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WHOLE NO. 2094.

The Sabbath Recorder.

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

IF.

BY ANNIE L. HOLBERTON.

If we could know
The future with its tide of woe,
Some checks would pale where roses glow;
In place of smiles the tears would flow.

If we could feel
That present grief will prove our weal,
Perchance we'd follow every while,
The bitter cup we'd drink with zeal.

If all the while
Good fortune did not cease to smile,
Our hearts from heaven to beguile,
Our hearts from heaven to beguile.

If we could find
All things to suit the craving mind,
Our will with duty e'er combined,
And leave no sacrifice behind.

If earth possessed
All that our carnal hearts request,
Then should we still remain unblest,
Without the Christian's hope of rest.

THE SABBATH SCHOOL AS THE PREPARATORY DEPARTMENT OF THE CHURCH.

The church, in a very important sense, must be considered as a school; its curriculum as the most comprehensive of all schools; its standard of scholarship as the highest, no less than perfection, "even as your Father which is in heaven is perfect." The church, in full operation as a school, seeks to develop all the faculties of the body and the mind. It has avenues for the outflowing of every pure motive; spheres of activity for all lawful ambitions; room for the expansion and normal working of every beneficent power; and rich rewards for all true and sincere efforts. "Verily, I say unto you, ye shall in no wise lose your reward." The church is to be also considered as a training school for workers; of builders; each building for himself a character, an embodiment or moral qualities; and each building with his fellows, the living temple of the Christian Church. "Ye also as lively stones are built up a spiritual house." And from this house, whose foundation and head of the corner is Jesus Christ, and whose walls are praise, and whose gates are salvation, go out trained workmen to build in the waste places of the earth.

The schools of the learning of this world have their preparatory departments; and upon the efficiency of these departments, will depend largely the success in scholarship in the higher grades, and the efficiency of the working-graduates of the school. It is hard, if not impossible, to supply in after life the lack of a thorough preparatory course. Thousands for the want of it utterly fail, and thousands more are fearfully crippled. So in like manner does the church as a school need its preparatory department. And this need the Sabbath-school is designed to supply. Here the children should be taught the facts and truths of the Bible and of Christianity, and also trained for workers in and for the church. They should be thoroughly grounded in the principles of Christian benevolence, taught it both by precept and example. Christianity, as incarnated, is first an implanted life, thenceforward a continued growth and development; and the sooner and more perfect the preparation of the soil of the human heart for this life, the better. I remember once hearing the Rev. Thos. B. Brown of blessed memory, say, that when a boy he was so well taught in the principles and doctrines of the Christian religion, and in the practical workings of those doctrines, that when he embraced Christ, he was prepared at once to go to work. He felt he was on familiar ground; that he could wield weapons in actual warfare, that he had before tested as disciplinary work.

The Jews are the world's wonder. Nearly four thousand years ago, God called Abraham to leave his native land, home, and kindred, and go to a land that he would show him, and of him he would make a great nation, and through him should all the families of the earth be blessed. Today the Jews are found the world wide over, a distinct people among all peoples, a nation among all nations. For centuries they have eaten the bread, and drank the water of affliction. On the world's threshing floor they have been beaten by the flails of

all the great Eastern nations, ancient and modern—Pagan, Moslem, and Christian; and yet to-day, in numbers they are as the stars for multitude, and as the sands upon the shore innumerable. Whence comes this wonderful vitality, this tenacity of national and religious life, a life whose links have been unbroken by all the rust and attrition of all these centuries? Doubtless the answer will be found, that it is through God's providential arrangement, in the persistent and ceaseless preparatory training of the children in the home and in the synagogue. "Gather the people together, men, women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law. And that their children which have not known anything, may hear, and learn to fear the Lord your God." Deut. 31: 12, 13.

The idea of the Sabbath-school as a preparatory department of the church is not new. It is as old as the moral law. It was born from the throes of Egypt's bondage, nursed amid the sanctions of Sinai, and cultured in the bosom of the Jewish Church. Hence, follows the imperative duty of the church to its Sabbath-school, to cherish it tenderly; to give it place in thought, sympathy, and prayers; to provide liberally for its needs; to see that it is supplied with suitable means for its work; to watch over it with that care that it gives for its own life. As we would wish to save our children to Christ, to the Sabbath, and to the church, we must make this preparatory department of the church attractive and efficient. Enshrine Christ as its head Teacher, and all be workers together with him.

O. D. SHERMAN.

THE TIME OF THE RESURRECTION.

"Did Christ rise from the dead on the first day of the week."

BY REV. N. WARDNER.

An essay read before the Ministerial Conference of the Southern Wisconsin Churches, and requested for publication in the SABBATH RECORDER by vote of the Conference.

God never contradicts himself, and the evangelists, moved by the Holy Spirit in what they recorded, could no more contradict each other. Christ promised to send the Holy Spirit of truth to guide them into all truth; and in nothing did they need that guiding more than in recording facts and doctrines for all future generations. Any interpretation, therefore, that arrays them in conflict with each other, and especially with Christ's words, must be erroneous.

When the Pharisees demanded of Christ a sign in proof of his Messiahship, (Matt. 12: 38), he said, (v. 40). "As Jonah was three days and three nights in the belly of the whale, so shall the son of man be three days and three nights in the heart of the earth." What he meant by such a statement we may know by his own definition, which he gave, when as the Creator, he first divided time. In Gen. 1: 5, 16, 18, we read, "And God called the light day and the darkness he called night, and the evening and the morning were the first day. . . . And he made two great lights, the greater light to rule the day and the lesser light to rule the night, . . . and to rule over the day and over the night, and to divide the light from the darkness, . . . and the evening and the morning were the fourth day."

Here, the period of darkness, he called night, and the period of light he called day, and the two together made a day of twenty-four hours. With this definition we cannot mistake his meaning in Matt. 12: 40.

Matt. 27: 62-66, reads, "Now on the morning, which was the day after the preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead; and the last error will be worse than the first. Pilate said unto them, ye have a guard; go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them."

This was done that they might be able to gainsay his prediction, quoted above, and

thus disprove his claim to be the Messiah; but that very guard became witnesses that he literally fulfilled it by laying in the tomb just the time he foretold and no longer; for they hastened from the sepulchre to inform the priests of what happened when the earthquake was felt, evidently by all; for it was "a great earthquake." Thus the Sanhedrim knew to a certainty that it occurred just at the expiration of the three days and three nights, and there was no chance to gainsay the truth of Christ's prediction, and so they bribed the guard to report a silly falsehood to cover their confusion. Now, by comparing Matthew's account with the records of the other evangelists, it appears certain that he describes an entirely different visit to the tomb from what they do. The revised version of the New Testament has been made by the ripest scholars in Europe and America, all of whom agree that the visit described in Matt. 28: 1-13, was "Late on the Sabbath-day," and the visits described by the other evangelists were in the morning of the first day of the week. Matthew's account reads thus,—"Late on the Sabbath-day, as it began to dawn towards the first-day of the week, came Mary Magdalene, and the other Mary to see the sepulchre," and they found that Christ was risen, who appeared to them as they were returning. Hence he must have risen on the Sabbath. Matthew, alone, tells of the earthquake, when the angel descended and rolled away the stone from the door of the sepulchre, and how the guard were affected by his appearance, and of their reporting what occurred to the chief priests, and how the priests called the council together and bribed the soldiers, etc. In fact, almost every feature in Matthew's account differs from the narratives given by the other evangelists. Now, with the understanding that he describes a different visit, all these accounts are easily harmonized; but with the supposition that they all describe one visit, their accounts are irreconcilable, and hence such supposition cannot be true; for God cannot contradict himself. The other evangelists simply say he was risen when the women came to the tomb, on First-day morning, while Matthew says he was risen late on the Sabbath, as the first-day of the week began to dawn, i. e., at sunset.

If Christ was crucified on Friday and rose on Sunday morning, while yet dark, (John 20: 1), there were only the light part of one day—the Sabbath—and two nights between his burial and his resurrection.

Luke 23: 54, says that when he was buried "it was the preparation and the Sabbath drew on," i. e., it was just before sunset. Mark 16: 1, says, "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, brought sweet spices that they might come and anoint him." While Luke (23: 56), says that the women first "prepared the spices and ointments," and then "rested on the Sabbath-day according to the commandment." Do Mark and Luke contradict each other? They certainly do, if Christ was buried on Friday and rose Sunday morning. But Christ said he should lie three days and three nights in the heart of the earth. With this statement the accounts of Mark and Luke are in perfect harmony; for, in that case, there was a secular day, on which the women prepared the spices, between the Passover Sabbath, which immediately followed the burial, and the weekly Sabbath. Mark testifies, positively, that they prepared the spices "after the Sabbath was past;" and Luke testifies as positively that they prepared the spices before the Sabbath began. Hence, there is no way to reconcile their testimonies, unless there were two Sabbaths and one secular day included within the three days and three nights, during which our Lord lay in the tomb. If we examine Lev. 23: 6, 7, we will find this matter made clear. There, the Jews were commanded to eat the paschal lamb in the evening, or commencement of the fourteenth day of their first ecclesiastical month; and this was the preparation day for the Passover Sabbath which followed on the fifteenth. Now the evangelists tell us that Jesus ate the paschal lamb, with his disciples, in the evening, or beginning of the day, and was crucified and buried before the close of the light part of it as the (Passover) Sabbath "drew on." And after that Sabbath was past, the women bought and prepared

the spices, and then, rested on the (weekly) Sabbath according to the (fourth) commandment. And late on this Sabbath-day, the two Marys went to see the sepulchre, (not to embalm Christ's body), and found that Jesus was already risen. There is no necessity for so interpreting the statements of the evangelists as to throw doubt upon the literal truthfulness of Christ's prediction, that he should be three days and three nights in the heart of the earth, and therefore it can be no trifling sin to do so; for it must impeach, either His veracity or theirs. If His prediction was not literally fulfilled, He failed to establish His claim to be the Messiah. The evangelists all agree that he was put into the tomb late on the preparation day, as the Sabbath drew on; and Matt. 28: 1, states, as positively, that he was risen late on the Sabbath-day, as the first day of the week drew on. The same Greek word επιρωσκω translated, "drew on," in Luke 23: 54, is used by Matt. 28: 1, and these are the only instances in which this word occurs in the New Testament, and should be rendered alike in both places.

Had the resurrection occurred on Sunday morning, it would have been, at least, twelve hours out of the predicted time, and it would have furnished the Pharisees an irrefutable proof that he was not the true Messiah, as much so, as if he had lain in the tomb a month. The time that he should be in the tomb, was as much a part of the prophecy as was His resurrection, and a non-fulfillment of it would have been as fatal to His claim. Count back three days and three nights from Sunday morning and it would fix the time of his burial to be Thursday morning; while all the evangelists agree that he was buried in the end of the crucifixion day. Hence, his resurrection on first-day morning was a moral impossibility, as it would have been an impeachment, not only of the evangelists, but of Christ himself, and thus would destroy the validity of the Christian religion.

To make Christ's statement true, he must have risen late on the third day after his burial, and hence he must have been crucified and buried on Wednesday, as believed by many of our ripest scholars.

But the question may be asked, how can the statement, that Christ should "rise on the third day" be harmonized with the one that he should rise "after three days." Thus, if he was buried in the end of Wednesday, then, Thursday would be his first day in the tomb; Friday would be the second day and Saturday would be the third day. Also, late on Thursday would have been after the completion of one day; late on Friday would have been after the completion of two days; and late on the Sabbath-day would have been after the completion of three days; thus making both statements literally true. This shows how carefully the Holy Spirit has guarded the Saviour's prediction against misapprehension, and taken away all justifiable excuse for mistaking the time of its fulfillment.

But it may be asked, If Mary Magdalene found Christ risen, late on the Sabbath-day, why did she go to the tomb again the next morning, as though still ignorant of the fact? (John 20: 1,) and, also accompany the other women who went to embalm him? Neither this, nor any other act of fallible beings is as difficult to account for, as that Christ should make a false prediction upon which the crowning proof of his Messiahship hung, or that the Holy Spirit dictated a false record to be made, that He was risen late on the Sabbath-day, if He did not rise till the next morning, twelve hours afterwards.

A few facts, will sufficiently explain her action. Mark, 6: 10-14, tells us that when she and others who visited the tomb told the rest of the disciples that Jesus was risen, "they believed not," and when the two brethren returned from Emmaus and reported the fact, "neither believed they them." And when Christ himself appeared to them (Luke 24: 26-43), they thought it was his spirit. And although he showed them his hands and his feet, and told them to handle him and see, for, "a spirit hath not flesh and bones as ye see me have," yet they could not believe that it was anything more than a vision until he ate in their presence. Now, Mary Magdalene, was, doubtless, as much inclined to believe in visions as they were, and therefore it is not strange

that they should have made her believe that, after all, what she saw, might be simply a vision, (Luke 24: 23), and therefore it was perfectly natural that she should hasten to the tomb again, as soon as the city gates opened the next morning, even "while it was yet dark," (John 20: 1), to assure herself if what she saw the night before was a reality. Nor is it strange that she should silently accompany the other women who went, at the rising of the sun, with the spices to anoint their Lord, and leave them to their own questionings about getting the stone from the door of the sepulchre. The unbelief of the disciples made the proof of the resurrection much more ample than it otherwise would have been, and so was overruled for good.

All these facts were recorded by the dictation of the Holy Spirit, and not only make it certain that Christ rose "late on the Sabbath-day," but, also that, if his resurrection imparts any sacredness or importance, to the day on which it occurred, it affected only the Seventh-day of the week, which day he sanctified, at the creation, made it holy for man, and which he claimed to be his holy day, (Isa. 58: 13), and claimed to be his Lord. Mark 2: 27.

But some may say, Mark 16: 9, furnishes evidence that Jesus rose on the first day of the week. It reads, "Now when Jesus was risen, early the first day of the week he appeared first to Mary Magdalene," etc. But this simply says that Christ "was risen" on the first day, without indicating how long he had been risen. It might have been twelve hours before his appearance, here spoken of, and Matthew's testimony makes it positive that such was the fact; for he says he was risen late on the Sabbath-day, before the first day of the week had begun. This interview of Christ with Mary Magdalene, which Mark describes, is evidently the same one described by John in chapter 20: 1-18, when she went alone to the sepulchre "while it was yet dark;" and Christ appeared to her, the first one, on the first day of the week, and thus the two evangelists corroborate each other's testimony.

There is one more passage that may seem to involve some difficulty, (Luke 24: 21,) where one of the brethren, going to Emmaus is represented as saying, "It is now the third day since these things came to pass." But the verb "is" here, has nothing in the Greek text answering to it. The Greek word is εστις and is defined by Liddell & Scott,—"to bring, or bring forth," etc.—hence the passage may be rendered, "To-day brings the third day since all these things came to pass," i. e., brings the third day between the points of time specified. Or, perhaps the speaker included the setting of the watch with the things named which was done the next day after the crucifixion, i. e., the next day that followed the day of the preparation,—Matt. 27: 62. If so, the day of their journey to Emmaus would be, literally, the third day after. But, whichever way it was, no such ambiguous statement can have any weight against a plain, positive testimony, like that in Matt. 28: 1. The indefinite must always give way to the definite and positive in all testimony, secular, or second.

Again, the Greek word οψε is used in Matt. 28: 1, which Liddell & Scott say, means, "late, late in the day, at even," etc. In this sense it is used all through the Old and New Testaments. This fact furnishes another positive proof that Matthew describes a different visit from what the other evangelists do. The time of the visits described by the other evangelists was represented by the Greek word πρωι which is defined to mean,—"early, early in the day, at morn."—Liddell & Scott. These two words are never used interchangeably, in Scripture. οψε always represents the evening, and πρωι always represents the morning. Thus the accounts of the different evangelists are made to harmonize together perfectly, and also with Christ's prediction that he should be "three days and three nights in the heart of the earth."

MARK TWAIN ON SCIENCE.

Mark Twain disposes of some of the modern scientific methods in the following way, really worth reading: In the space of one hundred and seventy-six years the Lower Mississippi has shortened itself 242 miles. This is an average of a trifle over one and three-tenths miles per year. Therefore any person who is not blind or idiotic can see that in the old Oolitic Silurian period, just 1,000,000 years ago next November, the Lower Mississippi was upwards of 1,300,000 miles long, and stuck out over the Gulf of Mexico like a fishing-rod. And by the same token any person can see that 742 years from now the Lower Mississippi will only be a mile and three-quarters long, and Cairo and New Orleans will have joined their streets together and be plodding comfortably under a single Mayor and Board of Aldermen. There is something fascinating about science. One gets such wholesome returns of conjecture out of such trifling investment of fact.—Exchange.

Sabbath Recorder.

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—AT—

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

LOOK TO JESUS.

In thy petty care of life, Look to Jesus. In thy doubtings and thy strife, Look to Jesus. In thy sorrow and thy pain, Do not, do not then complain, Look to Jesus.

