

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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## The Sabbath Recorder.

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### LIGHT IN DARKNESS.

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

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

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

—Independent.

### THE SOCIAL IDEA IN THE CHURCH.

It has come to be asked often whether a church is "social;" and the meaning is that to merit this character it must be given to encouraging merry-making of one sort or another. These entertainments run through all grades, from the so-called "sociable" which is generally anything but really social—to the dancing party or the full-fledged dramatic representation. Then there comes the fair for raising money, a device too often perilously near substituting gain for godliness, a combination of sham business and sham charity, which would be ridiculous if it were not sad.

The tendency of all this is to drive out the spirit of devotion. The desire for merry making and the religious spirit cannot be successful partners in business. We do not mean to say that social life is not desirable, nor that social entertainments should not be sought. We do not deny that, within wise limits the Church may make a legitimate use of social forces. We know of cases where this is done to manifest advantage. We have a conspicuous example of it in our mind as we write. But in this case this social business is held in subordination. The Church does not build its success upon a social foundation, but upon its religious worship and religious work. Its social life is an addendum, not the substratum. This is very different from expecting the Church, as such, to furnish either distinctively social life or social amusements. "Social life arising out of Church relations," says one who writes wisely on this matter, "ought to be merely incidental, and not within the duty of the Church or subjected to its supervision."

It is never found, it may be remarked here, that amusements, or other forms of social life in a Church, are much sought during a revival season. While this by no means stamps legitimate social pleasures as evil, it is clear evidence that the proper work of the Church, and the work that should absorb its energies, is that which in one way or another tends to the promotion of religion. There are many ways of promoting the influences and the power of the Church in a community which are not yet by any means worked for what they are worth. They might far better call out the energies of Church people than the various entertainments which so often ask for so much labor to so little profit.

Another evil tendency here is to put into undue and unwise prominence the young when they ought to be learners, and the more light-minded and frivolous when they ought to be kept under control and care of the wise and earnest.

Is it not about time that we ceased running our churches distinctively in the interests of "the young people?" Let us not be misunderstood here. There is a plain difference between being interested in the young people, profoundly and absorbingly interested, and running the Church simply with a view of keeping them engaged. The young are indeed the hope of the Church; but it is only as they are grounded in the faith and set their faces toward active life with true principles as their motive and guide. The catering to their unformed and youthful ideas does not tend to ground and settle them in principles which will stand the shock of life. They do not know as much as they will later. Their parents and elder friends have more wisdom than they, and ought to have more voice in the control of things.

To provide for their best possible development is a very different thing from submitting to the dictation of their immature judgments. The Church will hold them best by doing for them that which is wise, and not necessarily that for which they may clamor. And this course will help to make men and women of them rather than overgrown children.

And is it not time that we recognized the fact that the giddy and worldly are not attracted by the real graces and solid worth of religion; they are not likely to be captured by Church entertainments? The offering of social entertainments, as a bribe, "to make religion attractive," is too much like the gift of a chromo in a tea shop to every purchaser of a dollar's worth of goods. In the Church and all that concerns it let the

strong throbs of vital religion and then we shall not need to depend on entertainments for a meretricious display of prosperity and of false ideas of success.—*Presbyterian Review.*

### CIRCULATE GOOD BOOKS.

"The priest's lips should keep knowledge," and those men who in these days are called of God to the ministry of His Word and the guidance of His flock, have much to do with the diffusion of intelligence among his people. The demands of the present times are very urgent, and we must be diligent if we keep abreast of the age. Ignorance in this age of information is like an owl in the daylight. Business enterprise throws reading matter of every description into the hands of the public; and there is need of careful, discriminating criticism, and wise and intelligent counsel, to prevent the public being deceived, misdirected, and injured by it. Many families have few books; they need more, but they do not know what they need, and consequently are induced to spend their money unwisely for publications which, though they may not be positively evil, are far from being the best or most profitable that could be obtained.

The minister of the Gospel, having given himself largely to reading, should be more familiar with this matter than most of his people can be, and his intelligence and influence may be of great benefit to those who do not know precisely what books they do need, and are not able to discover and obtain books which may lie easily within his reach and knowledge. The minister of Christ may be of great service to the people in directing the reading of the younger and less experienced members of the flock, and making suggestions for the benefit of parents, who wish to do their best for their children, but are unfamiliar with literary matters.

When a good book is placed in a library, it may benefit many; when it is placed in a home, though its influence may be less wide, it is likely to be far more permanent and effective. A book in the home may change the life of the whole family. A book loaned may be of great use to the borrower, but if we can induce him to buy a good book the benefit will be far greater. The two books which John Bunyan's wife brought him as almost her sole dowry, may have been of more value to him and to the world than thousands of silver and gold.

There is a subtle power enshrined in a book. A book may melt a heart, mold a life, and save a soul. If a minister succeeds in placing a good book in a home, he may have planted seed which shall produce an immortal harvest; he may have left behind a preacher which will preach when he is dead and gone; he may have done something which will be fruitful of more blessings than the ablest sermon he has ever delivered. Servants of the Lord may well consider what possibilities and opportunities are thus opened before them. Books are multiplying, of every class, good, bad and indifferent. It is for the servant of God to put forth his efforts to circulate the good, to banish the bad, and discontinue the use of those which are indifferent.

If Christians do not provide something good to read, sinners will be quite sure to provide something that is bad. There will be no vacuum. Something will come in to take up the attention and occupy the mind. Let every Christian man and woman consider what their own duty is in the case, and put forth an effort to do it. And it should be borne in mind that, while in circulating good books we are chiefly benefiting those who read them, we also indirectly aid those who labor to produce them; for every one who purchases a good book thereby enables the publisher to prepare another good book, which may benefit some one else. Thus the wave of blessing rolls on, and thus we multiply the seed sown, and increase the fruits of righteousness, to the glory of God and the good of our fellow-men.—*S. W. Presbyterian.*

### TESTIMONY FOR THE BIBLE.

Years ago there was in England a society of gentlemen, the most of whom were well educated and quite polished in manners. Unfortunately however they had imbibed infidel notions. They were in the habit of meeting at each other's houses for the purpose of making sport of the Bible and hardening one another in unbelief. Finally they resolved to burn the Bible with the idea that they would thus be rid of a book that was hostile to their principles and disturbing their consciences. They settled upon a certain day when the Bible should be burned. A large fire was made ready, a Bible was laid on a table near by, and a flowing bowl was at hand to drink to its dirge.

A young man was selected among their number to execute their design. He was of high birth, brilliantly endowed, and elegant in manners. He set out to perform his task, after drinking a few glasses. Amid the applause of his jolly companions, he approached the Bible, took it up and was walking slowly forward to cast it into the fire.

As he did this he looked at the book, when suddenly he was seized with a convulsive trembling and turned pale. He then returned to the table, and laying down the Bible, he exclaimed, with firm emphasis, "We will not burn that book until we can get a better." Not long after this, the young man died. On his death-bed, he was led to deep repentance of his sins, and left evidence that he had received pardon, and a solid hope of future bliss, through the Book he had thought of destroying.

It is said that Colonel Allen, an American who was noted for his infidelity was one day called from his library to the bed of his sick daughter. Her pious mother had instilled Christian principles in her heart. Unexpectedly her disease took a seri us turn, and she was about to die. As her father stood at her side, she looked up to him and said: "Father, I am about to die. Shall I believe in the principles you have recommended, or shall I believe in what my mother has taught me?" He became greatly agitated; his chin quivered, while his whole body shook, and after waiting a few moments, he answered: "Believe what your mother has taught you." Such testimonies as these, coming from men who had sought with all of their might to disbelieve the Bible, are evidences which show that it is none other than a Divine Book, embodying the principles of eternal truth. They show, moreover, that it is not an easy thing to get rid of the conviction that the Bible holds men responsible for their treatment of it, and that a disbelief of it does not give their consciences rest.—*Christian Secretary.*

### THE EVANGELICAL CHURCH.

The problem which is to be practically solved by the churches is the same now as it has been. That problem was, and is, thoroughly to evangelize the people about us. Every church, be it small or large, has this set before it as a work which it may by no means neglect or slight, to carry the gospel, in the spirit of the gospel, to every man, woman and child within the sphere of its influence,—in other words to do all it can, by holy living and effort and prayer, to save every man, woman and child whom it can reach. The question is how to do this most effectually. It might not be wise to revive the four days meetings of fifty years ago, but it is wise, at fitting times, to make use of the tendency of man to be moved in masses, of the power of sympathy and of the continued pressure of truth on the souls of men. It is wise to mingle prayer and the preaching of the word, even though we should deem it unwise to have four prayer meetings and three sermons a day for several successive days. We must think also that it is wise for neighboring pastors to be ready, spiritually ready, and willing to help each other in the work of reaping the ripening harvests in their respective fields. We have no word to say against the employment of evangelists whom God endows with special gifts and power for their special work. When he gives to his churches a Nettleton or a Moody it is that his churches may use them in the work for which he has qualified them.

Another lesson is this, the first step in preparation for such work is the new consecration of Christians to God, the return of backsliders to their first love and taking up of neglected duties, the erection of family altars, the earnest prayers of the closet, and in little circles of prayer by quickened believers. The prayers of the upper room precede the wonders of the Pentecost.

But this revival work is not the only work to which the churches are called. This is special and occasional. Our work is constant. The day of Pentecost cannot last through the year. At Jerusalem in the time of the first outpouring of the Spirit three thousand were not converted every day nor every week, but somebody was. "The Lord added to the church daily those that were saved." The ideal state of a church is that in which there are occasional days or weeks or months of manifested power in which many begin the new life, followed by seasons in which Christians are still successfully at work, and no communion passes without some additions, more or less, to the church.

Can this be realized? It has been in some churches, through a long series of years. It is in accordance with the promises and teachings of the Bible. Years ago I read somewhere the startling sentence "When the power of reclaiming the lost dies out of a church, it ceases to be a church." Is the statement too strong? Perhaps so. But this is true, that a religion without the Holy Spirit is not Christianity, that a body of men, whatever rites it may observe and whatever it may call it self, with whom the spirit of God does not dwell is not a church of Christ, for every such church is built up for a habitation of God through the Spirit. Where the church is there is the Holy Ghost. This also seems to be true, that the Spirit dwells with a church not only to sanctify its members, but also to work through them to convince the world of sin. This power belongs to a church by virtue of its union with Christ. It may be unused, and then it goes the way of all unused powers, it is lost. A quarter of a century ago, President

Wayland published the following searching and significant sentences. "Answer to prayer for the conversion of souls is the sure test of the piety of a church. In all our churches, prayer is made without ceasing for the outpouring of the Holy Spirit. If our prayers are not answered, it must be because we do not abide in Christ, and His words do not abide in us. When therefore, additions are not continually made to a church it is a cause for alarm and self-examination. There must be wrong somewhere." "Wrong somewhere," so says this wise man, if additions are not continually made to a church,—wrong in our spirit or our methods. We do not do the work, or do not do it wisely. We do not pray as we should. We are not so consecrated to Christ, so filled with the Spirit, so endowed with power from on high as we should be.—*Religious Herald.*

### THE FORCE OF CHARACTER IN CHRISTIAN WORK.

The supreme qualification of our Lord and Master as a preacher of his own gospel and a worker in his own vineyard was that he was the *text* and the *sermon*—"the word made flesh,"—the doctrine and the *exemplification*. The authority with which he spake, and which astonished those who were in the habit of listening to the Scribes, depended upon the conscious character of the Son of God, which gave point and pith to his sayings. "No guile," "No sin."

The good effect of what we attempt for God's cause will depend, not so much upon what we say, or what we do, how we say it or how we do it, as upon what we are and how we deport ourselves, when none but the eye of God can see us. A solid inner kingdom of force of character, against which the "gates of hell can not prevail," was the supreme qualification of Jesus as a preacher. This must also be the supreme qualification of those who would promulgate the same blessed, pure gospel.

