

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

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## The Sabbath Recorder.

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### AMUSEMENTS.

A sermon delivered by Rev. W. C. Titworth, on Sabbath morning, March 25, from 1 Cor. 10: 27.—"And ye be disposed to go."

The first epistle to the Corinthians has largely to do with questions of casuistry; i. e., questions which depend upon the case for their answers. The killing of a man is a question of casuistry; whether it is murder depends upon the case. The court has to determine the fact of killing not only, but the circumstances of the killing as well. If I take another's life in defending my own, or by accident, the case is taken into account, and I am not adjudged a murderer; but if I take another's life with malicious purpose, I am condemned to death or imprisonment. This is sufficient to illustrate what is meant by questions of casuistry, or questions which depend for their answer upon the case with which they are connected.

The question of casuistry in the connection of our text has the following as its circumstances:

Corinth was a heathen city in which were heathen idols and their temples of worship, and it was customary to take the sacrifices from the altars of the idols and sell them for food in the public market places. There were some of the disciples who thought it wrong to buy and eat this meat; and there were others who did not see any harm in it, so a dispute arose about it. Paul refers to it and says: "If you think it is wrong to eat such meat, do not eat it of course, but I would buy what is publicly exposed for sale without asking any questions to disturb my conscience; for an idol is nothing, and meat that has lain upon the altar of an idol is as much food as ever, and has received no damage, nor has it experienced any change. But there are cases when it would be best to let it alone for love's sake and for appearance's sake." That is, it would be best to let it alone when Christians will be hurt by your eating it, or when the appearances will be likely to be against the cause of the church and of Christ; for there are Christians whose consciences will not allow them to eat such meat, and it hurts them to see their brother eat it; and there are heathen who will say that a sacrifice means worship, and he who eats of our sacrifice shares in our worship. A Christian will freely give up what will be misconstrued by others to the detriment and loss of the cause of the Master whom he follows. Now I believe we will look a long time before we find nobler and loftier doctrine than that, or a nobler or loftier manhood than that which has these principles for its basis.

The case, in the decision of the apostle about which the text was written, seems to be as follows: It would seem that Christians were in the habit of receiving invitations to banquets at the homes of their friends who were idolaters; and we wish to make a careful study of the words, because we regard the question of amusements, as that word usually means, as belonging to the same category as the case now being spoken of. Notice Paul's words, "If one of them that believe not, give you an invitation, and you are inclined to go, eat whatever is set before you, asking no questions about the food to disturb your conscience." That is, if a Christian should decide to go to a banquet of idolaters, and should so decide in all good conscience, he would decide also to eat what was to be eaten there, and do what was to be done there, because he had good reason to know both when he decided to go. A Christian had no right at a place where he knew would be meat offered in sacrifice to idols, and then make his host and fellow guests uncomfortable by scruples about what was set before him on the table. If it was not right to do what was done there, it was not right to go there at all, which a great many people forget. But the apostle throws in a very significant parenthesis—and ye be inclined to go—as Grotius says, quietly admonishing them that it will be better if they would not go.

We may be a little surprised at this decision of the great apostle. He boldly asserts the principle of the liberty of the Christian conscience, and appeals to the Christian's loyalty to his brother, to the cause, and the

Master, for his regulating principle. But to comprehend the full meaning of Paul's decision that a Christian was free to follow his own conscience in such a matter as going to a feast in an idolater's house, we must remember that Corinth was famous for its wickedness; that its religious feasts were marked by scenes of lewdness and intemperance which it would not be right to describe in a Christian congregation; and doubtless its private banquets were not altogether decent and pure. But he hedges them about with no restraints, and boldly declares that their own consciences must decide the question, and as much as says, "I shall be surprised if you determine to go in view of the case being as it is." If any one of them that believe not invites you, and ye be disposed to go." There are two principles, then, plainly in this verse: (1) Christian liberty, (2) Christian freedom. The distinction between which, I hope, will be made to appear before the discourse is done. I have chosen this text from which to speak upon the question of amusements because it seems true that Paul would answer in the same way with regard to a Christian's relation to them. That is, the apostle would assert the Christian's liberty to all amusements which are not wrong on plainest grounds of morality, and would say it is a matter of conscience with him who has the question to decide, and not the matter of the conscience of anyone but himself. At the same time, freedom of conscience and life is better than liberty of conscience and life. To make the subject practical, we shall apply the apostle's principle to certain definite things, taking those things about which there is most difference of opinion. But before doing so it may be best to state some principles upon which we must proceed and by which we must be guided.

1. In the first place we must try to be as nearly absolutely truthful as is possible to be. We must not make distinctions which do not exist, nor relate as facts what are not undeniable facts. We must be governed as little as possible by prejudice, or presumption, or rumor. We must tell the truth though the heavens of our opinions and desires fall.

2. We must discuss our subject with as much Christian charity as possible, but in all plain dealing as becometh Christian disciples. We must not talk about *agricultural implements* when we mean *spades*. It will help us a little in the direction of charity if we will but try to put ourselves in each other's places; if the older ones will recall the days of their youth, and the younger ones will remember that the experience and observation of the older ones makes their judgment maturer and calmer than their own, and at least worthy of their respect if it is near the truth.

3. Recreations are as much a part of life as work is, and are necessary to most people. Both the body and the mind need relaxation and relief from the steady strain of toil, and therefore they are worthy of some attention—a great deal more than they get—in the way of culture and control. They may minister to strength and manliness, or to weakness and indulgence and lack of manhood.

4. Therefore what recreation we have should be hearty. Not a few people only half give themselves to recreations that are absolutely essential to them. They look askance at pleasure, and only dare laugh with half the mouth at a time. To be forever in a giggle is abominable, but there is a time to laugh and play, and then we ought to laugh and play with all the heart.

5. Life is a great deal more than somehow passing away the time. With many people, living is simply killing time. They exist, they do not live. It is a sad thing when a man or a woman finds the whole meaning of life in its recreations and amusements. You will find as a rule that such people are entirely destitute of a high moral or religious purpose, and that they are governed entirely by their own caprices. They do just as they feel like doing, without regard to consequences to themselves or others. The result is flippancy, absence of high and noble aim and endeavor, selfishness, petulance and weakness. The world is no better for their lives. They make miserable homes, unhappy fathers and mothers, husbands and wives, and are a continual load upon the backs of those who are trying to build up

the pure things of human life and society. Obligations of any kind are nothing to them if they can get out of them. Life's daily toil is a nuisance—except as it furnishes the money with which to follow impulse. Restraints of home and society are irksome and galling, impatiently endured or angrily thrown off; and at the end they find themselves with untamed wills, unbridled desires and passions, lawless and defiant tempers, weakened and paralyzed consciences, youth gone but no manly vigor and strength attained, and only poor remnants of purity and purpose left, out of which to build up manliness, the pleasures of the world stale and old. Those who unrestrainedly follow amusements will find it to be true that it is but a step from a life of impulse to a life of passion. Our impulses should be under the control of conscience and judgment.

6. There are just two restrictions which the Bible puts upon anything. It forbids that which is immoral and wrong, and excess in that which is right. Everything is condemned which is immoral upon plainest grounds of moral teaching. Christianity has not made a new moral law, nor has it forced some new chapter into the old one, nor is it a code of restrictions upon the pleasures of life.

7. But when the Christian disciple has decided upon the essential right or wrong of a course of life, he is not by any means done with the question. One may always do that which is intrinsically right and be no true disciple of Jesus after all, and live a most selfish life, destructive of the happiness of others, and ruinous to the good name of the Christian religion. Even Jesus pleased not himself, and Paul said, "If meat make my brother to stumble, I will eat no meat while the world stand, lest I make my brother to stumble." Life is more than three score and ten years long. It extends into the infinite age of God, and we should remember this.

To make our subject practical, let us now deal with some common amusements in the light of what has been said, and in making the selections let us not fear to take those things most commonly prohibited by Christian people, and apply to them strictly the principles of the text.

1. BILLIARDS. There are few Christian families represented here in which billiards would be allowed. It is one of the boasts of the place that there is no billiard saloon within several miles of the village. But there are also few families in which croquet is not allowed as an innocent and healthful recreation and amusement, which it undoubtedly is. Now let us see if there are good reasons for this. What is the essential difference? You push a ball of ivory about upon a table with the end of a stick and call it billiards, and you knock a ball of wood about on a lawn with the head of a mallet and call it croquet. It would seem to a truthful mind that if one is essentially innocent the other is, and if one is essentially wrong the other is. And so let us say, not attempting to make distinctions which do not exist. Neither let us fear to stand on the apostle's ground here. You ask me, What would you do about playing billiards? Are Christian people right in deprecating at least, not to say condemning it, as a recreation? and are they right in allowing and encouraging croquet as a recreation? And my answer is, Let us look at the case and see. I have no hesitancy in saying that the judgment of Christian people is right, and my decision is made upon the following grounds, which you may yourselves pass judgment upon.

The outfit necessary to play billiards is a very expensive affair. For this reason it can never be a home amusement except with very wealthy people who can afford, not only the first outfit, but also a room in the house where it may be put and used, and this means that if ordinary people play billiards they must go to some public place where the game is played as a means of money making to its proprietor. Where you have a public place of amusement you must also have its invariable companion—mixed association—and a place of so much attraction as a billiard saloon will attract the idle, and the idle are the vicious as a rule. There are two things then to be said about billiards—the expense of playing it and the evil associations of it. And these two things must be said of any public place of billiard-playing at its best. But where will you find such a

billiard saloon as has only these two evils connected with it? Where there is one such there are a thousand that have two other evils—liquor drinking and gambling—which are not only evils in themselves, but they increase the expense, and the likelihood of evil company, because there is money to be paid for liquor; and the associates of such places are usually profane, often intemperate, and not unfrequently men of passions and indulgence in destroying vices. And a billiard saloon is almost always a gambling place, because the man who is beaten in the game pays the charges, and that is gambling in its essence whatever game or thing it is connected with.

2. CARDS. The game of authors is admitted to most Christian homes where game cards are prohibited; one is called right and the other called wrong. But can we truthfully say that there is any essential difference? It is said that the game of authors renders us familiar with the names and works of authors, and this is true; but is there any essential difference in the principle of the two games? Cards are objected to because they are a game of chance, but is the game of authors any less a game of chance, depending upon the shuffling and dealing of cards? Shall we then admit the game of cards to our homes? I do not want them in my home, and for the following reasons. The vice of gambling is becoming a terrible evil of our times, and is becoming a source of real alarm to all who love human society in its purity; and the pack of cards is its most common instrument. It is a national disgrace that there are more than 500 places of gambling in the National Capital, where the common game is poker, and the persons who frequent them are members of Congress, officers in the army, clerks in the departments, etc. So great an evil has it become there that the discipline of the army has been brought to bear upon it to break it up among its officers, and not long ago two or three young men were dismissed from the service in disgrace for gambling with cards. So much in the line of facts that might be multiplied indefinitely. Then the game of cards is the common resort of the worst classes in their idleness. The ability to play cards is the connecting link with the worst vices and the worst classes, and I believe it is best to have no knowledge of them so as to avoid at least some of the temptations of life. Then I think Christian disciples ought to think of the influence of example, and cheerfully avoid all appearance of evil. But some one says, why not redeem them from their evil associations and make them respectable? And I reply, By all means do so if they in any way add to the comforts and refinement, if they elevate the tone of the conversation; but there are other things equally valuable as recreations, which are purer with respect to associations.

THE THEATRE. We arrange a hall at home with curtains and scenery, and dress up in costumes to represent certain characters, have a dialogue or play, and call it all right, and it probably is not all wrong; but in what essential respect does this differ from the theatre in principle? Very evidently there is no difference, and if one is essentially wrong the other must be; and if one is essentially right the other must be. Then we have a question of casuistry and not of principle. What then, is the case? There are very few places of habitual theatrical performance in the world where there is not immodesty of dress, word or suggestion; where a pure man and woman can go and retain unsullied the purity of their minds. The theatre-going public demand this sort of thing, and the theatre managers give it to them because their life depends upon it. It is said upon good authority that one of the principal managers of the city of New York went to a prominent actress during the past Winter with a play in which he wished her to take the leading female part; and he made a remark to her to this effect: That if she could put up with the few indecencies that were in it he had no doubt it would be the greatest hit of the season. No doubt there are real gentlemen and ladies among the actors of the world; but the great majority of the persons who are connected with theatres are ungodly, profane, intemperate and vicious, who ridicule religion and immorality, and throw the weight of

(Continued on Fourth page.)

### TO SERVE GOD.

What is a servant? Is he one who spends his existence in raptures, in reveries, or in the contemplation of his own emotional life? Is he one who wastes all his days in mere sorrow over his master's frowns, or mere joy at the thought of his master's smiles? Is he the steward who leaves his accounts in confusion, the porter who forsakes his watch, or the workman who sits down in the midst of his unfinished work to indulge in dreamy meditation on his own ecstasies or agonies or apathies? Such, with some, seems to be the perfect standard of a Christian; but is it the true ideal of a servant?

Judged by the laws of common sense, service is a practical, not a sentimental, thing; it consists in *doing*, not in *feeling*; and it is a solemn thought for us all, especially for those who have been taught that the mere experience of happy or sorrowful feeling is the sum of all religion, that none are seen in the courts of Heaven but servants, those who are engaged in obedient activity. There, as the Lord's prayer has taught us, the will of God is done. His servants do it perfectly because they love him perfectly. It is in the very essence of love to labor. It never can be still, never can be useless, never can contain itself, never can spare itself, never cease to spend itself for the object to which it is devoted.—*Parish Calendar.*

### SWEETENING THE WATERS.

The hand of faith never knocked at heaven in vain. No sooner hath Moses shown his grievance than God shows him the remedy; yet an unlikely one, that it might be miraculous. He that made the waters could have given them any savor. How easy it is for Him that made the matter to alter the quality! It is not more hard to take away than to give. Who doubts but the same hand that created them might have immediately changed them? Yet that almighty power will do it by means. A piece of wood must sweeten the waters. What relation hath wood to water? or that which hath no savor to the redness of bitterness?

All things are subject to the command of their Maker. He that made all of nothing can make everything of anything. There is so much power in every creature as He will please to give. It is the praise of Omnipotence to work by improbabilities: Elisha with salt, Moses with wood, shall sweeten the bitter waters. Let no man despise the means when he knows the Author.