—David Dillard Haggard.

"It is so hard to get people to move in a direction that does not return something to their own pecuniary interest. Thank God there are some honorable exceptions to this almost universal rule."

"I AM as greatly interested in Missionary work as ever, and am very anxious that all shall heartily and generously respond to the urgent calls from every source. I shall endeavor to add my mites and prayers with others in endeavoring to advance Christianity."

BELOW we give a list of the churches in the North-Western Association contributing, and the amount of contributions in the album quilt enterprise. The first nine are reported by Mrs. G. D. Clarke, the rest by Mrs. S. J. Clarke:

Table listing churches and their contributions: Nortonville, Kan., \$15 00; North Lomb, Neb., 7 50; Jackson Centre, O., 11 20; Delaware, Mo., 2 80; Dodge Centre, Minn., 5 00; Alden, Minn., 4 00; Southampton, Ill., 11 70; Milton Junction, Wis., 25 00; Utica, Wis., 5 30; Milton, Wis., 22 00; Walworth, Church and Society, 8 50; Walworth, Mission Band, 3 00; Albion, 12 00; Cartwright, 5 00; Rock River, 3 05; Farina, Ill., 15 60; Long Branch, Neb., 8 50; Harvard, 1 85; Carlton, Iowa, 4 50; Chicago, 2 00.

Making in all, \$173 00

Accompanying the above list were the following notes, the first from Mrs. G. D. Clarke, the second from Mrs. Sherrill J. Clarke, both of Milton, Wis.

On account of sickness I have not been able to meet with Mrs. Sherrill Clarke, who has been a faithful helper with me. Consequently we have separate reports, she having sent hers in this morning. We are not quite satisfied that we did not reach the sum of \$200, as we hoped, but thankful that there was so much willingness on the part of the churches. I feel more than doubly paid for the little I have done. This little mite of work for the Master has enlarged my heart and increased my determination to greater faithfulness in the future.

With a prayer that if the effort please God, he will bless it to the bringing of many souls to the light of his down-trodden "truth."

MISSION PLEDGES FOR 1885.

Table with two columns: SHANGHAI MISSION SCHOOL FUND and SHANGHAI MEDICAL MISSION FUND, listing previously reported shares and total amounts.

FROM JOS. W. MORTON,

General Missionary, Illinois and Wisconsin.

WEST HALLOCK, Ill., March 1, 1885.

The time has come for me to present the report of my labors for the quarter just ended. First of all, I wish to render thanks to the Giver of all good for the uniformly good health that I have enjoyed during the quarter. I have lost no time from any cause.

The first Sabbath of December I spent in Chicago with our Mission School. This is the only labor I have performed at headquarters for the three months. There seemed to be a pressing need of ministerial labor in Southern Illinois, and I judged that the winter season would be quite as favorable for that work as any other, in which I found that other brethren coincided with

me. Accordingly, on Dec. 8th, I left Chicago for the South. On the way, I stopped with Bro. Ernst in Farina, where I preached three times, I trust with some good results. The dear brethren there have done, and are doing, a good work. Their principal work now seems to be, to hold fast to what they have, as there is not much material left to work upon. There are, however, still a few young people unconverted, and a few of their members in a backslidden state, while there are many nominally Sunday people, on whom I trust they will try to bring saving influences to bear.

From Farina I went to Villa Ridge, where I had spent about two weeks in the Autumn. I found the cause somewhat depressed, and the depression was increased by the influence of unfavorable weather. As there was a new church organization in progress in that village, and the attention of the Sunday portion of the population was engrossed thereby, I went to the neighboring village of Pulaski, where our brother, Dr. M. B. Kelly, and family, reside, and held meetings in the school-house for several nights. The attendance was quite small, partly on account of the weather, and partly because it is not a church-going place. I heard one respectable looking man say, in the post-office, that he had not been at church for ten years. A lady who attended our service on Sunday morning, remarked that she had not heard a Sunday morning sermon for a great many years. As far as I could learn, Dr. Kelly was then the only man in the village that professes the Protestant religion. There are a few godly women, who, with the aid of some of the young ladies and gentlemen who are well-disposed towards religion, keep up a Sunday-school, which, however, is but moderately-attended. It is sad to think that a railroad town of several hundred inhabitants should be so nearly destitute of the means of grace. I remained in the vicinity of Villa Ridge till Jan. 18th, holding services almost every evening and on Sabbath days. Some of the members of the church were punctual in their attendance, but others seemed quite indifferent. The traveling was bad almost all the time, and some of them live far from the place of meeting. A few of them are in poor health. To add to the embarrassment, the latter part of my stay, there was a "small-pox scare," that kept some away. Just before leaving, I helped to organize a "Society of Christian Endeavor," much on the plan lately recommended in the RECORDER. It seemed impracticable to make it strictly a denominational society, as there were not enough of our people who could be interested in it. Consequently, all professing Christians, and all others of good moral character, were invited to join it. The society agreed to maintain a weekly prayer and conference meeting. The last I heard from them, they were doing well.

Jan. 19th, I reached the house of Bro. Elias Dilday, one of our aged ministers, at Pleasant Hill, near Cobden, Ill. I preached that night at his house to a small congregation. As there was no suitable place there to hold meetings, I went next day to Bro. C. T. Crews', a few miles north-west of Alto Pass, where arrangements had been made for a series of meetings in the "Jerusalem" school-house. Bro. Crews, who was formerly the deacon of the Pleasant Hill Church, but who, with his family, left the observance of the Sabbath about two years ago, received me very kindly. Indeed, I have rarely been more kindly and hospitably entertained, even among relatives. The whole family—father, mother, four sons and one daughter—not only did all that was possible to make my stay pleasant, but exerted themselves to the utmost to make the meetings successful. They still believe in the Sabbath and advocate its claims among their neighbors, and the only reason why they do not observe it is, by their own confession, that they have lost the freshness of their religious enjoyment. Bro. C. is sorry he left us, and would gladly get back, but how to retrace his steps is the distressing practical question. I ask God's people to pray for this kind-hearted, intelligent, and conscientious brother and sister, that they may be enabled, with renewed faith, to cast themselves upon the promises of a covenant-keeping God. And may the two young men of the family, both of whom have been members with us, have restored to them the joy of God's salvation. The meetings were generally well attended, and we had good weather most of the time. Sometimes, the house was crowded. I preached one sermon on the Sabbath question. I understood that several acknowledged that we are "right in the day." What they will do, I know not. It is so easy to convince people that we are in the right, and so hard to persuade them

to do right. After leaving "Jerusalem," I preached three times more at Bro. Dilday's house, to increased congregations. I am confident that a number were convinced of Sabbath truth, and a few converted to Christ, and I hope, when I return to that part of the field, to find some rejoicing in God. Feb. 2d, I went to Stone Fort, and thence, in company with Bro. F. F. Johnson, to Enon, near New Burnside. There, and in the immediate vicinity, I preached almost every night, and some days, till the 16th. The weather was unfavorable all the time—darkness, mud, wind, rain and snow. Consequently, we had never more than fifty present, and sometimes we did not attempt to open the house. I experienced much kindness and hospitality in this place also, especially in the family of the late Elder Washington Donnell, who adhere firmly to the Sabbath cause. There are a number of First-day people in Enon who are considerably interested in the Sabbath truth. Bro. Johnson has them in charge, and will, I trust, lead them farther out into the light and liberty of God's obedient children. As he is the pastor of this little church, I deem it unnecessary to give a detailed account of my labors there. He will give the needed information. I wish to mention here what I learned from a Rev. Mr. Maner, of Enfield, Ill., a minister and pastor of the Cumberland Presbyterian Church. I met him on the cars the morning I left New Burnside. He told me that he, and other ministers of his denomination, had been reading the Outlook, and that some of them were quite unsettled in their Sunday views and practices. He admitted that he himself had no sufficient defense for his Sunday-keeping, and did not know but he would have to abandon it. He said that Rev. Mr. Marlowe, of Vienna, Ill., whom he described as "the very ablest minister of his denomination in Southern Illinois," had embraced the Sabbath, and advocated it publicly and privately, even in a meeting of their Presbytery. Had I known the name and address of this brother a few days sooner, I should have visited him; but, as I had appointments ahead, I could not do so at that time. Bro. Johnson promised to visit him soon, and I presume he has done so. I had a long and friendly conversation with a Baptist elder, Bro. Caldwell, who heard me discuss the Sabbath question at Enon. He admits that there is no Scriptural authority for Sunday-keeping, but is not quite ready to give it up. As he has recently given up the use of tobacco, to which he was unusually devoted, I hope he may embrace Sabbath truth in the near future. He is a man of talent and influence, and might help us much. I spent one night with our former brother, W. F. Van Cleave. I asked him to give me his reasons for leaving the Sabbath, but he declined saying anything on the subject. I am satisfied that he is not a Sunday man, though he nominally keeps it, and I hope to see him keeping the Sabbath yet.

Feb. 18th, I left for this place, going a little way around to visit a brother at Jacksonville, where I remained over Sabbath and Sunday. I preached Sunday, morning and evening, in the Westminster Presbyterian church, of which my brother is pastor. On the 26th I arrived here, and immediately began my labors with Bro. G. M. Cottrill. The close of the quarter finds me thus engaged, and I have been here so short a time that I can give but little idea of what the results may be. I hope to be able to give a good account of these meetings in my next quarterly report. I have to report, for the quarter, 71 sermons, besides several prayer-meetings attended and led. Of religious visits and calls, I have kept no account, but they have been numerous. The traveling has been so bad, however, that I have done less walking than usual. I have taken no collections this quarter. On two occasions (at "Jerusalem" and at Enon), I intended to take collections, but storms happened to prevent the meetings. I have only 50 cents to report as collected on the field—contributed privately by a sister, who does not wish her name mentioned. I report 13 weeks of labor. Jos. W. MORTON.

FROM T. G. HELM,

General Missionary.

SUMMERVILLE, TEXAS Co. Mo., } MARCH 1, 1885.

Herewith is my report for quarter ending March 1, 1885. Concerning my mission work I will further state that the Winter has been so inclement that people could hardly assemble for worship, and I have devoted all my time mentioned to visiting and conversing on the Sabbath and other questions, and

I find that it is the more successful method, as I have the opportunity of finding the difficulty with each individual which gives me a chance to explain every phase of the question. I have been visiting and conversing with many persons in my own vicinity, and find that the Sabbath question has taken deep root in the hearts as well as minds of the people. I have found several who have given up the Sunday as not being Sabbath but, for some reason they fail to explain, they have not embraced the Bible Sabbath!

I have also visited Wright county, Mo., and found, in the neighborhood of Elder H. C. Brazeal, a deep interest in the Sabbath question, many persons investigating for the purpose of embracing the Sabbath if they can become reconciled. This neighborhood mentioned is six miles east of Mansfield on the railroad, and while there we received into our church and fellowship Elder H. C. Brazeal mentioned above. He is an elderly man and has been in the ministry for more than thirty years, and has advocated the Seventh-day Sabbath for many years, but till now, never had any opportunity of holding connection with the Seventh-day people. He has the confidence of all who know him, and will wield a heavy influence. I feel confident that the foundation for a strong church is laid in that community. I went to Wright county, in company with Bro. Rutledge, and we called on many persons going and returning, and found many persons who had been investigating the Sabbath question.

While in Brother Brazeal's vicinity we heard a Methodist minister preach on the ten commandments—two sermons—and in both he declared with emphasis that the whole of the ten commandments are unabolishable and of universal obligation. In closing his exercises he requested everybody to study, commit to memory, practice, and teach their children all of the ten commandments, and then called on all in the congregation who were willing to enter into covenant to study and practice the ten commandments to rise to their feet, and, behold! every one in the house arose. I will say that I have not done so much as I would have done had the Winter not been unusually severe. In this sparsely settled country, people cannot assemble for worship in severe weather.

Mrs. Dr. T. H. Tomlinson, of Plainfield, N. J., sent me five dollars, which, she informed me, was sent to me by Mrs. Solomon Carpenter, of London, England, to aid me in my work. I have received nothing on my field of labor. I am more hopeful than before, that the Seventh-day Sabbath doctrine will meet with success in this portion of country, and shall continue to put forth every effort I can, in my weakness, to honor the cause I have espoused, and to advance the doctrine of the Bible to others, believing that God will bless the feeble efforts to his own glory. Pray for me when it goes well with you. I remain your humble servant in the faith of the blessed Christ.

FROM ANDREW CARLSON, Scandinavian Missionary.

DELL RAPIDS, MOODY Co., Dak., } MARCH 8, 1885.

I feel thankful to my Lord and Saviour for his unaccountable grace and blessings bestowed upon his humble and feeble servant throughout the past quarter. I had a hope when I wrote to you last that the brethren at Big Spring would unite by the power of God's love. I believe there is a good beginning now. A church consisting of seven members was organized the 15th day of January. A. P. Ring was by all elected to be their elder, and F. O. Peterson to serve the church as Clerk and Treasurer. I left Big Spring, Jan. 28th for Danville; held one meeting in Centerville on my way and remained in Danville nearly two weeks. Held several meetings and preached two Sundays in the Methodist church. The brethren here could not follow me up to the Swedish Sabbath-keepers at Lennox on account of sickness and snow blocked roads; so the brethren at Lennox were prevented from uniting with the Danville church this time. But I went there by the cars, and staid among them several days and God blessed our meetings. The brethren at this place gave \$7 50 to the China Mission School and \$2 50 to Home Missions. I came to the church in Moody county the 18th of February, and have held

one meeting every day with good congregations and spiritual interest. The Dakota Mission Society have placed in my hands to forward, as follows: \$2 to Home Mission Fund and \$5 to Evangelii Harold Fund, Dakota is a large and open field for active laborers among our nationalities. The Dakota Seventh-day Baptist Associations have consented to hold their Annual Conference in October at Big Spring. If you think best, I will start for my home to-day. May God bless all the workers in his cause. Yours in Christ Jesus, ANDREW CARLSON.

—Bro. Carlson reports 12 weeks of labor; 4 preaching places; 45 sermons; congregations from 8 to 40; 9 prayer meetings; 23 visits; 500 pages of tracts, etc., distributed; 22 subscriptions for Evangelii Harold secured; assisted in organizing Big Spring church of seven members; and receipts as above.

SHALL THE WORK GO ON?

8. W. Rutledge, General Missionary, Southern Missouri.

From our position, we can appreciate some of the perplexities that surround our Board. On one hand we see maturing obligations, threatening indebtedness, with a somewhat depleted treasury, sending a shadow over our prospects, while many of our constituents remain halting, as if doubting the utility of the service; on the other hand, we see promising fields demanding prompt attention, and missionary enterprise of incomparable significance, while glorious conquests for the Master, and new opportunities for service are constantly rising up.

It is not an easy task to determine what to do, yet what we ought to do is clear. This is an hour of signal success. It will not do to halt when such magnificent achievements are so nearly reached, while yet a mighty conflict is raging, and the forces of evil are uniting for the final struggle.

My brethren, shall we save this country? How will we answer this question? Ours is the responsibility, and ours the golden opportunity. Every past effort has been crowned, to some extent, with success, and every providence is inspiring and prospects are hopeful. O, for consecration to the noble work! O, for faith and courage to go up and possess the land!

"Brightest and best of the sons of the morning, Dawn on our darkness, and lend us thine aid."

But, thank God, we have the weapon with which many victories have been won, and of which, with the proper wielding, the future will record grander triumphs still. It is the sword of the Spirit. Then let us not leave darkness alone, for error never corrects itself, any more than evil cures itself. Then into every benighted valley let the light be borne.

But O, our forces in this South-western country are so scattered. South of Bro. S. R. Wheeler's Church in Kansas, there are Brethren L. F. Skaggs and W. K. Johnson, of Billings, and Brethren Shaw and Millikin, of Texarkana; and while there are a few faithful souls at DeWitt, I know not of any other minister till you come to Bro. T. G. Helm, of Providence Church, and our beloved old brother, H. C. Brazeal, who was recently received to fellowship, and poor worthless me. O brethren, as I ride over my field, so extensive, I find myself asking the question, Who is to bear sway over all this country, with its water courses, valleys, railroads, and millions of inhabitants? Whose sceptre over all this shall sway, Christ's or Satan's? Brethren, you have noble representatives away here in the West, but they are firm, and the foe is strong. O, can you wonder if at times they become disheartened, and their faith almost fails them, standing almost alone, as many of us have to do, and, withal, the combined opposition and often hatred of the professed lover of God? O, brethren, give us your co-operation and prayers, for while the time for sowing still remains, some of the seed sown is beginning to germinate. Some has expanded to the open flower, and some to bearing precious fruit. We trust in God as our deliverer; but we also ask your counsel in the work.

—S. W. Rutledge reports from Southern Missouri, 5 weeks of labor; 3 preaching places; 15 sermons; average congregations of 60; 18 other meetings; 24 visits and calls; 576 pages of tracts distributed; and one addition, Rev. H. C. Brazeal, the one mentioned by Bro. Helm. Sickness and bad weather have interfered with missionary work on this field.