Ministers and churches should remember the most potent qualification of the ministry is not found in a classical education, not in theological lore, not in what you may be pleased to call æsthetics or polish, not in a diploma from a theological seminary, but in a Christian character—a godly life. You may oppose, and successfully oppose genius, rank, intellect, education and money, but you cannot defeat character. The good man will rise; you cannot keep him down. You may fell him to the earth, and heap upon him mountains of slander, falsehood, ridicule and contempt, but he will come forth bright and shining as gold tried in the fire. This will constitute the force of our ministry; goodness, righteousness, character. Its power is felt as soon as you come into the presence of one who possesses it though he may have been a stranger. And on the other hand, you may have formed an opinion in favor of one you have not met, from glowing newspaper accounts and long important titles before and after his name as you see it in print, but if he be wanting in character, in goodness, you are disappointed when you come into his presence, and though you may not be able to say why, he loses his influence over you. His sermons may be full of ornate amplifications, complete in logic and rhetoric, containing many beautiful allusions to the philosophy of Plato, the hermeneutics of Hillel, the poetry of Virgil; but it all falls like ocean spray upon the rock. There is no power, no vital force. It is a want of character in the speaker. This is not only true with reference to those who preach from the pulpit, but also of those who sit in the pew and who walk among men. The power of all who teach and sing and pray will depend on the character which is manifested, often when they sojourn for a time in a strange city.

The weakness of the pulpit is not to be found in the intellectual incapacity of the occupant or his charge, but in weakness of character on the part of preacher or people. The prolific cause of infidelity in the land is the partial failure on the part of professed Christians to impress the world with the power of Christianity to fashion and mould a symmetrical, perfect character among its adherents. Professors of religion are false to trusts, covetous, grasping after the world, perpetrating "tricks in trade," taking advantages of bankruptcy, homesteads, etc., "breaking" and making "assignments" in order to defraud creditors. Here is our weakness, not in a want of money, not in a want of education, literary or theological, not in a want of intellectual acumen, but in the want of invincible, all-conquering character, built within by the regenerating sanctifying life of the immaculate Son of God implanted in the soul by the Holy Spirit. Give us the "old theology," regeneration, repentance, conversion, a turning of the heart and life from sin to righteousness, then will we stand, firm as the mountains, fixed as the stars, and abiding as God's throne.—*Central Baptist.*

The reports from all the stations of the African International Association on the Congo are highly satisfactory. The most perfect order prevails, and the relations with the natives are peaceful.

### CHILDISH FANCIES.

It is not an easy thing to give up the fancies of our childish days. We cling to them till fact and science unclasp our hands and the pretty toys fall. Granted that we gain the truth and are making advances in knowledge—yes, but we are not inclined to be practical in those days. Do you remember when first the dim possibility dawned upon you that, after all, your cherished Christmas saint was no saint, and really only a fable? You felt as if you had been cheated out of your rightful heritage, as if some cruel hand had shattered one of your priceless treasures. I hope the truth was told you tenderly by those you loved and trusted; but even they could not save you from the hurt. Worse, if a stranger or a playmate rudely tore away the delusion, what a tempest raged in your heart, and how ready you were to wage battle for your faith.

One of my amusements as a child, and one that kept me for hours in a kind of quiet awe, was holding to my ear a queer old shell that some sailor had given to my mother, and that had fallen to the lot of babyhood from my brothers down. When I asked what the strange sound I heard was, my mother told me that the shell came from deep down in the sea, and that it always sang the same old song it had learned in its ocean home. I had never seen the sea, never even heard its roar, but I listened often to that half-mournful ank as I imagined, homesick song and it told me strange stories, coined out of my own weird fancies, of course, till the shell and I came to be fast and confidential friends. One day a long-haired collegian who was teaching the village school came to see my father. He picked up my shell and with a view to air his knowledge, I suppose, began to talk of the peculiar arrangement of the inner surface, the reverberations of sound, and smiled knowingly at the ignorance of some who foolishly believed the strange sound to be a song of the sea. Forgetful of all proper training, I snatched my treasure from his hand, rushed with it to my mother, and hid my indignant, sobbing face in her arms. I think parents often forget what deep hold children's beliefs take on them, and are not careful enough about misleading them.—*H. Dalton.*

### HELP IN TROUBLE.

Heroic souls need heroic treatment. To approach one strong to the utmost endurance of trouble, with the flowery pietistic poetry which soothes feeble natures, is like offering herb tea as a medicine for cholera. People who really suffer are generally past-writing commonplace poetry, or heeding it. A woman who suffered loss of property and home, by the treachery of friends—who, as the way of the world too often is, proceeded also to rob her of her good name, to hide their wrong,—and who had herself lived to see every true friend die from her side, once said that she could bear anything if people wouldn't send her Miss Ilvergall's poems to console her—helpful as these poems might prove to many a minor sufferer. What did comfort her, was some strong sentence like that which was loved of F. D. Maurice's Calvinistic mother. "Let us not be of those who disobey God in the capital instance ordered for their trial;" or, again, some word of others, "who were desolate, afflicted, tormented." There was deep experience in the old minister who told one of those women who are more busy than useful, who complained that she often didn't know what to say to people in distress, "That, madam, is a leading sign of the wisdom of keeping still."—*S. S. Times.*

### PERSONALITIES.

Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man." But when there is no need to express an opinion, let poor Bouncer swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. They are not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—*John Hall, D. D.*

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Missions.

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

In January the Young People's Mission Band of Nortonville, Kan., had an oyster supper including a candy and peanut stand, and made \$15 64. In February they gave a literary entertainment, the profits of which were \$10 15.

FROM J. F. SHAW.

General Missionary in Arkansas and Texas.

TEXARKANA, Ark., March 2, 1885.

I send you herewith my report for labor done in second quarter, commencing Dec. 2, 1884, and ending March 1, 1885. You will please explain to the Board that unlike in the Northern States, but little can be done in missionary work in Winter. Summer is the people's leisure time and time for missionary work. In the two weeks that I labored I traveled 570 miles, my expenses being \$15. I asked your Board to pay only my expenses for travel. I have been urgently solicited to visit the following places to lecture and preach on the Sabbath, Lovelady, New Boston, Sulphur Springs, Black Jack Grove and Sherman. There is also one Sabbath-keeping family at Arlington, and a Seventh-day Baptist lady at Denton. All these places are in Texas. It seems that we as Sabbath-keepers are doomed to the annoyances of Sunday legislation in Arkansas. The present legislature has just passed an act requiring all religious denomination to observe the Lord's day (Sunday). It directly contravenes the constitution, and is destined to meet with opposition from a multitude of good people in the State. I am glad to say that a majority of our First day neighbors are loud in their denunciation of the act. We are confident that as soon as occasion offers to bring the law to the notice of the Supreme Court it will be set aside. There are twenty-eight First-day Baptist members of the legislature, seven of whom are eminent ministers, the speaker of the house, Rev. J. P. Eagle being one of them, and President of the Baptist State Convention at its last session. I hope as they are members of that body of Christians who glory in being the foremost advocates and champions of religious liberty, that they will rise and explain what part they took in taking from Seventh-day Baptists and other Seventh-day keepers their liberty to worship God according to the dictates of their consciences and God's word. I should have mentioned that we were quite surprised and much pleased to have a Sabbath-keeping colored woman to visit us and worship with us last Sabbath. She has been keeping the Sabbath for three or four years. She will probably worship with us regularly, and possibly will unite with the church. I received a letter yesterday containing a request to go this week to New Boston, Texas, to preach to three or four interested families.

J. F. SHAW.

—Bro. Shaw reports 2 weeks of labor; 2 preaching places; 7 sermons; average congregations of 15; 2 other meetings; calls upon 11 families; and 200 pages of tracts distributed.

FROM C. J. SINDALL.

Scandinavian Missionary.

DODGE CENTRE, MINN., March 1, 1885.

Grace and peace from our Lord Jesus Christ be to you. When we are at work in the Lord's vineyard, the time seems short. Now another quarter in my missionary field is past, and it seems to me a short time. I am thankful to our God and Father for his preserving care in life. I feel that I have very much to be thankful for, because I know that God has called me to be one of his servants to call the attention of our Scandinavian people to the voice of the Lord. I feel that I am not worthy of the office and for such an important work; but it is all by the grace of God. And I know that it is my duty to work for the great cause of our Master, I believe it is my duty to work for the salvation of my fellowman.

Since the first of December, 1884, my field has been in Winnebago county, Iowa, and in Nobles and Olmsted counties, Minn. In the first place there was a good interest in the meetings. Some of the meetings were held in the court house at Forest City, and in three different school-houses, and in three private houses. I had engaged one more school-house for meetings, but a fire prevented that. I also preached some in the English language in two of the school-houses because I was requested to by some Americans which were hungry for preaching. There was much sickness among our Sabbath-keeping families, and they were prevented

from coming to the meetings. I left that place with earnest prayer to God, that he would bless the work there so that the truth might shine more for the people.

From Iowa I went home for a short time, and went to work to rewrite the translation of "The Vindication of the True Sabbath," which was translated about three years ago; but when the time came to get it printed I found that some of the writing was so dim that it was impossible for the printer to read it, and I also noticed that the translation could be done better than it was before, so I went to work to write it over again. It is now sent to Alfred Centre to be printed in the Danish language.

As soon as I had that work done, I went to Nobles county, Minn., by request of a Sabbath-keeping brother; but when I came there I only found two Sabbath-keeping families. It was the poorest mission place I ever had, the weather was so very cold and stormy, and the farmers live far apart. We could not have meetings in the evenings; we only had one evening meeting; the rest of the meetings were in the day time. It was a hard place to get people out to the meetings. There is a First-day Baptist church there. When I came they appointed a meeting to be held every Wednesday for the purpose of arguing about what condition a Christian is in before the law. I went there one Wednesday and had an opportunity to say what I thought about it. Most of them are of the no-law theory. When I came there I thought I would only stop one week but the brethren requested me to stay, and wait for better weather, but the weather keeps on with snow and storm. I was there from the 14th of January to the 17th of February, and preached 14 sermons, and held 3 other meetings, made 9 visits, got 6 subscribers for the *Evangelii Harold*, and distributed many copies of that paper. After I had left that place I received a letter from one of the brethren there in which he stated that some of the people are searching for more light, and wish to see our "Articles of Faith." One brother has good learning and has been a school-teacher in Norway and in America. These two families meet together on the Sabbaths. They live in good Christian love toward one another. I am sorry that not more has been this quarter, but I hope that the Lord will bless the work and fulfil his promise in Isa. 55: 10, 11.

I am now working in Olmsted county, Minn. We have good weather now. I hope that it will be so that we can do more work for the Lord. Yours in Christ, C. J. SINDALL.

—Bro. Sindall reports 12 weeks of labor; 11 preaching places; 25 sermons; congregations from 5 to 40; 8 other meetings; 37 visits; receipts \$3; expenses \$12 45.

MISSION PLEDGES FOR 1885.

Table with 2 columns: Mission Name and Amount. Includes HOLLAND MISSION, SHANGHAI MEDICAL MISSION, SHANGHAI MISSION SCHOOL.

FROM MISS PERIE F. RANDOLPH. Missionary at Hornellsville, N. Y.

