, Hinsdale 8.28, Cuba 9.27, Friendship 10.25, Belvidere 10.45, Belmont 11.17, Scio 11.40 Wellsville 1.45, P.M., Andover 2.32, Alfred 3.32, Almond 4.10, and arriving at Hornellsville at 4.35 P. M. 4.45 P. M., from Dunkirk, stops at Forest-

ton 6.12, Cattaraugus 6.47, Little Valley, 7.16, Salamanca 8.15, Great Valley 8.22 Carrollton 8.37, Vandalia 8.50, Allegany 9.07 Olean 9.18, Hinsdale arriving at Hornellsville at 12.42 A. M.

No. 8 will not run on Monday.

WESTWARD. No. 1 | No. 5* | No. 8* | No. STATIONS. 9.00 AM 6.00 PM 8.00 PM 8.80 FM 12.13 PM 9.05 " 11.40 " 12.45 " New York 18.55 PM 4.25 AM 18.10 AM 12.251PM Andover Wellsville 9.57 " 5.17AM 9.13AM 1.24 " 10.49 " 6.02 " 10.08 " 2.22 " 11 18 " 6.25 " 10.37 " 2.50 " Olean 11.40 " 6.48 " 11.09 " 8.80 " Carrollton Great Valley Arrive at 11.50 " | 6.58 " | 11.20 " | 3.45 " Salamanca Little Valley Arrive at

Dunkirk 8.00 " 1.30 PM 6 00 " ADDITIONAL LOCAL TRAINS WESTWARD.

4.35 A. M., except Sundays, from Hornellsville, stopping at Almond 5.00, Alfred 5.20, Andover 6.05, Wellsville 7.25, Scio 7.49, Belmont 8.15, Belviders 8.15, Belviders 8.35, Friendship 9.05, Cuba 10.37, Hinsdale 11.13, Olean 11.55 A. M., Allegany 12.20, Vandalia 12.41, Carrollton 1.40, Great Valley 2.00, Salamanca 2.16, Little Valley 3.25, Cattaraugus 4.05, Dayton 5.26, Perrysburg 5.58, Smith's Mills 6.31, Forestville 7.05, Sheriden 7.25, and arriving at Dunkirk at 7.59

5.25 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11.14 P. M.
No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD.

STATIONS.	15.	5.*	9 *	35.	21.*	87.
Leave	A. M.	А. М.	P. M.	A. M.	P. M.	A. ¥.
Carrollton Arrive at		6.50	4.44	8.00	9.02	• • • •
Bradford	••••	7.25	5.11		9.40	
Leave Bradford	9.20	7.30	5.14	P.M. 2.00		7.00
Custer City Arrive at	9.35	7.42	5.26	2.15	• • • •	7.15
Buttsville		8.20	6.04			

11.04 A. M., Titusville Express, daily, except Sundays, from Carrolton, stops at Limestone 11.20, Kendall 11.31, and a rives at Bradford 11.35 A. M.

EASTWARD

STATIONS	6.*	20.*	32.*	40.*	16.	38.
Leave	Р. М.	А. М	А. М.	Р. М.	Р. М.	Р. Ж.
Buttsville	8.45	1	6.25			l
Custer City Arrive at	9.35		7.06	6.30	12.50	5 5
Bradford Leave	9.50		7.20	6.45	1.00	6.20
Bradford Arrive at	9.55	7.18		5.00	•••	
Carrollton	10.35	7.46		5 55		

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

FIRST QUARTER.

Jan. 8. Paul at Troas, Acts 20: 2-16. Jan. 10. Paul at Miletus. Acts 20: 17-27. Jan. 17. Paul's Farewell. Acts 20: 28-38. Jan. 24. Paul's Journey to Jerusalem. Acts 21: 1-14. Jan. 31. Paul at Jerusalem. Acts 21: 15-26. Feb. 7. Paul assailed. Acts 21: 27-49. Feb. 14 Paul's Defense. Acts 22: 1-21. Feb. 21. Paul before the Council. Acts 23: 1-11. Feb. 28. Paul sent to Felix. Acts 23: 12-24. March 7. Paul before Felix. Acts 24: 10-27. March 14. Paul before Agrippa. Acts 28: 1-18. March 21. Paul Vindicated. Acts 26: 19-32.

LESSON XI.—PAUL VINDICATED.

March 28. Review; or Lesson selected by the school.

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 disobedien 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

21. For these causes the Jews caught me in the temple, and went about to kill me.

22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23. That Christ should rome:
23. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.
24. And as he thus spake for himself, Festus said with a loud voice. Paul, thou art beside thyself; much learning doth make thee mad.

25. But he said. I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I speak freely. For I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27. King Agrippa, believest thou the prophets? I know

that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

80. And when he had thus spoken, the king rose up, and the superport Parison and the superport of Parison and the superport. the governor, and Bernice, and they that sat with them:
31. And when they were gone aside, they talked between themselves, saying. This man doeth nothing worthy of death, 32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

GOLDEN TEXT.—"Having therefore obtained help of God, I continue unto this day."
—Acts 26: 22.

DAILY REAGINGS. 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. Rom 10: 1-21. 6th day. Study the Lesson.

OUTLINE.

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

INTRODUCTION.