Sabbath Reform

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

AN exchange says, "There is a law which opens up a new phase of the question. It is a proposal from the side to adopt the Christian Lord's day as a universal Sabbath. The pamphlet, '1900. The Transference of the Sabbath to the National Day of Rest' date prefixed is the time suggested for final settlement of the question, adoption of the above proposition voted on both moral and human grounds. The author, Luis Jackson, is a Jew."

It is to be noticed that both the proposition and of the paragraph quoted fail, as usual, to quote any passage or sentiment for the support. Until they are able to do so, it is difficult to see on what "moral ground" the proposition can be advocated.

SABBATH-KEEPING.

We clip the following from the Times of March 10th. It is instructive as showing the interest which even papers are taking in the agitation subject, and second, as indicating the uneasiness with which men disclaim the duty of Scripture for Sunday-keeping, frankness with which the facts are admitted. Such agitation will draw more and more sharply the issue between the Sabbath of the Bible and that at all. Which side of the issue will take remains to be seen, will determine to a large degree the character of the religion men possess. It is becoming clear that it does make a difference which day a man keeps, as we have seen.

There is now and then a man admitted that he is not a judge of the Bible, and at rare intervals some modest man will confess his utter ignorance of the Bible. There is not, however, living who does not firmly believe that all about religious questions is not ready at any time to sustain his views as his views by what he reads in the Bible.

In the case of ministers of the gospel it is particularly desirable that they should have some acquaintance with theology and church history, but many of them mean follows that because a man is ignorant of the Bible, and that the fact of the Sunday question is too evident that many ministers mislead their flocks by facts, and in many cases church history sustains views which do not sustain. For example, last year a Baptist minister in this city remarked that the Catholic church is the mother of Sabbath-breaking. This may be the relation of the Roman church—which was undoubtedly referred to by the Baptist minister in question, is the mother, not of breaking, but of Sabbath-keeping.

The theory that after the death of Jesus the Sabbath was changed from Saturday to Sunday, and the fourth commandment made to apply to the latter day was first propounded by the Church of Rome. This theory is founded on the fact, that the Sabbath, in which confessedly it is not based upon tradition, and in Roman Catholic writing, Protestants who hold the fourth commandment applies to Sunday, charged with the inconsistency of tradition as a source of doctrine, in some time they accept a doctrine of Sunday which has nothing but tradition to support it.

The fact that while the Christian Sabbath was united it never taught, through the unenlightened councils, the doctrine of the Sabbath, but that the Roman church discovered and adopted that doctrine, and the Reformers were entirely anti-Sabbatarian. Calvin was a Sabbatarian, as he was a Popish reformer, the faith, and urged his followers to their hatred of it by working in the Sabbath. It is true that at a later date the Reformation certain of the Reformers, and also the English church, adopted the doctrine that Sunday was the Sabbath, and interpreting the fourth command more strictly than it was interpreted by Roman theologians, forbade Sunday amusements and relaxations, however, were indebted to Rome for the original doctrine that is the Sabbath.

SUNDAY'S TROUBLED FRIEND

In the whole round of religion there is nothing upon which the world is so well agreed as the observance of the Sabbath. And there is nothing upon which they so thoroughly and widely disagree as their reasons for observing it. It might be supposed that this disagreement would prove a disturbing or weakening influence in their efforts to obtain a universal observance; but that is not the case. This disagreement about the day for observing Sunday is because

Sabbath Reform.

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

An exchange says, "There is a leaflet out which opens up a new phase of the Sabbath question. It is a proposal from the Hebrew side to adopt the Christian Lord's day as the universal Sabbath. The pamphlet is headed '1900. The Transference of the Jewish Sabbath to the National Day of Rest.' The date prefixed is the time suggested for the final settlement of the question, and the adoption of the above proposition is advocated on both moral and humanitarian grounds. The author, Luis Jackson, is himself a Jew."

It is to be noticed that both the author of the proposition and of the paragraph above quoted fail, as usual, to quote any Scripture passage or sentiment for the change proposed. Until they are able to do that, it is difficult to see on what "moral ground" the proposition can be advocated.

SABBATH-KEEPING.

We clip the following from the *New York Times* of March 10th. It is instructive, first as showing the interest which even secular papers are taking in the agitation of this subject, and second, as indicating the boldness with which men disclaim the authority of Scripture for Sunday-keeping, and the frankness with which the facts of history are admitted. Such agitation will serve to draw more and more sharply the issue as between the Sabbath of the Bible and no Sabbath at all. Which side of the issue Christians will take remains to be seen, and this will determine to a large degree the character of the religion men possess. Thus it is becoming clear that it does make a difference which day a man keeps, as well as how he keeps it.

"There is now and then a man who will admit that he is not a judge of wines and cigars, and at rare intervals some really modest man will confess his utter ignorance of horses. There is not, however, a man living who does not firmly believe that he knows all about religious questions, and who is not ready at any time to sustain what he thinks are his views by what he fancies are arguments.

In the case of ministers of the gospel it is particularly desirable that they should have some acquaintance with theology and some knowledge of church history, but it by no means follows that because a man is a minister he has this acquaintance. In discussions of the Sunday question it is too frequently evident that many ministers mistake their impressions for facts, and imagine that church history sustains views which it does not sustain.

For example, last Sunday a Baptist minister in this city remarked that "the Catholic church is the mother of ignorance and Sabbath-breaking." Whatever may be the relation of the Roman Catholic church—which was undoubtedly the body referred to by the Baptist minister—to ignorance, it is the mother, not of Sabbath-breaking, but of Sabbath-keeping.

The theory that after the death of Christ the Sabbath was changed from Saturday to Sunday, and the fourth commandment was made to apply to the latter day was originated by the Church of Rome. That church founds this doctrine, not on the New Testament, in which confessedly it is not founded, but upon tradition, and in Roman controversial writing, Protestants who hold that the fourth commandment applies to Sunday are charged with the inconsistency of rejecting tradition as a source of doctrine, while at the same time they accept a doctrine as to Sunday which has nothing but tradition to sustain it.

The fact that while the Christian church was united it never taught, through its ecumenical councils, the doctrine that Sunday is the Sabbath, but that the Roman church discovered and adopted that doctrine, was the reason why the Reformers were vehemently anti-Sabbatarian. Calvin wrote against Sabbath-keeping as a Popish corruption of the faith, and urged his followers to show their hatred of it by working in the fields on Sunday. It is true that at a later period of the Reformation certain of the Reformed in Holland, and also the English Puritans, adopted the doctrine that Sunday is the Sabbath, and, interpreting the fourth commandment more strictly than it was interpreted by Roman theologians, forbade all sorts of Sunday amusements and relaxation. They, however, were indebted to the church of Rome for the original doctrine that Sunday is the Sabbath.

SUNDAY'S TROUBLED FRIENDS.

In the whole round of religious dogmas there is nothing upon which the religious world is so well agreed as the observance of Sunday. And there is nothing upon which they so thoroughly or widely disagree as upon their reasons for observing it. At first view it might be supposed that this disagreement would prove a disturbing or weakening element in their efforts to obtain a law for its universal observance; but that is not the case. This disagreement about the reason for observing Sunday is because there is no

rule nor obligation concerning it found in the Bible; no reason for observing it can be drawn from the Bible. And the fact that there is no Bible law requiring the keeping of Sunday makes them all the more clamorous for a human law which shall compel men to keep it. Could they find a Sunday law in the Bible, they would rest more upon that, and less upon a human law. Religious persecutions have generally been more in the cause of *church opinions* or traditions than of plain Bible truths.

There are some who are so little acquainted with the current literature of this subject, that they accuse us of denying the force of the testimony which they can produce in behalf of Sunday; and some, who know better, are so swayed by their prejudices and their feelings as to call us "uncharitable," when we say that they are all in confusion on the subject. But on this point we do not have to make assertions; they furnish the testimony ready to our hands. The following report is copied from a *San Francisco Chronicle* of last month. It is a specimen, but by no means a rare one:—

"At the meeting of the Ministerial Union yesterday morning, Rev. Dr. McLean presented the subject of Sunday law, and desired to have an expression of opinion on the part of the members of the union as to the feasibility of attempting to secure the re-enactment of the late Sunday law of the Penal Code, or one similar to it. He said he appeared as chairman of a committee, appointed by the Pastors' Union of Oakland, to confer with the Ministerial Union and take such action in the matter as might be thought advisable. The four other members of the committee were present and would speak for themselves. For himself he would say that while he felt deeply the necessity of a law for the protection of Sunday from desecration, he had serious and increasing fears that such was the present condition of political parties, and such the state of public opinion on the subject, that any effort made at this time to secure the passage of such a law as was needed would prove fruitless. But this was certain, at least, that the subject ought to be presented by the pastors in their pulpits, and the public conscience brought up to that point where such a law could be enacted and enforced. The other members of the committee expressed their views, most of them in favor of immediate and vigorous action for the re-enactment of the Sunday law and were hopeful of its success. Several members of the union followed with brief remarks, chiefly in favor of entering upon an immediate agitation of the subject, looking to the enactment of a penal Sunday law by Legislature, and, on motion, a committee of five was appointed from as many different denominations to act at once in the matter, preparing petitions to send through the State, and also a draft of such a law as was desired.

"In the afternoon the Congregational Club held its usual monthly meeting. The discussion turned on the same general subject, but took a theological turn, the principal point being the ground upon which Sunday observance should be based. Rev. Mr. Macy, of the Green-street church, opened the proceedings with a paper in which he based the observance of Sunday strictly on Scripture authority, treating it as the legitimate successor of the Sabbath and made binding by the fourth commandment.

"Several of the clergy who followed differed with him widely. Rev. Professor Moor, of Oakland, said he did not rest the observance of Sunday upon any positive command. The observance was a voluntary tribute, on the part of Christians, to the memory of Jesus and his resurrection. If there had been a transfer of Sabbath obligations from the seventh day to the first, it would have been so stated, plainly, somewhere in the New Testament.

"Rev. John Kimball agreed with Dr. Moor, and so did Rev. Dr. Sexton of London, England, a visitor to the club. He said it was an historical fact that the early Christians were wont to go from their Sunday meetings to their ordinary labors.

"Rev. Professor Dwindle took a different view, and said the observance of one-seventh of the time, or one day in seven, was a cosmic law and of imperative obligation.

"Rev. Joseph Rowell said he agreed with Dr. Moor and thought that Justin Edwards, in his *Sabbath Manual*, had unconsciously misquoted the Christian Fathers on this point.

"Several other clergymen took part in the discussion, but no action was taken or resolution passed on the subject."

We could easily deduce a fair system of truth from the statements of these ministers.

1. The observance of one day of the week is a cosmic law and of imperative obligation.

2. There is no law or obligation expressed in the New Testament for the observance of Sunday.

3. They who keep Sunday do it as a "voluntary tribute" to the memory of certain historical facts. (This may remind the reader of what Paul says of "voluntary humility" and "will worship.") To confirm these statements it is said:—

4. "It is a historical fact that the early Christians when from their Sunday meetings to their ordinary labors."

5. Justin Edwards in his *Sabbath Manual* misquoted the Christian Fathers on this point. From these we necessarily deduce the following:—

6. This "cosmic law," this imperative obligation," is expressed in an imperative manner in the fourth commandment, given by the voice of Jehovah himself.

It is not out of place to remind Dr. Moor,

and those who agree with him, that a voluntary gift to the Lord of that which he does not require, is not a sufficient ground for setting aside an important obligation, an institution which he does require. It is generally argued that the requirement of the new institution set aside the old; but if there is no new sabbath instituted in the Scriptures, and no change from one to another, by what authority is the commandment of God set aside? We think it is not at all out of place, at this time, to adopt the words of the psalmist: "It is time for thee, Lord, to work; for they have made void thy law." Ps. 119:136.—*Signs of the Times.*

Education.

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

EDUCATION IN JAPAN.

At a recent meeting of the International Congress of Educators, held in New Orleans, Mr. Ichizo Hattori, of Japan, gave a very interesting account of education in Japan, a brief outline of the present condition of general or common education of the country, as follows:—

The Empire is divided into forty-four Ken and three Fu, and according to the statistics last published the population is 37,011,368. All educational affairs of the country are under the control of the Minister of Education, who is a member of the Cabinet.

Each Ken or Fu is divided into many school districts. Formerly 600 inhabitants constituted a school district. Districts based on the number of inhabitants looked nice on paper, but did not work nicely. It is found necessary to take into consideration old boundaries of villages, resources of the inhabitants and the convenience of school children. These considered, in some districts only one elementary school is established, while in others are several branch schools, and again in others both branch and elementary schools.

Each school district has its school committee. The people nominate two or three times the number of men required, and the Governor selects the names from these. They take general charge of the schools.

From eight to fourteen years is regarded as the school age. Parents and guardians are held responsible for the attendance of every child. The elementary course is three years in duration. Morals, reading, writing, arithmetic, geography, and history are taught, but the last two may be omitted. Children must attend at least sixteen weeks a year. To educate a child outside of the schools requires special permission, and the children must be examined at the elementary schools. If they fail to pass three successive examinations they are compelled to attend school.

The standard course of elementary education is divided into three courses, a lower course of three years, intermediate course of three years, and a higher course of two years.

The lower course is as already stated. The intermediate comprises, in addition, geography, history, drawing, natural history and physics, with sewing for girls. A pupil is then prepared to enter the middle schools or normal schools.

There are many boys and girls who desire a little higher school without going to the normal school. For these there is a higher course, in which, in addition, chemistry, physiology, geometry, political economy for boys, and domestic economy for girls are introduced. The Government has allowed the introduction of English in the course of studies.

Teachers may be of either sex and ought to be above eighteen years of age. All teachers ought to possess a certificate from the Governor, from a public or normal school, or a teacher's license. Normal school certificates are for seven years. The teacher's license is for five years. At the end of that time all teachers are re-examined to ascertain whether they are keeping up with the progress of the age. While the Government is exact in examining the quality of teachers, on the other hand it is trying to make the position of teachers more attractive. All teachers are made exempt from military conscription. Titles, quasi offices, and ranks are given to teachers so that the profession may not be treated as a low or unimportant one.

According to the statistical report of 1882 there are 29,081 elementary schools with 300,400 pupils. These schools are inspected from time to time, and no school, public or private, is allowed to shut its doors against inspection. These inspections are productive of much good. There are 173 middle schools with 13,088 pupils. There has been a sudden increase in the attendance within the last two years on account of the revision of the military conscript laws. According to the new laws a student in the middle schools, after one year's course, is exempt from conscription for six years if he remains in the school. If he goes to the university or high professional school, after two years' course, and being a graduate of the middle schools, he is relieved from military service altogether. If he does not pursue higher studies than those of the military schools, then he has to serve only one year in the army, and his service and treatment are different from those of the other soldiers.

There was also a tendency to establish too many middle schools without sufficient funds to support them. This would have a tendency to lower the standard of national in-

struction. The Government would rather have fewer middle schools, well organized, than many poorly organized. It is desired to have middle schools with well maintained physical and chemical laboratories and gymnasium. At least three of the instructors are to possess university or middle normal course degrees, otherwise the Government does not allow the institution to be called a middle school.

The Japanese Government is encouraging education in every way in its power, and the people are eager to send their children to the schools. There is a bright educational future for Japan, and when another International Exposition is given in this country will be able to show better results of its educational system.—*S. W. Presbyterian.*

THE MINISTER'S BOOKS AND COMPANIONS.

No man is more influenced by the books he reads and companions he chooses than the clergyman. It is not that any one desires to abridge his freedom, or dictate his personal habits, that causes Christians to express disappointment, or at least regret, when they find their pastor reveling in skeptical literature, or enjoying overmuch chummy relations with men who have no love or reverence for sacred things. It is clear that no one can companion with such books or men without suffering therefrom. An illustration, running close to one Swift used for a different purpose, is well adapted here. The spider lives on insects and vermin, and spins out for himself a beautiful net to entrap the unwary, or spits out poison to make himself feared of mankind. The bee, on the other hand, goes to the sweet and beautiful things in nature for its food, and the world feeds on the honey that it leaves as its legacy. There is a wide difference in the fruit of men's labors as affected by the literary and social companionship.—*Golden Rule.*

CLIPPINGS.

A Student's Missionary League has been formed by the members of eight theological colleges of different denominations in London, similar to the Inter-Seminary Missionary Alliance of this country. This in London recently held its first anniversary.

There is no greater work done in this world than the work of a good teacher. A teacher who puts his or her impress upon several generations of scholars—and a half a dozen years cover a school generation—is an immeasurable power in the world.

It is reported that a Shakespeare Club is to be formed at Harvard to promote the advanced study of oratory and the classical drama, and that lectures may be expected from Henry Ward Beecher, Henry Irving, and others, with readings by different gentlemen.