My work as you see from the enclosed report does not cover the entire quarter. The religious interest in this church is good. They are a band of earnest, zealous Christians. They have been helpful to me in this new relation and have shown a true spirit of Christian charity for me which helped to lighten the burden of responsibility felt in entering upon this charge. Eld. L. E. Livermore filled my appointment at our communion service; and Eld. L. A. Platts preached a week ago last Sabbath and administered baptism. Last Sabbath following the sermon we had an experience meeting in which earnest testimonies were given by twenty-three persons, three of whom were seeking the Saviour, two of these being Sunday persons. The two baptized the week previous were received into the church. There are at present some hopeful things about this field. There is now quite an interest manifested upon the Sabbath question at a place six miles out. One of our members resides there. We hope to visit that place at the end of this week to learn the real state of the interest there. Our Sabbath-school is doing very well under the

excellent leadership of Mrs. O. G. Stillman. Our cottage prayer meetings on the eve of the Sabbath are seasons of spiritual strength. Pray for us that the power of the Lord may soften hardened and skeptical hearts in our midst.

Yours in Christian work, PERIE FITZ RANDOLPH.

—Miss Randolph reports 8 weeks of labor; 6 sermons; average congregations of over 31; 8 prayer meetings; 24 visits; 1 addition by letter and experience; 2 by baptism; received for preaching, \$12 50; for Missionary Society \$2 00.

FROM E. H. SOCWELL. Missionary Pastor.

CARTWRIGHT, Wis., March 2, 1885.

I herewith enclose my report for the quarter just passed. This quarter has been characterized by a steady spiritual growth for which I am very thankful. On the evening of February 9th, by a vote of the church, a special meeting was held at the church for the purpose of examining and ordaining Bro. Lewis Pierce as our deacon. Since it was impossible for us to have the cooperation of any of our ministers from abroad to assist, I was obliged to perform the ceremonies alone. Bro. L. R. Davis, has been called to act as deacon with Dea. Pierce.

I am now giving a series of evening lectures on the subject of the Sabbath, having been requested to do so by several First-day observers. The hall is filled each evening with an attentive audience, the chief topic of conversation at the public houses of the village is the Law, and Sabbath.

There are now four candidates awaiting baptism which will be administered as soon as possible, after which these parties will be received into this church.

Yours respectfully, E. H. SOCWELL.

—Bro. Socwell reports 3 months of labor; 16 sermons; average congregation of about 40; 23 other meetings; calls upon every family in the society; about 1,000 pages of tracts, etc., distributed; 3 additions by letter or experience; \$38 62 received for preaching, and \$1 40 for Missionary Society.

CORRESPONDENCE.

Petrie's CORNERS, N. Y.

MARCH 2, 1885.

I write you from this field, that through a wonderful and kind Providence, I continue to do a little work in the Master's vineyard. Our Sabbath meetings and Bible-schools have continued, with fair interest, for the three Winter months. We have had storms and bad roads, and we are a scattered people; but the house of God has not been forgotten. While the attendance was small those that did come, came to work. I am glad to report a growing interest in behalf of Missions. The last Sabbath in each month is to be devoted to this cause. Our collection in January was fifty-two cents, and in February \$1 05. This with \$3 43 of school money, making \$5, I send you to give to the Treasurer, A. L. Chester. I am glad to say that some of the young people are inquiring the way to Christ. I have thought it proper, owing to my health, not to do much work outside of our church for the Winter. I report for the six months ended, 23 weeks of labor; 13 sermons; 14 visits; 2 funerals attended; and \$26 75 received.

Yours in hope that the kingdoms of this world shall become the kingdoms of Christ. THOMAS R. REED.

FROM L. C. ROGERS, General Missionary in Central Association.

DE RUYTER, N. Y., March 1, 1885.

I send herewith report of labors for current quarter. I have visited the churches at Elmira, Ithaca, DeRuyter, Cuyler Hill, Preston, and Norwich, tarrying longest in revival labors at DeRuyter. My family moved from Wisconsin to this State about the first of December last, stopping for the present at Alfred Centre. I met them on their arrival, and assisted in settling them in their temporary home. The third Sabbath in December I spent with the Church in Elmira, where I conducted five meetings, and administered the Lord's Supper. I next went to Ithaca, where I visited but held no public meetings, being engaged the last Sabbath and First-day in this month, to assist at a Sabbath School Institute held with the Church in DeRuyter. Here also I assisted in the Week of Prayer; and at the Quarterly Meeting on Jan. 3d and 4th. Revival meetings were commenced here on Jan. 10th, and continued till Feb. 15th. By request of the pastor, Eld. J. Clarke, I preached every evening, and on Sabbaths,

during this time. It was a truly blessed season to my soul, as well as to many others. A special contribution to aid the Missionary Board was taken, amounting to \$49 80. The last two Sabbaths of February I have spent with the Churches at Preston and Norwich, preaching twice at the former and once at the latter place. Next Sabbath I go to the Quarterly Meeting at Scott.

I have preached during this quarter, fifty-six sermons, addressed eight prayer-meetings, assisted at two funerals, administered the Lord's Supper once, assisted once, and made eighty-six religious visits. Amount of collections, \$77 80.

Notwithstanding the severity of the Winter, and the prevalence of sickness in some of the places visited, the work of your missionary has not been seriously interrupted. The pastorless churches have been looked after. Besides the Church at DeRuyter, the Churches at Adams Centre and West Edmeston have enjoyed precious revivals, as I am informed. By the kindness of Mr. Jerome Crandall, of this place, my late trip to Preston was without expense to the Missionary Society. Yours fraternally, L. C. ROGERS.

FROM GEO. J. CRANDALL, Missionary Pastor.

NORTH LOUP, Neb., March 1, 1885

Through the mercy of God, I am permitted to make this quarterly report. My health has been such that I have been able to do but little outside of North Loup. I have only preached twice on Davis Creek, once at a school house near Bean Creek, and twice at Ord; all the rest of the work for the quarter has been performed at home. My health is somewhat better than at the close of last quarter, yet far from good.

The Davis Creek portion of the field, so far as I know, is about the same as at the close of last quarter. I shall renew my labor there as soon as the weather and traveling are such as not to make it too fatiguing.

Calamus, at the time of my last report, was in the most hopeful condition of any time since I have been laboring on that field, and I have heard that the interest has been growing. I intend to go there again as soon as circumstances will permit.

Here at North Loup the interest for the greater part of the quarter has been about the same as at the close of the last, excepting that the attendance was smaller on account of cold, storms, &c.; but in our young people's meetings, which are held every Sabbath afternoon, there has been a growing interest up to two weeks ago, when it had reached a point when it seemed best to hold extra meetings. These have been increasing in interest all the time, the one held last evening being most interesting of all. Several, we think, have come to rejoice in a Saviour's love, and others have taken the position of earnest seekers. Pray for us that the blessing of God may rest upon us. I believe that if the Board could send another man onto this field, one that was strong and healthy, and let him spend his entire time, it would be money well spent. May the Lord send the laborers and multiply the willing hearts and eager hands, in all our churches, to earn the money to send them into the whitening fields.

Yours in the work,

GEO. J. CRANDALL.

—Bro. Crandall reports 3 month's labor, 41 sermons, 34 other meetings, 38 religious visits, about 25 copies of the Outlook distributed, 1 person restored to membership, receipts for preaching \$73 47, for Missionary Society \$5 90.

GLAD TIDINGS OF GREAT JOY.

BY REV. S. CORNELIUS, D. D.

You are a sinner, but "Christ Jesus came into the world to save sinners," and did save the "chief" of sinners. This was and still is his employ, for "the Son of man came to seek and to save that which is lost."

Your sins have been very numerous, but he can "blot out as a cloud your transgressions, and as a thick cloud your sins." Your sins have been very malignant, but he is able to "take away all iniquity. Guilty though you are, his blood cleanseth from all sin." Your sins have, perhaps, been so great that you almost despair of mercy, but remember, "he is able to save them to the uttermost that come unto God by him." Your sins have, perhaps, been peculiar in their aggravation because of your peculiar mercies, but it is not written "whosoever cometh unto me, I will in no wise cast out." Your sins are every way so formidable that Satan tempts you to believe that you cannot come to Christ without a greater preparation, but "can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." The probability of your salvation is becoming more doubtful while you delay.

"Now is the acceptable time, behold, now is the day of salvation. To-day if you will hear his voice, harden not your hearts." He has gone upon high and there intercedes in behalf of the transgressors.

"See how he spreads his wounded hand, And shows his wounded breast."

But, perhaps, some impenitent reader who glances over this does not feel any sense of guilt, or any need of repentance. How then can Jesus ever be your Saviour? Himself said, "I am not come to call the righteous, but sinners to repentance." Ah, dear reader, have you no sin, no rebellious thoughts against God, no hateful, malignant passions? Have you committed no acts, indulged no feelings that fill you with shame? And why is it you do not admire the lovely Saviour? Why is it that your heart revolts against him, and refuses to have him reign over you? O, yield your hard, rebellious heart to Jesus that he may cleanse and save it. He is willing, he is able to save you now. Then,

"Just now come to Jesus, Come to Jesus just now."

—Baptist Flag.

THE SANGIRESE.

The Sangi or Sangir Islands are a narrow chain of some seventy islands, large and small, running north and south between Menado, the northeast point of Celebes, and the Philippine Islands, and containing a population of about 80,000. They are divided into six principalities, which are governed by their several rajahs under the general jurisdiction of the Dutch Government and the residency of Menado. The people were heathen in the fifteenth century, received a superficial Mohammedan cultus in the sixteenth century; then fell under the rule of the Portuguese, who introduced Roman Catholicism, and finally became a part of the possessions of the Netherlands. They were visited by a Dutch missionary in 1856, and he recommended them to his Christian countrymen as suitable subjects for missionary effort. He had, however, been anticipated by Gossner's missionaries, four of whom had entered the islands in 1855, and founded in them missions, which have continued and flourished to the present time.

Three of these missions were placed on the principal island, Sangibesar, one of them having out-stations on three of the adjoining islands, while a fourth mission, having its chief station on the island of Tagulandang, includes a considerable number of the Southern islands of the group, with a population of 30,000 souls, 5,500 of whom are baptized Christians, and more than 600 communicants. At the end of 1883, Missionary Kelling reported 146 additional baptisms and 65 admitted to the communion. Within his district are eight government schools and fifteen mission schools; and the Gospel is regularly preached by Kelling and his island helpers in twenty-one towns. The missionary has completed the translation of the Heidelberg Catechism and the New Testament into the Sangi language, and is now engaged upon the Old Testament, of which he has the Psalms ready for the press.

An official report on the schools of the island, recently published, speaks of the educational condition as flourishing, and ascribes its advancement wholly to the missionaries. The details of the other three missions in these islands are not given in the report, but it is shown in them that the number of Christians in the group exceeds 20,000, and that there are twenty-five government schools and twenty-two mission schools. A few of the native born school-masters have attended the Seminary at Tondano in Celebes, and four young Sangirese are studying for the ministry at the Seminary in Depok.—Independent.

EVANGELIZATION OF JAPAN.

A statistical report of the population of Japan issued officially by that department of the Japanese Government, gives the number of Christians in the Empire as 80,000. Of these, 60,000 are Roman Catholics, 20,000 Protestants. The number of converts to the Greek Church is also said to be very large. The success of evangelical missions in Japan of late years has been a cause for great joy and thankfulness, but according to these figures what has been done only serves to show how great is the need for redoubled ardor in prosecuting the work. Japan numbers not less than 25,000,000 of inhabitants; we may well pray the Lord to send out more laborers, and scatter more abundantly the seed in so vast a field.

The work of the American Baptist Missionary Union is extending in both China and Japan. Rev. Mr. Adams has gone to his new station, 250 miles in the interior from Zaohying, of the East China Mission; and Mr. Poate finds an open door in the uncultivated fields of Northern Japan. The region in which he labors contains about 3,000,000 people, and he has six stations among them, to reach which he is obliged to travel a circuit of fourteen hundred miles. On his last visit he found much to encourage him. The wide circulation of the Bible is doing much good in Japan. A few years ago no one could sell Scriptures in Japan without being sent to "prison," now the government press has printed the Gospel of Mark, and an advertisement of the American Bible Society is published in the official organ.