God taught His people by actions as well as by words. This entrance showed them their whole journey, wherein they should taste of so much bitterness; but at last, through the mercy of God, sweetened with comfort. Or did it not represent themselves, rather in the journey, in the fountain of whose hearts were the bitter waters of manifold corruptions; yet their unsavory souls are sweetened by the graces of His Spirit?

O blessed Saviour, the wood of Thy cross—that is, the application of Thy sufferings—is enough to sweeten a whole sea of bitterness! I care not how unpleasant a portion I find in this wilderness, if the power and benefit of Thy precious death may season it to my soul.—*Bishop Hall.*

### BURKE AND INGERSOLL.

A young disciple of Ingersoll has called, and during his brief stay he repeated many of his leader's sayings, among which was the following: "If the world was made by God, then God was made by chance; for it is certain that either the world or God is the product of chance," etc.

These remarks reminded me forcibly of an extract of a work written by the great and good Edmund Burke over a century ago, but its truth will apply as aptly now as then. Burke says he is "satisfied that a mind which has no sense of its own weakness, of its subordinate rank in the creation, and of the extreme danger of letting the imagination loose upon some subjects, may very plausibly attack everything—even the most venerable and excellent; that it would not be difficult to criticize the creation itself; and that if it were to examine the divine fabric by our own ideas of reason and fitness, and to use the same method of attack by which some have assaulted revealed religion, we might with as good color and as good success, make the wisdom and power of God in his creation appear to many as no better than foolishness."

This observation, as striking as it is just, seems suited to all ages and countries; but is there not especial reason, at the present day, to give it careful reflection? Are we to throw aside the past? is experience to pass for nothing? is the sanction of ages nothing? is the instinct of veneration to be spurned? and is human reason to break everything to pieces without considering that reason itself demands as one of its promises that what has been approved by the slow, steadfast judgment of time is entitled to our respect—not to be overthrown till experience can be cited against it?—*Christian Cynosure.*

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ications, whether on business or for could be addressed to "THE SABBATH RECORDER, Alfred Centre, Allegany coun-

Missions.

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

The Baptists have five missions with night schools among the Chinese in California.

There have been thirty or forty converts in the preparatory and regular college departments of the Presbyterian College, in Beirut, Syria.

The Presbyterian Home Missionary favors employing seminary students, especially those of the middle year, in home mission work during the Summer vacation.

Most encouraging news of revival interests on the home mission fields in the West and among the colored people of the South, are published in the home mission monthlies.

The Presbyterian Home Missionary for April, reports revivals and many conversions among the home mission churches in New York, Montana, Utah, Michigan, Minnesota, Colorado, Oregon and Indian Territory.

Over sixty home mission fields of the Presbyterian Board have become self-sustaining during the year, notwithstanding the hard times; but the receipts of the Board for eleven months are \$94,000 less than the same period last year, and a great emergency is threatened.

From 1877 to 1885 the Danish-Norwegian Baptists in this country increased from 23 churches, 1,350 members, 17 ordained ministers, and 12 meeting-houses; to 39 churches, 2,000 members, 34 ministers, and 27 houses of worship. Nearly all of these are in Wisconsin, Iowa, Minnesota, and Dakota.

Our readers will have learned before this of the death of one of our missionary workers, Eld. Varnum Hull, who died March 22d. He was missionary pastor of the Rock River Church, near Milton Junction, Wis. His interest in our work, and his letters of hopefulness and encouragement, the writer will not soon forget.

The colony of Sierra Leone, in West Africa, owes its origin to a settlement of colored men who joined the British army during the Revolutionary War, and were taken to England with that army after the war; whence they were sent to Sierra Leone. Other colored people taken from slave ships by the English navy were afterwards settled there. The colony has grown to be of considerable importance to African commerce, and has quite a large population.

While they by no means furnish a satisfactory source of motives, facts like the following help to answer those who object to sending so much money to foreign lands. A carefully computed and pretty generally accepted estimate is that the American churches expend 98 per cent. of their contributions for religious purposes in this country, and 2 per cent. in heathen lands, or 49 to 1. The results, however, are not at all in the same proportion. The Presbyterian church, for example, received last year in the foreign field a little over 3,000 converts, on the home field something more than 32,000, or a little more than 10 to 1.

The churches, and especially city churches, are gradually waking up to the importance of home evangelization. At a recent monthly meeting of the Chicago Presbyterian Social Union, one speaker recommended the establishment of eleven new churches and six missions in and around the city; another thought the Scandinavians the best among the foreign population, as they more readily adopt our religious views and our customs; another thought we would better stop sending money to Africa until the work of evangelization could be carried out in Chicago; and a fourth said the foreigners come to this country hostile to our institutions and customs; a word from their leaders would precipitate such a state of affairs as this country never witnessed; and our only safety lies in the spreading of the gospel.

About two miles from Jerusalem, opposite the Mount of Olives, is the Syrian Orphanage. Last year 140 orphans from different parts of Syria, and even from Egypt and Abyssinia, were sheltered and trained in this Home. They are instructed in gospel truth and secular knowledge. Industrial instruction

is given, so that the scholars are taught to be tailors, shoemakers, carpenters, blacksmiths and farmers. The more promising youths are prepared for the work of schoolmasters and evangelists. A school for the blind has also been opened, the first organized effort in behalf of the blind poor in the Holy Land. This institution was founded by Mr. Schneller, a native of Wurtenburg, South Germany; and is carried on by the supervision of a local committee, of which the pastor of the German Evangelical Church in Jerusalem is chairman. The financial support comes chiefly from German Christians; but as the door is wide open for enlarged operations, its friends seek the cooperation of Christians in other lands.

The Missionary Review for March-April, offers a full table of contents. Among the more important items are the following: "British Contributions to Foreign Missions," "Work Among the Old Armenians," "Bible Work in Bolivia," "Jewish Movement in Bessarabia," "The First Maronite Convert," "Africa," "For the Children," "Field Notes," and "Foreign Missions in 1883-84." Of us the Review courteously says: "The brethren of this church have reason to show warm interest in their China Mission, and to sustain it resolutely with their gifts and prayers." This valuable missionary periodical is published bi-monthly, at Princeton, N. J., by Rev. R. G. Wilder. Terms, \$1 50 a year.

For the first 110 miles the Congo river is navigable being a stream two or three miles wide in some places. At the end of this distance the steamer must be taken to pieces and carried by 500 African porters around 30 cataracts, a distance of 185 miles. Thence there is clear sailing for 1,000 miles to Stanley Falls. The branches of the river, several of them being navigable for long distances, make an aggregate of 3,500 miles besides the main channel. The Congo basin is covered for the most part with dense forests of many species of valuable wood. Elephants abound, and ivory is the chief export; but there is lumber for the world. But what is of more account, it is estimated that there are 45,000,000 or 50,000,000 of people there who are ignorant of God. The duty and privilege of Christian denominations in Europe and America is made more clear by the fact that a great Mohammedan Propaganda in Cairo with 10,000 students is constantly sending into Central Africa the heralds of Islamism.

A writer in the Baptist Home Mission Monthly for April speaks of the great importance of teaching the Chinese in America "The whole truth of God, which only Baptists teach." The able editor of La Luz a Baptist paper recently started in the city of Mexico says, "We Baptists have nothing in common with Romanism;" and charges the Papal church with introducing infant baptism, and changing the mode of baptism from immersion to sprinkling. We may add that the Papal church admits the charge, and also claims to be the only authority for the observance of Sunday. We can understand, to some extent, how a Pado-Baptist can keep Sunday, for the two errors go together, as we believe; but the position of our Baptist friends in relation to the two questions of Baptism and the Sabbath, seems to us strikingly inconsistent.

Some of our readers may think we make the financial side of missionary work too prominent. If so, please consider the following facts: According to the Scriptures, Christian giving is one of the most important of Christian duties; missions, the work of saving souls, cannot go forward without money; every word that magnifies missionary work, emphasizes the need of means; one statement of our work and its needs, however full and clear, is not sufficient, any more than one sermon answers for the year; some business men say that it takes, on the average, three circulars to secure attention, and we know that each number of the Recorder is not read with equal care; we must therefore shoot at a venture, hoping to hit some this time, some the next, and so on.

There lie before us three of the leading missionary magazines; and the first thing to receive attention in each one is finances. The Baptist Missionary Magazine for April says that the receipts of the Missionary Union, to March 1st, were \$117,035 05; and that \$190,000 are needed in order to close the year, March 31st, free of debt. The Presbyterian Foreign Mission Board asks for the contribution of nearly \$346,968, between March 20th and April 1st. The receipts of the American Board during the first

six months have been \$166,825 28, or nearly \$20,000 less than last year; and The Missionary Herald for April says: "During the remaining six months, therefore, we must do our utmost to make sure, if possible, that the donations from the churches do not fall below \$250,000;" and calls attention to the value of rousing missionary sermons from pastors, and of special thank-offerings. We are not alone, then, in urging the importance of giving for missions.

MISSIONARY SKETCHES. NUMBER XV.

At the Conference of 1832 the churches reported additions of about 650 to their membership; and the Circular Letter from the General Conference to the churches was devoted exclusively to the subject of missions. It forcibly set forth the sad condition and the sadder prospects of the heathen without hope in God; and exhorted the churches to faithfully improve the opportunity they had of telling of the great salvation nearer home. The Missionary Society met in connection with the Conference at Brookfield, N. Y., September 5, 1832. The following labor was reported: Joel Greene, 4 1/2 months in Virginia; receipts, \$48 91; expenses, \$30 92. Lewis A. Davis, 2 months, 16 days; receipts, \$11 50; expenses, \$10. There is nothing to show where Eld. Davis labored, although his field had generally been Ohio and Indiana. Alexander Campbell reported 9 days of missionary work in Pennsylvania; receipts, \$8; expenses, \$5 62. The wages allowed this year were \$20 a month, an increase of \$5.

The Treasurer reported a balance last year of \$139 02; receipts, \$22; expenditures, \$58 00; leaving a balance of \$102 42. The usual officers were chosen, including agents in all parts of the denomination; several requests relating to missionary work were referred to the Executive Committee; and Joel Greene was appointed to preach the next annual sermon.

The Society's anniversary for 1833 was held in Shiloh, N. J.; and Joel Greene not arriving in time, the opening discourse was preached by Matthew Stillman. The receipts of the Treasury had been \$64 93; disbursements, \$152 06; leaving a balance of \$15 84. The Treasurer was instructed to report receipts and expenditures in detail, in the future. For the first time there appears a formal report of the Executive Committee. Printed in fine type it occupies about half a page of the Minutes. The home mission field was principally the "western mission," or Ohio and Indiana, and the feeble churches in Western New York, Pennsylvania, and Virginia. The report relates to the work of Lewis A. Davis in the "West" and Alexander Campbell in Virginia; to an ineffectual attempt to secure an agent to canvass the denomination for funds; and to the importance of more vigorous and extended missionary operations, with a firm reliance on the promises of Christ. This report was signed by Joel Greene, John Maxson, Martin Wilcox, Charles Clark, and Willard D. Wilcox; and may be considered the first report in our history corresponding to the present Annual Report of the Board of Managers.

Lewis A. Davis was paid for 7 months' labor at \$16 a month. His expenses were \$6, and receipts \$13 75. Eld. Campbell's report not having been forwarded, the Executive Committee was instructed to settle with him. The labors of these ministers appear to have been successful, Eld. Campbell's in Virginia, especially so; but since the discontinuance of the Missionary Magazine we find no full report of missionary work. We are constrained again to express our deep regret that the interesting and valuable communications from our present missionaries cannot now be published in a form suitable for preservation.

The Society adopted the report of a special committee that recommended the circulation of subscriptions in each society of the denomination in behalf of the Protestant Sentinel which was financially embarrassed; and also a resolution requesting "ministering brethren," to annually address their congregations on the subject of missions and take a collection in aid of the work.

The Society adjourned after a missionary collection amounting to \$36.

MEXICO notwithstanding the opposition stirred up by the Roman Catholic Church against foreigners, and especially against Americans, is still at great pains to encourage the introduction of foreign commerce and all means for her own material improvement. A permanent industrial exhibit is to be established in the city of Mexico, under the auspices of a Mexican company, having special grants from the government. Even improved machinery will help to render the

old bigotry impossible. The worst portent for Protestantism and liberty, is the growing influence of the church with the government.

WHITE HARVESTS AND ENCOURAGING SUCCESSES.

The encouragements of the work continue to be great. Notwithstanding the war disturbances in China, Rev. Messrs. Nevius, Corbett and others have again been permitted to receive scores and even hundreds in the folds of the church. Chefoo alone reports 366 accessions on profession of faith.

Three of our Missions, Syria, India and Persia, have this year celebrated semi-centennials of their work, with rejoicings at the stability and success which have been accorded to them through so long a period. In Syria, by latest accounts, a blessed revival is in progress in the Protestant College at Beirut. As many as forty students have arisen to desire the prayers of Christians at a single meeting!

In Mexico, the work has continued to prosper, though meeting some embarrassments. Rev. H. C. Thomson has been permitted to baptize 113 adults and 80 children.

In Chili and Peru, brightening prospects and an expanding work have been reported throughout the year.

Japan continues to be a marvel, not only in the readiness with which the truth is received, and the clear manifestations of the Spirit's presence in the churches and communities, but in the advance of the general public sentiment in favor of Christianity as likely to become, at no distant day, the prevailing religion of the country.

During the year the Board has sent a young medical missionary (Dr. H. N. Allen) to Korea. He proceeded with fear and trembling, scarcely knowing whether he would even be admitted; but he found himself welcomed by all classes. Soon, upon the occasion of a violent political outbreak, he was placed in charge of some scores of wounded men, mainly of high rank, and representing both the contending parties. He has been, apparently, the means of saving the life of Min Yong Ik, the nephew of the King, and the head of the embassy which some months ago visited this country. Dr. Allen has been, by these remarkable providences, raised to a position of great influence. When all the foreigners, including the diplomatic representatives of this country and of Europe, were compelled to flee to the port, Chemulpho, he, with his wife and child, alone remained at the capital, where they were shielded by the influence which had been given him as a physician. The military forces of the King were placed on guard around his house, and accompanied him on his visits to his patients. As a tangible expression of gratitude for his services, the government now proposes to provide him with a hospital for his work.

Even by the Korean officials, his mission is looked upon as an instance of special Providence, and the Prince, whose life he has saved, said to him recently: "Our people cannot believe that you came from America; they insist that you must have dropped from heaven for this special crisis."