In the United States in the year 1882-'83 there were 145 theological schools or departments of schools, with 712 instructors and 4,921 students. They had grounds and buildings valued at \$6,441,800, with endowments of \$9,559,031, yielding an income of \$582,525.

The statement is made that of the profits of his lectures here in 1882 Professor Tyndall left \$13,000 in the hands of trustees for the benefit of American students who might wish to go abroad to prepare themselves for original research in physics, and that as but few satisfactory candidates have appeared the fund has now more than doubled.

The native Christians in the city of Foochow, China, did not suspend services for a single Sabbath during the recent disturbances there. Even while the arsenal was being bombarded, a few miles away and the booming of cannon filled the air, they held a prayer meeting, and some outsiders came in, amazed at the calmness of the Christians amid such scenes.

Out of a population of 25,000,000, England sends only 5,000 students to her two Universities; Scotland, with a population of 4,000,000, has 6,500 university students; and Germany, with a population of 43,000,000, has 22,500 in her various universities. The New England States, with a population of 4,110,000, send 4,000 to their various colleges and universities.

An excellent work is being done in France through an agency known as "Evangelization by Book Post," which sends tracts and copies of the Scriptures through the mail. Every teacher in the republic has been provided, in this way, with the New Testament, and 40,000 copies of one of Mr. Spurgeon's most searching tracts have been sent to Roman Catholic priests. Mr. Moody's sermons, also, are freely distributed, and read with evident pleasure.

New Zealand, with 532,000 population, exclusive of aborigines, reports about 87,000 pupils enrolled, and 66,000 in average attendance, under about 2,000 teachers, and about 1,000 children in industrial schools. Provision is made for normal instruction in four schools, with 147 students; for secondary instruction, in twenty schools; and for superior instruction, in four colleges, the last established in 1882.

One of the truest things ever written is the following from President Garfield's pen: "It has long been my opinion that we are all educated, whether children, men, or women, far more by personal influence than by books and the apparatus of the school-room. The privilege of sitting down before a great, clear-headed, large-hearted man, and breathing the atmosphere of his life, and being drawn up to him and lifted up by him, and learning his methods of thinking and living, is, in itself, an enormous educating power."

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."

TOBACCO SMOKE AND CANCER.

Joseph Cook created a sensation during his lecture in Boston yesterday by his allusion to the fatal illness of Gen. Grant as the result of the excessive use of tobacco. After referring to him as one whom "we revere," as "the instrument of Providence in the overthrow of slavery," as a man "sent of God to save the Union," he declared: "The greatest of the historic characters is likely to be cut off twenty years before his time because of a habit which, before it becomes a habit, is loathsome and is not at all fascinating. We tolerate in men a habit we would not in dogs." It is significant that almost simultaneously with his affirmation that, according to the best physicians, not more than five persons in a hundred can use tobacco with impunity, one of Gen. Grant's physicians was saying to a newspaper reporter: "There are thousands of cancers of the tongue, brought on generally by smoking, and these will be found in nearly every hospital." The case of Gen. Grant is a conspicuous warning against the excessive use of tobacco, and whoever knows anything of his real character is aware that he himself would not hesitate to say so. The fact that he wholly abandoned the use of tobacco several months ago, when his physicians only requested him to be moderate in the smoking, shows what his judgment is as to the weed of which his use has been so notorious. An unprejudiced person, who likes rather than detests the fragrance of tobacco smoke when it comes from the cigar of one who smokes daintily, cannot fail to see in Gen. Grant's case an impressive exhibition of the fact that it would be better for mankind if tobacco were wholly abolished from use.—*N. Y. Mail and Express.*

CONSTITUTIONAL PROHIBITION.

Constitutional prohibition takes the question of temperance legislation out of merely partisan politics, and puts it into the hands of the people at large. Experience has shown that, under party government, by universal suffrage, the legislature is not the proper place in which to deposit discretionary power, in dealing with the liquor traffic. Constitutional prohibition presents the question of temperance legislation untrammelled by any other issue. It makes repeal as difficult as adoption, and so protects the expressed will of the people, it can be repealed only by the people at large. Both adoption and repeal are necessarily under forms that prevent hasty action. It necessitates a fair trial of the law before it is repealed, and gives agitation the fruits of its victory. It closes one of the worst avenues of political corruption, for a legislature under constitutional prohibition can vote only one way. It undermines the distillery interest, as a steady execution of statutory prohibition has done in Maine, and so vastly weakens the financial power of the whisky rings. The power of the whisky rings must be overthrown, or republican government will be a farce in great cities. We have had centuries of license, and under it drunkenness has grown up. High license will not make the rich dealers keep the unlicensed poor ones in order; for the rich will sell to the drunkard and the minor, and so be open to retaliation if they prosecute the poor dealers for violating the law.—*Joseph Cook.*

"FREE LUNCH."

When a saloon-keeper advertises a "free lunch," he must furnish a lunch absolutely free to all who demand it. So, at least, a Chicago court is said to have ruled in the case of a recent hungry individual, who entered a saloon, partook bountifully of the "free lunch" viands, and was promptly kicked into the street when he declined to order anything to drink. The court decided that the assaulted was justified in eating all he could of food professedly "free," without being obliged to purchase liquor that was not free, and that the assailant was criminally responsible for thus attacking a man who had so trustfully accepted an invitation to a gratuitous dinner. The free-lunch business is, consequently, at present, reported somewhat unpopular among Chicago saloonkeepers. If they make it profitable at all, it is by seasoning food so highly a strong thirst is created in those who eat it.—*S. S. Times.*

BREVITIES.

London has 1,400 saloons, one to every 287 inhabitants; Chicago has one to every 160 inhabitants, and yet we hear of the awful drunkenness of London.

Drunkenness has been condemned by civilized nations in all ages. Under the law of Moses a son who was stubborn and rebellious, given to drunkenness, was to be stoned as a criminal. In the New Testament it is declared that the drunkards shall not inherit the kingdom of God. Under such teaching, is it wise to honor this vice by elevating to offices of trust those who are addicted to it? Why should that be made respectable, which no conscientious man can in his heart respect?

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, March 26, 1885.

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

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

THE smallest effort is not lost— Each wavelet on the ocean tossed Adds in the ebb-tide or the flow; Each raindrop makes some floweret blow, Each struggle lessens human woe.

REFERRING to the statement of RECORD-ER fund, made in last weeks issue, Dea. I. D. Titworth says that if persons who are interested discover any errors in the statement, and will make the same known to him, he will gladly see that they are correct ed.

We publish this week a paper by Rev. O. D. Sherman on the Sabbath School as the Preparatory Department of the Church. This is one of the many papers prepared for the series of Normal Institutes held by Dr. Williams during the past year or two. We are promised more of these papers from time to time, and have already published one by Mrs. M. J. C. Moore, and one by Miss Maria Stillman.

A RELATIVE of the late Phebe Brown, of Leonardville, N. Y., says, In the notice in the last RECORDER of the death of Phebe Brown, it is stated that she was the last survivor of the family of Jonathan Burdick. She was the daughter of Amos Burdick, and has a sister living at Cuba, Ill., Mrs. Marilla B. Phillips. At the request of the writer we note this correction for the benefit of interested friends.

A CORRESPONDENT writing from Jacksonville, Fla., March 19th, says: "There was a slight show of frost this morning but not enough to do any damage. The season is very late the people say. It is about like cool May weather in New Jersey. We picked strawberries and orange blossoms this morning, and have been eating delicious oranges from the trees every day. The climate is delightful. If the temperature with you corresponds with this, proportionately, you must be near zero." On the contrary we were far enough from zero, say 20° below. No need to go to Canada to enjoy a "delightful Winter climate."

It is reported that in a recent Christian Convention held in Milwaukee, Wis., by Mr. Moody, some one asked him if he thought he had grace enough to be burned at the stake. He replied "No." When asked if he did not wish to have, his characteristic answer was, "No, sir! I don't need it. All I want is grace enough to live in Milwaukee three days and hold a convention." How hard it is for us poor mortals to learn the blessed truth of that Scriptural sentiment, "As is thy day so shall thy strength be." One half of the burdens which many people carry is the anticipation of sorrows which never come to them. It is worse than idle for Christians to stand wondering what or how they would do under other circumstances, or chiding themselves because they do not feel ready and willing to die when the Lord wants them to live and enjoy the sweets of honest service for him in every-day life affairs. Seek the grace, my brother, necessary for to-day's work, and if to-morrow should bring its sorrows, God will give thee grace for that. So shalt thou honor him in life and in death, and in both be supremely blessed.

UNDER "Books and Magazines," we publish a brief notice of a book by the Rev. Washington Gladden, on Working People and their Employers, which should be read by every young man and woman in the country. There is no question with which the people who are now coming upon the stage of action will have to deal, and which, in some way, they will have to solve, which is of greater importance to the safety of our institutions, or more heavily freighted with the destinies of men and women in this life, than the questions growing out of the relations of labor and capital—the relations and duties of laborers to their employers; and the relations and duties of employers to those who serve them. The author of the book is a plain, practical man, and writes in a

simple manner, not for the scholar or the economist, but for the working people themselves. The commonest reader cannot fail to be profited by its perusal. The careful student will find food for thought in it. Its price (25 cents) is a mere trifle. We bespeak for it a wide circulation.

It was said of the late Dr. Truman, of Alfred, that he was not one of the hangers on in the community. This is a good thing to say of any man. That it may be said of the man it must needs be true also of the boy. There is certainly no very bright future for the boy who spends his evenings, and sometimes the hours of the day, at the corner grocery or the village store where, too often, the staple conversation is, at best, but idle gossip. It is not possible, or desirable, to be always engaged in some kind of actual work, but to the family of laborers the spare hours of the evenings are an inestimable boon. They furnish the opportunity for reading, for mutual pleasure and improvement which it were a pity beyond measure to waste on trifling amusements, not to say in idleness and in mental and moral dissipation. Life is too short, there is too much to be done, and too much to be gained from our brief sojourn here, to afford much time for simply hanging on. To the boys we say it especially, Take care of the minutes. Be careful how you spend your leisure time. Cultivate manly and business like habits, even in small things. Don't hang on.

ANNOUNCEMENTS are made that the Revised Old Testament may be expected about the fifteenth of May next. The number of copies of the Revised New Testament sold within a month from the date of its issue exceeded by far the sales of any other book ever issued, in the same length of time. Whether there will be the same interest to study the work of the Old Testament Revisionists remains to be seen. It may reasonably be expected however that the demand will be very large. Next to the demand for the Revised Old Testament itself, will doubtless be that for the Companion to the Revised Old Testament, showing what changes were made by the Revisers, and their reasons for making them. The preparation of this work has fallen to the hands of the Rev. Dr. Talbot W. Chambers, a member of the Revision Committee, and a Biblical scholar of rare ability. It will be issued simultaneously with the issue of the Revision itself. It is too soon, of course, to predict what will be the effect of this great work upon various doctrinal views based upon the Old Testament Scriptures, but it can hardly fail to help the conscientious Bible student to a better understanding of the Bible in its entirety, and thus to a better knowledge of God's will concerning his children. If this shall compel the surrendering of some individual cherished dogmas, or make necessary the modification of our favorite modes of interpreting the Word, the devout child of God will, no doubt, cheerfully surrender these for the more perfect knowledge of the divine will. How it will affect the opinions and methods of hobby riders is a matter of small concern.

Communications.

ONE REASON FOR IT.

We hear much complaint now-a-days that the standard of holiness is being fearfully lowered, and the "curse of the church," using one writer's expression, is the sensationalism in religion, the too manifest disposition of the mass of Christians, to follow their feelings and impressions instead of following the truth of the Sacred Word.

In a class meeting which we visited recently, we heard an aged professor tell of his joys in serving God, and say rapturously, "I've got Holy Ghost religion; I know it; I feel it right here," placing his hand on his breast, and yet that man had been living in adultery for years, and no one disputed it; yet he was confident of his claim because he "felt it." The class leader went up and down the aisle calling upon the brethren to speak and pray, and at the conclusion of each one's testimony exhorted them to live the pure religion of Jesus, or words to that effect; but that leader's teeth were colored with tobacco juice, and his breath foul with the narcotic.

But what we were about to speak of especially, were the teachings of those who led in the Sunday-school. We were asked by a man to take his class for that day. We found him to all appearances a very intelligent and exemplary young man. He was the Principal of the public school of the

place, and a leading teacher in the Sunday-school. During the session he brought out to the class his view of Christ, and we found that he regarded Christ as an imperfect being, and thought that he has read it so in the Scriptures. Now this may be an exceptional case, but is it not true that many teachers do not understand the nature of Christ, especially the doctrine of his divinity, and by reason of this, inculcate loose doctrines which result in loose morals?

Had this Sunday-school teacher attended one of our Bible School Normals, as conducted by Bro. T. R. Williams, and studied especially Bro. A. E. Main's production, "The Divinity of Christ," he doubtless would have seen his error; or, better still, had he been a close student of the Sacred Word, and prayerfully sought after the knowledge of Christ, understanding his office and work, he would not have told his class that Christ the Saviour of men was an imperfect being.

Christ is to Sabbath-school scholars what their teachers represent him to be, and their following of Christ will be fashioned after their idea of his character. If an imperfect Christ is held up to men, the result will be a defective religion and loose morals. Give us more Bible School Institutes where teachers learn themselves the truth concerning the fundamental themes of the Word of God. Studying the questions of "Inspiration of the Scriptures," "Divinity of Christ," "Office and work of the Holy Spirit," etc., may be dull business, but if ever there was a time when we needed that kind of dullness, it is now.

Teacher, what kind of a Christ do you hold up to your class?

H. D. CLARKE.

AMERICAN SABBATH TRACT SOCIETY.

MARCH 18, 1885.

The Regular Monthly Meeting of the Executive Board of the American Sabbath Tract Society, was held at the residence of C. Potter, Jr., Plainfield, N. J., Sunday, March 8, 1885, at 2 P. M.

Committee reported that the bill before the New York Legislature, is already drawn so as to include all who observe as Sabbath another day than Sunday.

Editor of Outlook read copy of supposed dialogue, prepared by C. D. Potter, on the Sabbath question and the following resolution was passed:

Resolved, That we print 5000 copies, in tract form, of the dialogue prepared by Dr. Potter, from the same type, after it has appeared in the Outlook, and that we accept the proposal of Dr. Potter, to print some other articles from the Outlook and RECORDER, in tract form, and authorize him to place the Society's imprint upon the same.

A proposal was received from L. M. Cottrell offering to do colporteur work in Northern Pennsylvania, and on motion voted that the Board look with favor upon the proposal and referred the matter to the Corresponding Secretary with power.

On motion authorized the Treasurer to forward enough money to Bro. Velthuisen to make the appropriation \$600 for 1884.

On motion, the General Publishing Agent was instructed to have the date of expiration of subscriptions to the RECORDER printed on each paper.

The Treasurer's Quarterly Report was read referred to the Auditing Committee, audited and adopted.

On motion the Treasurer was directed to deposit \$89 65, received from the estate of Orlando Holcomb, deceased, to account of permanent fund, in savings bank.

The following names were, on motion, added to the list of life members of the American Sabbath Tract Society: Mrs. E. R. Potter, Mr. and Mrs. Henry F. Clark, Milton, Wis., Mr. Carl Parke, Milton Junction, Wis., Eld. Anthony Hakes, West Hallock, Ill., Clark J. Crandall, Albion, Wis., T. P. Andrews, Farina, Ill.

Letters were read by the Corresponding Secretary from:

Rev. A. E. Main, resigning, from necessity, certain relations he had held to the Tract Board.

Rev. G. Velthuisen, giving a report of the finances of De Boodschapper and the condition of the work in Holland.

Rev. W. C. Whitford, D. D., relative to the Quarterly.

O. W. Pearson regarding the Evangelii Harold.

Rev. J. B. Clark, asking information and directions, and giving suggestions relative to his work.

Rev. L. A. Platts, about the office work, etc.

Ella G. Brown, Secretary of the Mission Band, West Hallock, stating that that society had voted to take five copies of the RECORDER, to be distributed as the Tract Board think best.

MRS. MARY J. SAUNDERS Departed this life, after a very brief illness, March 1, 1885, in Alfred Centre, N. Y.

The subject of this notice was a daughter of William Williams who settled during his early married life, in the town of Darien, Genesee Co., N. Y. Her father and mother were people of sterling character, unwavering piety and very industrious habits. To them were born twelve children, seven sons and five daughters. Mary Jane Williams was one of the younger members of the family, born Jan. 10, 1831. Trained from childhood, as were all the children, to habits of industry, she early learned to appreciate the sober realities of life. The writer recalls very distinctly one of her early school-day exercises in composition, in which she took strong and very intelligent grounds against reading of fiction. To her life was real, and its obligations imperative. When about nineteen years of age, while attending a series of religious meetings in the neighborhood, conducted by Eld. L. M. Cottrell, she was deeply convicted of sin and of her need of salvation. True to her convictions, she sought and found the Saviour precious to her soul. Soon after that, she with others put on Christ in baptism, at the hands of Eld. N. V. Hull. Thus commenced a most faithful and earnest Christian life. When twenty-three years of age she became the wife of Anson P. Saunders, of the same town. This union has proved eminently peaceful and happy. To them were born four children, two sons and two daughters. One of the daughters died in childhood.