The leader of an anti-Christian band in Japan who had taken an oath not to accept the Gospel, has given up his position, and embraced Christ.—Messiah's Herald.

Sabbath Rest

"Remember the Sabbath-day, to six days shalt thou labor, and do all the seventh day is the Sabbath of the Lord thy God."

REVIEW OF DR. J. M. HO

NUMBER IV.

The Doctor seems to be well anatomized and understands dissection. This art may be brought into properly in instructing the student in the intricacies of the human anatomy to use it in the science of Bible. It seems to me to be uncalled for. The following quotation shows how he dissects the commandment.

"If the fourth commandment moral principle, that moral principle reconfirmed by Christianity,"

this statement in our last article only say, however, that the moral principle the fourth commandment seems to relate to religious worship. Hence, we think the fourth commandment does contain a certain moral principle creating the natural law establishing beginning, and having reference to nature, constitution, and wants of man also a type and model of the human mind.

The indestructible principle of law, which is contained in the more spiritual meaning by the principle of worship." The third commandment the Puritan theory cut the commandment into two parts, calling it the other "the institution of the Sabbath." Doctor cuts out of the latter part pleased to call the "principle of worship." He takes good care of this matter rest away. This does not seem an illustration of the law of "the Sabbath." Were we considering man and his wants merely, we choose some and reject others, has commanded, our right to I have already considered this subject.

His statement of the manner first day came to take the place of the Sabbath, shows how loosely he treats the subject. He says, "Coming to the New Testament we find that our Lord himself, observed the Sabbath, i. e., the Sabbath. He more than once offered in their interpretation of the Sabbath, but it was for the purpose of the true law, the right interpretation of the commandment." He admits that it was only the moral principle of the commandment, in which he is at fault, and not the commandment itself. He continues, "Christ and his disciples observed the Jewish Sabbath which was the Jewish Sabbath which was doubtless to observe it to the letter. But after the Lord's resurrection, the Jewish Sabbath was our theory, went with other theories to the Jewish dispensation. However, partaking of the freedom of the gospel, came gradually into the divinely guided instinct of the Apostolic Church, and was in true sense may be called the 'Sabbath.'" "We do not believe that the Sabbath was ever specially revealed subject, or that they had any supposition that there was any transferring of the Sabbath from the one to the other."

1. He admits that there was a command on the part of God for the Sabbath, or more correctly for the seventh day, and the introduction of the Lord, for his Sabbath. He does not therefore exclaim thus saith the Lord, for his Sabbath. He does not claim that the Sabbath was a well-defined plan in regard to the fact they had any knowledge. He claims that the church drifted into this idea more than any quotations. In answering the question, he says in regard to the change, the fact of transference—the fatal. We have named hypothesis for the natural change. Yet that the inspired apostles did not observe the Sabbath as a day for religious worship, for the Lord's Supper, for the Sabbath, and for every purpose day was and had been observed. It is a strong presumption in favor of the Sabbath. The ordinary arguments to

**Sabbath Reform.**

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

REVIEW OF DR. J. M. HOPPIN.

NUMBER IV.

The Doctor seems to be well skilled in anatomy and understands dissection to perfection. This art may be brought into requisition properly in instructing the uninitiated in the intricacies of the human system, but to use it in the science of Biblical exegesis seems to me to be uncalled for and out of place. The following quotations will show how he dissects the commandment.

"If the fourth commandment contained a moral principle, that moral principle was reconfirmed by Christianity." We answered this statement in our last article. "We will only say, however, that the moral element of the fourth commandment seems to us especially to relate to religious worship. . . . Hence, we think the fourth commandment does contain a certain moral sanction, reiterating the natural law established from the beginning, and having reference to the nature, constitution, and wants of man, and is also a type and model of the 'Lord's-day.'" . . . The indestructible principle, we think, which is contained in the Sabbath law, and which is essentially reaffirmed in a more spiritual meaning by Christ, is the principle of worship." The theory that was called the Puritan theory cut the fourth commandment into two parts, calling one 'the day' and the other 'the institution.' But the Doctor cuts out of the latter part what he is pleased to call the "principle of worship." He takes good care of this and throws the rest away. This does not seem to me to be an illustration of the law of "natural selection." Were we considering the nature of man and his wants merely, we might arrange them in some kind of systematic order, and choose some and reject others, but when God has commanded, our right to select stops, I have already considered this phase of the subject.

His statement of the manner in which the first day came to take the place of the seventh, shows how loosely he treats the Bible. He says, "Coming to the New Testament, we find that our Lord himself, who was born a Jew under the law, during his life on earth observed the Sabbath, i. e., the Jewish Sabbath. He more than once opposed the Jews in their interpretation of the Sabbath law, but it was for the purpose of proclaiming the true law, the right interpretation, the real spirit of the command." Here he plainly admits that it was only the interpretation of the commandment, in which the Jews were at fault, and not the commandment itself. He continues, "Christ and his apostles observed the Jewish Sabbath while Christ lived; and some of the Jewish converts continued doubtless to observe it to the end of their lives. But after the Lord's death and resurrection, the Jewish Sabbath, we hold, by our theory, went with other things belonging to the Jewish dispensation. A new day, however, partaking of the free spirit of the gospel, came gradually into vogue through the divinely guided instinct and example of the Apostolic Church, and which in some true sense may be called the Christian Sabbath." "We do not believe that the disciples waited for any special revelation on the subject, or that they had any. We do not suppose that there was any formal or distinct transferring of the Sabbath from one day to the other."

1. He admits that there was no formal command on the part of God to change the Sabbath, or more correctly for the disuse of the seventh day, and the introduction of the first. He does not therefore expect to turn to thus saith the Lord, for his authority. 2. He does not claim that the apostles had any well-defined plan in regard to the change, if in fact they had any knowledge of it. 3. He claims that the church drifted in that direction. Some of his other statements seem to support this idea more than the previous quotations. In answering some objections, he says, in regard to the change "Scripture says very little about it, and nowhere states the fact of transference—the omission seems fatal. We have named hypotheses to account for the natural change. Yet if we ever prove that the inspired apostles did mark the first day of the week as a day for meeting together for religious worship, for the celebration of the Lord's Supper, for charitable collections, and for every purpose for which a holy day was and had been observed, is there not a strong presumption in favor of their having adopted the Lord's day." Of course he uses the ordinary arguments to show that there

are such references, but signally fails to prove them to be such.

Before taking up the references which he thinks prove the statement just quoted, he makes the following admission. "We do not offer this Scriptural proof as at all conclusive (many New Testament scholars reject it altogether), or as an interpretation not open to criticism, but as certainly strong in coincidences." These quotations give quite a correct idea of his doctrine. We will conclude this part of the review by a comparison of his statements with each other.

Speaking of what Christ did to the Sabbath, he says: "He made it universal, when before it was national." In close connection with this, he adds, "After the Lord's death and resurrection, the Jewish Sabbath, we hold, by our theory, went with other things belonging to the Jewish dispensation." He could refer to nothing else in the former quotation, by the word, "it," than what he calls the "Jewish Sabbath" in the second. It was the same thing that before was "national," that he made "universal." Then he says, it was done away. How consistent he makes Christ to be! He took what was claimed to be adapted to only one nation, and adapted it to all nations, and then destroyed it. He made a man of straw, in order to amuse himself by destroying it. "We have not so learned Christ." Again he says, "He (Christ) more than once opposed the Jews in their interpretation of the Sabbath law, but it was for the purpose of proclaiming the true law." Then to think that after he had done all this for the Sabbath law, he should sweep it away with the besom of destruction, is strange enough. He takes much pains to present the strongest argument in favor of the perpetuity of the Sabbath that we use, but does not seem to see that thereby he contradicts his "theory." He says, "He (Christ) declared by precept and example that it was right to do good on the Sabbath day, that the requirement not to work did not forbid works of necessity, and works of mercy, and that the original law was based on religion and human wants. He declared himself to be 'Lord of the Sabbath' day, thus setting forth his authority to interpret and rule over and in it for the good of man." By the use of what words would a Seventh-day Baptist declare the perpetuity of the Sabbath of Jehovah in stronger terms? He says plainly that Christ proclaimed "his authority to interpret and rule over and in" the Sabbath. Such language is worse than trifling if it does not mean that the Sabbath is to be regarded as a permanent Christian institution, and yet our learned author claims that by "his theory" the Sabbath was done away by the Saviour.

Again he says, "we do not believe that the disciples waited for any special revelation on the subject, or that they had any. We do not suppose there was any formal or distinct transferring of the Sabbath from one day to the other," speaking of the origin of the Sunday observance. Compare with this the following statement: "If we hold to the authoritative observance of the Christian Sabbath, there seems to be but two suppositions one of which only can be true." After giving them both he says, "Our theory leads decidedly to the first of these views," which he states thus, "that the apostles by precept and example did themselves institute a day, not the ancient Sabbath, but a new day, and consecrated this as a Christian holy day, like the former Sabbath hebdomadal, and in its main tone and spirit religious, but having many marked differences from the Hebrew Sabbath, and that this has since been observed by the Christian Church." The other view to which he refers is the Puritan theory of the change. He admits that he is obliged to select one or the other of these two views, and hence takes the former. It seems to me that in taking this he squarely contradicts what he has said before. He said that the disciples did not have any special revelation with regard to the change of the day, and that there was not a distinct change or transferring from one day to the other. But now he says "that the apostles by precept and example did themselves institute a day." How one could more squarely contradict himself it is difficult to see.

I have shown by quotations that he admitted that Christ taught in various ways that the Sabbath was liberated from some of its severity and rigor so as to be better adapted to all men under varied circumstances, and then he says that, if we are to keep the Sabbath that was given to the Jews, we should be punished by the death penalty for its violation, and that we should be prohibited from building fires in our houses on the Sabbath. It is not necessary to point out any more such glaring inconsistencies in his argument, for these are sufficient. What is the necessity for all this jumble of contra-

dictions? Is the subject so difficult, and the methods of proof so intricate that it cannot be otherwise? Perhaps it is allied to the ancient labyrinths. Is it not like the old Ptolemaic theory of the universe, so intricate and complicated that an admirer of the heavens said, that if he had been consulted a the creation he could have done better than that. The reason why the science of astronomy was so complicated was because the science was wrong. The same is true in this case. The occasion for all these theories and arguments is the fact that the practice of the Christian world is in direct violation of the Bible, and something must be done to make the Bible agree with their practice. If we own that the seventh day is the Sabbath in the New Testament as well as in the Old Testament, there is no complexity about it. This is the Copernican theory.

All this reminds me of the story of the Englishman who went to a philosopher with a difficult problem to solve, which was, if you fill a tumbler with water and then fill it with needles, why will the water not run over? After waiting several days for the solution he went again, but the philosopher had not yet arrived at a conclusion, when the Englishman replied to him, "Why, you fool, it would run over." So the Christian Church has been trying these centuries to find why the Sabbath has been changed, when the fact is that it has not been changed. This is another illustration of the well-known fact that truth is simple but error is complex. We know that if, in our social relations, we tell one falsehood, we have to tell another to cover it up. If we could only always be on the right side, how easy it would be. "Be sure you are right, and then go ahead," is first-rate advice, unless it should hinder honest effort. Were it not that God has hold of the helm, we would sometimes feel like giving up in despair, when we realize how many there are who are opposed to God's holy day. Will not he vindicate himself and not allow all these transgressions to go unpunished? I believe he will. May God hasten the time when all shall worship him in his own appointed way. W. H. E.