When Dr. Allen was called to Min Yong Ik, he found thirteen native surgeons trying to staunch his wounds by filling them with wax. Standing aside for the young missionary, they looked on with amazement, while he tied the arteries and sewed up the gaping wounds. Thus was effected, in a few moments, a revolution in the medical treatment of the kingdom, at the same time that an incalculable vantage-ground was gained for the introduction of the gospel.

With such openings and opportunities and encouragements, how can the great Presbyterian Church, with its enormous wealth and power and influence, think of turning back or staying its hands from the stewardship which God has given it?—The Foreign Missionary.

"I WILL DIE FOR HIM."

Miss Sibyl Carter tells this interesting story of a little Chinese boy. She says: One of my friends won a whole family to love and serve God through teaching a boy twelve years old.

He came to her, starving, in one of the dreadful famines. She gave him rice for several days; when he became a little stronger she began to tell him of our God, who tells us to "be kind to one another;" and day by day she saw he was more attentive to her teaching.

At last he said, "Your God is the God, but if I pray to him my people will persecute me." She told him how much Jesus had suffered to save us from sinful lives and showed him a picture of some martyrs who were being burned at the stake for the love of Christ, telling him that in all lands people had been willing to suffer even death for the knowledge of so good a Saviour.

The boy looked long, and finally he said, "I love you God, and will die for him if he will only love me." Time passed. The boy, from being wild and rough in his ways, became so gentle and lovable that all were surprised; at last came a time for the teachers to rest, and he went home into the back country to visit his family.

They were very angry when he would not worship the idols; but he stood firm. They gave him his food on a dish with the dogs; still he would not yield. Then he told his

mother of the suffering Lord Jesus; of the martyrs, telling her he had seen the picture, and she became so much interested that she said she would go to see the picture, and if it were true she would hear more of the new religion.

The poor woman actually walked forty miles to see the picture, and she was so much pleased with all the teaching that, in a few months, she and the family of seven others were taught about God, received him as their God, and have since stood the storm of persecution as did the boy.

Now, will you not help with larger gifts for foreign missions this year than ever before, as there are so many who need our help?—Church Missionary News.

RECEIPTS FOR MISSIONARY SOCIETY. March 1st to 31st.

Table listing donors and amounts for the Missionary Society, including names like H. A. Sewell, Pueblo, Cal., and Mrs. A. Rogers, Cambridge, Mass.

RECEIPTS PER C. J. SINDALL:

Table listing donors and amounts for C. J. Sindall, including names like A. Sweden, Forest City, Iowa, and Miss H. Sweden.

MEDICAL MISSION FUND.

Table listing donors and amounts for the Medical Mission Fund, including names like Previously reported, 10 shares, and Women of the New York Church.

Sabbath Rest

"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 INVITING FIELD.

A sister writing from Ken... "About one year ago, Eld. C. Keld moved away from here... had great influence over the people... to embrace the truth concerning... Since his removal, the interest in... just instead of declining has... Three have embraced the Sab... say they have investigated the... the Bible stand-point and are... the Seventh-day is the Sabbat... would keep it, if we had a c... others are seeking light on the... some will not come to the high... deeds be made manifest, that... wrought in God. We are in... need of a missionary here in Sou... tucky, to look after this interes... sprung up during the past year... we can have a strong Seventh... church here, if this interest is... this Spring or Summer. I am... can by distributing tracts, and... bath talk with my neighbors... hard and money is scarce—bu... must be done. We must be... ing this devoted sister sends a... for the RECORDER for one of the... keepers of whom she speaks in... letter. Brethren, do we well... interests spring up about us... no more than a passing notice... God open to us just such fields... go in, and, in his name, occup... We certainly ought to send a m... once to this field, Faulkner, K... structions to stay as long, at l... present interest seems to demand... no doubt that the Society into... we have placed the work of lo... just such openings, would gla... work if the means were placed...posal with which to do it. So i... upon the people to say by their... whether this work shall go on... our opportunities, or whether it... for want of the means to carry it

STIRRING THE WATER

The increase of literature upon the... of the Sabbath question has be... late, and it is a very satisfactory sign... Two tendencies are apparent, one to... one to repress. The religious press... the latter. This is especially noticea... ence to the Biblical arguments. Cot... is indulged in about dangers, and t... Sabbath-breaking, but little effort is m... question to its foundation. If this... from the conviction on the part of C... that the time for discussing the que... Bible stand-point, has passed, all ho... reform is at an end. Civil-rest-day... dayism, of whatever character, are f... bathism. This last is a religious, a... tion. If the Church of Christ is to... tion of the case, or is to repress disc... direction, it may as well go out of... tigious culture, and the future of C... involved in the issues of Sabbathism... lam. If, on the other hand, indiffer... quitude, a most sacred trust is... think the real state of the case is as f... 1. The open No-Sabbathists and... not care to make special efforts to... great currents of influence are servin... without effort. Left to itself, the str... brings them, daily, nearer to complet... 2. The truly God-fearing ones, those... real good of the church and the wor... former ideas and methods, find the... rally powerless in the hands of their... main reliance is on the Sunday lab... compel neither respect nor obedience... situation gives the accursed rum tra... all else, so far as these laws are conce... only alternative on the part of the f... day observance, is to allow the law... with impunity, or to be repealed enti... tformia. This seems to the friends of... a greater evil than the present dile... deem it better to suffer the ills they h... those they know not of. On the Bib... is no ground for the transfer of the l... bath to the Sunday, no ground for t... the day," and so it seems wise to rep... fluences as the Outlook. But in sp... ence, inconsistency and fear, the wo... goes steadily on, and cannot grow les... No-Sabbathists, in the church, has b... boldness, and evidently honesty. W... to his account, while we deem his... stons to be full of evil, not as a theo... the light of history. The work befo... alized pamphlet of fifty-five pages, w... ing title page: "Our Sunday; Whence and Wh... bet, D. D., Author of 'Resurrection... Science of the Day and Genesis' etc... thing stand upon its right foot, t... thought the likeliest way to keep

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 INVITING FIELD.

A sister writing from Kentucky, says, "About one year ago, Eld. C. W. Threlkeld moved away from here leaving me a lone Sabbath-keeper. Brother Threlkeld had great influence over the people in winning souls to Christ, but they seemed slow to embrace the truth concerning the Sabbath. Since his removal, the interest in that subject instead of declining has steadily grown. Three have embraced the Sabbath; others say they have investigated the subject from the Bible stand-point and are convinced that the Seventh-day is the Sabbath, and they would keep it, if we had a church here; others are seeking light on the subject; and some will not come to the light, lest their deeds be made manifest, that they are not wrought in God. We are now greatly in need of a missionary here in Southern Kentucky, to look after this interest which has sprung up during the past year. I believe we can have a strong Seventh-day Baptist church here, if this interest is looked after this Spring or Summer. I am doing what I can by distributing tracts, and talking Sabbath talk with my neighbors. Times are hard and money is scarce but something must be done. We must be doing. So saying this devoted sister sends a subscription for the RECORDER for one of the new Sabbath-keepers of whom she speaks in the above letter. Brethren, do we do well to let such interests spring up about us and give them no more than a passing notice? Does not God open to us just such fields that we may go in, and, in his name, occupy the land? We certainly ought to send a missionary at once to this field, Faulkner, Ky., with instructions to stay as long, at least, as the present interest seems to demand. We have no doubt that the Society into whose hands we have placed the work of looking after just such openings, would gladly do this work if the means were placed at their disposal with which to do it. So it falls back upon the people to say by their contributions whether this work shall go on according to our opportunities, or whether it shall suffer for want of the means to carry it forward.

STIRRING THE WATERS.

BY A. H. LEWIS, D. D.

The increase of literature upon the different phases of the Sabbath question has been unusual of late, and it is a very satisfactory sign of the times. Two tendencies are apparent, one to agitate, and one to repress. The religious press seems to favor the latter. This is especially noticeable with reference to the Biblical arguments. Considerable talk is indulged in about dangers, and the increase of Sabbath-breaking, but little effort is made to sift the question to its foundation. If this tendency arises from the conviction on the part of Christian people that the time for discussing the question from the Bible stand point, has passed, all hope of any real reform is at an end. Civil-rest-dayism, and hollidayism, of whatever character, are far below Sabbathism. This latter is a religious, a Biblical question. If the Church of Christ is to give up that side of the case, or is to repress discussion in that direction, it may as well go out of business. Religious culture, and the future of Christianity are involved in the issues of Sabbathism, or No Sabbathism. If, on the other hand, indifference is the cause of quietude, a most sacred trust is betrayed. We think the real state of the case is as follows: 1. The open No-Sabbathists and the repressors do not care to make special efforts to agitate, for the great currents of influence are serving their wishes without effort. Left to itself, the stream of events brings them, daily, nearer to complete victory. 2. The truly God fearing ones, those who seek the real good of the church and the world, clinging to former ideas and methods, find themselves practically powerless in the hands of their enemies. Their main reliance is on the Sunday laws, which can compel neither respect nor obedience. The present situation gives the accused rural traffic, control of all else, so far as these laws are concerned, and the only alternative on the part of the friends of Sunday observance, is to allow the laws to be broken with impunity, or to be repealed entirely, as in California. This seems to the friends of the Sunday as a greater evil than the present dilemma, and they deem it better to suffer the ills they have, than fly to those they know not of. On the Biblical side, there is no ground for the transfer of the law of the Sabbath to the Sunday, no ground for the "change of the day," and so it seems wise to repress all such influences as the Outlook. But in spite of indifference, inconsistency and fear, the work of agitation goes steadily on, and cannot grow less. One of the No-Sabbathists, in the church, has lately spoken in boldness, and evidently honesty. We credit these to his account, while we deem his ultimate conclusions to be full of evil, not as a theory only, but in the light of history. The work before us is a large-sized pamphlet of fifty-five pages, with the following title page: "Our Sunday; Whence and What. By E. Nisbet, D. D., Author of 'Resurrection of the Body,' 'Science of the Day and Genesis,' etc. 'To let everything stand upon its right foot, I have always thought the likeliest way to keep it standing.'"

Morer. Sold by the Author, Santa Barbara, California. Price, fifty cents.

Opposite the title page, is the following note: "Says Professor Joseph Le Conte, University of California: 'I have found your MS. very interesting and profitable. I fully agree with you as to the origin and nature of 'Our Sunday.' The Judaic observance of it has sadly obscured its true significance and produced a revolution which threatens its entire destruction. Your book is simple, clear, strong, conclusive, and I believe very timely. That the State as a matter of expediency may order the observance of Sunday must be conceded, but great care is here needed.'"

The Preface opens in these words: "Most certainly the Sunday question of to-day needs discussion. It is a practical question of vital importance, yet opinion on it is chaos. This monograph is an attempt to shovel away some of the accumulated rubbish, get down to bed rock, and put obligation of Sunday observance on 'its right foot.'"

The introduction contains the following truthful statements: "Few persons have formed their opinions of the origin and nature of our Sunday from independent biblical and historic research. Some who have done so, say little lest they be misunderstood, or something more. . . . An advocacy of what is right on insufficient grounds is sooner or later exposed and called a pious fraud, and produces disgust of all pious injunctions, whether frauds or no. Says Morer: 'The question is not what is fit to be preached, but what is truth—which is able to defend itself? And Carylston pronounces that man a betrayer of it, who takes refuge in indirect means to uphold it. That the Lord's day ought to be seriously and solemnly kept is agreed on all hands; but if men will use such arguments for the observance of it, as cannot abide the trial, in this case instead of enforcing it, they do but tempt profane persons to neglect it the more, who will be apt to judge the day itself to be as weakly grounded as their reasons are weak, which they offer to maintain it by, and procure it a greater veneration. To let everything stand on its right foot, I have always thought the likeliest way to keep it standing.'"

Having thus opened the question, Mr. Nisbet proceeds to develop the theory, that the Sabbath was wholly and only Jewish. It began with Moses, ended with Christ. Sunday began with the customs of the church, without any connection with the fourth commandment, or any Divine authority. It is purely an ecclesiastical institution. Nothing new is adduced to support this theory. The claims are those which are commonly brought forward by No-Sabbathists. In showing that the observance of Sunday has no place in the New Testament, some points are presented with more than ordinary vigor, especially in the discussion of Rev. 1: 10. The illogical nature of some popular notions is shown with great clearness. On page 31, our author pricks a much paraded bubble, as follows: "Conceding the fourth commandment to be now in force, those who urge it for the observance of Sunday, stultify themselves,—they do away with the very essence of the command—observance of the day on which God rested, the seventh. It is the baldest and paltriest hocus pocus that claims 'one day in seven is the same as the seventh day.' Every child knows it is not. If religious observance of the first day of the week is obligatory, such obligation must arise elsewhere than from the fourth commandment which requires observance—and for a specified reason—if the seventh,—it is not taught us by any voice of Nature,—it must for Protestants, rest for its authority simply upon the teachings of the New Testament. "Let a heathen mind—tabula rasa—search the New Testament for the ordinances of Christ's church, he would find nothing requiring him to observe in any special manner whatever the first day of the week as a new, positive, Christ instituted, universally and perpetually binding ordinance."

On the question of Sunday observance, or appointment in the apostolic period, Mr. Nisbet and the Outlook find little reason for disagreement. In confounding the fourth commandment and the Sabbath with the ceremonial, and therefore temporary code of Judaism, we think he errs greatly. On the observance of the Sabbath during the apostolic period, Mr. Nisbet says: "Christ and his disciples observed as Jews the seventh-day Sabbath. After Christ's death this continued to be the practice of the disciples. And if meeting with the people and preaching on a certain day of the week designated by apostolic precedent that day divinely consecrated a sacred day for mankind, the seventh day is much more strongly thus marked than the first. Acts 18: 14, 15, and 16: 13, and 17: 1, 2, and 18: 3, 4, 7, 11. . . . If the apostles had taught the abolition of the seventh day and the inauguration of a supplanting day, we should certainly have heard an outcry from the Jews,—but there is no trace of such outcry. Says Dr. Reiche (Lecturer in the University of Dublin): 'To say as is often now said, that the apostles transferred the Sabbath from the last day of the week to the first, is to charge them with doing what was in fact utterly impossible. For the Sabbath could not have been transferred from the last day of the week to the first before the destruction of Jerusalem; for it must be recollected that the seventh-day Sabbath was not merely the law of God, but the law of the land throughout Judea until the destruction of Jerusalem, &c., long after the book of Acts and all the epistles of Paul were written. The Jewish Christians were therefore obliged to keep the Sabbath day, and to keep it on the seventh day of the week, just as they were obliged to keep up all the rest of the observances of the Jewish ritual. And what they were obliged to do in Judea, we know they also practiced out of Judea.'"