That they might secure better religious and educational advantages for their children, they moved from their early home in Darien, to Alfred Centre, in the month of March, 1864. After a short time, purchased a farm in the vicinity of the Second Seventh-day Baptist Church, with which she united; and though they removed to Alfred Centre, her standing remained with the Second Church till she became a member of the triumphant church. She was permitted to rejoice with her faithful companion, in the very promising development of her children, the two older having completed their courses of study in college, and the youngest still pursuing his course of study. Acquaintances in the Eastern Association will recognize the wife of Bro. O. D. Williams and also Bro. Earl P. Saunders as the two older members of her family. She has for many years tenderly cared for a very aged aunt who has been a member of her family, and still survives. Though the husband and family deeply feel their great loss, yet they have the unshaken confidence that she was fully ready for the change. With all the tokens of love left in her earthly home, she has left precious memories of her Christian patience and unselfish benevolence and unyielding affection for her husband and children, and her brothers who survive her.

T. R. W.

WILLIAM M. TRUMAN.

William McKee Truman was born in Preston, Chenango Co., N. Y., on the 21st day of May, 1813. He was the sixth of the seven children of Joseph Truman, of which family one survives, the son Nathan, living in the town of Alfred. He early turned his attention to the study of medicine, and the day when he was twenty-one years old—May 21, 1834—he received a certificate of graduation in medicine from the medical college then located in Fairfield N. Y. The same day he was married by Eld. Joel Greene to Huldah Lurinda Babcock with whom he lived in happy relation for more than fifty years. For a few years he followed his profession in Georgetown, Otsego, and Scott N. Y., but in 1840 he moved to Richburg, Allegany Co. This was when the country was new and the practice of medicine was an exceedingly trying and difficult occupation, calling for great patience, endurance and courage. While living here he practiced largely among the people of Richburg, Bolivar, Little Genesee and the country lying about them.

In 1863 he came to Alfred Centre where he lived about twenty-two years. His life as a physician extended over fifty years—about three-fourths of his life. He died of Pneumonia on the 16th day of March 1885, and so lived 71 years, 9 months and 25 days. He made a public confession of his faith in Christ in 1856, at Richburg, and was baptized by Eld. Leman Andrus and joined the Seventh-day Baptist Church there; and he was especially active in building up this church and erecting its house of worship, and was its clerk for some time. He was a friend of education and was prominently connected with the building of Richburg Academy of which he was a trustee, and which he supported liberally. Soon after he came to Alfred Centre he joined the First Alfred Church with his family.

As a physician Dr. Truman was prompt, and faithful and implicitly trusted by a great many people. He was a friend of the poor

and went whenever he was sent for to the limit of his strength.

As a man he was exceedingly childlike, plain, simple hearted; fond of flowers, pictures, books and children; cared very little for ceremony or show; was kind benevolent and useful; had an earnest purpose for his lifework, and was not one of society's hangers about; but especially was he a family man, domestic in his tastes and affectionate. In the old and trying days of the agitation of the slavery question he was an outspoken anti-slavery man, with whom the reformer Gerritt Smith was wont to make his home when he was in his neighborhood. He held two public offices, being corner of Allegany County for nine years, and health-officer of the town of Alfred.

LOBD, REVIVE US.

So the psalmist sang and the prophet prayed. And thus we sing and pray. And what greater blessing could be desired, or sought? There is a tendency to formalism, in all our religious duties, from which we can only be delivered by the Spirit of God. Unless we watch and pray constantly, we will have only a name to live, while in truth we are dead. Times of refreshing from the presence of the Lord we must have. Conventional barriers must be broken down. We must get out of the ruts. It is true that order is heaven's first law; but when we find that our propriety is killing our spirituality, we had better not stand on it quite so much. The fashions of this world pass away; and only in spiritual-mindedness is there life and lasting peace. And our God is willing to give the Holy Spirit to them that ask him. Let us cry unto him without ceasing, until that Spirit descend upon us as a rushing mighty wind, filling our hearts and homes and churches—enduing us with power from on high, and enabling us to speak with new tongues.—Christian Home.

Home News.

NEW YORK.

ALFRED CENTRE.

Professor A. A. Titworth, recently elected to the George B. Rogers Professorship of Industrial Mechanics, in the University, with his family, has arrived in town. He expects to begin his work at the opening of the Spring term.

Two social occasions have been enjoyed during the past week, by our towns people. One, on Wednesday evening, in Bliss' Hall, was a free supper given by the members of the B. Frank Maxson Post, G. A. R. Songs were sung, speeches were made, and coffee and hard tack abounded. It was a merry good time. The other occasion was on the evening after the Sabbath, at the house of one of our citizens. For a number of years, Mrs. Sarah Burdick Rosebush has faithfully and efficiently played the church organ, and her friends deemed it a pleasure to assure her, in a substantial way, that they appreciate this service, which they did on the occasion above mentioned. The affair was a genuine surprise. A little speech making, some music, a generous supply of oranges, and an uninterrupted flow of good fellowship made the evening pass quickly away.

E. R.

INDEPENDENCE.

The new pastor was greeted by a hearty welcome on the first Sabbath in January. After the discourse, Eld. Kenyon made some remarks, giving the Church excellent advice in regard to their duties to their pastor.

The religious interest in the Church, especially among the young people, is increasing. Besides the regular Sabbath services and Sabbath-school, we have had preaching services, followed by seasons of conference, twice on evenings after the Sabbath. Cottage prayer-meetings are held on Fourth-day evenings, and are very interesting. The next one is to be held at the house of a Sabbath convert in Whitesville.

Teachers' meetings are held at the parsonage on Fifth-day evenings, but are not as well attended as we could desire. Children's meetings are held at the parsonage on Sixth-day afternoons at 4 o'clock, and promise good results. Already several of our Sabbath-school children have found the Saviour precious, and others are earnestly saying, "I want to be a Christian. Pray for me." The regular Sabbath-evening meetings at the church are always interesting, and the attendance is increasing.

We have already found that the good people of Independence are truly independent in more respects than one; and they like to have things their own way sometimes, at least: for instance, Bro. Delos Remington intimated to us that himself and wife would drop in and spend the evening with us, last Second-day night, and so they did; but instead of coming alone, they brought a load of their neighbors with them; and soon after

their arrival, another load came another—and another; and they hung until nearly the entire society, which had assembled and unceremoniously taken possession of the manse. Caring the meaning of this strange proceeding, we were assured that the intent, in most part, peaceful; the design being a good social time, and give the congregation the meaning of this strange proceeding. The social part of the programme was carried out by cheerfulness interspersed with excellent vocal and mental music. A generous supper, furnished by the ladies, and after the dinner had been fed, we can testify that the tables full remained. The surprises complete, the social part was certainly a success, and the pastor and his family have had evidence that the pounding was thoroughly done. After singing a piece, a few remarks by the pastor, and his thanks for the visit, and the independent people of Independence, having had it all their own time.

JAMES E. N.

INDEPENDENCE, March 19, 1885.

Rhode Island.

ASHAWAY

Mr. and Mrs. V. A. Baggs are to depart soon, and last Sabbath, at the Board they tendered their resignations as student and Secretary of the school. We earnestly wish that business should hold out sufficient inducements to them here.

The schools under Prof. Frank closed for a short vacation. Four departments have accomplished work during the two terms of the school year; this is exhibited in general character of the monthly reports given.

March has given us all the cold we have wanted so far—some, or several days in which the temperature was from 2° to 10°; this, with bright days, is just what we need, quite enough to satisfy us.

Sabbath-day, March 14th, was preached a sermon upon gambling, and its baneful effects upon its victims. The fashions of this world pass away; and only in spiritual-mindedness is there life and lasting peace. Mr. Main is improving in his strength, but will require some time before he can be discharged from his strength.

Business is dull, showing no prospect of improvement.

WESTERLY.

We noticed that an item has been the rounds of the Western paper, that an epidemic of scarlet fever was epidemic in many towns of eastern Connecticut and Rhode Island. The disease was such fearful ravages among the people of Norwich, New London, and Westchester, one week the undertakers of the town had to obtain hearses from other towns to care for the dead. A similar item we saw in the "Condensed" of the RECORDER of March 5th.

known of only two cases of diphtheria. Westerly the past Winter, and the of such an epidemic in the town mentioned. Scarlet fever has been in Westerly, but is now dimming, has been and is of a mild type, and its death rate from it has been probably 10 per cent. So far as we know, there have been only twelve deaths by it in a fearful scourge, but we are sure that God that it has run so light, and that those families who have had their precious ones by it. There are several people sick with pneumonia and hard colds.

Mrs. Wealthy Stillman, Bernier brother Horatio S. Berry, died suddenly at their home in this town Thursday, in her 81st year. She had been ill for a few days, but was not seriously sick until a short time before she passed away.

There is a good work of grace among our young people. Beings who were baptized a few weeks ago, more have offered themselves to church membership, and are finding pardon and peace through the grace and faith in Jesus Christ, and to attend to baptism next week. God, and pray for all to be gathered into the Kingdom of our Lord.

The Young People's Society of Endeavor is flourishing and increasing in numbers. It gave a mission service on the evening of March 20th, which was very interesting, instructive and taining. It was a success. The mission had pledged itself for two weeks to the Holland Mission, yet made their tainment free, and were rewarded

whenever he was sent for to the strength. He was exceedingly childlike, full-hearted; fond of flowers, picture-books and children; cared very little of show; was kind, benevolent, had an earnest purpose for his life, and was not one of society's about; but especially was he a famo- domestic in his tastes and affection- old and trying days of the agi- the-slavery question he was an out- Gerritt Smith was wont to make when he was in his neighborhood. He public offices, being corner of Al- county for nine years, and health- the town of Alfred.

LORD, REVIVE US.

psalmist sang and the prophet And thus we sing and pray. After blessing could be desired, or There is a tendency to formalism, religious duties, from which we be delivered by the Spirit of God. watch and pray constantly, we only a name to live, while in truth and. Times of refreshing from the of the Lord we must have. Con- barriers must be broken down. get out of the ruts. It is true that heaven's first law; but when we find propriety is killing our spirituality, etter not stand on it quite so much. ons of this world pass away; and ritual-mindedness is there life and ace. And our God is willing to Holy Spirit to them that ask him. nto him without ceasing, until t descend upon us as a rushing ind, filling our hearts and homes thes—ending us with power from and enabling us to speak with new -Christian Home.

Home News.

New York. ALFRED CENTRE. or A. A. Titsworth, recently elect- George B. Rogers Professorship of Mechanics, in the University, family, has arrived in town. He begin his work at the opening of g term. social occasions have been enjoyed the past week, by our towns people. Wednesday evening, in Bliss' Hall, supper given by the members of ank Maxson Post, G. A. R. Songs, speeches were made, and coffee tacked abounded. It was a merry The other occasion was on the after the Sabbath, at the house of r citizens. For a number of years, h Burdick Rosebush has faithfully ntly played the church organ, and s deemed it a pleasure to assure substantial way, that they appre- service, which they did on the oc- ve mentioned. The affair was a urprise. A little speech making, sic, a generous supply of oranges, interrupted flow of good fellowship evening pass quickly away.

E. R.

INDEPENDENCE. pastor was greeted by a hearty on the first Sabbath in January. discourse, Eld. Kenyon made rks, giving the Church excellent regard to their duties to their pas- religious interest in the Church, es- among the young people, is increas- des the regular Sabbath services th-school, we have had preaching followed by seasons of conference, evenings after the Sabbath. Cot- ter-meetings are held on Fourth- ings, and are very interesting. The s to be held at the house of a Sab- bert in Whitesville. s' meetings are held at the parson- fifth-day evenings, but are not ad- ded as we could desire. Child- ings are held at 4 o'clock, and prom- results. Already several of our school children have found the Sav- ous, and others are earnestly say- vant to be a Christian. Pray for the regular Sabbath-evening meet- the church are always interesting, attendance is increasing. re already found that the good peo- dependence are truly independent respects than one; and they like things their own way sometimes, at instance, Bro. Delos Remington to us that himself and wife would and spend the evening with us, last y night, and so they did; but in- coming alone, they brought a load neighbors with them; and soon after

their arrival, another load came—and then another—and another; and they kept coming until nearly the entire society and neighborhood had assembled and unceremoniously taken possession of the manse. On enquiring the meaning of this strange proceeding, we were assured that the intent, was for the most part, peaceful; the design being to have a good social time, and give the pastor a pounding. The social part of the programme was carried out by cheerful visiting, interspersed with excellent vocal and instrumental music. A generous supper was furnished by the ladies, and after the multitude had been fed, we can testify that several baskets full remained. The surprise was complete, the social part was certainly a success, and the pastor and his family have substantial evidence that the pounding was most thoroughly done. After singing a closing piece, a few remarks by the pastor, expressing his thanks for the visit, and prayer, the independent people of Independence departed, having had it all their own way this time. JAMES E. N. BACKUS. INDEPENDENCE, March 19, 1885.

Rhode Island.

ASHAWAY Mr. and Mrs. V. A. Baggs are to leave us soon, and last Sabbath, at the Bible school, they tendered their resignations as Superintendent and Secretary of the school, to take effect at the close of the present quarter. We earnestly wish that business might have held out sufficient inducements to have kept them here.

The schools under Prof. Frank Hill have closed for a short vacation. Each of the four departments have accomplished good work during the two terms of the present school year; this is exhibited in the standing of the classes for promotions, and the general character of the monthly examinations given.

March has given us all the cold weather we have wanted so far—some zero weather, and several days in which the range would be from 2° to 10°; this, with brisk winds, is quite enough to satisfy us.

Sabbath-day, March 14th, the pastor preached a sermon upon gambling in its varied forms, as practiced in stock boards, lotteries, pools, and prize package concerns, and its baneful effects upon its victims.

Mr. Main is improving in health quite rapidly, but will require some time to regain his strength.

Business is dull, showing no improvement.

WESTERLY.

We noticed that an item has been going the rounds of the Western papers that diphtheria was epidemic in many towns and villages of eastern Connecticut and western Rhode Island. The disease was making such fearful ravages among the children of Norwich, New London, and Westerly, that one week the undertakers of these towns had to obtain hearses from neighboring towns to care for the dead. A part of the item we saw in the "Condensed News" of the RECORDER of March 5th. We have known of only two cases of diphtheria in Westerly the past winter, and do not know of such an epidemic in the other towns mentioned. Scarlet fever has been epidemic in Westerly, but is now diminishing. It has been and is of a mild type, and the death rate from it has been probably not five per cent. So far as we know, there have been only twelve deaths by it in town. It is a fearful scourge, but we are grateful to God that it has run so light, and sympathize with those families who have lost precious ones by it. There are several among our people sick with pneumonia, rheumatism and hard colds.

Mrs. Wealthy Stillman Berry, wife of Brother Horatio S. Berry, died quite suddenly at their home in this village, last Thursday, in her 81st year. She had been ill for a few days, but was not thought dangerously sick until a short time before she passed away.

There is a good work of grace going on among our young people. Besides the four who were baptized a few weeks ago, eight more have offered themselves for baptism and church membership, and others are finding pardon and peace through repentance and faith in Jesus Christ. We expect to attend to baptism next week. We praise God, and pray for all to be gathered in.

The Young People's Society of Christian Endeavor is flourishing and increasing in numbers. It gave a missionary entertainment on the evening of March 4th, which was very interesting, instructive, and entertaining. It was a success. The Society had pledged itself for two shares for the Holland Mission, yet made their first entertainment free, and were rewarded by a col-

lection of \$10 53. The young people are becoming interested also in other objects of denominational effort. The following was the programme of the entertainment, interspersed with appropriate music:

- 1. Paper, "The Missionary," Lizzie Clarke.
2. Recitation, "Little Things," By seven little girls.
3. Recitation, "Why did you not come before?" Edna Saunders.
4. Paper, "Foreign Missions," Alice Brightman.
5. Paper, "Our Holland Mission," Edna Barber.
6. Half hour with the Heathen, representing in costume six nationalities, appealing for the gospel.

- Japanese Girl, Ethel Palmiter.
Hindu Maiden, Mamie Whitford.
Indian Girl, Mattie Jones.
African Boy, Allie Whitford.
Chinese Boy, Johnnie Hiseox.
Esquimaux Boy, Milton Crandall.
7. Recitation, "The Last Interview," Eva Clarke.
8. Recitation, "The Missionary Box," Willie P. Clarke.
O. U. W.

New Jersey.

PLAINFIELD. Dr. A. H. Lewis and J. F. Hubbard started for Florida on the evening after the Sabbath, March 14th. Frank W. Rogers also started the same day by steamer.