**Education.**

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

**WOMEN AND MEN.**

**A Monopoly Abolished.**

A good story is told of a little boy in a Massachusetts city—the descendant on both sides of sturdy Quaker stock, and the right full heir of plenty of brains. His aunt is a well known scientific lady, and a professor in a college for women. His three sisters have also in succession graduated at college, and with honor. It was natural, therefore, that some friend of the family should say to the child one day, "I suppose you too are going to college by and by." To which the young person answered, with ingenuous surprise, Oh, no! I'm a boy."

It could hardly have been expected that within a half century—one might almost say within a quarter of a century—the tables could be so conspicuously turned as this, even in the guileless inference of one youthful mind. Oberlin College was opened in 1833, and for many years after no other conspicuous institution of that grade received women. The higher education of women, has been mainly a part of that great wave of educational progress which has marked the period since the civil war. More than one-third of our present 312 colleges have been founded within twenty years. Thirty million dollars, or three-fifths of the whole amount given in America by individuals to educational institutions, were bestowed between 1870 and 1880. It is only since 1865 that 171 colleges for men have been opened to women, and that Vassar, Wellesley, Smith, and the so-called Harvard "Annex" have been founded. Especially is it a recent thing for women to give largely to women's colleges. The ancient tradition was that men must give money to educate men, and women must also give money to educate men; thus leaving nobody expressly created and designated by Providence to secure higher teaching for women. Harvard University has received from women, at different times, \$30,000 in money, besides lands, books, pictures, and apparatus. Some of the largest gifts ever received by Yale College have come directly or indirectly from women. Four years ago Mrs. Valeria G. Stone divided over \$760,000 among educational institutions for men; and in 1881 alone various women gave \$500,000 in the same way. But the whole recorded amount yet given directly by women to educate their own sex is less than a million dollars—a little more than half what they have given for men. The largest sum ever bestowed by a woman on any one institution in this country is the \$365,000 which founded Smith College on behalf of Miss Sophia Smith, of Hatfield, Massachusetts. Mrs. Valeria G. Stone gave Wellesley College \$110,000 for building the hall which bears her name; and that institution has received in all \$160,000 from women, besides annual gifts from Mrs.

H. F. Durant, the founder's widow. Of the \$67,000 subscribed last year for the Harvard "Annex," \$45,000, or more than two-thirds, came from women.

These statistics, laboriously collected by Rev. C. F. Thwing, Dr. Kate Morris Cone, and Miss Baldwin, show clearly that the old monopoly is ended, while they do not as yet prove anything like equality of provision, still less that complete transformation-scene implied in my opening anecdote. So long as women give nearly two-thirds of their money to colleges for men only, and but one-third to those which women are admitted (whether these be co-educational or separate), so long women will sanction the old habit of educating the world through men alone. But the above facts show that the spell is broken.

Meanwhile it is amusing to see that, when any woman's college undergoes any of those ups and downs to which all such enterprises are liable, all the old fears and predictions come up again. Just now, for some temporary reason, there is a falling off in the number of pupils at Vassar College, and all the croakers come out of their hiding places. "We told you so; their health would not stand it; their perseverance was not equal to it; their mothers did not approve of it; their male aunts were sure it would make them unwomanly; the young women themselves found it diminished their chances, and preferred, like the æsthetic maidens in *Patience*, to be prettily pattering, cheerily chattering, common-place young girls." Meanwhile Smith and Wellesley keep on the latter turning away with regret young women who have come long distances to enter, and can pass the examination, simply because there is no room to house them, either in the great college dormitories or at the village. At Cambridge, where I reside, young girls go away reluctantly every year, after a partial course in the "Annex," simply for want of the money so conspicuously dealt out in the main university to poor young men who will consent to stay and study. But while colleges are multiplying and growing, the old alarmists still shake their heads over a temporary redistribution of numbers, just as if Harvard and Yale and the rest had not been going through similar variations ever since they began to exist.

It is amusing, above all, to see how great solicitude is expressed lest young women should lose all the enjoyment of life by shutting themselves up in college from eighteen to twenty-two. To one residing in a town prevailed by masculine students the last impression produced is that of asceticism or a renunciation of the pleasures proper to their time of life. Why should it be otherwise in regard to a college full of girls? The temporary absence from home is no doubt to be regretted; but as it is certainly no unheard of thing for a young woman to be several years away from her mother at a boarding-school, why is the calamity increased by carrying the grade of instruction a little higher, and calling the institution a college? It is unlikely that the daughters of the very rich or very fashionable will ever incline strongly to an academical life; the sons of such families certainly do not, and in fact require a very strong inducement of good fellowship to keep them in harness at all—if harness it be. But such families are, perhaps fortunately, in a very small minority, and the mass of young ladies apparently find their college lives quite as amusing in a social way as anything afforded by their native towns. Most curious is the doubt expressed—in the *Boston Daily Advertiser*, if I mistake not—whether the fashion will be permanent, and whether the children of the present college graduates will be graduates also. Really, this is being exceedingly "previous" in the modern phrase; and it seems quite enough for these young women to go to college for themselves, without undertaking as yet to go there in the persons of their own grandchildren. But, as the nearest we can come to this foreknowledge, it may be well to point out that the 500 graduates of Vassar have already, within fifteen years, given \$25,000 to their alma mater, while the much smaller number of Wellesley graduates have given \$5,000, and the 150 Smith graduates \$1,000. This certainly does not look as if man's and monopoly of knowledge was to be restored after the experience of one generation.—*T. W. H. in Harpers Weekly.*

**CLIPPINGS.**

The University of Virginia has received in donations since the War, the sum of \$917,000.

It is held by the San Francisco Superior Court that a Chinese child born in this country is entitled to admission to the public schools.

The question of allowing further participation in inter-collegiate football matches has been decided in the negative by the faculty of Harvard College by a vote of 25 to 4.

The collection of books and rare pamphlets left by Senator Anthony, to Brown numbers over 5,000, and is said to be with out a rival of its peculiar character.

The Indian industrial school of Genoa, Neb., now numbers 167 pupils. Of these twenty-four are Winnebagos, eight Poncas, one Omaha, and the remainder are Sioux from the Yankton, Pine Ridge and Rosebud Agencies. Seven boys are taught carpenter work, and a regular detail of boys work the farm of 320 acres. The girls are taught sewing and laundry work, besides keeping the dining-room, kitchen, dormitories, and halls in order. The products of the farm last year were 100,0 bushels of oats and 5,000 bushels of corn.

Mr. Yan Phon Lee, a Celestial by nativity and sophomore by courtesy, has carried off the first prize in English composition in his class at Yale College, while some of the other boys were perfecting themselves in football.

President Eliot, of Harvard University in an address before the Massachusetts Teachers' Association the other day, said that it would be much better for two or three towns to maintain one high school adequately equipped, rather than for each one to maintain a weak and poorly equipped high school. The only thing that stands in the way of such a union is local jealousy, and the sooner that is set aside the better.

The State of Vermont in its cities and towns raises about \$600,000 annually by taxation for the support of its schools. The school population is 73,000. This amount would be more productive of good were the schools managed by the town system. The district system is unfavorable for the best results, and the schools in the rural districts are relatively falling behind. We apprehend that common school education in Vermont, as elsewhere, needs a new apostle of reformation. The State has received a benevolent action from one of her sons, Arnauld Huntington, of Blandford, P. Q., of \$205,000. This has accumulated to \$220,000, and it will give an income of \$12,000, or \$15,000. The will requires it to be used for the common schools. Gov. Pingree recommends that the common schools be increased to such a number of weeks above 20 per annum, now required by law, as shall be sufficient for the utilizing of the income of this fund.

**Temperance.**

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

**ALCOHOL.**

**Its Effects Upon Man.**

Dr. P. C. Williams, one of the leading physicians of Baltimore, lately delivered a lecture on the above subject. Dr. Williams spoke of the remarkable experiments of Professor Martin, of the Johns Hopkins University of Baltimore, in demonstrating the effect of alcohol upon the heart. The professor succeeded in so isolating a heart as to render its condition during action, simulating normal action, plainly evident. This action was attained through the use of the battery. Pure blood was then allowed to flow in and through the heart, followed after a time by a combination of blood and alcohol. The substitution of the latter for the pure blood caused almost immediately a decided weakening of the action of the heart. That this was not due to degeneration in the heart itself, was demonstrated by again supplying it with pure blood, when it resumed its former vigorous action. The fallacy of the popular idea in regard to the warmth imparted by alcohol, was proved by the fact that alcohol is strongly condemned by Arctic explorers of any experience; that it has been demonstrated unquestionably that no user of alcohol in any form can withstand the rigors of the Arctic climate. The fallacy respecting the strength imparted by this poison, was met with the fact that athletes in training for contests are invariably prohibited its use by those having them in charge. The lecture was most interesting throughout and highly appreciated.

**BREVITIES.**

Eight bishops and nearly 8,000 clergymen of the Church of England are abstainers from intoxicating drinks.

A correspondent of a London newspaper writing from Bombay, declares that the drink traffic is making terrible havoc among the Hindus.

A temperance reform is in progress in Troy N. Y., where over 2,000 men have recently signed the pledge. The saloon-keepers are appalled and only 125 have taken out licenses; last year liquor was sold in 780 places.

A man who abstains from liquor at 20 years of age has a chance of yet living 42.2 years; at 30, 36.5 years; at 40, 28.8 years. An intemperate man's chance at 20, is 16.6 years; at 30, 13.8 years; at 40, 11.6.—*Insurance Tables.*

A Hartford man, now aged eighty years, who has smoked for over sixty-seven years, has kept an account of his expenses, and finds that if he had invested the same sum every six months and placed it at compound interest he would now have \$200,000 to his credit. *Hartford Courant.*

The *New York Tribune*, which is by no means a fanatical temperance paper, recently stated that "one in twenty of the inhabitants of this country are rendered idle and incapacitated for work through the liquor traffic; and these, if not idle, would at ordinary wages, earn \$200,000 annually."

Pennsylvania swigs into line upon the question of temperance teaching in the schools. In the State Senate, Feb. 10th petitions were presented by 100,000 men and women asking for scientific temperance instruction in the schools. A bill was subsequently passed, by unanimous vote, providing that physiology and hygiene, which will, in each division of the subject so pursued, include special reference to the effects of alcoholic drinks, stimulants, and narcotics upon the system, shall be included in the branches of study now required by law to be taught in common schools and in all educational institutions supported wholly or in part with the State's money.

acceptable time, behold, now is the time of salvation. To-day if you will obey, harden not your hearts. We are upon high and there inter-

half of the transgressors.

He spreads his wounded hand, and shows his wounded breast."

Helps, some impenitent reader who is this does not feel any sense of need of repentance. How then can he be your Saviour? Himself will not come to call the righteous, to repentance. "Ah, dear reader, no sin, no rebellious thoughts, no hateful, malignant passions, no committed no acts, indulged no evil fill you with shame? And why not admire the lovely Saviour? That your heart revolts against refuses to have him reign over your heart, rebellious heart that he may cleanse and save it. If, he is able to save you now."

"Just now come to Jesus, Come to Jesus just now."

—Baptist Flag.

**THE SANGIRESE.**

The Sangir Islands are a narrow group of seventy islands, large and small, lying north and south between the northeast point of Celebes, and the Sulu Islands, and containing a population of about 80,000. They are divided into several principalities, which are governed by several rajahs under the suzerainty of the Dutch Government. The people are in the fifteenth century, revere the Mohammedan cultus in the thirteenth century; then fell under the influence of the Portuguese, who introduced Catholicism, and finally became possessions of the Netherlands. They were visited by a Dutch missionary in 1660, who recommended them to his countrymen as suitable subjects for missionary effort. He had, however, been repudiated by Gossner's missionaries, who had entered the islands in 1660, and founded in them missions, which were abandoned and flourished to the present day.