The fatal weakness of the "ecclesiastical theory," which our author defends, aside from all misinterpretations, and misapplications of Scripture, is found in the following axiom: If Christ and his apostles condemned the observance of any specific day, and taught that all time is equally holy, it is impious for either the State or the church to tamper with the question in any way. Christ knew what was best not only for the present age, but for all ages; and if he annulled the Sabbath, and gave nothing in its place, men have no right to supplement Divine wisdom by instituting any form of Sunday observance for any reason. It will not do to say that there is an evident necessity for such a day. If the first proposition be correct, any seeming necessity must arise from defective methods, or from disobedience on the part of the church, in other directions. Mr. Nisbet and all No-Sabbathists, beg the whole question, and stultify their own theories, when they claim any necessity for a Sabbath or a rest day. We are content to leave all advocates of the ecclesiastical or the ecclesiastico-civil theory in that dilemma. They must answer the Divine Christ for daubing his finished work with untempered mortar.

Education.

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

INDIAN SCHOOLS.

The Indian schools maintained by the government are improving every year, as well as increasing in membership. The attendance during the last year at the boarding-schools was 3,319 and at the day-schools, 1,759, being about one-third larger than for the preceding year. This does not include the pupils in the mission schools not in those State educational institutions elsewhere. There are, according to the report of the official having the matter in charge, 40,000 Indian children of school age. The new government schools are provided for in the appropriations, one in Dakota, and the other in the Indian Territory. Land has been set apart for the pupils, where they may find homes on the completion of their course of study. The Superintendent recommends that these pupils, on becoming of proper age, be admitted to United States citizenship, and that the same privilege be extended to those Indians who have left their tribes, of which there are about 67,000, and become possessed of property. The "Indian question" presents more hopeful aspects than at any former period.—Standard.

HOME STUDY.

The writer of a letter published in the London Times objects to home study in the evening for tired school-children and adds: "Whenever schools shall be worked upon true principles, and not the tongue and memory only receive nearly all the training, but hand, and eye, and ear, and judgment, and feeling, and nervous vigor all receive their due share, and the immeasurable distinction is imperatively made between those who are merely teachers and those who are born and cultured educationists—then school will be the happiest place in the world, and there will be growing up a race attractive in form and feature, skillful in art, full of energy for work day employment, true and sympathetic in judgment, well-informed in necessary knowledge, and with almost unlimited capacity and will for receiving more, and with a taste, almost ideal in its purity, that shall extend from the lowest things of life to the highest. Overpressure they will never be spoken of."

THE LIMIT OF STUDY HOURS.

"The long-talked-of rule about limiting the number of hours that a student may take in any one term," says the Ithaca Journal, "has at last been passed by the faculty of Cornell University. It was brought up for final action at a recent meeting of the faculty and was passed by a decided vote of those present. The rules as laid down are as follows: 1. No student will be allowed, without permission of the faculty, to take in any term more than fifteen hours per week or the number required in his course. 2. Students who desire permission to take extra hours must make written application, with a full statement of subjects and reasons on the first meeting of the faculty for the term, or within one week thereafter."

"SHORT CUTS."

J. Frank Botume, in Modern Singing Methods, their Uses and Abuses, says some things which might with much propriety be said of other studies than that of music. It is an age of hurry, and the student seems to be in especial haste to have done with the tedious drill of his school life, and to be about the work of his life calling, too often forgetting that this same tedious drill is laying the only sure foundation upon which to predicate his future success. Breadth of vision, intellectual grip, and, as President Kenyon used to say, "The Power of Mental Concentration," are some of the "sterling qualities which must go into the intellectual and moral make up of the men who are wanted in these days, more than in almost any period of the worlds history before our time. And these are just the qualities which can be had only by the hard processes of constant application and incessant drill. He who despises these will surely fall behind, not only in Latin and Geometry and Mathematics, but also, in after years, in the pulpit, at the bar, and in the work-shop. All short cuts, easy courses, and the like are a delusion and a snare. They may indeed make the student's life a short and easy one, but they as surely make his after life an exceedingly hard one, if they do not cut it off in utter failure. But we are getting a long way from our text. This is what Mr. Botume says about Methods in Singing: The teacher of the future will not consider his method the only important thing. He will follow the old process. He will attempt little the first or the second year, and will go gradually, carefully, regularly, and above all, slowly to the end. Method when rightly used is not a "short-cut" by which natural laws may be evaded. Nature is a hard task-mistress. What you steal from her to-day, she will exact with compound interest to-morrow. The end of these "short-cuts" is, that every quick result which the pupil gains is attended either with some physical weakness or disease, or else with an accompanying fault. A correct method is a necessity, but it can only supplement good natural gifts and long continued practice. The fault of modern instruction is not in its method, but in the way in which it misuses it. The course of instruction of the future will be a combination of the intellectuality of the present, with the thorough and patient training of the past. Then we may hope to see a generation of singers whose names will mark an era in their art as famous as those signalized by a Farinelli or a Rubini, a Catalani or a Malibran.

CLIPPINGS.

The public library committee of Concord, Mass., have unanimously decided to exclude from the shelves of that institution Mark Twain's new book "Huckleberry Finn."

The catalogue of Union Theological Seminary, New York, for 1884-5, gives the following summary: Fellows, 2; Graduate Classes, 11; Senior Class, 39 Middle Class, 37; Junior Class, 55; Total, 144.

The Presidency of Iowa College was some time ago offered to the Rev. Charles F. Thwing, pastor of the North Avenue Congregational Church, Cambridge. That gentleman announced recently to his congregation that he had decided to remain with his people.

There are in Yale College in all the departments, 1,086 students, and of these more than one-half are in the academic department. The catalogue fills one hundred and twelve pages, and is furnished with an index. The distribution of honors and the names of honor men fill five pages.

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."

DANGERS FROM TOBACCO.

The Rev. Joseph Cook, in an interlude to one of his Boston Monday Lectures, makes a most earnest and forcible argument against the use of tobacco. This talk was called out by a question concerning the causes of General Grant's illness. We give the question and its answer entire, as they were published in the New York Independent.

What is to be said of the causes of General Grant's present illness? This question you will excuse, because it has been forced upon me. The nation has unmeasured attachment to that great hero, whose dangerous illness it now mourns. We know that he was an instrument of Providence in securing the overthrow of slavery. We believe that he was sent of God to save the Union. It is acutely distressing to us to contemplate any spot on the sun of his civic and military and personal career. I, personally, believe General Grant to be a man of lofty moral nature, and of intense ethical convictions. But I have been urged not to evade this question, because the solemnity of the facts which have been stated by medical men of great eminence is such that they ought to be noticed. We are told by his physicians that General Grant's present illness was largely caused by excessive smoking. I am not a fanatic, I hope, on the topic of tobacco, opium or chloral, any more than on that of intoxicating liquors; but as we are now in several commonwealths requiring compulsory scientific instruction of the youth of the land as to the mischiefs of both strong drink and narcotics, and as it is useless so to instruct youth while the leaders of society set an evil example, I excuse myself, and hope you will excuse me for directing public attention to the testimony of these physicians. I sit in the railway coaches and at hotel tables, and hear the example of some foremost preacher in London, or of a foremost preacher in one American city or another, quoted in defense of the abundant and habitual use of tobacco. I suppose that physicians will grant that there are a few, perhaps five out of 1,000, who can use tobacco with impunity for a long period of years. But they tell us, also, that the most serious dangers are connected with an excessive use of it, and I think we are all ready to admit that with the young the habit is extremely dangerous. Germany, in several of her provinces, is arresting on her streets the children who use cigars. We know what our own schools for military training and for the education for seamen have been doing of late in this matter. We know what strong resolutions have been passed in some of the great religious gatherings, especially in the vast and aggressive Methodist Church, which may Heaven bless for its crusade against the filthy weed! There is a rising sentiment on the right side of this topic, and why should we not listen to the voice of Providence when it calls our attention pointedly to a great mischief? There was recently an examination for candidates for admission to a church in Japan, and a prominent preacher there, Mr. Ise, put to a candidate for admission the question whether he used tobacco. The reply being in the affirmative, the preacher said: "There is no definite command in the Bible against the use of it; but all purity becomes a Christian. I shall advise you not to unite with the Church until you give up tobacco."

OPINIONS OF THREE EMINENT MEN ON THE LIQUOR TRAFFIC.

One of the most notable temperance meetings that New York City has seen of late years was held the other evening in the new church of Saint Paul the Apostle. Three of the ablest and most eloquent members of the American Episcopate were present and made speeches. Bishop Ireland, of Minnesota, said the liquor traffic was cultivating the temper and habit of contempt for the law. Try to enforce the Sunday closing law, and the drunkard-makers set up a cry of "Personal liberty." "Liberty to ruin men and women," said the indignant prelate. "The great enemy of the people is liquor," said Bishop Spalding, of Illinois; the great curse of the land is the saloon. We want a public opinion against this evil; we want to make the men who sell this poison disreputable." "It is no use hating the devil," said Bishop Keane, of Virginia. "I don't hate the devil. But I do hate the devil's work, and from the bottom of my soul I do hate this curse of drink. God made man to be happy, and his chief happiness is in the family. Christian homes are the units of God's family. And if you go through this vast city, and ask what has blasted multitudes of homes, the answer will be 'drink.' Years ago I swore I would do all in my power to free men from this curse. I have been nineteen years at this work, and the longer I have worked at it the more I have been convinced of the magnitude of the evil, and that there is no cure for it except total abstinence."

THERE is only one way to remove the curse of intemperance. Cease upholding that curse by high license, or any kind of license. Instead of appealing to the manhood and finer instincts of the intemperate; the tactics are changed. All along the line, the war-cry is heard, Remove the cause. Heretofore the cause has been legalized, and the dealers in human souls have been upheld by a majority of the people. The rum traffic must be stifled, or crime of every grade, sorrow and sufferings and heart-bleedings and poverty will rapidly increase.

the suffering Lord Jesus; of the painting her he had seen the picture, came so much interested that she would go to see the picture, and if she would hear more of the new woman actually walked forty the picture, and she was so much all the teaching that, in a few and the family of seven others about God, received him as their have since stood the storm of perdid the boy. I you not help with larger gifts missions this year than ever before are so many who need our

TS FOR MISSIONARY SOCIETY.

Table with 2 columns: Name and Amount. Includes entries for Pueblo, Cal., G.F. \$ 3 00; Little Genesee, G.F. 3 00; Miss. Mite Society, M.M. 1 00; Mystic, Conn., G.F. 10 00; Waterford, Ill. M. 20 00; Cambridge, Mass., G.F. 10 00; Farina, Ill., S. M. S. \$20. 30 00; Woodville church, R. I., G.F. 4 17; M. M. \$10, H. M. \$25. 35 00; Satterlee Richburg, G.F. 5 00; Eld. Andrew Carlson: S. M. S. \$ 4 00; H. M. S. 2 50; S. M. S. 1 50; S. M. S. 3 00; Society, H. M. 21 00; up, G.F. 1 00— 32 00; Rev. L. C. Rogers: DeRuyter, G.F. \$ 5 00; 5 00; 2 00; 1 00; 1 00; 50; 2 00; 2 00; 2 00; 4 00; 1 00; 1 00; 1 00; 50; 1 00; 30; 25; 25; 25; 25; 25; 5 00; 5 00; 1 00; 5 00; 5 00; 10 00; 3 00— 77 80; C. J. Sindall: Forest City, Iowa, G.F. 2 00; 1 00— 3 00; Berlin, N. Y., " 50; Brookfield Church " 15 00; Andover " 6 00; Society, Pawcatuck Ch., M.M. 5 00; ic church and society, " 15 00; Plainfield, G. F. " 100 00; arke, New London, G.F. \$1 20; ke, " 07; s, " 2 00; Starks, " 1 00; ams, " 40; as, " 50; it, " 15; 50— 5 87; Dodge Cen., Minn., G.F. 5 00; ol, Watson Church, " 5 00; el Welton, Ia., Hol. M. 10 00; axson, North Attleboro, Mass., S. \$10, G. F. \$1. 11 00; illman, New York Ch., M. M. 5 00; an, " 5 00; abcock, " 5 00; ers, " 5 00; urdick, " 5 00; abcock, " 5 00; Rogers, " 5 00; Lyon, " 5 00; Harris, " 5 00; Ambler, " 5 00; Weit, " 5 00; Church, Humboldt, Neb., C. 1 45; Clarke, (Mission Quilt) North- 13 31; Little Genesee, H. M. 10 00; on Band, Albion, Wis., M. M. 20 00; D. M. \$10. 5 00; urf, Factory Point, Vt., G. F. 6 83; ol, Nile, N. Y., (bal. 2 shares, S. M. S. \$1 20, G. F. \$5 63. 24 98; urch, G. F. 63 63; arke, New London, N. Y., G.F. 8 86; Grant, " 8 86; \$645 24; March 1st. 163 54; \$507 98; 537 86; March 31st. \$276 19; A. L. CHESTER, Treas.

MEDICAL MISSION FUND.

Table with 2 columns: Name and Amount. Includes entries for reported 10 shares. \$100 00; New York Church, 5 & 10 53 00; Welton Church, 1 share. 10 00; Ladies' Benevolent Society, 1 10 00; 0 shares. \$178 00; GREAT MISSION SCHOOL FUND. reported 22 shares. \$220 00; North Attleboro, Mass., 1 10 00; field Sabbath-school, 3 shares. 30 00; \$390 00.

**The Sabbath Recorder.**

Alfred Centre, N. Y., Fifth-day, April 16, 1885.

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

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"Life is a principle divine,  
Whose radiant stars of glory shine  
Above the darkness of its sea;  
And one fair star upon the wave  
Shines through the darkness of the grave—  
The star of immortality."

WORD has just reached us that Eld. Jacob Davis died at his home on Greenbrier, West Virginia, Sabbath morning, April 4th. No doubt a suitable memorial of his life and labors will appear in due time. Elder Davis was a man of strong parts, and will be greatly missed among the churches of West Virginia. His death leaves but four ordained ministers on the whole West Virginia field.