Rev. George F. Pentecost will commence union revival services on the 23d inst. Mr. and Mrs. Geo. C. Stebbins will accompany him to lead the service of song. Meetings will be held every evening, and Bible readings every afternoon, so long as the results are satisfactory.

E. R. Pope expects soon to move into his new brick dwelling which he has erected on the site of his old one. It is of modern style, and handsomely finished.

Wisconsin.

MILTON. The angel of death has been busy in our midst since our last items. The severe Winter was interrupted by a sudden thaw with very damp air, and a number of cases of pneumonia were then developed.

He exposed himself to a draught of cold air during the Quarterly Meeting at Rock River, adding to a cold already received, and took to his bed soon after. The wife of Dea. Erastus Brown died of pneumonia the 18th. She was the youngest sister of Mr. Jasper T. Davis whose death at Milton Junction was noticed in the RECORDER only two or three weeks ago.

Rev. Vernum Hull, contrary to all expectation, is making some improvement, and may recover.

Union meetings have been held by the churches of our village for some time, and though no very general movement has thus far resulted, good is being done; at least three young men are seeking the Saviour.

Monday afternoon and evening, the Excel Band gave a fair for the "bell" fund of the church. A good time was had, and about \$60 were secured.

Wednesday evening, March 11th, the G. A. R. boys held their annual camp fire in the M. E. church. Addresses were made by Pres. W. C. Whitford, Ex-Commander Phil. Cheek, Jr., and recitations by Miss Jennie A. Dunn and Miss Ida E. Owen, interspersed with music by the Milton Male Quartette, completed the literary programme. The boys having been on a foraging expedition, a more bountiful supper was presented than soldiers usually enjoy.

Monday evening, March 16th, the Orophilian Society gave their annual lecture and supper. Rev. H. W. Thomas, of Chicago, gave the lecture, "Social Forces"—a very good lecture. The supper was shared by a large number, and closed with a number of excellent toasts.

Spring seems to be making little impression upon Winter. He relaxed his grasp upon us for a few days early in the month; but soon resumed his sway, though somewhat milder than before.

Our term closed last night, and this morning Pres. Whitford and wife are on their way to New Orleans. The most of us are obliged to wait until Spring comes to us instead of seeking it.

There is one thing, Mr. Editor, which I wish these "Home News" items from the various communities might accomplish, viz., the removal of local prejudices and jealousies, and the union of our people in a more complete sympathy. How often do we express contempt for some community or church which seems to us less cultured or less favored than ours! How often do we hear it from others! How often was I myself pitied last Summer because I was condemned to live so far from light and life! After living in six or seven different communities, I have concluded that the elements favorable for happy lives are more uniformly distributed than we are accustomed to sup-

pose; that God, by the law of compensations, has bestowed his blessings more fairly than complaining and fault-finding man is disposed to admit. Let us not thank God that we are not situated as other men are, but endeavor to realize that we are dispersed to different quarters of the land to do an honorable work, and that God's blessings will not be bestowed upon us in accordance with location. Let us remember that in the Church of God and in the nations of the earth, there are many members but one body, and that no part can say to another, "I have no need of thee." W. F. P.

CARTWRIGHT.

We have been having some nice Spring weather of late which caused the snow to vanish quite rapidly, but we now have an abrupt change of temperature the ground frozen hard again and another snow storm is in progress.

A few weeks ago a goodly number of our people assembled at the Seventh-day Baptist parsonage, bringing with them a bountiful supply of dry goods and groceries for the pastor and family. These tokens of friendship and kind regard were very thankfully received, and many good wishes are given to the contributing friends in return.

By request of some of our First-day neighbors I gave four sermons on the subject of the Sabbath, in one of the halls in our village. The house was pretty well filled at each of the first two lectures, but at the second lecture a portion of the audience became quite noisy; some hissing was heard, and considerable whispering, besides other demonstrations of disapproval, and we are sorry to say that all the disturbance came from church members of the First-day persuasion. There were not many present at the last two meetings, except our own members, so we had good order.

The United Brethren minister of this place preached a sermon on "The Sunday" here a few weeks ago. All of our people were present, paying good attention and keeping perfect order. This speaker made the attempt to prove, by history, that the Sabbath has been changed five times since creation. His whole sermon was composed of unproven assertions which conflicted with the plain teachings of Scripture.

There is considerable sickness in this country now which is said to be in consequence of the extremely hard Winter from which we are now emerging.

Mrs. B. H. Stillman received a telegram from her son in Milton on the 11th inst., bringing the sad tidings of the death of her brother, Dea. R. D. Burdick, of Milton, and on the 13th inst., she with her daughter Laura left here to attend the funeral. Dea. Burdick was well known by many of our citizens who deeply sympathize with the afflicted friends.

Hard times have made the logging business of this place rather light. The saw mill and planing mill are both in operation now, but there have been but few logs put in this Winter, so the saw mill will not continue to run very long.

We still continue to hold two weekly prayer meetings which are pretty well attended, considering the amount of sickness there is among us. E. H. S.

MARCH 16, 1885.

Condensed News.

Domestic.

Six to ten inches of snow fell Tuesday night, March 17th, between Petersburg and Wilmington, N. C.

J. Albert Gregory aged twenty-five, stricken with paralysis from over-exertion at the roller rink, died in Peekskill, N. Y.

The Mormons are engaged in active missionary work throughout Montana. Last year 4,000 Mormons came into Idaho and Montana, and all have taken up government land.

The Indian chief Red Cloud has called upon Secretary Lamar and requested the removal of Indian Agent McGillicuddy, charging him with mismanagement and misappropriation of Indian funds. The Secretary will consider the matter.

It is said that hundreds of the inhabitants of the southwestern counties of Virginia are emigrating to the Western States. The country they leave is blue grass grazing lands and fertile, but they leave owing to the want of railroad communication and the disaster of last year's drought. The movement is approaching an exodus.

A terrible blizzard prevailed in Michigan between March 15th and 19th. No trains arrived or departed. The snow drifts were eight feet deep. It is reported that several choppers have been frozen to death in the woods. At Grand Morris the cold was so intense that it burst and pulverized rocks. There were immense drifts near St. Ignace, and for two days the passengers on the blocked trains suffered for food, but help was sent.

The strike of the operators of the Banker's and Mercantile telegraph company has been temporarily suspended and the men have returned to work. Receiver Butler informed the men that if they would trust him till the end of the month he would see that they were paid or he would go out with them. The proposition was accepted.

Foreign.

It is stated that Bismarck is exerting all his influence with Russia to avert a war with England.

La Libertas states that France is willing to abandon her claims to indemnity if China will execute the Tientsen treaty.

The Duke of Richmond, the largest owner of rented property in London, has issued an order reducing all his rents ten per cent.

A syndicate of Hamburg merchants has acquired a vast territory on the east and north of Lagos, a British colony of West Africa.

Bishop Donnelly, of Dublin, has been summoned to Rome. It is believed that the Pope has selected him as Cardinal McCabe's successor. He is a loyalist and the nationalists are much irritated.

General Graham telegraphs that an engagement took place March 20 between the British and rebels near Hasheen and that two officers and several of his men were killed and a number wounded, and that the rebels lost heavily.

A battery of heavy artillery, a battery of mounted guns, 5,000 Snider rifles, and 1,250,000 cartridges are to be shipped from England to the Ameer of Afghanistan at once. These supplies are sent ostensibly as a gift to the Ameer.

King Leopold in his address to the Belgian Deputies thanking them for their expressions of loyalty and confidence, said that such expressions encouraged him to continue his labors in the Congo enterprise. He felt confident of success, he said, and he hoped that Belgium would find a new outlet for her trade.

The commander of the North Atlantic squadron has instructed Commander Clark, of the Alliance, to proceed to Cartagena and Barranquilla for the purpose of protecting American interests there during the prevailing disturbed condition of affairs. Clark is instructed to forcibly recover American vessels seized by the insurgents.

The Journal de St. Petersburg, commenting upon the statements made by the British Government in Parliament, concerning the Afghan situation, says it is plain that England and Russia have agreed to remain in the positions at present occupied by them and to abstain from aggressions while clearing the ground for a pacific negotiation which will continue the state of amity.

The Chilean minister denies that the relations between Chili and Brazil are critically strained. An official despatch from Rio Janeiro states that the Brazilian Emperor has deposed Netlo from the Presidency of the International Arbitration Court on the Peruvian war claims. Chili accused Netlo of systematically judging against her with utter disregard of all precedents of international jurisprudence. The withdrawal of Netlo will not affect the decisions of the arbitrators which assert that Chili shall pay \$29,000,000 damages in favor of Peru. In some quarters Netlo's retirement is attributed to a fear by Brazil of a threatened Chili Argentine war alliance.

LETTERS.

- Henry Ernst, I. B. Crandall, J. B. Clarke, F. H. Bonham, E. Alden & Bro., Geo. H. Babcock 2, A. M. Wilson, A. H. Lewis 3, L. C. Sweet, Alling & Cory, O. U. Whitford, H. A. Babcock, W. F. Plate, H. B. Lewis, Mrs. Hiram Cross, W. N. Walden, E. M. Dunn, Mrs. C. A. Deland, Eli B. Ayars 2, Margaret Van Horn, I. D. Titsworth 2, George Greenman, L. J. Walsworth, A. S. Maxson, S. H. Babcock 3, U. M. Babcock, Mrs. M. A. Burdick, G. W. Lewis, L. A. Looftoro, Lucretia Conklin, J. M. Titsworth, J. J. White, L. K. Williams, Gilbert Stebbins, Mrs. L. E. Blackman, Sue Saunders, J. M. Ritchey, J. G. Carr, J. W. Crosby, Miles Rice, H. L. Jonathan Brooks, A. E. Main, G. A. Stillman, A. E. Forsythe, J. W. Coller, E. Emerson, Mrs. G. J. Warden, M. C. Irish, E. R. Clarke, J. M. Abbott, N. W. Ayer & Son.

RECEIPTS.

Table with 2 columns: Name, Amount. Includes Mrs. C. Woolworth, Alfred Centre, \$3.00; H. Curtis, Alfred, \$2.00; Dr. J. W. Coller, Wellsville, \$2.00; Mrs. A. M. Jordan, Nile, \$1.00; Caleb Wilcox, \$2.00; R. V. Burdick, North Brookfield, \$4.00; Mrs. P. D. Ross, Plainfield, N. J., \$2.00; Jonathan Brooks, Shiloh, \$1.00; Eld. S. H. Babcock, Albion, Wis., \$2.00; Rosanna Green, New Auburn, Minn., \$2.00; Polly A. Perry, Dodge Centre, \$1.00; Eld. H. B. Lewis, \$1.00; L. C. Sweet, Alden, \$1.00; Mrs. E. N. Blackman, Norfolk, Neb., \$1.00; Lucretia Conklin, Steamboat Rock, Ia., \$2.00; M. C. Hudley, Welton, \$2.00; J. G. Hurley, Delmar, \$2.00; Mrs. M. A. Burdick, Centralia, Ill., \$2.00; Mrs. E. J. Warden, Utica, \$2.00; J. B. S. Crandall, \$2.00; Henry Sanders, \$2.00; W. W. Woodmaney, \$2.00; Mrs. W. W. Wilcox, Hopkinton, \$2.00; Mrs. Marg. VanHorn, Pawnee Rock, Ks., \$2.00.

HELPING HAND.

Table with 2 columns: Name, Amount. Includes Mrs. C. Irish, Nile, \$1.00; Mrs. E. J. Warden, Utica, \$2.00; Henry Ernst, Alden, Minn., \$2.00.

QUARTERLY.

Table with 2 columns: Name, Amount. Includes Eld. H. B. Lewis, Dodge Centre, Minn., \$1 50.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending March 21st, reported for the RECORDER by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Broad Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 17,709 packages; exports, 2,643 packages.

Table with 4 columns: Item, Fancy Price, Fine Price, Family Price. Includes New creamery make, 28@30; New milch, dairy make, 26@27; Old butter, 20@22; Grease, @-6.

CHEESE.—Receipts for the week, 13,896 boxes; exports, 10,900 boxes.

Table with 4 columns: Item, Fancy Price, Fine Price, Family Price. Includes Factory, full cream, @-12; Skimmed, 4@ 6.

Eggs.—Receipts for the week, 18,521 bbls. We quote: Near-by marks, fresh-laid, per doz., 20 @21; Southern, and Western, fresh laid, per doz 18 @19.

BUTTER, CHEESE, EGGS, BEANS, ETC. Exclusively and Entirely on Commission.

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., NEW YORK. This address is sufficient both for goods and letters.

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

FOR SALE.

ON VERY EASY TERMS. 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 STILLMAN HOME. WARREN WALKER.

FOR SALE.—The House and Lot on the corner of Maple and Church Streets, Alfred Centre, N. Y., occupied as residence and office of the late Dr. Wm. M. Truman. For terms, &c., apply to Mrs. Wm. M. Truman, Alfred Centre, N. Y. MARCH, 23, 1885.

FARMS, HOTELS, STORES, MILLS, ALL KINDS OF REAL ESTATE FOR SALE EXCHANGE. Send for FREE CATALOGUE. ELY & HOTCHKIN, Binghamton, N. Y.

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, &c. FULLY WARRANTED. Catalogue sent Free. VANOUZEN & TIFT, Cincinnati, O.

MILTON COLLEGE.

Two Departments: Preparatory and Collegiate. Three Courses of Study: Classical, Scientific, and Teachers. Expenses from \$120 to \$200 per year. Fall Term opens Sept. 3, 1884; Winter Term opens Dec. 17, 1884; Spring Term opens April 1, 1885. Commencement Exercises, July 1, 1885.

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CORRESPONDENCE. All communications relating to business must be addressed to the Society as above.

All communications for the Editor should be addressed to FLORA A. RANDOLPH, Alfred Centre, N. Y.

AGENTS WANTED for our new Religious book, the greatest success of the year. Send for illustrated circular, if you want to make money. FORSHEE & McMAKIN, Cincinnati, Ohio.

A BIG OFFER! To introduce them we are going to give away 1,000 Self Operating Washing Machines. If you want one send us your name, address and express office at once. It is a great labor-saving invention. Address NATIONAL CO., 25 Dey St., New York.

WANTED.—Ladies and gentlemen to take light, pleasant employment at their own homes. distance no objection; work sent by mail; \$2 to \$3 a day can be quietly made; no canvassing. Please address at once GLOBE MFG CO., Boston, Mass., box 3344.

SALESMEN WANTED to solicit orders for NURSERY STOCK. We have all the latest FRUITS and FLOWERS, learned and EMPLOYMENT GIVEN THE YEAR ROUND. Only those who can give satisfactory references need apply. For terms and particulars, address NURSERYMEN, D. F. ATTWOOD & CO., GENEVA, N. Y.

Selected Miscellany.

THE SWING OF THOUGHT.

BY GRACE H. DUFFIELD.

I sit in the swing of Thought, And, leisurely, to and fro, I swing in the Future, and down to the Now, And back to the Long-ago.

The sunbeams, gleaming bright, On the Future their glories throw; And the Present is chequered with shadow and gold; But dark is the Long-ago.

O God! who dost rule it all, The shade and the sunlight's glow, May we find that no darkness surroundeth our lives, When our Future is Long-ago. —S. S. Times.

THE NEW FURNITURE.

"It will cost a thousand dollars, my dear." "A thousand dollars!" Stella looked grave. "Do you think you can spare it?" The merchant laughed.

"I could spare five thousand, birdie, and would if you really needed it, just as well as not. Why, child, you could hardly ask anything that I wouldn't do;" and the care-lined face of the merchant grew bright, as he stooped down and kissed his little girl.

Little girl he still called her, though Stella had passed her sixteenth year by some months. She had but lately returned from school, to take the place of her long dead mother in her father's house and at his table, and she bore the responsibility like the brave little woman that she was.

"Are you going out to-day?" her father asked, as he stood, hat in hand. "Where is Spring street?" queried Stella, suddenly looking up from a thoughtful contemplation of the coal fire.

"Spring street? Why nearly out to the suburbs. It's not much of a place, I should judge. You can't possibly know any one there."

"O, yes, mamma's dearest friend, Mrs. Sturgis, lives there," answered Stella, brightly. "She wrote me several times while I was at school. She has never forgotten mamma, and mamma wished me always to keep up the acquaintance."

"O, I remember, Sturgis—a preacher, isn't he? Settled over some small congregation, or other? Poor, of course; he is too independent in his notions to be very popular. Have you heard from them since you have been home?"

"Yes; cook is a member of his church. She told me where they lived, and that poor Mr. Sturgis is sick again; I suppose that means that he is often sick."

"Sick again? Yes, I dare say so; such men make short work of themselves. Why don't his church send him off for a vacation, somewhere, if they think any thing of him?"

"I should judge the church is made up of mechanics and poor people, by what cook says, and may be they can't afford it."