These missions were placed on the island of Sangibesar, one of them on the island of Sangi, and another on the island of Tagulandang, while a fourth mission, having been founded on the island of Tagulandang, a considerable number of the islands of the group, with a population of 20,000 souls, 5,500 of whom are Christians, and more than 600 converts. At the end of 1883, Missionary reported 146 additional baptisms admitted to the communion. The district are eight government mission schools; and the regular preaching by Kelling and his helpers in twenty-one towns. The district has completed the translation of the Bible into the Sangi language, and is now on the Old Testament, of which the Psalms ready for the press.

The annual report on the schools of the district published, speaks of the condition as flourishing, and advancement wholly to the mission. Details of the other three mission schools are not given in the report, but it is shown that the number of converts in the group exceeds 20,000, and there are twenty-five government mission schools. A native born school-masters have been trained at the Seminary in Celebes, and young Sangirese are studying for the ministry at the Seminary in Depok.

**ANGELIZATION OF JAPAN.**

The official report of the population of Japan, published by that department of the Government, gives the number of Christians in the Empire as 80,000. Of these are Roman Catholics, 20,000, and Protestants, 60,000. The number of converts to the faith is also said to be very large. The progress of evangelical missions in Japan has been a cause for great joy and satisfaction, but according to these reports it has been done only serves to increase the need for redoubled exertions in the work. Japan numbers more than 25,000,000 of inhabitants; and all pray the Lord to send out more missionaries to scatter more abundantly the seed in that vast field.

The American Baptist Mission is extending in both China and Japan. Rev. Mr. Adams has gone to Japan, 250 miles in the interior of the East China Mission; and he finds an open door in the mountains of Northern Japan. The field which he labors contains about 3,000 people, and he has six stations, and is to reach which he is obliged to travel a circuit of fourteen hundred miles. He has visited much to encourage the wide circulation of the Bible in Japan. A few years ago the Scriptures in Japan were sold for "prison," now the press has printed the Gospel of Matthew, and an advertisement of the American Baptist Society is published in the official organ of an anti-Christian band in Japan, had taken an oath not to accept of Christianity, and has given up his opposition, and has become a Christian.—*Messiah's Herald.*

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 19, 1885.

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

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Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, Ashaway, R. I.

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

"Thro' Winter's death upon the earth, With bitter wind and leafless trees, Know that glad Spring hath blossomed, With songs of brooklets, birds and bees."

SEVERAL weeks ago we spoke of the serious illness of two of our venerable fathers in the ministry, Elds. Varnum Hull and Leman Andrus. At latest accounts Eld. Hull was a little better, but still in a critical condition; Eld. Andrus, who is now at his old home in Lockport, Niagara County, N. Y., writes with his own hand that he has nearly recovered from his recent attack.

WOMEN AND MEN is the subject of a very readable article on a certain phase of the educational questions of the day, in a recent number of Harper's Weekly, by T. W. Higginson, as we suppose, the article being signed "T. W. H." and bearing other marks of that racy writer. We thought to make some extracts from it, but our scissors went around it bodily, and so our readers will find it entire in our educational column this week.

AN exchange says, Fairport's (N. Y.) fortnight of temperance furore culminated Sunday evening when the First Baptist church (said to hold twelve hundred people) was crowded to its utmost, to hear P. A. Burdick's last address,—an effort of wonderful eloquence, solemnity and power.

If such interest in the temperance cause, as seems to follow Bro. Burdick's work wherever he goes can justly be called a furore then we can devoutly pray that the furore will increase until every city and town in the land shall be set in an uproar.

OUR readers can hardly fail to be interested in the news we give this week from the work in Holland. All will rejoice with Bro. Velthuisen in the encouragement he is receiving in the fruit of his labor, especially from the circulation of his paper; and all will sympathize with him in the trial laid upon him in the giving up of his son to do military duty for his country. Let us not forget to pray the Lord to keep the young man from the peculiar dangers and temptations by which he will be surrounded, and to spare him for better work in the service of our common Lord and Master. Let us also remember that for the good work brother Velthuisen is doing for his countrymen, with his paper, additional funds are needed, and let us make our contributions to that work prove our interest in it and show our gratitude to God for it.

AFTER considerable unavoidable delay, the fourth number of the Seventh-day Baptist Quarterly is through the press and will be mailed in a few days. The number contains sermons: by J. W. Morton on Abraham, by L. A. Platts on the Conversion of Children, by W. C. Titworth on The Sabbath the Family's Day, and by the Editor on Christ the Student's Model. There are essays: by James Bailey on The Christ of the Four Gospels, and by C. A. Burdick, on Faith and Reason. The number contains also the Centennial History of the Waterford Church, by Wm. A. Rogers; The opening address of Albert Whitford, President of our late General Conference, at its session at Lost Creek, W. Va., on Progressive Revelation of God; and Life Sketches of the late Thos. B. Brown, and Eld. Henry Clarke, the former written by Geo. B. Utter and the latter by the Editor. The Photo-print portrait of Eld. Brown, from a negative furnished by Irving Saunders, forms the frontispiece of the number, and a silhouette of Eld. Clarke is in keeping with the times in which he lived. Editorials finish the number. A table of contents for the entire volume, and a suitable title page accompany it. We regret to say that for want of sufficient support the publication of the Quarterly will be suspended.

GOOD PENS.—The penmanship of editors and other newspaper writers is a subject for standing jokes, and a never-ending source of annoyance to the type-setters. Much of

these wretched scrawlings called writing is doubtless due to poor pens. It was, perhaps, with this thought in mind that Ivison, Blake-man, Taylor & Co., Book Publishers, etc., of 753 and 755 Broadway, New York, sent us a liberal supply of their Spencerian Double Elastic Steel Pens, and samples of other makes. They have our thanks and the gratitude of our compositors.

Communications.

WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., March 13, 1885.

Pennsylvania Avenue has resumed its accustomed pace since the great multitude has melted away, and the music of the inauguration season has been stilled. The tri-colored bunting has nearly all been taken down and packed away for 1888, and now the politicians and office seekers, no longer lost in the overshadowing host, show their proportions in numbers at least. The woods are full of office seekers. Delegations of patriots, eager to serve their country for \$1,000 or \$1,500 a year may be seen in groups in all the hotels, or hurrying about in carriages, or climbing stairs for secret conferences, or waiting in the ante-rooms of the new cabinet. The situation is peculiarly interesting. Cabinet officers to whom all applications for place have been referred by President Cleveland, are under siege. So far the hardest pressure has been brought upon Postmaster General Vilas. In the crowds that gathered in his department during the week, every crossroads postoffice in the country has been represented. His assistants have been filling applications at the rate, on some days, of one a minute, all of which are referred to the proper bureau until Gen. Vilas can get time to see them. Some of the applicants for postoffices had sent their petitions to the President, and a large wagon was used in conveying them to the postoffice department. Gen. Vilas confronts the arduous task before him with few words and many comprehensive shakes of his head. In speaking of his new occupation yesterday, he said it consisted mainly in keeping both ears open and shaking his head.

With all this wild rush for office it would not be fair to say that it is the greatest ever seen here. Veterans in the business say it was worse at Lincoln's first inauguration, and that both the Grant and Garfield beginnings equaled it, while the incoming of Andrew Johnson was marked by the largest onslaught of office-seekers. It is thought however that the worst has not yet begun, and that the shrewdest politicians have been waiting for the departure of the inauguration crowd before coming. It is predicted a new lot of visitors will come each week after this, many of whom will be prepared to remain all summer if necessary.

The friends of a fixed civil service expect that the change of parties will involve changes in the offices to what may be reckoned the fifth grade. First comes the President with his personal assistants, next, the Cabinet with their private secretaries, stenographers, etc., thirdly, the assistant secretaries and their retinues, fourthly, the heads of bureaus, and fifthly the chief clerks. It is held that no fault could be found with a party coming into power which should make changes to this extent, and in the present case a few exceptions have been made even with regard to these leading offices. A few of the incumbents have been retained on account of their efficiency and experience.

The first two Cabinet meetings have been held, and they will be held regularly after this on Tuesdays and Fridays at the White House. The result of the last meeting was a number of appointments which went to the Senate to-day for confirmation. The new Cabinet is made up of lawyers. Secretaries Bayard, Garland, and Lamar were conspicuous in the Senate; Secretary Whitney gained his reputation in the profession, Secretary Endicott came from the Massachusetts supreme bench, and Postmaster General Vilas is a lawyer. Secretary Manning, of the Treasury, is the only one of the number who is not a member of the bar.

There is uncertainty among the Senators as to the length of the present extra session of the Senate. There is a desire that an adjournment may be reached by the first of April. It will depend on the will of the Republican majority. The Republican Senators profess to feel kindly disposed toward President Cleveland, however, and to deal with his appointments, so far as possible, in a way that will be acceptable to him.

With great shrewdness, the new President has inaugurated reform at his own threshold. The services of one half the cler-

ical force of the White House have been dispensed with, and the incumbents were notified that they will not be reelected after the 15th instant. This step is a signal of alarm to all government sinecurists who are quaking with fear lest their turn of dismissal will come next.

Naturally there is much speculation as to the social changes impending. The new Secretary of State has an invalid wife, too many children, and too little money to keep up so grand an establishment as his predecessor. So it is predicted the Whitneys will take the place in society long filled by the Freylinghuysens. Secretary Lamar and Attorney-General Garland are both widowers, and it will devolve chiefly upon the families of the four remaining Cabinet officers, Manning, Endicott, Whitney, and Vilas to do the honors of the new regime.

FROM HOLLAND.

HAARLEM, Feb. 8, 1885.

To the Corresponding Secretary of the American Sabbath Tract Society:

Dear Brother,—I received, some days ago, the last contributions of the subscribers to the Boodschapper for 1884, but could not before now, very well send you my account of receipts and expenses, because all my time and strength were demanded by my service in the church and without, by my paper and some temperance meetings. Besides an uninterrupted labor of body and mind, caused by long uninterupted labors delayed a little more. When sitting to write or to study something like the shaking of a thronkenhold commonly overtakes me during the last weeks.

The permission given me by the Board last Summer, to depend upon the full amount of \$600 for 1884, and to make my plans accordingly, I used as well as I could do in my judgment, for the advancement of the spreading of the Truth by means of our paper, by advertising, reprinting, etc. Because our dear Brother de Nobel's help, as in other relations, was missed also and principally in the administration of De Boodschapper. I was constrained to take some aid, which must be paid for till Gerard, my elder son, was dismissed from the Government's school.

The whole of my expenses for printing, postage, bills, cross covers, wrappers, advertising, books, wages for said help, e.c., during Anno Passato, was \$1,696.70. I have received subscriptions and gifts, \$1,206.63. From the Board: 10 postal orders, \$96.50, 965.00; 2 " 120.64, 241.28—1,472.93. Deficit, \$223.77.

In December I got a letter from Mr. C. de Vos, Battle Creek, Mich., who was formerly editor of "De Stem der Waarheid," Dutch paper of the Seventh-day Adventists. He ceased from that issue and asked me to send him, beginning January 1885, monthly, a hundred copies of my paper. He told me of his withdrawing from the Adventists, because he learned the untruth of Mrs. White's prophetic character. Though he had given himself wholly to give his mite to the advancement of the work, which he believed to be surely the Lord's, he could not go on farther in that way. He did not wholly agree with us Seventh-day Baptists, nevertheless he wished to do all he could for the spreading of the doctrines of the Sabbath and Baptism among the Hollanders in the United States; and therefore he asked monthly 100 copies of my paper and a notice of my hand, that he would print on his own press, serving to tell the people how and why they get De Boodschapper. You may understand that I joyfully conformed to his wishes. May the Lord bless his efforts.

Concerning the influence of our Dutch paper here in Holland and among the Dutch-speaking Baptists in Oost Friesland, I can not give many particulars. You know, at Weener, Oost Friesland, a Baptist has become a Sabbath-keeper, and surely he seems to be a man who knows what he does. His wife is very averse to the Sabbath, and his brother Baptists don't know what to do with him.