HOW MANY men there are, old and young, who spend in lounging, or in idle gossip, on the average, two hours per day. And yet two hours a day make more than seven-hundred hours, or seventy full working days. These seventy days in each year devoted to personal improvement, would be of immense value to him who should so use them; or devoted to works of benevolence, would produce results far beyond those accomplished by the average Christian worker. The moments are golden. If there is anything in the world of which a man may justly be stingy, it is his time.

THE REV. THEO. L. CUYLER, has just completed the twenty-fifth year of his labors with the Lafayette Avenue Presbyterian Church, in Brooklyn, N. Y. It is said that during the time he has preached 2,300 sermons, delivered 1,000 lectures, and received to the membership of the church 3,610 persons. It would be interesting to know how many articles he has written for the public prints during the same time. It is probable that no other man in this country has written so much for the religious press, and that which is so uniformly good reading as this same very busy pastor. May he be granted many more such years of serviceable work.

THERE is a story going the rounds of the news-papers to the effect that two travelers in a railroad car chanced to occupy the same seat. The one, a Christian gentleman, was reading some religious tracts, and offered one to his companion. The latter declined, and drawing from his pocket some racing tickets, said, sneeringly, "These are my religion." Quite to his surprise, the Christian gentleman advised him to get all he could of that kind of religion, and to take all the comfort it could be made to afford him, and then added, "When you lie upon a sick bed and your physician tells you that you have not more than half an hour to live, what will it all be worth to you? Both sat silent until they were about to separate, when the man of the race tickets asked for, and received the tract which, an hour before, he had so contemptuously refused. The incident shows how easy it is to assume an attitude of contempt for religion in the midst of present enjoyment, and how instinctively we turn to religion for its consolations and supports in the face of death. How much wiser it would be, if men would allow themselves to be governed by these true soul instincts rather than by their baser passions, and would seek the ways of pure religion while life is full and joyous; the prospect of death need then create no anxiety nor dismay.

**THE CHURCH.**

The Church of the New Testament was, evidently, very simple in its organization. There is nowhere given any account of the formal constitution of local churches. We are told of the labors of the apostles in different localities and of the conversion of men and women. Afterwards these men and women are spoken of as the church of such and such a place. But there is nothing said about how they were constituted a church. A little word study will help us to see how this is. The first meaning of the word which our translators have rendered church is, called out, or separated from. The Bible represents men as sinners, thronging the broad road to death. The voice of God's love

in Jesus Christ calls to them to stop. Many rush on unheeding the call, and perish. Some listen to the call, step out from the rushing throng, and are saved. These are the called out, and the word in the Greek language expressing that thought, our translators call church. But when there are a number of persons each thus called out from the perishing throng, they become attached to each other, bound together by common experiences, the same animating hopes, and are drawn together in the love of the same glorious Lord and Redeemer. Thus those who have been called out, one by one, have become, collectively, a congregation. These two ideas form the basis of the New Testament church. The being called out expresses the relation of each believing soul to his divine Lord; the congregating of such individuals is expressive of their relations one to the other.

It is both the privilege and the duty of Christians to associate themselves together for mutual comfort and help, and that by united prayers and efforts they may exert a more powerful influence over men to bring them to Jesus. God has so constituted us that we cannot live so well alone as we can when associated with others who are like minded. Hence, he says, "no man liveth to himself, and no man dieth to himself; whether we live, therefore, or whether we die, we are the Lord's."

The church, therefore, is not a state institution, or a corporation in which one with high sounding titles may lord it over the rest, but a company of persons who are sharers in a common faith, workers for common objects, hastening on to a common destiny. In their association with each other they are mutual helpers; the weak in faith are strengthened, those not so well informed are instructed, and all are stimulated to more systematic and earnest endeavor to save the lost, and glorify the Lord. By this fellowship of believers, the burdens of the Christian life are lightened and its joys and privileges are multiplied. No man ought to try to live without becoming an essential member of such a fellowship wherever it is practicable for him; no man who has once known what a privilege and blessing it is will be willing to remain alone in the world.

**Communications.**

**WASHINGTON LETTER.**

(From our Regular Correspondent.)  
WASHINGTON, D. C., April 11, 1885.

The week has been a very busy one for President Cleveland, though devoid of sensation or incident. On Thursday the throng of callers was greater than it has ever been before since he has occupied the White House, and for the second time he was compelled to forego his usual daily drive. The majority of his visitors were Senators and Members of Congress, who, not being engaged at the Capitol, now have time at their disposal.

Among the callers who made formal requests was a committee representing the Grand Army of the Republic. They asked the President that Union soldiers be retained in the Government departments, holding that their organization of ex Union soldiers and sailors was non-partisan, and that its chief object was encouragement of good citizenship, and to secure employment for those who were competent, worthy and needy. The President listened, and sent them away well pleased with his assurances.

At the White House now, except on the days that the Cabinet holds sessions there, it is Mr. Cleveland's custom to come down from the library at one o'clock to the East Room, and shake hands with the crowd that gathers there in anticipation of the event. A great deal has been said about the matter of fact way in which Mr. Cleveland handles his crowd of callers and shakes them out into the corridor again. It has also been stated that he has none of the suavity of manner, ease, and courtliness for which his predecessor was commended. The President is not a graceful figure. His attitudes would not be the delight of the artist or sculptor, perhaps. And he does not seem to have small talk and little phrases at command. I have noticed that when one of his line of callers presents him with a nosegay he has to think a moment for something to say, and looks as if he preferred the daily handshaking hour should be devoted solely to that exercise. But I am disposed to think that Mr. Cleveland's manner of receiving his guests is more good natured, cordial and hearty than was that of Mr. Arthur.

President Cleveland was to have held his first general reception on last Tuesday evening. The parlors and East Room of the Executive Mansion were being decorated for the occasion when a telegram was received announcing that Gen. Grant was delirious, and rapidly sinking. Preparations for the reception at once ceased, and bulletins were posted in the newspaper offices and in the hotels, announcing the postponement. Crowds of people, however, did not learn of the President's notice, and when the time for the reception arrived, presented themselves at the White House gates. They were surprised and disappointed to be refused admittance by the policeman in charge, but when the

reason was explained, went away admitting that the President's action showed good taste and good feeling.

There seems to be no doubt now that the remains of Gen. Grant will be interred in the District of Columbia. The most probable spot is the Soldier's Home park. Gen. Sheridan has had consultations on the subject with prominent officers of the Army. It was at first proposed that the soil of Arlington, where so many of his old soldiers, i. e., should cover him. But Arlington is in a state. Then the crypt of the Capitol was suggested. Some are in favor of the Congressional cemetery. A tomb under the Washington Monument has been spoken of; also a burial in the White House lot, where a monument in all view of it, and near the Washington Monument, will be erected. Of all the places mentioned, the Capitol crypt and the Soldier's Home have received the most favor for General Grant's final resting place. Upon his death there is no doubt that the funeral pageant which will take place here, will equal and perhaps excel that attend the Lincoln obsequies.

The Republicans seem to be taking nearly as deep an interest in Mr. Cleveland now as the Democrats. Though the larger body of them, it is thought, watch him closely, because they think the continuance of his present course will disaffect his own party and improve the prospects of theirs. One peculiarity of the present political situation, is the support that Mr. Blaine is giving to the President, whether it be considered moral and sincere or not. Mr. Blaine speaks well of Mr. Cleveland and his Administration, which he did not do of Mr. Arthur's. And although it is a settled belief that Mr. Cleveland is slower at clearing out the stables than Mr. Blaine would have been, the latter applauds the President's civil service ideas as he puts them into practice.

(Continued from First page.)

their example and influence against the best things of human society; and if the theatres were all shut up for five years, society would suffer no loss.

It ought to be unnecessary to say anything more about the theatre to the Christian disciple.

4. DANCING. There was a time when nothing was considered more innocent than dancing. It is simply the motion of the body to music; and there can be no impropriety in that. But like many things that are essentially innocent in their simpler forms, dancing grew into an abuse; and our Puritan ancestors, in their whole-hearted protest against the licentiousness of their times, included the dance in the list of those things which they believed to be of the devil—as it was. And there is no wonder; because it was the minister of lust and adultery—it was the most common amusement of vicious people, and is now, for that matter. The commonest name of the word: den of iniquity is "Dance-hall." So we have another question of Christian casuistry. Our answer to the question, Would you dance? must depend upon the case in which this amusement is. So let us present the case.

1. The promiscuous public dance is usually an abomination. To speak my frank opinion would be to say—always an abomination; and for this reason. Drunkenness is the almost inevitable attendant of it, and not seldom are quarrelsomeness and lust its attendants. The following is a description of the late Inauguration ball; and one would think that such a ball should be one of the most decent. "During the concluding hours of the Inauguration-ball, drinking was the rule and dancing was the exception. The sounds of revelry could be plainly heard throughout the whole building. Many complaints were made, but it was impossible to check the disorder, because several of the participants were men in the highest positions, while others were army and navy and government officials. . . . Wine bottles and glasses were freely smashed. The amount of wine drunk was simply alarming. The man in charge of the wine-room said that six-thousand bottles would not cover the quantity."

2. A promiscuous company for such a purpose as dancing is not the place for a man or a woman who loves purity, or has a great deal of self-respect. And it is one of the marvels of the thing that men and women will be associates upon the dancing floor with people with whom they would associate nowhere else, whom they would not invite to their homes, nor recognize upon the streets.

3. You take away the pleasure of the dance to the most dancers if you confine them to the simplest and purest forms of the dance.

4. The excitements of the dance weaken the will, inflame the passions and becloud the judgment. We need not, then, raise the false issue of the immorality of the dance itself. We are simply asking for the case in which dancing is. Dr. Wilkinson, a noted Baptist clergyman, has well said, It is not dancing, but the dance that we object to. There are excitements and influences and excesses in connection with dancing which are

dangerous in the most favorable circumstances. There are people who lay it all to the "fiddle," who say there is a devil in the "fiddle" in all circumstances; but the devil is in the fiddler and the listeners. There can be no safe-guards against the evils of this amusement but the restraints of love at home, and the proper education of the head and the heart, which are the best safe-guards of the disciple of Jesus.

5. ROLLER SKATING. The rage for this amusement is rightly termed the "Roller-skating craze." Probably nothing just like it in extent has ever been known in our country. It is receiving a great deal of attention from physicians who are studying its effect upon the health; from moralists because of its intimate relation to many moral questions; and from law-makers in many of the States, in some of which regulations have been put upon it, while in others laws have been suggested and introduced. Skating has always been considered a healthy and beautiful sport, of course liable to its abuses as are all sports; but the opportunities for it have been limited to a single season of the year, and to a portion of that, till the erection of buildings for roller skating. I think we would all agree that between ice skating and roller skating there is no essential difference which makes the one right and the other wrong. And, I think, we would all agree that roller skating is beautiful and healthful under proper conditions. If you ask, then, about this amusement, I reply that it is a question of casuistry. And the case is as follows. Taking the country through, the rink for this sport has become a great public evil, and a really alarming one, involving many questions of health, morals and public welfare. All rinks are not declared nuisances, but so many of them are that the institution as a whole must come under that name. Personally I am not ready to enter a crusade against roller skating as such, as I am not able to see a single objection to it, either as a means of exercise or as an amusement which will not apply equally well against any of the outdoors sports which are so popular at the present time; but the question of its propriety has come to depend, not upon its merits as a sport or a recreation, but upon the case as we find it. Let us, in truthfulness, try to see what this is.

1. Roller skating must of necessity be confined to places especially prepared for it, because a smooth surface is demanded. It cannot, therefore, become a general sport unless such a place as a rink is arranged. This makes a place of public resort for amusement, and so must make a place of promiscuous association, liable to all the evils connected with all such places. So what has already been said of the billiard saloon on this point applies to the skating rink, with this to be said in addition: that those who frequent the rink are in many cases younger and more innocent than the most of the habitués of the billiard saloon, and for this reason the pure and the low are liable to be brought into an association which would not be so likely without it.

Again it is the almost unanimous verdict of parents that nothing has so bewitched their children and made them difficult to control and keep and entertain at home. And this I consider one of the most serious of the evils connected with it. I believe we will all agree that amusements for the young should be made home matters as much as possible, and that their tendency should be to build up the home and not to tear it in pieces; and anything which tends to keep children away from home when they have no real business away, is an insidious enemy of the unity and culture of the family. One of the evils growing directly out of the fascination of this amusement is lying, deception, for the purpose of coaxing parents into giving permission, or going without permission. In many cases money has been obtained by stealth to furnish the coveted dime or quarter with which to get the pleasure. It must also be said of the outfit for roller skating that it is expensive, and the families who can afford the accommodations for it are very few; and so it must continue a place of public amusement which must be paid for. I suppose there is no one here who would come anywhere near the true estimate of what the skating rinks of our country have cost. Probably this expense will come nearer to the liquor and tobacco bills of the land than any other expense. And this must mean that some families have been robbed by it of the necessities of life in the same way that they are robbed by the drinking saloons of the land; it has taken pennies which ought to have been saved for houses and homes, for education and books, for churches and benevolence, and for the payment of debts. It has added largely to that class of society which is governed by its pas-

sions; for it is but a step from a man of impulse to a man of passion. But it is said in reply: The skating rink has diminished the revenue of the saloons and theatres; and, it might be added, the churches. I have no doubt that it is true that the skating rink has been the means of diminishing the revenue of the saloons and theatres of many places; but it certainly has not done this where there are no saloons and theatres. And while it has attracted many of the habitués of the saloons, in some cases there are saloons and bars which have profited by their nearness to rinks. Then, too, the rink has a great deal of patronage from people who do not go to saloons, which is urged as a good argument for its respectability; but how the two things can go together, how it can be true that it draws away from the saloons those who are or have been in the habit of going there, and at the same time can be a place where innocent and pure children and girls and boys should be allowed to go, I cannot see. But as was said in effect; it adds to the dissipating classes in the community and so will in time help the saloons, adding to that class which demands idling places or places of amusement away from home.

2. This brings me to the second objection against the skating rink. It is a place of dissipation and not of amusement in the sense of recreation. That is, it is not a place where persons who need recreations of the sort to be had there are to be found as a rule. I do not say that no persons who need recreation are to be found in skating rinks, because it would not be true; but I believe it to be true that the rink is not a place of recreation in its true sense, but of dissipation and indulgence.