"Perhaps not. Ah, young lady, don't let me catch you falling in love with a minister. His is, in most cases, a dog's life!" and the merchant pulled on his well-fitting gloves, complacently. "At the beck and call of everybody; obliged to preach, sick or well, I'm glad I never took to the profession. My poor old mother used to say that it was her heart's desire to see her Johnny a preacher. Johnny, however, has proved, I think, the wiser of the two."

"I thought it wasn't a matter of fancy, papa," said Stella, quietly. "I don't know; may be and may be not. At all events, if you go, don't walk. I'll tell Stef to come down with the carriage—say in an hour."

"Yes, that will do," said Stella, thoughtfully; and in an hour she sat in the handsome carriage, of which her father and the coachman were very proud, and was riding leisurely toward Spring street.

It did not seem to be a pleasant locality, as the merchant had said. The gutters ran with uncleanness, and shock-headed urinals, pea-pot vendors, organ-grinders, and dogs abounded.

"Number forty, did you say, Miss?" queried the driver, stopping for a moment. "Yes," and rapidly they drove on to a cleaner part of the street, though the houses looked mean and uninviting to Stella's unaccustomed sight.

Presently she entered—a delicate, faded, but beautiful woman, still—and with an exclamation of delight came forward.

"Ann gave me the wrong name," she said, rapidly kissing her, "or I should have had you brought directly to my own room. Why, how chilled you look! Come up stairs into my snugery, sitting-room, nursery, all in one;" and Stella followed her, glad of the change.

There, in a room brightened by the sun and warmed by a good fire, a homely, rag-carpeted, but rather cheerful place, Stella soon felt completely at her ease. Three little girls, the eldest ten, the youngest, a sweet little fairy of a blue-eyed baby, were presented to her, and after she had admired them and their surroundings, and mentally resolved that their rag-babies should be replaced by the very prettiest dolls that could be bought for money, she entered into conversation with her mother's friend.

"Your mother and I were almost inseparable from the time we were babies together, till we married," said Mrs. Sturgis, her sweet face brightening with pleasant recollections. "After that we saw each other less, but the light of our love burned just as brightly. We always corresponded, and exchanged little keepsakes till she died. Your father had not made his fortune at that time, and—" she paused, with a sudden sadening of the face. At that moment a sharp cough smote Stella's ear, and a rustling as of papers.

"It's Lewis," said Mrs. Sturgis, in an altered voice; "nothing worries me like that cough; and then he is so worked! It's almost a pity he is as willing as he is, for it really seems as if he was at everybody's beck and call; but I don't see any help for it. If he could only get off—only afford it I mean!"—and then she stopped again with bright-red spots in her cheeks, and changed the subject.

Presently Lewis himself came in, a tall, handsome man, his face pale and noble, his whole manner indicating the possession of superior talents. Stella never so pitied any human being as she did this self-sacrificing, earnest worker for the good of souls.

When she left, little Carry, the eldest of the girls, was treated to a ride—"O, miles and miles!" she cried, describing it to her mother as she came back into the sunshiny room; "and the pretty lady stopped at a shop, and ordered some of the most magnificent dolls she had ever seen in all her life, and they were each to have two apiece."

How happy the children were! so happy that all their prattle turned upon Stella's visit and the great things it was to do for them.

Stella went home more thoughtful than when she drove away. She had learned some sad lessons that day, and her eager heart was ready to profit by them. She could see, for herself, that the minister's family was really poor; that the children's little frocks were made out of older and quaintly-fashioned garments; that Mrs. Sturgis was worn with care; and that the minister would soon be beyond recovery, unless help speedily came.

She walked straightway into the parlor, after she had divested herself of her wraps. It had never looked so cheerful, so absolutely beautiful, as now. There was the well-heaped grate, glowing with anthracite; the gleaming of marble busts; the shining, costly pictures; the soft, bright colors in the rich carpet. What if the pattern was a little out of date? To be sure, people who could afford it, laid down patterns of mere subdued tints, and bordered them with lovely colors, but the carpet had been of her mother's choosing, and could never be quite out of fashion.

Her mind was quite made up; she would appeal to her indulgent father that very night, and so, perhaps, save a valuable life. The conversation was opened at the supper table. Stella had arrayed herself in her most becoming dress, put flowers in her hair, called in the aid of all that was beautiful and refining, like Queen Esther of old, and her father's eye rested upon her with peculiar satisfaction and newly-awakened pride. She told him of her visit—described the place, the wife, the husband.

"And now, papa," she continued, looking at him, with bright earnestness, "you said this morning, that I could hardly ask any thing that you wouldn't do. I am going to put you to the test," she added with an arch smile.

"Well, daughter, I think I know what is coming," he said. "Give me the thousand dollars, and let the parlors go till next year."

He ridiculed the idea, at first; got a little angry, and then relented at the sight of a tear-drop on Stella's cheek. "Well, this is what came of it."

In a very few days a note was received by the poor minister, which read as follows: "Please accept the enclosed check, and use it for the recovery of your health."

Ah, what a happy family circle was that on which this wonderful good fortune fell! How much it would buy—that precious thousand! What living pictures, never to be forgotten, never to fade! what beautiful thoughts! what healthful life-currents!

GATHER THE FRAGMENTS.

Be an economist of time. Time is money and more than that. It is the stuff that eternity is made of. Be, therefore, misers of minutes. We talk off "hours" and "spare moments," but we have none to spare.

True we need recreation, relief from the daily presence of care. Sleep can not be safely abridged. The tension of modern life, the rush and rivalry of the business, make rest a necessity, not a luxury. Overwork is a sin against the body. We owe it to ourselves to keep the body in its best physical condition.

We are gathering up the fragments in so doing. Proper relaxation is a part of true economy; but the point to be remembered is the value and significance of all our hours as related to the aim of life. This understood, we shall be frugal of our scanty and lessening store.

Fragments of time saved will rapidly accumulate wealth, material and spiritual. Many valuable books have been prepared in moments of comparative leisure. In the gold-room of the Philadelphia mint there is a perforated floor, through which all the dust or filings of gold, the aggregate value of which is thirty thousand dollars every year. This is but a hint of the gathered wealth of many men who have learned how to husband minutes.

Kind words and deeds that take but a moment of time may be like fruitful seeds, the harvestings of which may be superlatively rich in this life and in the life to come. Oh, the joy of memory that comes from utilizing fragments of time! Worth more than the sweeping of the gold-room, they enrich alike the life of him who serves and that of him he serves.

An extra visit to the closet, the improvement of some fugitive impression or some passing acquaintance, may start streams of beneficent influence that will not only momentarily refresh and restore a wearied soul, but leave permanent effect on character. What we need is a strong purpose followed out by systematic and persistent effort day by day.

THE SALVATION ARMY.

BY PROF. B. F. HAYES, D. D.

It is said that a rumrunner was once called to the door of his store by a person who said, pointing to a man lying drunk in the gutter, "You see your sign has fallen down." Nor is it easy to misunderstand the nature of the drunkard maker's work when such a sign of its effect is seen.

Such signs are attending the work of the Salvation Army. Their manners and methods are extremely unlike what the proprieties of our pulpits and churches allow. And for the best of reasons: the soldiers of this army have largely been recruited from a class, and are now laboring for a class, that the ordinary work of the church fails altogether to reach.

They arrest the attention of such and many of them are saved. Surely methods are not to be contemned if they succeed where no others have had effect. Grotesque as they appear, they prove their adaption by their effects. Besides, it would be unjust to say that their way of working is not more like the apostolic method, on the whole, than our stereotyped services and set sermons.

For the original preaching was a proclamation on the streets, by the river bank, anywhere, of what Christ had come to do for men—what he could do, attested by the herald's testimony of what had been wrought in himself.

Just so these men proclaim their own experience and rescue as the guaranty that Christ's offer of salvation is true. Never in this city was the Gospel preached to audiences so nearly in character and behavior like the murmuring, disputations mob to which on the shores of Galilee our Saviour talked about the Bread of Life.

Without less to many this army and its influence have appeared to be something to be deprecated as a travesty or a burlesque of Christianity. But let such fastidious persons remember that the Bible itself would have been in a far different style, if there had been no necessity of adapting it to the modes of thought and life of people lower in the scale of intelligence than the nineteenth century scholars and Christians.

NEVER TOO SOON.

Why do young people so frequently put off thoughts of religion till a future day? Do they imagine that they are too young; too young to be delivered from the guilt of sin, too young to be made happy in the love of God? Do they consider that the present time is too soon? Too soon to be doing right and serving one's Creator and Benefactor? Whence can such an idea have arisen? Would any young man exclaim, "It is too soon for me to be honest and truthful; too soon to be loving to my parents, and kind to my friends?"

How, then, can it be too soon to be true to God, and grateful to our Maker? Few ever think it too soon to gain the favor of men, much less of men who can do them great service; how is it that they

talk of its being too soon to be in favor with God? The hand of the enemy of young men's souls is in all this.

If a fortune were to come in a young man's way to-morrow, we do not believe that he would refuse it on the plea that it was too early for him to be rich. If he could be promoted to an honorable situation in her Majesty's service, we do not believe that our young friend would decline it because it came to him too early in life.

We have heard complaints of the slowness of promotion in the civil service, but we never heard any man say that he had risen too rapidly. Truly good things can hardly be obtained too soon; for the earlier they come the longer time remains in which to enjoy them.

In spiritual things we may fitly use the world's old proverb, "A bird in the hand is worth two in the bush." True godliness is best with the dew upon it. Those who begin with God betimes shall see cause for gratitude in this matter as long as they exist.

We advise those who have long been hoping, to decide at once for Christ and holiness. You have halted too long between two opinions. Decide! Decide! It is ill to stand by the hour together looking at a feast: why not sit down and enjoy it? Who wishes to postpone happiness, and put off peace? They do this who delay the seeking of pardon, and tarry long before accepting the blessings of free grace.

"It is better late than never," says one; say rather that "It is better in such matters never to be late."—Spurgeon.

FOR WHAT DO WE GO TO CHURCH?

For what do Christians go to church? Is it chiefly in order that they may give or receive, through the services and their own part in them? These questions would be answered very differently by different persons. Some go, out of a glad and grateful heart, to show and to express their gratitude to God, and to bear a part in his public worship. Others go, in order to gain some personal advantage through what they see and hear and feel while there.

The other sort often find their church-going a failure. The singing is not what they hoped for; the prayers fail to meet their wants; the Bible selections are poorly timed to their requirements; and as to the sermon, "it does not feed" their souls. It is a great pity that there are comparatively so few of the first class of Christian worshippers, and that there are so many of the second class.

And it is a noteworthy fact, that those who go to church to do what they can to make the church service a success, grow steadily in character and in intellectual power; while those who go there with a chief desire to be the personal gainers by their going, shrink and dwindle in their personality.

The poorest specimens of church-goers are those who are constantly complaining that the preaching "does not feed" them. Hearers of that sort are like Pharaoh's lean kine; the more they swallow the leaner they look. In this sphere, as well as in every other, the words of our Lord Jesus are true, that "it is more blessed to give than to receive."

"WATCH AND PRAY, LEST YE ENTER INTO TEMPTATION." "Watch" comes first, observe, even before prayer. Our order would have been, Pray and watch.

"Watch and unto prayer" combines the two in one. Watch, that you are not at that very moment advancing to the edge of the temptation, or already entangled in it; if so, break off from it and then pray. Prayer may be out of place where conscious sin is kept out of sight. Confession must come first—"Get thou up; wherefore liest thou thus on thy face?"

Achan must be surrendered before the valley of Achor becomes a place for flocks to lie down in. "Leave there thy gift before the altar, first be reconciled to thy brother, then come and offer thy gift." Duty to man may be the first duty to God.

"Pray," "Search me, O God," before you pray, "sanctify me." But it is no use praying to be searched if conscience has already scented out some secret sin and is trying to attract you to it, but you will not go. Watch, therefore, lest you are glossing over by prayer some cherished idol.

to deal with, "this kind goeth not out save by prayer and fasting." We must watch after prayer, as well as before. The arch-tempter attacks the full vessel. Prayer is faith's hand on the throne; fasting is faith's hand laid upon self. True fasting is moral abstinence. Abstain, first of all, from outward sin; abstain from fleshly lusts. Abstain, further, from all appearance of evil. Abstain, still further, from all that predisposes to evil. "Make no provision for the flesh, to fulfill the lusts thereof"—that is, starve to death the offending propensity by not letting it have any food.

CHURCH DECORATIONS.

The experience of every honest conscience shows that when we, who naturally love all that is beautiful enter a church beautifully decorated, the temptation to wandering eyes and thoughts is just in proportion to the exquisiteness and elaborateness of the decorations. We have come to seek Jesus, to find the Shepherd "by the footsteps of the flock;" we want to commune with Him, and we want Him to speak to our hearts; we want to be freshly and specially "looking unto Jesus" in all that meaning of the word, looking away from all else, looking unto Him; and at once our eye is caught by an elegant festoon, and a singularly effective twining of a pillar or picking out of a moulding, and a novel arrangement of the panels of the pulpit.

It is all lovely, much prettier than last year, the general effect is so good, and so on. And suddenly we remember what we came for, and we make a great effort to turn away our eyes and fix them on "Jesus only;" but somehow the electric chain has been severed, and the "other things" have entered in; and when we look up again, to meet the smile of the "Prince of Peace," we find there has been "something between;" our eyes have involuntarily turned away from the "King in his beauty, to the passing prettiness of garland and wreath. What have we not lost?"—F. R. Haverгал.

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Popular Science

Snake Poisoning.—Sir J. considers the treatment of snake far from encouraging and as a experience and experiment states. "To conceive of an antidote (is usually understood) we must a substance so subtle as to follow and neutralize the poison in the that shall have the power of co the poisonous and deadly influence on vital force. Such a sub still to be found, nor does our experience of drugs give hopeful a that we shall find it." A number ago he expressed similar ideas—has seen no reason to change them.

A New Light.—At the last the Physical Society, some "I experiments on Spectrum Analysis shown by Mr. E. Cleminshaw. point in these experiments was the of a brilliant light without the electric arc. A small quantity of the salt to be experimented into a flask in which hydrogen evolved by the action of zinc upon phuric or hydrochloric acid, the bo vided with three necks, one being an acid funnel, one with a jet, and is introduced a current of coal gas of hydrogen, by which the size of can be increased and regulated, which is about one eighth inch is surrounded by a larger tube, oxygen is admitted to the flame, being a brilliant light giving the of the salt substance, which is c mechanically by evolved hydro spectra of sodium, lithium, and were shown upon the screen, sorption of the sodium light by flame containing sodium was c—Scientific American.

A New Size.—For finishing rad ed cotton tissues, particularly shirtings, also for starching an warp yarns and skein yarns, us so-called vegetable glue a mixture starch with soda lye is often used; or the soda lye may be chloride of magnesium. The position is preferable, as the form pretty strongly alkaline to p strength. The way of operating 50 pounds potato starch are st sufficient quantity of cold water lumps are dissolved, and broug when 50 pounds of chloride mag gradually added under constan and finally one-half pound h acid. After one hour's boiling, water is stirred in until the mass er acid. After another hour of artificial glue is obtained. This must be perfectly neutral before very cheap and serviceable in fir and woollens. "The goods' assu luster, and even in washing the easily destroyed. Wheat starch, etc., may also be used; potato ever, has the greatest tendency insoluble combination with chlo nesium and lime. This mass cases where gum, dextrin, or pa be employed; it is no substitute glue, however.—Woch.

DISCOVERY OF THE SPECIFIC DIPHTHERIA.—At a recent me Clinical Society of the New York State School, Dr. M. Putnam J attention to the elaborate an epoch-making investigations, re parasitic nature of diphtheria, been made by Löffler.

The result of experiments, col these new bacilli, is summed u as follows: They were found cases of diphtheria with fibrinoly they lay in the oldest part of the and penetrated farther toward than the other bacteria; productures of them, carried to the generation, when inoculated into of Guinea pigs and small birds, imals, after the production of a hemorrhagic exudation at the p tion, and extensive subcutane "The inner organs remain intact. of diphtheritic patients. Pseudo were generated by inoculation of of rabbits, chickens, and pigeo vagma of Guinea pigs. There e evidences of several vascular l fested by hemorrhagic edema, rhages into lymphatic glands, a into the pleural cavity." The says, have thus the same eff animal organism as the diphth The bacillus which would t assume so much of importance t race, is considered to be identio bacillus of diphtheria described last Summer's International M gress; and it is a significant fao perience investigators should arrived independently at similar The micro-organisms in questio tionless rods, partly straight, p about the length of the tuberc but double its breadth, colori with methol-blue potassa solut oring again with diluted iodi the two extremities. They are in the tissues, where they are develop a poison where deca rounding tissues, paralyzes the causing congestions, exudations paralysis of nerve centers a Medical Record.

with, "this kind goeth not out by fasting." We must watch...

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Snake Poisoning.—Sir Joseph Fayer considers the treatment of snake poisoning...