Among the letters I received not long ago, one was from a military officer, a captain. In consequence of some objections he made against an article I placed as an advertisement in a religious paper, we began a particular correspondence. Since then he came to the acknowledgment of the Lord's Sabbath, persisting however in his baby-sprinkling persuasion. But now he writes to me that he sees clearly the truth of believers' baptism. His latter change of mind was principally caused by a little book on Baptism which I printed eleven years ago, and spread a thousand copies among the Christians here, giving freely to every one who

\*Florins or guilders, equal to about 4 1/4 cents of our money.

desired to examine the question of Baptism. Only one copy I kept myself, and that I sent to this God fearing captain. And the Lord blessed the perusal in that way that his prejudice against Scriptural baptism disappeared. So he is now convinced of both Sabbath and Baptism. Will he follow the light and act according to his knowledge of the Divine will? When he introduced himself to me he wrote "It is my firm conviction that we have to follow the Lord wherever he calls us." We pray and hope.

I trust the Board will send to me soon the deficit on the account of 1884. You know I stand in need of the money.

May the Lord bless with a rich blessing all the efforts in every direction made by the Society to spread the knowledge of God's will and truth by means of the press!

Respectfully, I remain, Yours in our Saviour, G. VELTHUSEN.

RECORDER FUND.

Dea. I. D. Tiwsworth, during a visit in the North Western Association, took occasion to canvass in a few churches for subscriptions to the SABBATH RECORDER with a view to a general movement for placing a copy of this paper in every family in the denomination. In the precincts of seven churches he secured money and pledges for some two hundred copies, most of them for five years. It is hoped that the work will be taken up in other sections and the object intended fully attained. Nothing can better serve to build up the interest of our people in denominational work, than to see that they know all about it by the weekly visits of our denominational paper.

The following sums for this object have been received by the Treasurer, in addition to pledges for which the money has not yet been paid:

Table listing donors and amounts for the Recorder Fund, including Rev. S. H. Babcock, D. J. Greene, Mrs. M. D. Randolph, etc.

E. & O. E. PLAINFIELD, N. J., March 12, 1885.

Home News.

New York.

ALFRED CENTRE.

One of the most entertaining entertainments of the Winter thus far, was the temperance drama,—"Asleep and Awake"—by some of our young people, at Chapel Hall, on the evening of March 10th.

The Winter term at the University closed on Wednesday, the 11th. After a vacation of two weeks, the Spring term will open, then look out for Commencement preparations, oratorical contests, etc.

Five persons were admitted to the Church last Sabbath by letter, and three others were received for baptism. The administration of this ordinance has for some time been delayed for want of sufficient water and a suitable place for it.

SCOTT.

On the evening of the 19th of Feb., 1885, the friends of Scott held a convention in the Church for the pastor's benefit. The occasion was a very enjoyable one. There was a large turnout, and a very bountiful supper was served in the gallery of the Church by the ladies of the Society. The entire receipts

to the pastor after the expenses were taken out, were over \$80. The heartfelt thanks of himself and family are hereby extended for this very liberal donation. May the good Lord bless them bountifully is their sincere wish.

The religious interest of our Church is on the increase. We expect that there will be one to go forward in the ordinance of baptism soon. The Quarterly Meeting held its session with us the 6th, 7th, and 8th of this month. Quite a number of delegates were present from Sister Churches. Brethren J. Clarke and L. C. Rogers were present and preached some excellent soul-stirring sermons. The meetings were attended with a good deal of interest from beginning to end. We expect Bro. Rogers to remain and conduct a series of meetings. Brethren pray for us that the Holy Spirit may have free course in the hearts of all His people in Scott.

On the afternoon and evening of March 10th, 1885 the children, grandchildren, brothers and sisters, together with a few other near relatives and friends to the number of 50 or 60 assembled at the house of Uncle Hiram and Aunt Tacy Babcock to celebrate the 50th anniversary of their married life. The occasion was very enjoyable. The most of the afternoon was spent in social chat. About 5 o'clock in the afternoon the company was called together in one of the largest rooms of the house, and Mr. and Mrs. Babcock seated in the midst, when Willie Babcock, one of the sons, stepped forward and made a very touching and appropriate speech, after which some very valuable presents were presented to the aged couple as tokens of remembrance and esteem.

Following the presentation, Mr. Babcock replied in very fitting words. His heart was full to overflowing with thankfulness for the kind expression of remembrance and friendship.

Mr. Clayton Atwater, son-in-law of Mr. and Mrs. Babcock, spoke on behalf of Mrs. B., returning her heartfelt thanks for the kind regards of friends shown on this occasion. Letters were also read from friends.

The pastor was then called on to make some remarks, which he did referring to the "Golden Chain of Life" with its three golden links viz., Mother, Home, and Heaven, remarking on the significance of each link, closing with a few words to the children of this home circle, trusting that this home, with its almost unbroken numbers, would be emblematic of the home that awaits them over the tide, in that it should be as unbroken there as here.

On suggestion of the pastor "Home Sweet Home" was sung, after which, prayer was offered.

A very bountiful supper was then served to the company which closed this most pleasant Anniversary occasion. F. O. B.

NORWICH.

I want to assure the dear Sabbath-keepers everywhere, that the severity of Winter has caused no coldness in my heart toward them, but, instead, the ever-abiding love and sympathy has been quickened to a brighter glow by the accounts given in the RECORDER of those who sometimes find it impossible to overcome the obstacles in the way of holding their Sabbath services. And I often wish that more of the small bands like ours would report themselves through this means. It does draw more closely the "Blest tie that binds." There is no petition finds a more fervent response, than those so frequently offered for the lone ones, deprived of the privileges which even we, enjoy. But we, too, have had our trials within the past few weeks. In every family, either one of our number, or one requiring their care, has been sick, which, of course, has affected our weekly gathering. But now, since all have recovered, how keenly we appreciate again uniting in prayer and praise. We have also been recently favored with a flying visit from our missionary pastor, Bro. Rogers, whose coming we always hail with delight, remembering gratefully his patient faithfulness in digging us out of the pit of error. And while the ministrations of the word to us are "like angel's visits few and far between," we would not indulge a selfish desire, but gladly share with others, the privileges of which they are equally needy. Another blessing we have lately enjoyed, has been the help in our meetings, of a Sabbath-keeper, in town temporarily. Among his labors has been a course of Bible readings which have proved very instructive and profitable. And in this we may possibly gain an unusual benefit, in the opportunity of "proving ourselves," whether the rule of our life is indeed "golden," giving to the views of others the same respectful consideration which we think ought to be accorded ours, or whether we

will treat others who think they increased light as those whom we see error contemptuously treat the truth we feel it our duty to present to them. May we as a people be saved from intolerance which we deprecate and have wisdom from above to things and hold fast that which is Ever in the love of the truth.

March 8, 1885.

New Jersey.

PLAINFIELD.

Dr. A. H. Lewis having been invited to spend a short time with us in Daytona, Fla., recently organized Plainfield church voted in a church on Sunday evening to give him an absence for three or four weeks to attend to the request and instructions to make arrangements to Dr. Daland, of Union Theological Seminary the pulpit during the absence of pastor. Mr. Daland is a young man, promise, who, while studying for the ministry has unhesitatingly embraced concerning God's Sabbath.

Mrs. J. H. Cuthbert, eldest sister of E. M. Dunn, was buried last Sunday.

We learn from a private letter from Velthuisen, dated Feb. 18th, that son Gerard has been drafted into the army, and must begin his military duty on Monday. Bro. Velthuisen has hoped to be spared this trial both for his own sake and for the sake of the work in the church. Under date of February 9th, "Gerard went, to-day a week, to near Gouda, L. Holland, in company with Bro. Gangel, the school master who a year ago, a member of our church wrote to me that they found manuscripts to preach the Sabbath truth principally among the members of the sented Reformed Church. Gerard study-books with him; before now on regularly with his studies. But until four o'clock has his work in To-morrow the lot will decide whether boy must be a soldier or not. Please the Lord to make him free him a high number, we should be for military service here in Holland preferable for young men who are indifferent to morality and religion not we will pray the Lord to through. One year and a half he is in the barracks or casern, some a "hell." In his latter Bro. Velthuisen presses a hope that he may succeed in his son located in Haarlem can see him occasionally. Bro. Velthuisen and Gerard have the kindly sympathies of all the friends in this town.

At our communion service on morning the 7th inst., seven persons formally received into our church. Fellowship—they all having been a few weeks before. That service one on Sixth-day evening, and the school prayer meeting in the afternoon all precious seasons, and seemed to us as a people into very close fellowship with Christ, and all were made to feel blessed thing to love and serve God.

The union evangelistic services some three or four weeks have been on in this city by the pastors and workers of the various churches brought to a close last week. No excitement has attended these meetings has been a season of quiet, earnestness the result has been, that while professed Christians have been brought more plainly their duty toward each other, a goodly number of converted have been led to put on Christ.

The religious services, and also temperance meetings, of the reformed men having learned the sustaining help must come from source than their own strength, leaning upon God's arm, trust-keep them from being overcome temptations that face them at quite a number of these men are work in holding temperance men reclaiming drunkards in other towns.

Plainfield people are fortunate secured the services of Prof. John Harvard University, to deliver thirteen lectures entitled, "The American Revolution." He gave of the course, before a delighted audience, on the evening inst. Those who fail to hear lose a rare treat.

after the expenses were taken over \$80. The heartfelt thanks of family are hereby extended...

will treat others who think they have increased light as those whom we see to be in error...

March 3, 1885.

New Jersey. PLAINFIELD.

Dr. A. H. Lewis having been earnestly invited to spend a short time with the church in Daytona, Fla., recently organized...

Mrs. J. H. Cuthbert, eldest sister of Rev. E. M. Dunn, was buried last Sunday.

We learn from a private letter from Bro. Velthuisen, dated Feb. 18th, that his oldest son Gerard has been drafted into the army...

Bro. Atwater, son-in-law of Mr. Babcock, spoke on behalf of Mrs. Gangel her heartfelt thanks for the friends shown on this occasion...

At our communion service on Sabbath-morning the 7th inst., seven persons were formally received into our church...

The religious services, and also the gospel temperance meetings, of the Reform Club, are kept up with good interest...

Plainfield people are fortunate in having secured the services of Prof. John Fiske, of Harvard University, to deliver a course of thirteen lectures entitled, "The Story of the American Revolution."

lose a rare treat.

Connecticut. MYSTIC BRIDGE.

The Union Baptist, Methodist, Congregational, and Seventy-day Baptist Churches, of Mystic River and Mystic Bridge, joined for a two weeks union meeting...

After the union meetings closed Bro. Main was with us three evenings and did us much good.

Wisconsin. ALBION.

We are having meetings every night this week and Bible readings nearly every day.

Utica.

A score or more of the relatives and friends of John Whitford and wife made them a pleasant surprise on the afternoon and evening of March 8th...

Milton Junction.

It may interest the readers of the SABBATH RECORDER for me to state that Bro. Ronayne returned here in time to attend the Ministerial Conference and Quarterly Meeting at Rock River...

Foreign.

The cholera has broken out at Batavia, Java.

The Gaultois says: China has asked the United States to act as mediator between France and China...

It is believed that Bismarck suggests the annexation of Bosnia by Austria and that Italy's consent has been obtained upon condition that Austria and Germany allow Italy to occupy Tripoli.

Volunteers are being secretly raised in Philadelphia to invade Macedonia.

The announcement that the prince of Wales and Duke of Edinburgh will go to Berlin to represent the royal family upon the occasion of the celebration of the eightieth anniversary of the birth of Emperor William...