3. The skating rink as an institution has directly ministered to the vice of gambling. Skating shows and races have furnished excellent opportunities for bets and wagers of different kinds, not because the proprietors have any wrong intention in these things, but because they are in themselves temptations to betting and gambling. And now we have come to the stage in this craze in which we have races of so many hours duration, in which men punish themselves with blistered feet and wornout bodies, and put themselves to ignoble and wicked tests of endurance for the gambler's chance of getting money which no more belongs to them, if they get it, than if they had taken it out of our post office or bank by robbery. Such things belong in the same category as prize fights and slugging matches, brutalizing alike to those who witness and those who participate in them, and furnishing means of drunkenness and debauchery to many. Do we realize what evil a single affair of this kind does? Not only Hornellsville but nearly every village about it, has a class who are more or less interested in the one now going on there, and many will be drawn there through their connection with home rinks who will be likely to take more than one lesson in evil doing. How many men and boys of our own village are taken there to-day by it, and how many of them will not be the worse in more than one respect for going, being tempted to sins which will mar their lives for many days? How many of our men and boys have talked and thought about it, and bet on it for the last few days to the detriment of their work and their purity? And who will say that this thing does not lie in the direct line of the tendencies of the rink as an institution of public amusement? We might consider many other objections. Its effect upon the health is a serious question, but I do not care to mention any thing more than that such violent and protracted exercise as skating is liable to be, cannot but be attended with dangers when it is taken in heated and poorly ventilated buildings. All of these objections are not good against every rink; but against the rink as an institution I believe they are good. We are to deal with the rink and not with the question of skating, and the rink means a public place of amusement with all of its dangers and tendency to degeneration into a place of money-making for men who in many cases will do anything to make money. I am willing and glad to say that I do not believe that all of these objections are good against the rink in our village. It was started with no evil intention, but as a place of amusement, innocent if kept free from its attendant evils. I believe, too, that many of the things said of it are untrue, and others are exaggerated, but there is no rink which can be free from some of the most serious objections to the institution unless they are private; all must be open to the objection which lies against all places of public amusement, and the tendency is not toward restrictions but to greater liberty continually, and so to greater danger. Its relation to us, however, is a peculiar one, because of the school in our midst, and this

matter has already been sufficient with in the article which recently in the Sun, so that I need to say further except that it represents opinions. There are but two things I wish to mention further.

1. The effect upon the Literary of our University. It is probable have never had so little attention them in any year of their existence present.

2. I think that there is a growth in the part of our young people a certain kind of life which has led to indulgence. I would not say that a rink is responsible for all of this, but that it has put one more temptation in the way of the young. No one can be expected to talk about the affair at all, which one could not but but conversation of the stores and groceries, without thinking that has made it possible. We have talked now about betting and sporting. This is the judgment to which I have respect to the skating rink: It is at home, but on the contrary, it is and in many cases a curse, adding difficulty and anxiety of parents; it is a dissipation than recreation, bringing into the company and, therefore, acquaintance, of those they otherwise not be likely to know; it furnishes temptation to indulgence, and its is toward the encouragement of and kindred vices; and under the circumstances I do not believe the rink is equal to the evil it does, because remain a public place of amusement making of money.

But the question is not what I do but what the Apostle would say about things of which we have been speaking. I think he would say just what he said in accepting an invitation to a feast with of an idolater: he would assert that the Christian to them all, but he would say "And ye be disposed to go." You course free to go according to your conscientious judgment, but I would not than that, I would not be inclined. A very rare thing is a person given to us who has also a high moral purpose, or who can be depended upon to do the work which the Church is to do in the world. The spirit of Jesus against amusements by any means the disciple of Jesus to be free from scruples against them, but the kingdom of God languishes and it when Christian disciples are much amusements beyond the bounds of. It is a rare thing to find a Christian given to amusements who keeps up private devotion, or retains a strict purpose in his religious life. The material for thought which is so noble, and when they absorb the higher and better things must be out, and the consequence is that of every-day life become tame and dull, and the common relations of romantic and exciting enough, but is, dangerous, and sometimes is the result. The more wholesome view we take of life, the more governed by judgment and reason; impulse; the less shall we seek amusements. "When Paul put in—'And ye be disposed to go'—understood that many of the best of the Corinthian Christians would be disposed to go. They would great freedom for that, a freedom their inclination to go would be away. They would not be kept by scruples or legal prohibition, but Christian freedom which enabled them. They would be at liberty to go would be too free to go. The Christian so far as he is a Christian, is under the footing where he asks what under the legal sanctions of more kind of motive does not have much with him; and when you come to him certain amusements he goes back on his conscience, asking may have them, or trying to test tant conscience to let him have more likely he says, "No, I do not, I am not disposed to do this because he is soured against the pleasures of cause they do not belong to the which he lives. Christian people off from other people's amusements not right for a Christian; but right for anybody, is right for but because the love of Christ in them, and they live above these claiming any superior excellence it, nor with any greater show of of it, but simply because they have

It is but a step from a man of im-  
 man of passion. But it is said in  
 skating rink has diminished the  
 the saloons and theatres; and, it  
 added, the churches. I have no  
 it is true that the skating rink  
 the means of diminishing the  
 the saloons and theatres of many  
 it certainly has not done this  
 there are no saloons and theatres.  
 it has attracted many of the hab-  
 saloons, in some cases there are  
 bars which have profited by their  
 rinks. Then, too, the rink has  
 of patronage from people who  
 to saloons, which is urged as a  
 ment for its respectability; but how  
 things can go together, how it can  
 it draws away from the saloons  
 are or have been in the habit of go-  
 and at the same time can be a place  
 cent and pure children and girls  
 should be allowed to go, I cannot  
 as was said in effect; it adds to the  
 classes in the community and so  
 help the saloons, adding to that  
 demands idling places or places  
 away from home.  
 brings me to the second objection  
 skating rink. It is a place of  
 and not of amusement in the  
 creation. That is, it is not a place  
 ons who need recreations of the  
 had there are to be found as a rule,  
 ay that no persons who need recre-  
 o be found in skating rinks, be-  
 uld not be true; but I believe it  
 that the rink is not a place of recre-  
 ite true sense, but of dissipation  
 ence.  
 skating rink as an institution has  
 ministered to the vice of gambling,  
 ows and races have furnished ex-  
 ortunities for bets and wagers of  
 inds, not because the proprietors  
 wrong intention in these things,  
 e they are in themselves tempta-  
 tting and gambling. And now  
 ome to the stage in this craze  
 ve have races of so many hours  
 in which men punish themselves  
 red feet and worn-out bodies, and  
 elves to ignoble and wicked tests  
 ce for the gambler's chance of  
 oney which no more belongs to  
 ey get it, than if they had taken  
 ur post office or bank by robbery.  
 s belong in the same category as  
 s and slugging matches, brutaliz-  
 o those who witness and those who  
 in them, and furnishing means  
 nness and debauchery to many.  
 ize what evil a single affair of this  
 Not only Hornellsville but nearly  
 age about it, has a class who  
 or less interested in the one  
 g on there, and many will be  
 ere through their connection  
 rinks who will be likely to take  
 one lesson in evil doing. How  
 and boys of our own village are  
 e to-day by it, and how many of  
 ot be the worse in more than one  
 going, being tempted to sins  
 mar their lives for many days?  
 of our men and boys have talked  
 t about it, and bet on it for the  
 ys to the detriment of their work  
 purity? And who will say  
 ing does not lie in the direct line  
 encies of the rink as an institu-  
 ublic amusement? We might con-  
 other objections. Its effect up-  
 uth is a serious question, but I do  
 mention any thing more than  
 violent and protracted exercise as  
 liable to be, cannot but be attended  
 ers when it is taken in heated and  
 ntilated buildings. All of these  
 are not good against every rink;  
 t the rink as an institution I be-  
 are good. We are to deal with the  
 ot with the question of skating,  
 nk means a public place of amuse-  
 all of its dangers and tendency to  
 on into a place of money-making  
 o in many cases will do anything  
 money. I am willing and glad to  
 do not believe that all of these ob-  
 e good against the rink in our vil-  
 was started with no evil intention,  
 ce of amusement, innocent if kept  
 its attendant evils. I believe, too,  
 of the things said of it are untrue,  
 are exaggerated, but there is no  
 can be free from some of the  
 us objections to the institution un-  
 re private; all must be open to the  
 which lies against all places of  
 cement, and the tendency is not  
 strictions but to greater liberty  
 y, and so to greater danger. Its  
 us, however, is a peculiar one,  
 the school in our midst, and this

matter has already been sufficiently dealt  
 with in the article which recently appeared  
 in the Sun, so that I need to say but little  
 further except that it represents my own  
 opinions. There are but two things which  
 I wish to mention further.  
 1. The effect upon the Literary Societies  
 of our University. It is probable that these  
 have never had so little attention paid to  
 them in any year of their existence as the  
 present.  
 2. I think that there is a growing famil-  
 iarity, on the part of our young people, with  
 a certain kind of life which has a tendency  
 to indulgence. I would not say that the  
 rink is responsible for all of this, but simply  
 that it has put one more temptation in the  
 way of the young. No one can have listen-  
 ed to the talk about the affair at Hornell-  
 ville, which one could not but catch in the  
 conversation of the stores and groups about  
 the streets, without thinking that the rink  
 has made it possible. We have talk enough  
 now about betting and sporting. This, then,  
 is the judgment to which I have come with  
 respect to the skating rink: It is no help to  
 the home, but on the contrary, hindrance,  
 and in many cases a curse, adding to the  
 difficulty and anxiety of parents; it is rather  
 a dissipation than recreation, brings the pure  
 into the company and, therefore, the ac-  
 quaintance, of those they otherwise would  
 not be likely to know; it furnishes an added  
 temptation to indulgence, and its tendency  
 is toward the encouragement of gambling  
 and kindred vices; and under the best cir-  
 cumstances I do not believe the good it does  
 is equal to the evil it does, because it must  
 remain a public place of amusement for the  
 making of money.  
 But the question is not what I would say,  
 but what the *Apostle* would say about these  
 things of which we have been speaking. I  
 think he would say just what he says about  
 accepting an invitation to a feast in the home  
 of an idolater: he would assert the liberty of  
 the Christian to them all, but he would add,  
 "And ye be disposed to go." You are of  
 course free to go according to your own con-  
 scientious judgment, but I would be freer  
 than that, I would not be inclined that way.  
 A very rare thing is a person given to amuse-  
 ments who has also a high moral and relig-  
 ious purpose, or who can be depended on in  
 the work which the Church is attempting to  
 do in the world. The spirit of Jesus is not  
 against amusements by any means, nor is  
 the disciple of Jesus to be forever set in  
 scruples against them, but the work of the  
 kingdom of God languishes and is neglected  
 when Christian disciples are much given to  
 amusements beyond the bounds of recreation.  
 It is a rare thing to find a Christian much  
 given to amusements who keeps up habits of  
 private devotion, or retains a straightforward  
 purpose in his religious life. They furnish  
 material for thought which is not high and  
 noble, and when they absorb the mind, all  
 higher and better things must be crowded  
 out, and the consequence is that the duties  
 of every-day life become tame and distaste-  
 ful, and the common relations of life are not  
 romantic and exciting enough, and a frivo-  
 lous, dangerous, and sometimes vicious life  
 is the result. The more wholesome and ser-  
 ious view we take of life, the more we are  
 governed by judgment and reason, and not  
 impulse; the less shall we seek for mere  
 amusements. "When Paul put in the clause  
 —'And ye be disposed to go'—he well un-  
 derstood that many of the best and purest of  
 the Corinthian Christians would not at all  
 be disposed to go. They would be in too  
 great freedom for that, a freedom in which  
 their inclination to go would be quite taken  
 away. They would not be kept back by  
 couples or legal prohibition, but by the very  
 Christian freedom which enables their lives.  
 They would be at liberty to go, but they  
 would be too free to go. The Christian, in  
 so far as he is a Christian, is not down on  
 the footing where he asks what he may do  
 under the legal sanctions of morality. That  
 kind of motive does not have much influence  
 with him; and when you come to him offer-  
 ing him certain amusements he does not fall  
 back on his conscience, asking whether he  
 may have them, or trying to tease his reluc-  
 tant conscience to let him have them; but  
 more likely he says, "No, I do not want  
 them, I am not disposed that way." And  
 he doesn't do this because he is somehow  
 soured against the pleasures of life, but be-  
 cause they do not belong to the plane on  
 which he lives. Christian people are not set  
 off from other people's amusements because  
 not right for a Christian; because what is  
 right for anybody, is right for a Christian;  
 but because the love of Christ constrains  
 them, and they live above these things, not  
 claiming any superior excellence because of  
 it, nor with any greater show of piety because  
 of it, but simply because they have grown too

free to love them any more. Shall we then  
 as Christians be continually asking where  
 the harm of this or that is? Is it not better  
 in such things to be free? There is a better  
 freedom than that, to be so free that these  
 things are not the wheat of life, but the  
 chaff."

**Home News.**

New York.  
WILLING.