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

EXPLANATORY NOTES.

V. 19 Where ere. That is on account of this high calling and divine instruction, I was not | G. E. Stillman, Mrs. E. A. Quibell, Mrs. J. J. Cot disobedient to the heavenly calling. This was a negative form of expression, but expresses 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 All payments for he SABBATH RECORDER are ac 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

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. Sa, ing 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 procl im 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 begioning 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 be fore: and there was something in Paul's searching direciness, 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 David Davis, F. H. Tomlinson, mad. Here was courtesy and noble dignity such as Mrs. E. F. Swinney, that governor probably never witnessed before in a A. J. Robbins, Brid

prisoner. But speak forth the words of truth and soberness. From Paul's st nd poi t they were intensely real, but from the carnal stand point of the governor they seemed like wild fancies in a crazed brain.

V. 26. For the king knoweth these Mrs. E. J. Thompson, Manchester, Va., 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 hath not been done in a corner. This crucifixion and resurrection took place at Jesusalem, a large city within his jurisdiction and on a very public occasion when it could not be concealed from

prophets? They foretold all these events of which | nite Glory. I should rather have expected I am speaking. It I am insane and wild then they | thee to have asked only the crumbs that were, for they depicted them long before they tran spired, and I am only describing them as historical been content with the smallest token of the events which occurred within the knowl dge of very | Master's recognition. Why didst thou not many witnesses.

V. 28. Almost thon 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 a 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 a a. 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 brough to a close. Paul's words were too earnest when thou art far from God that thy expectand direct to leave much comfort in the minds of ations are small; the narrow heart has a narhis distinguished hearers. They had called him to gratify their i le curiosity, but had found him conconvicting them of sin.

V. 31. This man doeth nothing worthy of death or of bonds. With all their preju- When God has come near to thee, thou wilt dice 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 Casar, in Rome. Here is another very clear case of providence in his b.half. 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 ex ample 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 positions. Here again the uni form kindness and charity and supreme dignity and magnanimous deportment or Paul towards his toward his judges and toward his accusers was, in itself, an irrisistible testimony in favor of the religion of Jesus Christ.

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CHRISTIAN ASPIRATION.

" I shall be satisfied, when I awake, with thy likeness."-Pea. 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 abso-V. 27. King Agrippa, believest thou the lute humiliation before the blaze of the Infishould fall from the Master's table, to have 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 its soaring, there is no bound to its desire. It will not be content with the remission of promise of pardon, it will not even be perfeetly gratified with the message of reconciliation; it must have union with God him self. It aspires to be one with the life and will of the highest; it gazes into the infinite brightness and cries, "1 shall be satisfied, when I awake, with thy likeness."

My soul, the Psalmist is in this a type of to God, thy demands are insatiable. It is row 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. 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 wils, 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 posession 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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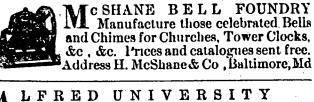
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The Sabbath Ber

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LIGHT IN DARKNESS. Deem not the voice of God withdr. Though thou in vain bast hearke 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 For sorrow's revelations.

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

THE SOCIAL IDEA IN THE CL

It has come to be asked often church is "social;" and the that to merit this character it mu to encouraging merry-making of another. These entertainments i all grades, from the so-called " which is generally anything but re to the dancing party or the dramatic representation. Then the fair for raising money, a devi perilously near substituting gain ness, a combination of sham be sham charity, which would be it were not sad. The tendency of all this is to d

spirit of devotion. The desire for ing and the religious spirit canno ful partners in business. We do: say that social life is not desirable social entertainments should not We do not deny that, within the Church may make a legiting social forces. We know of cases is done to manifest advantage. conspicuous example of it in our write. But in this ca e this soo is held in subordination. The C not build its success upon a social but upon its religious worship a work. Its social life is an add the substratum. This is very di expecting the Church, as such, either distinctively social life amusements. " Social life aris Church relations," says one wisely on this matter, "ought t incidental, and not within the Church or subjected to its super

It is never found, it may here, that amusements, or oth social life in a Church, are m 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 of religion. There are many moting the influences and the Church in a community which by any means worked for wh worth. They might far better energies of Church people than entertainments which so ofter

much labor to so little profit. Another evil tendency here is undue and unwise prominence when they ought to be learne more light-minded and frivolou ought to be kept under control the wise and earnest.

Is it not about time that we

ning our churches distinctively terests of "the young people?" be misundersto d here. There difference between being inter young people, profoundly and interested, and running the Ch with a view of keeping them en young are indeed the hope of but it is only as they are grou faith and set their faces toward with true principles as their guide. The catering to their un youthful ideas does not tend to settle them in principles which the shock of life They do much as they will later. Thei elder friends have more wisdon and ought to have more voice i of things.

To provide for their best poopment is a very different thu mitting to the dictation of the judgments. The Church wil best by doing for them that w and not necessarily that for wh clamor. And this course will men and women of them rathe grown children.

And is it not time that we re fact that f the giddy and wo attracted by the real graces an of religion they are not likely by Church entertainments? social entertainments as a bri religion attractive," is too to gift of a chromo in a tea shop chazer of a dollar's worth of g Church and all that concerns