The Chinese lost 1 200 men in the battle at Kelung, and the French captured an enormous amount of military stores.

large portion of the membership being present, the request was acted upon, and he was accepted by a unanimous vote...

He is, at the present time laboring in Albion. After he gets through there, I learn, that he is wanted in Edgerton and Walworth.

I think I express the opinion of all who know him, that he is a man of extraordinary power, and mighty in the Scriptures.

Some others, about here, will, I think, come to the Sabbath as the result of his Bible reading.

I expect to baptize several candidates next Sabbath. Thanks be to God for these manifestations of his grace among us.

N. WARDNER.

Condensed News. Domestic. There were 233 failures in the United States the past week.

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Domestic.

There were 233 failures in the United States the past week.

Both houses of the Dakota legislature have passed the woman suffrage bill.

Consumption in an epidemic form is decimating the Osage Indians.

President Seelye, of Amherst College, is reported seriously ill of erysipelas.

The outlook for the iron trade in Philadelphia is very cheering.

There were 149 deaths from pneumonia in New York the past week.

The Henderson steel syndicate at Reading, Pa., formed to experiment with a new process of making steel in opposition to the Bessemer process, has collapsed.

Large quantities of trade dollars are being received at the Philadelphia mint from brokers and others who presumably have given up hope of redemptive legislation.

The Treasury Department has received specimens of counterfeit one cent pieces believed to be extensively in circulation in New York and vicinity.

The Northwestern Indians are dying in large numbers from a singular disease.

The Secretary of the Navy has dispatched a warship and the Shenandoah of the North Atlantic to Central America.

Bradstreets for the week ending March 14th says: All the larger cities announce improved feeling as to the outlook for general trade.

The cholera has broken out at Batavia, Java.

The Gaultois says: China has asked the United States to act as mediator between France and China, but Cleveland is not disposed to interfere.

It is believed that Bismarck suggests the annexation of Bosnia by Austria and that Italy's consent has been obtained upon condition that Austria and Germany allow Italy to occupy Tripoli.

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N. WARDNER.

The London News says the government is still without confirmation of the reported occupation of Robat Pass by General Lumsden.

A San Juan Del Sur, Nicaragua, dispatch says. Active war preparations are being made throughout the country.

Treasurer's Report.

Table with columns for account names and amounts. Includes items like Cash balance, Cash Savings Bank, Burdick Farm, etc.

Treasurer's Report.

Table with columns for account names and amounts. Includes items like Taxes on mill property, Babcock Chair Physics, etc.

Treasurer's Report.

Table with columns for account names and amounts. Includes items like To balance, Cash received since, etc.

Treasurer's Report.

Table with columns for account names and amounts. Includes items like By cash paid as follows, L. A. Platts, etc.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegheny, notice is hereby given...

FOR SALE.

Wishing to live at the Bridge, so as to be near my business, I offer for sale the very desirable family residence known as the ROGERS STRILMAN HOME.

FARMS, HOTELS, STORES, MILLS, ALL KINDS OF REAL ESTATE FOR SALE EXCHANGE. Send for FREE CATALOGUE.

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AGENTS WANTED for our new Religious book, the greatest success of the year.

A BIG OFFER! To introduce them we are going to give away 1,000 Self Operating Washing Machines.

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SALESMEN WANTED.

To collect orders for NURSERY STOCK. We have all the latest FRUITS AND FLOWERS.

HELPING HAND. A 24-page quarterly, containing carefully prepared helps on the International Lessons.

IN MEMORIAM.—THE MANY FRIENDS of the late REV. N. V. HULL, D. D., will be pleased to know that an account of his "FUNERAL SERVICES" and the memorial sermon delivered on that occasion by President J. Allen, of Alfred University, have been published in an appropriate form by the American Sabbath Tract Society...

ALFRED UNIVERSITY. ACADEMIC, COLLEGIATE, and Theological Departments. Classical, Scientific, Normal, Mechanical, Musical, and Painting and Drawing courses of study.

CALENDAR. Fall Term commences Aug. 27, 1884. Winter Term, Dec. 10, 1884. Spring Term, March 25, 1885.

Annual Meeting of Stockholders and Trustees, June 23, 1885. Commencement, June 24, 1885. Expenses, \$100 to \$200 per year.



Popular Science.

QUICKSILVER, like other liquids, vaporizes to some degree at all temperatures, and it has been found that a small quantity of mercury placed in a case of mounted butterflies or similar specimens protects them from insects.

THE FARMER'S FOES.—The farmer is generally called a peaceful man, but he is nevertheless always fighting. His foes are the most numerous and the most prolific, as well as the most combative, that any man is called upon to oppose.

It is now claimed that refined petroleum in tin cases exerts an influence on the compasses of a vessel equal to the same amount of iron or steel.

A WRITER in London Gardeners' Chronicle says: Last year I was induced to try an experiment in chrysanthemum growing, and for this purpose one pound of sulphate of ammonia, which I bottled and corked, as the ammonia evaporates very rapidly.

THE ASTRONOMICAL AND THE CIVIL DAY.—When midnight struck on Dec. 31, 1884, two fellow travelers who had long been tramping, one just half a length advance of the other, linked arms and continued their unwearied journey side by side.

Hitherto the astronomical day has begun and ended at noon, with the successive returnings of the same terrestrial meridian to the center of the sun's disk.

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1. I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a most beneficial effect on my scalp.

CHAMBERSBURG, PA., October 8. I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a most beneficial effect on my scalp.

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

I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time.

Dr. Scott's Genuine ELECTRIC CORSETS.

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 Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market.

ON TRIAL.

Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt.

POSTPAID

MEMPHIS, TENN., November 28. Dr. Scott's Electric Corsets have given much relief. I suffered four years with great trouble without any benefit from other remedies.

ON TRIAL.

Dr. Scott's Electric Corsets have given me relief from all my troubles. I have suffered for years with weak back, growing worse all the time.

AGENTS!

(Either Sex) Wanted for Dr. Scott's Genuine Electric Corsets, Belts, Electric Hair, Face, and Tooth Brushes, and Hair Brushes. Satisfaction Guaranteed. For terms, address risk.

ON TRIAL.

Dr. Scott's Electric Corsets have given me relief from all my troubles. I have suffered for years with weak back, growing worse all the time.

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IN ALFRED FOR SALE. In the settlement of the estate of Amos Burdick, deceased, it becomes necessary to dispose of a dairy farm situated at the head of Elm Valley, about four miles southwest of Alfred Centre, N. Y.

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obtained, and all business in the U. S. Patent Office, or in the Courts attended to for Moderate fees. We are opposite the U. S. Patent Office, engaged in patent business exclusively.

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Read the Gem of all Family Remedies. It is a little book, containing the most valuable and reliable information on all the ailments of children.

MASON AND HAMLIN.

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FOR 1885. INVALUABLE TO ALL! Will be mailed free to all applicants. Contains full descriptions and directions for planting all the most valuable and reliable information on all the ailments of children.

AGENTS WANTED FOR THE MISOUBI STEAM WASHER!

It will save any intelligent man or woman the most profitable employment to write for illustrated Circular and terms of Agency for this Celebrated Washer.

FLORIDA Illustrated

Contains all the most valuable and reliable information on all the ailments of children. It is a little book, containing the most valuable and reliable information on all the ailments of children.

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SEED Warranted to Grow.

or order re-filled gratis. I have sold vegetable and flower seeds to all the farmers and gardeners in the United States, perhaps some are your neighbors.

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CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequently engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument. Part Second, History. 16 mo. 268 pp. Fine Cloth, \$1 25.

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of everyone desiring light on the subject.

BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Volume One is now ready. Price, in fine muslin, 60 cents. Paper, 30 cents. Volume Two is in press and will be ready soon.

THOUGHTS SUGGESTED BY THE PERSUAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 125 pp. Fine Cloth, 35 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination.

A DEFENSE OF THE SABBATH, in reply to Ward on the Fourth Commandment. By George Carlow. Third Edition—Revised. 168 pp. 25 cents.

This work was first published in London in 1724. It is valuable as showing the state of the Sabbath argument at that time. A few copies only now remain.

VINDICATION OF THE TRUE SABBATH, in 2 parts. Part First, Narrative of Recent Events. Part Second, Divine Appointment of the Seventh Day. By Rev. J. W. Morton, formerly Missionary of the Reformed Presbyterian Church. 66 pp. Paper, 5 cents.

The argument in the second part of the work is close and scholarly. The "Narrative of Recent Events," detailed in the first part is an account of the Author's expulsion from the Presbyterian Church, on account of his Sabbath views, some thirty-five or forty years ago.

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1653. 64 pp. Paper, 10 cents.

LIFE AND DEATH. By the late Rev. Alexander Campbell, of Bethany, Va. Reprinted from the "Millennial Harbinger Extra." 50 pp. Price, 6 cents.

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1878. By Rev. N. Wardner, D. D. 20 pp.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag. By Rev. S. W. Wheeler, A. M., Missionary for Kansas, Nebraska, and Missouri, 32 pp. 7 cents.

This pamphlet is especially adapted to the present phase of the Sabbath agitation in the south-west. A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

Every pastor should keep a supply of this pamphlet constantly on hand. TRACTS. Moral Nature and Scriptural Observance of the Sabbath. 52 pp. Religious Liberty Endangered by Legislative Enactments. 16 pp.

An Appeal for the Restoration of the Bible Sabbath. 40 pp. The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 16 pp.

The Bible Doctrine of the Weekly Sabbath. 20 pp. The last two Tracts in this list are also published in the Swedish language.

TOPICAL SERIES.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath. 24 pp.

FOUR-PAGE SERIES.—By Rev. N. Wardner, D. D.—The Sabbath: A Seventh Day or The Seventh Day. Which? The Lord's Day, or Christian Sabbath. Did Christ or his Apostles Change the Sabbath from the Seventh Day to the First Day of the Week? Constantine and the Sunday. The New Testament Sabbath. Did Christ Abolish the Sabbath of the Decalogue? Are the Ten Commandments binding alike upon Jew and Gentile? Which Day of the Week did Christians Keep as the Sabbath during 300 years after Christ?

This four-page series is also published in the German language. Tracts are sent by mail postpaid at the rate of 800 pages for \$1 00. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject.

Address all communications to the SABBATH RECORDER, Alfred Centre, N. Y. Jan. 18, 1885.

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

Table with columns: STATIONS, No. 1, No. 12, No. 4, No. 6. Rows include Dunkirk, Little Valley, Salamanca, Carrollton, Olean, Cuba, Wellsville, Andover, Alfred, Hornellsville, Elmira, Binghamton, Port Jervis, New York.

ADDITIONAL LOCAL TRAINS EASTWARD.

Table with columns: STATIONS, No. 1, No. 5, No. 8, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

WESTWARD.

Table with columns: STATIONS, No. 1, No. 5, No. 8, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

ADDITIONAL LOCAL TRAINS WESTWARD.

Table with columns: STATIONS, No. 1, No. 5, No. 8, No. 9. Rows include New York, Port Jervis, Hornellsville, Andover, Wellsville, Cuba, Olean, Carrollton, Great Valley, Salamanca, Little Valley, Dunkirk.

BRADFORD BRANCH WESTWARD.

Table with columns: STATIONS, 15, 5, 9, 35, 21, 37. Rows include Bradford, Custer City, Buttsville.

EASTWARD.

Table with columns: STATIONS, 6, 20, 32, 40, 16, 38. Rows include Buttsville, Custer City, Bradford, Andover, Bradford.

5.45 A. M., daily, from Bradford, stops at Kendall 6.50, Babcock 6.00, Limestone 6.10, arriving at Carrollton at 6.35 A. M. 8.30 P. M., daily, except Sundays, from Bradford, stops at Kendall 3.44, Limestone 3.54, and arrives at Carrollton 4.01 P. M.

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