The snow and ice are rapidly disappearing  
 under the influence of the south wind. Gen-  
 esee River at present has full banks, and the  
 logs, which have been gathered in large num-  
 bers this Winter, are floating down the stream  
 to be converted into lumber.  
 Sugar making came with such a rush that  
 very few were prepared for it.  
 Farmers in this section are quite well  
 "fixed," some complain that farm wages are  
 really too high for the times.  
 The invincible derrick has come up in  
 sight as you pass up the road on either side  
 of the river.  
 The Witter district is opposite Stannard's  
 Corners. These points are about four miles  
 south of Wellsville. Our people at one time  
 held quite an influence at Stannard's Cor-  
 ners. This is naturally a good location for a  
 small village, but the hotel, saloon, and pool  
 interests cast a dark cloud over its fair busi-  
 ness prospects. There are in this section  
 three kinds of Methodists, and a few families  
 of Seventh-day Baptists. If the Christian  
 membership would cease to mix with these  
 influences, and take a right position toward  
 the drinking habit, there would be some  
 hope of reform. But Christians must come  
 out so as to be recognized as opposed to the  
 use and sale of whisky, before we can hope  
 to preserve the young men from this drink-  
 ing tendency. Many good men feel almost  
 grieved on account of the change in the Ad-  
 ministration. They scarcely see how tem-  
 perance men who did not vote right can  
 vindicate themselves. We hope the time is  
 not far distant when we may see the differ-  
 ence between faith in the administration,  
 and faith in Bible prohibition.  
 On Sabbath day, the 4th inst., was held in  
 Wellsville, the regular Quarterly Meeting of  
 the Seventh-day Adventists.  
 After the Sabbath-school, a paper was read,  
 written by Eld. Butler, of Battle Creek,  
 Mich. On this day, I think, this paper was  
 read to all of the churches of this people.  
 The theme illustrated and enforced was tith-  
 ing. First, God would naturally have some  
 system for raising funds for sustaining his  
 cause. Second, Tithing was adopted or prac-  
 ticed before the organization of the Jewish  
 Church, hence belongs to the universal  
 church. Third, As a duty, it is intensified  
 under the gospel.  
 After the reading, the roll of the member-  
 ship was called, and all in turn expressed  
 their interest in the cause, and pledged their  
 loyalty to the Master. Nine letters were  
 read from absent members. With its chair-  
 man, secretary, and reader, the exercises  
 seemed to have quite a business order. A  
 spirit of devotion prevailed throughout the  
 meeting.  
 There are many devoted Christians in these  
 churches, both in town and the different  
 neighborhoods, who greatly desire a better  
 state of religious prosperity.  
 Mrs. Luke G. Witter, a sister who has long  
 been known for her hospitality and mission-  
 ary zeal, is quite feeble and confined to her  
 home.  
 Sister Potter, who formerly lived in Os-  
 wayo, whose faithful work will be remem-  
 bered by many of the brethren, is now living  
 in Wellsville. At present she is quite ill.  
 L. M. COTTRELL.  
 APRIL 6, 1885.

New Jersey.  
NEW MARKET.

On Sunday morning, April 5th, the store  
 belonging to Deacon H. V. Dunham, but  
 occupied by Bro. C. T. Rogers, was discovered  
 to be on fire. In the course of two hours,  
 the entire building and all its contents and  
 also the dwelling house of Bro. Dunham ad-  
 joining were in ashes. Bro. Dunham's loss is  
 heavy, including buildings, household furni-  
 ture, tailor shop, goods and fixtures. Bro.  
 Rogers also suffers the loss of his store goods.  
 There was some insurance, but not nearly  
 enough to make good the loss. It is a heavy  
 blow to these brethren, and to our society.  
 The origin of the fire is unknown.

Rhode Island.  
NANTIC.

The mill here formerly owned by Dr. Weed-  
 en, of Westerly, has recently been sold to  
 Carmichael Brothers & Co., who are now ac-

tively engaged in making repairs, prepara-  
 tory to starting the mill. They are active  
 business men, and also temperance men, and  
 as such their influence is beginning to be  
 felt.  
 On Monday evening, March 8th, Miss Em-  
 eline Wells and her pupils, assisted by oth-  
 ers, gave a concert in the Seventh-day Bap-  
 tist church for the benefit of their pastor.  
 The evening was pleasant, and the house  
 was crowded beyond its utmost seating ca-  
 pacity. An excellent entertainment was  
 given, consisting of songs and choruses, or-  
 gan and violin solos, and cornet duettes.  
 Many thanks are due Miss Wells for her  
 unwearied pains in drilling her pupils for  
 the occasion, and to her brother, O. I. Wells,  
 who so ably assisted her in training the sing-  
 ers, and to all who took part in the exercises,  
 or in any way contributed to the success of  
 the undertaking. HORACE STILLMAN.

ASHAWAY

The Bible-school commences the second  
 quarter of the year with a change in Super-  
 intendent and Secretaries, owing to the ex-  
 pected changes of two families about to re-  
 move from our midst. For the balance of  
 the year, Mr. Eugene Stillman has been  
 elected as Superintendent, Miss Hattie T.  
 Crandall, Secretary; and Mr. Edwin Car-  
 penter, Corresponding Secretary. The at-  
 tendance has been excellent during the past  
 quarter, and the collections have kept up in  
 spite of the dull times. The collections  
 taken on the last Sabbath of each month  
 are to be retained for the use of the school;  
 all others to be divided between the Mis-  
 sionary and Tract Societies.  
 The Ladies' Sewing Society, at their An-  
 nual Fair, held on the evening of March  
 29th, in their rooms, netted seventy-five dol-  
 lars, and had a pleasant, social gathering,  
 the value of which we are unable to give in  
 dollars and cents. Last Wednesday after-  
 noon and evening, at their regular meeting,  
 there was a very full attendance. Sixty-nine  
 took supper, and after that was over, the  
 time was given to corn popping, a candy  
 pull and social chat.  
 APRIL 10, 1885.

**Condensed News.**

Domestic.

Kate Smulsey, the faster, died at Fort  
 Plain, N. Y., April 10th.  
 Julius Loiseau, Professor of Columbia  
 College, suicided by shooting last week. He  
 had been ill.  
 April 9th was the twentieth anniversary  
 of the surrender of General Lee to General  
 Grant.  
 The Treasury Department has purchased  
 400,000 ounces of silver for delivery at the  
 New Orleans and Philadelphia mints.  
 Several applications, from Army officers  
 on duty in the West, to go to Aspenwall,  
 have been received at the Navy Department.  
 A meeting of ex-Confederate soldiers at  
 Chattanooga, Tenn., unanimously adopted  
 resolutions of sympathy for Gen. Grant.  
 It is reported that there are 5,000 cow-  
 boys in Montana ready to cross the border  
 and fight Riel if their services are required.  
 The Washington Monument at Washing-  
 ton was struck by lightning three times,  
 April 8th, without causing the least dam-  
 age.  
 Troops from Walla Walla, W. T., have  
 been ordered to Fort Lapwa forthwith.  
 Another outbreak of Nez Percés Indians is  
 feared.  
 The Esquella Land and Cattle Company  
 have sold 60,000 cattle and 50,000 acres of  
 land to an English syndicate. The property  
 is valued at \$3,000,000.  
 About 145,300 tons of ice have been har-  
 vested at Troy, West Troy, and Green  
 Island. All but about 60,000 tons will be  
 shipped to New York markets. This year's  
 crop is one-quarter less than that of last  
 year.  
 The rescuers have been compelled to quit  
 the attempt to rescue the bodies of the vic-  
 tims of the Cuyler colliery disaster on ac-  
 count of the continued falling in of top  
 rock.  
 It is reported that a wonderful buried city  
 has been discovered at the bottom of a coal  
 shaft 360 feet deep being sunk near Moberly,  
 Mo. Portions of the skeleton of a giant  
 are said to have been found. The city ap-  
 pears to lie under a stratum of lava.  
 The Whitney Arms Manufacturing Com-  
 pany of New Haven, Conn., are rushing  
 their works day and night to fill orders for  
 arms for foreign powers. For the Russian  
 Government, it is said, though the manag-  
 ers are non committal, that they are several  
 thousand guns behind their orders.

Foreign.

Henry M. Stanley hopes to visit the United  
 States at the end of this month, returning  
 to England in May.  
 The London newspapers all rejoice at the  
 success attending the visit of the prince  
 and princess of Wales in Ireland.

The Russians, after a severe battle, drove  
 the Afghans from Penjdeh.  
 The Parliament of the Island of Jersey,  
 after a warm discussion, has defeated a bill  
 to expel Jesuits from the island.  
 Lord Roseberry has abandoned his inten-  
 tion of going to Berlin to ask Bismarck to  
 mediate between England and Russia.  
 The harbor at Victoria, B. C., is being for-  
 tified with torpedoes, and other preparations  
 are being made in anticipation of war.  
 The Emperor of China has issued a decree  
 informing the people that the French As-  
 sembly sued for peace and that he has grac-  
 iously granted their prayer.  
 News confirmatory of the reported death of  
 Barrios continue to be received. General  
 Manuel Lizandro Barillos, one of the vice-  
 presidents, has become president.  
 The Russian Government is making active  
 preparations to put the great naval and mi-  
 litary station of Cronstadt in a state of com-  
 plete defense. The harbor has already been  
 protected by the skining of hundreds of tor-  
 pedoes in the ship channel.  
 Affairs in Panama are improving. The  
 provisional government is organizing rapid-  
 ly and order is being maintained. The  
 Shenandoah has landed 100 men. The men  
 guard the wharves, offices and rolling stock  
 of the Panama Railroad Company.  
 The Turkish authorities are taking ex-  
 traordinary precautions to protect Tripoli  
 against any attempt on the part of France to  
 seize the province. Heavy guns are being  
 mounted in such positions as to command  
 the entrance to the port of Tripoli, new  
 fortifications are being built, and torpedoes  
 have been placed in the harbor and along  
 the coast. The garrison of the city of Trip-  
 oli has been increased to 20,000 men.

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 contribu-  
 tions to either the Tract Society or Missionary So-  
 ciety, or both, will be furnished, free of charge, on  
 application to the SABBATH RECORDER, Alfred Cen-  
 tre, N. Y.

THE subscriber will give 20 cents apiece for  
 the following denominational reports: General Con-  
 ference, 1813, and American Seventh-day Bap-  
 tist Missionary Society, 1885.  
 A. E. MAIN, Ashaway, R. I.

THE next Quarterly Meeting of the Richburg  
 Seventh-day Baptist Church will commence on  
 Sixth-day, April 10, 1885, at 2 P. M. Absent mem-  
 bers are requested to communicate by letter, and  
 members of neighboring churches are cordially in-  
 vited to meet with us. D. B. MAXSON, Clerk.

ANDOVER.—While the membership of our  
 Church is so widely scattered that it is impossible  
 for all to meet together at any time, that they may  
 enjoy the personal influence of each other, we es-  
 pecially ask all the absent ones, who can not meet  
 with us at our next communion season, Sabbath-day,  
 May 2d, to send a letter to be read before the church  
 at that time, that we may be encouraged by your  
 words of cheer. Dear brethren and sisters, those of  
 you who are not removed by many miles from the  
 church, may the Lord help you to be present at the  
 communion season, that together we may be blessed  
 of the Lord as we sit around his table.  
 YOUR PASTOR.

THE PEOPLE OF THE STATE OF NEW  
 YORK.—To the Seventh day Baptist Education  
 Society, American Sabbath Tract Society, Seventh-  
 day Baptist Missionary Society, Eliza M. Crandall,  
 and Ezekiel R. Crandall, and also to them as Ex-  
 ecutor and Executrix of the last Will and Testament  
 of JOHN CRANDALL, late of the town of Gene-  
 see, deceased, and Martin Green, husband of Mar-  
 tha Green, deceased, send greeting:  
 Whereas, a petition made by Christopher Cran-  
 dall and Mary Canfield has been presented to and  
 filed in the Surrogate's Court of Allegany County,  
 New York, by which it appears that on or about the  
 23d day of January, 1884, the said JOHN CRAN-  
 DALL made, executed and published his last Will  
 and Testament in due form of law in which he dis-  
 posed of all his property, real and personal, and set-  
 tling forth that such Will had not been admitted  
 to probate but entitled to the same, and that the Will  
 of the said JOHN CRANDALL which was admit-  
 ted to probate in said Court on the eighth day of  
 August, 1884, and in which the said Eliza M. Cran-  
 dall and Ezekiel R. Crandall were appointed execu-  
 trix and executor, and under which they have qual-  
 ified and are now acting as such, was not the last  
 Will and Testament of the said JOHN CRAN-  
 DALL, but the said probate and all orders, appoint-  
 ing Executors thereunder, should be revoked, and  
 the first mentioned Will admitted to probate, and  
 setting forth other reasons for the same, and praying  
 for a decree revoking such probate, and for the pro-  
 bate of the first mentioned Will as the last Will and  
 Testament of the said JOHN CRANDALL, and that  
 the said Executor and Executrix, and all the legat-  
 ees and devisees named in said alleged Will, and  
 all the other persons who are parties to the pro-  
 ceedings by which said probate was granted, be  
 cited to show cause why the said probate should  
 not be revoked, and why the said petitioners should  
 not have such other and further relief as may be  
 just.  
 Now, therefore, you and each of you are hereby  
 cited to appear before your Surrogate at his office,  
 in the village of Wellsville, in the County of Alle-  
 gany, and State of New York, on the 23d day of  
 May, 1885, at ten o'clock in the forenoon of that  
 day, to attend and to show cause why the said Will  
 and Testament so proved should not be revoked and  
 set aside and why all orders and decrees admitting  
 the said Will to probate, and appointing Executors  
 thereof, and all other orders made in the proceed-  
 ings to procure the probate of the said Will, should  
 not be revoked and set aside, and that when the same  
 is done, that the said last Will and Testament first  
 above set forth be proved and admitted to probate  
 and established of record, and to show cause also

why the petitioners should not have such other and  
 further relief as may be just.  
 And the said Eliza M. Crandall and Ezekiel R.  
 Crandall as Executrix and Executor as aforesaid,  
 upon the service of this citation upon them respect-  
 ively, must suspend until a decree is made upon the  
 petition aforesaid all proceedings relating to the es-  
 tate or property which were of the said JOHN  
 CRANDALL, deceased, except for the recovery or  
 preservation thereof, and the collection and pay-  
 ment of the debts of the deceased.  
 In testimony whereof we have caused the seal  
 of our said Surrogate's Court to be  
 hereto affixed.  
 WITNES: CLARENCE A. FARNUM,  
 Esq., Surrogate of said County,  
 at the town of Wellsville, in the Coun-  
 ty of Allegany aforesaid, the 26th  
 day of March, in the year of our Lord one thou-  
 sand eight hundred and eighty five.  
 CLARENCE A. FARNUM, Surrogate.

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 ex-  
 hibit the same, with vouchers thereof, to the sub-  
 scriber, one of the executors of the will of the said  
 deceased, at his residence in the town of Genesee, on  
 or before the 5th day of September, 1885.  
 E. R. CRANDALL, Executor.  
 ELIZA M. CRANDALL, Executrix.  
 Dated Feb. 26, 1885.

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Popular Science.

APPARATUS FOR PREPARING OXYGEN QUICKLY.—This consists of a wrought-iron cylinder, 1 metre long, and 4 c. m. internal diameter, to the open end of which a flanged iron elbow delivery tube is screwed, the joint being made perfectly tight by the help of a leaden washer. The cylinder is filled with 700-800 grammes of potassium chlorate, and laid horizontally, the end of the elbow tube (which points downwards), is there joined by means of a cork and mercury joint to a glass tube a metre long, and ending under mercury. The end of this tube is turned up under a funnel which contains a little caustic potash to wash the oxygen, and the funnel is connected with any convenient delivery tube. When as much oxygen as is required has been obtained the source of heat is removed, and the mercury rises in the glass tube. The joints remain tight for any length of time, and the apparatus is ready for use again at a moment's notice. Should by any chance a leak take place, this is at once shown by the fall of the mercury in the glass tube.