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A NEW SIZE.—For finishing raw or bleached cotton tissues, particularly for light shirtings, also for starching and dressing warp yarns...

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1885.

SECOND QUARTER.

- April 4. Paul's Voyage. Acts 27: 1, 2, 14-26. April 11. Paul's Shipwreck. Acts 27: 26-44. April 18. Paul going to Rome. Acts 28: 3-16. April 25. Paul at Rome. Acts 28: 16-31. May 2. Obedience. Eph. 6: 1-13. May 9. Christ our Example. Phil. 2: 5-16. May 16. Christian Contentment. Phil. 4: 4-13. May 23. The Faithful Saying. 1 Tim. 1: 15-20; 2: 1-6. May 30. Paul's charge to Timothy. 2 Tim. 3: 14-17; 4: 1-8. June 6. God's Message by His Son. Heb. 1: 1-5; 2: 1-4. June 13. The Priesthood of Christ. Heb. 9: 1-12. June 20. Christian Progress. 2 Pet. 1: 1-11. June 27. Quarterly Review.

LESSON I.—PAUL'S VOYAGE.

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

For Sabbath-day, April 4.

SCRIPTURE LESSON—Acts 27: 1-14, 14-26.

1. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. 2. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us. 3. But not long after there arose against it a tempestuous wind, called Euroclydon. 4. And when the ship was caught, and could not bear up into the wind, we let her drive. 5. And running under a certain island which is called Claudia, we had much work to come by the boat. 6. Which when they had taken up, they used helps, undergirding the ship, fearing lest they should fall into the quicksands, strake sail, and so were driven. 7. And when they were exceedingly tossed with a tempest, the next day they lightened the ship. 8. And the third day we cast out with our own hands the tackling of the ship. 9. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. 10. But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. 11. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. 12. For there stood by me this night the angel of God, whose I am, and whom I serve. 13. Saying, Fear not, Paul; thou must be brought before Caesar, and lo, God hath given thee them all sail with thee. 14. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

GOLDEN TEXT.—"Wherefore, sirs, be of good cheer; for there shall be no loss of any man's life among you, but of the ship."—Acts 27: 25.

DAILY READINGS.

- 1st-day. The Lesson. 2d-day. Acts 27: 3-13. 3d-day. Mark 16: 1-8. 4th-day. 1 Cor. 15: 39-58. 5th-day. Luke 24: 36-53. 6th-day. Study the Lesson.

OUTLINE.

- I. Preparation for the voyage. v. 1, 2. II. Astorm in the voyage. v. 14-17. III. They despaired of Escape. v. 20, 21. IV. Deliverance foretold by Paul. v. 23-25.

INTRODUCTION.

"At the time our lesson begins its narration, Paul was, at Caesarea, having previously been taken prisoner at Jerusalem, and brought to Caesarea, where the governor resided." Here I was brought before his accusers for trial. During this trial Paul appealed to Caesar. After a long detention, orders were received to transfer him to Rome. Our lesson opens with the preparations for this voyage.

EXPLANATORY NOTES.

V. 1. And when it was determined that we should sail for Italy. The time and mode of transferring Paul and other prisoners, had now been settled by the proper authorities. The pronoun shows that Luke was Paul's companion. There were other faithful brethren who accompanied Paul. Some officer must be placed in charge of this company of officers, hence the centurion Julius was detailed for this service.

V. 2. Embarking in a ship of Adramyttium, etc. This was a coasting vessel, touching at various ports, and bound to some place in the course to Italy. Here Luke mentions Aristarchus as one of the company. Paul also speaks of him afterwards as a fellow-laborer. See Phil. 24, Col. 4: 10.

V. 3-13. This passage shows distinctly the time of the voyage till they reached Myra, a city of Lycia, where they were transferred to another ship, bound directly to Italy. The equinox occurred during this journey, and as might have been expected, they encountered stormy weather, and much danger. From Myra their ship took a southwest course, and encountering head winds, and being driven out of their course, it was late in the Autumn when they reached Fairhavens, in Crete. From this point the captain set sail for another harbor in the southwest part of the island, as being more favorable for Winter quarters.

V. 14. But after no long time there beat down from it. That is, soon after their ship left Fairhavens. From it, from the highlands of the island. A tempestuous wind which is called Euroclydon. When they had rounded the cape a few miles west of Fairhavens, suddenly the wind seemed to change and became a terrific gale from the northeast. The term Euroclydon is the nautical name given to it.

V. 15. When the ship was caught, and could not face the wind. A very strong figurative expression to show the suddenness and power of the storm, driving the ship out of her course, away from the land. We let her drive. Since they could not see into the harbor, their only safe way was to bind the helm and let the vessel take a straight course before the wind until the storm ceased.

V. 16. Running under the lee of a small island called Claudia. They had no time even to furl the sail, but were driven persistently before the gale, about twenty-three miles, when they neared this island and ran under the lee for shelter. This island is about twenty-five miles south of Phenice, the port which they attempted to reach at first. We were able, with difficulty, to secure the boat. Reference here is made to the small boat tied to the stern of the ship. It must have been

filled with water, having been towed by the vessel all that distance in the storm.

V. 17. And when they had hoisted it up they used helps, undergirding the ship. This refers to a process of strengthening the ship by means of strong cables passed around the hull and fastened on the deck in such a way as to hold the planks firmly, and prevent the vessel from breaking in the heavy waves. Fearing lest they should be driven on the quicksands, they lowered the gear and so were driven. These quicksands, called Syrtis, were banks of sand near the coast of Africa, and were always dreaded by sailors on the Mediterranean. Striking sail or lowering gear, is supposed to mean placing all movable objects on the vessel as low as possible for the safety of the vessel.

V. 18. And as we labored exceedingly with the storm. The storm continued and they were driven and tossed. The next day they began to throw overboard. Danger of shipwreck was constantly increasing, and it became evident to them that the ship would go down unless she was lightened; hence, this was the last resort to save their lives.

V. 19. And the third day they cast out the tackling of the ship. Not the mast and sails, and things needed to navigate the vessel, but all furniture and utensils that could possibly be spared. This indicates the extreme urgency of this situation.

V. 20. When neither sun nor stars in many days appeared, . . . all hope was taken away. The crew had done all that they could do and now felt that they were at the mercy of the unabated storm. No wonder that despondency should take possession of their fear-stricken souls.

V. 21. But after long abstinence, Paul stood forth in the midst of them. In their despair, they had refused to eat, had lost all hope of being saved from a watery grave. At this juncture Paul stands in their midst with cheering words. But he first rebukes them for not heeding his warning at Crete. This reference to his prediction and warnings prepare them for what he will now say to them.

V. 22. And now I exhort you to be of good cheer for there shall be no loss of any man's life among you, but of the ship. It must have made a strong impression upon their desponding hearts to see one man stand up calmly, and with perfect assurance tell them definitely what may be relied upon. How should he know more than they about the result?

V. 23. There stood before me this night the angel of God, whose I am, and whom I serve, and whom I serve. While they had been calling on their gods in their despair and had found no comfort or relief, Paul had been in communion with God, and was divested of all fear and filled with perfect assurance of their safe deliverance. He speaks of his God in a peculiar sense, and hence was taken care of in danger as well as in safety.

V. 24. Fear not, Paul; thou must be brought before Caesar. Perhaps Paul had been gun to fear lest he should not be permitted, after all his waiting, to see Rome, and he was doubtless engaged in prayer for this very thing. The former promise was repeated, and besides that, all his company should be preserved.

V. 25. Be of good cheer, for I believe God. What a full confidence and undoubting confidence filled his heart. It could be seen in his illuminated face, and heard in his firm and cheerful voice.

V. 26. Must be cast upon a certain island. This was also communicated from the Lord. And it is important that Paul should tell them this fact, for it would prepare them to understand that Paul's God was really their preserver.

Books and Magazines.

FRESH FLOWERS is a neat little collection of songs for Infant Classes in Sabbath-schools, by Emma Pitt. The music and words are by some of our best writers well chosen and arranged for the end in view by the Editor. In mechanical execution the book is a little gem. Boston, O. Ditson & Co. Specimen copy, 25c. \$2 40 per doz.

HARPER'S MAGAZINE for April is a brilliant number, with sixty-eight illustrations, and an unusual variety of exceedingly interesting reading matter. The frontispiece is a characteristic portrait of Abraham Lincoln, from a photograph taken before he became President. The most important of the illustrated articles is a personal sketch of the Prince of Wales; Baltic Sketches by F. D. Millet is begun, under the title of "A Wild Goose Chase," illustrated. The other illustrated articles are "A Collection of Chinese Porcelains," "Along the Rio Grande," "Some Richmond Portraits," and "Fly-Fishing." Miss Woolson's new novel, "East Angels," increases in interest, and the anonymous story, "At the Red Glove," illustrated, is bright and entertaining. The Editor's Easy Chair by Mr. George William Curtis, the Editor's Drawer by Mr. Charles Dudley Warner, and all the other editorial departments are well sustained, and the entire number—in letter-press and illustrations—is one of the most attractive ever issued.

WORKING PEOPLE AND THEIR EMPLOYERS, by Rev. Washington Gladden. The author of this work is extensively known as one of the most sprightly and spirited writers and authors we have among us. He grapples here with one of the difficult and vital problems of the times. He is, however, at home with his theme. He says: "The greater part of my life has been spent among working people, in working with them, or in working for them." Sure of his audience, he uses plain and forcible words, both to employers and employees. The questions discussed by him so sensibly and practically, are among the most important and pressing involved in what is called "The Labor Question." The book ought to have a wide circulation. It cannot fail to do good. (A new edition.) Published in Funk & Wagnalls' (10 and 12 Dey Street, N. Y.) Standard Library. Paper, 25 cents.

With all her other troubles—in Egypt, and Ireland, and Asia—old England has also been passing through a serious agricultural crisis. What brought

on the crisis, what were its effects, and what remedies have been proposed, are questions that concern the American almost as much as the Englishman; and they are very ably and clearly discussed in an article by Wm. E. Bear, editor of the Mark Lane Express in the North American Review for April. In the same number, Charles Dudley Warner presents an interesting "Study of Prison Management," while Robert Buchanan, the English poet, discusses "Free Thought in America," T. V. Powderly, "The Army of the Discontented," and Prof. Hunt, "How to Reform English Spelling." The other articles are: "The Law's Delay," by Chief Justice Thomas F. Hargis; and "Characteristics of Perjan Poetry," by A. R. Spofford. But what will probably attract the most immediate attention in this number is the new department of "Comments," consisting of brief criticisms of articles that have appeared in the Review.

SPECIAL NOTICES.

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

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

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Centre, N. Y.

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

A. E. MAIN, Ashaway, R. I.

IRVING SAUNDERS expects to be at his Friendship Studio from March 24th to March 30th, inclusive.

SQUARE Pianos were formerly much more generally used than Upright Pianos, though the latter were undoubtedly the more elegant and convenient as furniture. This was because the square was decidedly the best as a musical instrument. The improvements lately made in uprights have changed this, and the uprights may now fairly claim to be the best as a musical instrument as well as more desirable as furniture. Especially is this true of the improved Upright Piano now offered by the Mason & Hamlin Company. Their pure musical tones are a delight to every appreciative ear, and in durability they present great advantages. This is the result of adding to all valuable improvements heretofore made, one which is more important than any, being a new method of fastening the strings, by which they are more securely held, making the vibrations more perfect, and the instrument less liable to bad effects of atmospheric changes.—Boston Traveller.

MARRIED.

In Westery, R. I., March 18, 1885, at the residence of Alva C. Crandall, by Rev. G. W. Whitford, Mr. JOHN PERGUSON, of Pawtucket, and Miss MARY E. CRANDALL, of Westery.

In the Seventh-day Baptist church at Jackson Center, Ohio, on March 14, 1885, by Rev. J. L. Huffman, Mr. JAMES M. KNUXT, of Tama County, Iowa, and Miss CHARLOTTE Y. LITTSCHNITT, of Logan Co., Ohio.

DIED.

In Alfred Centre, N. Y., March 1, 1885, of catarrhal fever, terminating in congestion of the brain, Mrs. WALTER J. SAUNDERS, wife of Anson P. Saunders, aged 54 years.

In Hartsville, March 2, 1885, of cancer, Miss LAURA POTTER, in the 62d year of her age. She was one of the constituent members of the Hartsville Seventh-day Baptist Church, and was one of its most efficient and devoted workers. She was a kind and unselfish worker. Her funeral services were conducted by President Allen, assisted by Elds. D. E. Maxson and H. F. Burdick, all of whom had been her pastors. "Blessed are the pure in heart for they shall see God."

In William, N. Y., March 18, 1885, EVELAINE, daughter of Herman E. and Sarah R. Mitchell, aged 1 year and 6 months.

NANCY PERRY GREEN, wife of Deacon Ira Green, was born in the town of Verona, Oneida Co., N. Y., August 22, 1805. She was one of the first converts, four of whom are still living. When fourteen years of age she obtained a home in Christ under the lights of Eld. Russell Wells, a missionary well known by many of our aged Sabbath-keepers. She united with the Seventh-day Baptist church, which was then the First Hopkinton, and remained a steadfast member until the day of her death. In Feb. 1830 she was married to Deacon Green, and for fifty-five years have they lived, built up a pleasant home, and served God together. She died, surrounded by her husband, children, pastor, and many dear friends, March 11, 1885. Though she had been for some time in feeble health, yet her death, by pneumonia, was very sudden. The physician not thinking her dangerously ill, she died before her death. As was said at her funeral: "The personal characteristics of Sister Green may be included in the comprehensive title: A Christian wife and mother, which is the highest type of womanhood. Modest, unassuming, a woman of excellent judgment, she believed Christ, sweetly trusted in him, and there is left the comforting assurance that a crown of righteousness is laid up for her. Her funeral services, at the First Verona Seventh-day Baptist church, were conducted by Eld. Joshua Clarke, an acquaintance and dear friend of the deceased for many years. Sermon from Isa. 61: 2, "Comfort all that mourn," followed by remarks by Eld. T. R. Williams, of Alfred University, and the pastor of the Seventh-day Baptist Church, Alfred Centre, N. Y., who, in a large circle of relatives and friends, lost a dear one in Israel. But "to die is gain" for those who die in the Lord.

At the home of Eugene Burdick, Esq., near Nortonville, Kansas, Feb. 26, 1885, of dilatation of the heart, Mrs. ELIZABETH PHIPPEN, aged 74 years. Her name was Elizabeth Phippen, was born Jan. 10, 1811, in Pompey, Onondaga Co., N. Y.; was married in 1820 to Franklin Ham- mond, and they had seven children. To them were born one son and seven daughters six of whom survive their mother. Five daughters reside in New York State; the son and one daughter, Mrs. Eugene Burdick, at whose home she died, live in Kansas. She was married in 1835 to Silas A. Torrance who died in 1872. There were no children born from this union. When quite young she professed faith in Christ and became a member of the Baptist Church. In manner, both as a woman and as a Christian, she was quiet and unobtrusive. She was very pleasant, and seldom, if ever, complained. Yet was a person of great energy and firm de- termination. The last month of her life she was in New York State. In the last month of her life she was in New York State. In the last month of her life she was in New York State.

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A CARD.—We desire to return our sincere thanks to our friends and neighbors for their kindness to us during the sickness, and at the death and burial of our loved one; and for all their expressions of sympathy in our great sorrow. Mrs. WM. M. TRUMAN AND FAMILY.

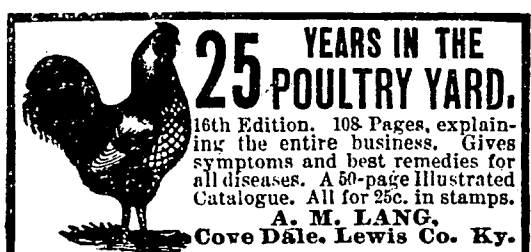


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The Sabbath Recorder,

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"IN DUE SEASON," The harvest fields lie bleak and brown. Beneath the Winter snows; There is no breath of violet, No fragrance of the rose; Of birds or brooks no roundelay, O weary days!

Yet somewhere, in her sweet count Spring waits God's loving call, And sets her buds, unquestioning, Since He is over all: Beneath the snows that fall to Sleep blooms of May.

O patient souls, storm beat and drubbed and robb'd by Wintry blast, Who hold, through all God's chastisements His promises so fast— Or soon or late His love shall crown your Eternal Spring!

CHRISTIAN CO-OPERATION.

Should Seventh-day Baptists co-operate in religious meetings, denominations who disregard God and Bible baptism? There are sides to this question. There are those who seem to think it wrong and unwise to have union meetings with Sunday people, especially to exchange pulpits with them. But as a general rule, Baptists have not been backward in union movements have been Seventh-day Baptists have co-operated with Presbyterians, and Unitarians as freely as—sometimes more so—than these three classes have fraternized with each other. Of this we are glad. We would have our people draw, if nearer to our friends of other denominations.

The fact that we condemn infidelity and Sunday observance