A LONDON chemist, in an analysis of the tea we drink, found that it contained "nutgalls, iron filings, filbert husks, sulphate of copper, hornets' nests, acetic acid, green paint, tar paper, desiccated door-mats, ammonia, stable sweepings, etc." This would seem to disprove the general belief that tea is adulterated, unless something of the kind may lurk in that suspicious "etc."

A MACHINE for rolling axes, spindles, and other metal article, has been patented by Marie E. Shway, of Fordham, N. Y. This invention consists in a novel method of and means for forging metal blanks by subjecting them to the action of a rotating die and a stationary or flat die, one die being adjustable toward the other to give the necessary pressure, and the rotating die preferably having oblique corrugations or grooves on its acting surface.

A DISTILLERY has lately been put in operation in Charleston, S. C., for manufacturing oil from pine wood. The wood is subjected to intense heat in sealed retorts and one cord is said to yield fifteen gallons of turpentine, eighty gallons of pine wood oil, fifty bushels of charcoal, 150 gallons of wood vinegar, and a quantity of inflammable gas and vegetable asphaltum. The oil alone is worth about 25 cents a gallon and is used by painters and ship-builders. Apart from its commercial value, the process is interesting as showing how modern chemistry is able to supplant old and destructive chemical process by which but a single article was produced from a given material, and all the rest wasted or ruined.—New Orleans Times Democrat.

SALT.—Since the elements of salt—chloride and sodium—are naturally in our food, as it grows, there is far less necessity for additions, when eaten, than is generally supposed. Indeed, some tribes and nations do not use it, while the greater part of the wild animals never use it, those of the ox, sheep and horse classes being the more prominent, the carnivora never eating it, so far as we know, the ox, etc., eating it only periodically, it may be, as a medicine. Whether man should eat it or not, it is very certain that it is used altogether too freely, interfering with digestion, creating humors, irritating the mucous surfaces, as seen more especially in the form of canker. Salt and vinegar, or the more irritating of the stronger acids, are believed to produce more of this canker than any four other articles.—J. H. Hanaford.

FIBER IN NAILS.—Unless cut nails are made from better material than is used generally now, their place in the market will be usurped by nails made from fibrous material. Wire nails are very favorably regarded, and are used in preference to cut nails on account of their superior tenacity, notwithstanding superior cost. The iron for cut nails, after being rolled, is slit or cut lengthwise to a width adapted to the length of the nail to be cut. The length of the nails so cut is directly across the fiber which the iron has acquired by rolling, and, of course, shows its weakest where it should be the strongest. The ordinary cut nails will not drive into seasoned hard wood without "cripping," even under direct blows, and when the blow of the hammer is slightly on one side, they snap like clay pipe stems—they have no tenacity. The weakness of these nails is shown by the fact that it is almost impossible to straighten one that has been drawn from the wood, and then drive it again; in many or most instances, the nail will break in drawing.

On the contrary, the wire nails may be crooked into corkscrews, and then be straightened and be redriven. They are not only tough, but they are stiff, and will penetrate hard wood where the cut nail would break sharply off or hopelessly crook beyond straightening. In every respect the fibrous nail is better than the crosscut nail. If it could be afforded at the same or an approximate price, it would take the place of the ordinary cut nail.—Scientific American.

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Abstract of Time Table, adopted Jan. 13, 1885. EASTWARD. STATIONS, No. 2\*, No. 12\*, No. 4\*, No. 6. Leave Dunkirk 2:05 PM, Arrive Little Valley 8:50 AM. Leave Little Valley 8:25 AM, Arrive Salamanca 10:45 AM. Leave Salamanca 10:45 AM, Arrive Carrollton 11:09 AM. Leave Carrollton 11:09 AM, Arrive Cuba 11:43 AM. Leave Cuba 11:43 AM, Arrive Wellsville 12:14 PM. Leave Wellsville 12:14 PM, Arrive Andover 1:27 PM. Leave Andover 1:27 PM, Arrive Alfred 1:45 PM. Leave Hornellsville 12:00 PM, Arrive Elmira 7:45 PM. Leave Elmira 7:45 PM, Arrive Binghamton 8:30 PM. Leave Binghamton 8:30 PM, Arrive Port Jervis 8:25 PM. Leave Port Jervis 8:25 PM, Arrive New York 10:20 PM.

ADDITIONAL LOCAL TRAINS EASTWARD. 5:00 A. M., except Sundays, from Salamanca, stopping at Great Valley 5:07, Carrollton 5:35, Vandalia 6:00, Allegany 6:50, Olean 7:50, Hinsdale 8:23, Cuba 9:27, Friendship 10:25, Belvidere 10:45, Belmont 11:17, Scio 11:40, Wellsville 1:45, P. M., Andover 2:32, Alfred 3:32, Almond 4:10, and arriving at Hornellsville at 4:55 P. M. 4:45 P. M., from Dunkirk, stops at Forestville 5:17, Smith's Mills 5:37, Perryburg 5:58, Dayton 6:12, Cattaraugus 6:47, Little Valley 7:16, Salamanca 8:15, Great Valley 8:23, Carrollton 8:37, Vandalia 8:50, Allegany 9:07, Olean 9:18, Hinsdale 9:37, Cuba 9:58, Friendship 10:28, Belvidere 10:49, Belmont 10:51, Scio 11:07, Wellsville 11:19, Andover 11:43 P. M., Alfred 12:14, Almond 12:28, arriving at Hornellsville at 12:43 A. M. No. 8 will not run on Monday.

WESTWARD. STATIONS, No. 1, No. 5\*, No. 3\*, No. 9. Leave New York 9:00 AM, Arrive Port Jervis 12:13 PM. Leave Port Jervis 12:13 PM, Arrive Hornellsville 1:55 PM. Leave Hornellsville 1:55 PM, Arrive Andover 9:35 PM. Leave Andover 9:35 PM, Arrive Wellsville 9:57 PM. Leave Wellsville 9:57 PM, Arrive Cuba 10:49 AM. Leave Cuba 10:49 AM, Arrive Olean 11:18 AM. Leave Olean 11:18 AM, Arrive Carrollton 11:40 AM. Leave Carrollton 11:40 AM, Arrive Great Valley 11:50 AM. Leave Great Valley 11:50 AM, Arrive Little Valley 12:32 AM. Leave Little Valley 12:32 AM, Arrive Dunkirk 3:00 AM.

ADDITIONAL LOCAL TRAINS WESTWARD. 4:35 A. M., except Sundays, from Hornellsville, stopping at Almond 5:00, Alfred 5:20, Andover 6:00, Wellsville 7:25, Scio 7:40, Belmont 8:15, Belvidere 8:35, Friendship 9:05, Cuba 10:37, Hinsdale 11:12, Olean 11:55 A. M., Allegany 12:30, Vandalia 12:41, Carrollton 1:40, Great Valley 2:00, Salamanca 3:10, Little Valley 3:25, Cattaraugus 4:05, Dayton 5:30, Perryburg 5:53, Smith's Mills 6:31, Forestville 7:05, Sheridan 7:25, and arriving at Dunkirk at 7:50 P. M. 5:25 P. M., daily, from Hornellsville, stops at all stations, arriving at Salamanca 11:14 P. M. No. 9 runs daily over Western Division.

BRADFORD BRANCH WESTWARD. STATIONS, 15, 5\*, 9\*, 35, 21\*, 37. Leave Carrollton 8:45 AM, Arrive Bradford 9:50 AM. Leave Bradford 9:50 AM, Arrive Custer City 9:55 AM. Leave Custer City 9:55 AM, Arrive Bradford 9:55 AM. Leave Bradford 9:55 AM, Arrive Carrollton 10:35 AM.

EASTWARD. STATIONS, 6\*, 20\*, 32\*, 40\*, 16, 38. Leave Bradford 8:45 AM, Arrive Custer City 9:55 AM. Leave Custer City 9:55 AM, Arrive Bradford 9:55 AM. Leave Bradford 9:55 AM, Arrive Carrollton 10:35 AM. Tracts are sent by mail postpaid at the rate of 300 pages for \$1.00. Annual members of the Tract Society are entitled to tracts equal in value to one-half the amount of their annual contributions to the Society. Life Members are entitled to 1000 pages annually. Sample packages will be sent, on application, to all who wish to investigate the subject. Address all communications to the SABBATH RECORDER, Alfred Centre, N. Y. Jan. 13, 1885.

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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: 1-15. April 25. Paul at Rome. Acts 28: 16-31. May 2. Obedience. Eph. 6: 1-13. May 9. Christ's 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: 1-8; 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 IV.—PAUL AT ROME.

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

For Sabbath-day, April 25.

SCRIPTURE LESSON—Acts 28: 16-31.

16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard; but Paul was suffered to dwell by himself, with a soldier that kept him. 17. And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: 18. Who when they had examined me, would have let me go, because there was no cause of death in me. 19. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. 20. For this cause therefore have I called for you, to see you, and to speak with you; because for the hope of Israel I am bound with this chain. 21. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22. But we desire to hear of thee, what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against. 23. And when they had appointed him a day, there came many to him into his lodging: to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24. And some believed the things which were spoken, and some believed not. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. 29. And when he had said these words, the Jews departed, and had great reasoning among themselves. 30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him. 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

TIME.—Paul arrived in Rome, March, 61. Aged 57.

GOLDEN TEXT.—"The salvation of God is sent unto the Gentiles."—Acts 28: 28.

OUTLINE.

- I. Paul having reached Rome, introduces himself to the Jews. v. 16-20. II. Their answer. v. 21, 22. III. Another meeting held. v. 23-29. IV. Paul remains and preaches. v. 30, 31.

INTRODUCTION.

In the last lesson we left Paul in the midst of happy greetings by the Christian brethren who had come from the city to meet him and conduct him to the city. This greeting must have been mingled with deep regrets as they saw him in the custody of the centurion, a prisoner, on his way to the tribunal in Rome. Yet there was something strangely impressive in the contrast between Paul's condition as a prisoner being brought to Rome for trial, and his almost boundless joy on meeting the brethren, most of whom he had never seen. He evidently was glad to come to Rome even though as a prisoner. Paul had seen many years of hardship and trials in his consecrated life, but as he looked back in review, he could clearly see the hand of God leading him always into the fields where there was blessed work for him to do. We need not doubt his divine assurance that the Master had a great work for him in Rome. So intense was Paul's life, and his preaching so convicting of sin, that he awakened the sharp antagonisms with conservatism, and wicked men were moved with malice and the spirit of murder against him. So we may well conclude that Paul's imprisonment was a marked advantage by way of preserving his life from his deadly enemies, and thus prolonging his gospel ministry. No chains could seal his lips. He would preach Christ, if for his audience he had only one soldier to whom he was chained as a prisoner. What an interest must have clustered about his reception room in Rome, where so many were permitted to come and learn the fundamental truths of the gospel, and witness the power of truth to make a man supremely free, though the mightiest nation on earth may hold him in chains. Nor have eighteen hundred years of marvelous development in literature, science, and philosophy, served to diminish the interest of thoughtful, struggling humanity in the spiritual eloquence of the letters written by Paul during his imprisonment in Rome. Surely, he had Christ within him, the hope of glory.

EXPLANATORY NOTES.

V. 16. And when we entered into Rome. Immediately on reaching the city, without delay. Paul was suffered to abide by himself with the soldier that guarded him. The Centurion had now accomplished his responsible duty of safe conveyance of the prisoner, and had delivered him to the captain of the guard. The communication from the governor at Caesarea also must have been given to the proper officer at the same time. Something in this letter led the officer, probably led the captain, to grant unusual privileges to Paul, viz., to dwell by himself. He was guarded by a single soldier at a time, with frequent reliefs. It was the custom that the prisoner should be chained by one hand to the soldier while he guarded.

V. 17. After three days he called together the chief of the Jews. Three days would be needed for rest and preparation for the business before him. His first step seems to be almost strange; he invites a conference with the

chief Jews of the city. Of all the people in the city these were most likely to be prejudiced against him. But his mission here as elsewhere was first to the Jews. He must first endeavor, if possible, to reconcile himself to the confidence of the rulers of the synagogues and Jews of standing. I, brethren, yet was delivered prisoner from Jerusalem into the hands of the Romans. Down deep in Paul's heart was the feeling of kinship for the Jews; he longed to win them to Christ. He constantly hoped that the gospel, so plain to him, would become so to them; he was hopeful and charitable.

V. 18. Who desired to set me at liberty. He refers to the examination before Felix and Festus, 25: 8, 9. Because there was no cause of death in me. This was strong endorsement, and he had no fear of using it in Rome for the proof of it could be sustained by the letters sent from the governor.

V. 19. I was constrained to appear unto Caesar. This fact of his appealing unto the Emperor might lead the Jews to suppose that he would bring heavy charges against his own nation. He wishes to relieve their minds on that point at once.

V. 20. For this cause therefore did I enreat you to see and speak with me. He desires a free and full understanding with them, and is ready to explain why he is there in chains. For because of Israel I am bound with this chain. The Jews expected the Messiah. Paul believed that He had already come in fulfillment of the prophecy, had suffered and risen from the dead. For this faith he was before them in chains, and for no other reason.

V. 21. We neither received letters concerning thee, nor did any report or speak any harm of thee. Perhaps Paul thought that prejudicial reports had reached the Jews. It was a pleasant surprise, doubtless, to Paul to learn that no such reports had come before his arrival.

V. 22. But we desire to hear of thee what thou thinkest. We might infer that there had been but little intercourse between the Jews and the Jewish Christians in Jerusalem. But Paul commended himself to them at once as a man of intelligence and dignity of character, and they were ready to hear what he thought about this doctrine, and this sect. Scandalous reports were in circulation but they were ready to hear Paul's version of the matter.

V. 23. There came many to him in his lodging. A day was appointed to hear the stranger prisoner, and many came who would not think of going to a Christian church. He expounded and testified. Reasoned and interpreted; appealing constantly to their own judgment and to the law of Moses and to the prophets, concerning Jesus Christ and his kingdom in the world. From morning till evening. Very deep interest was manifest in the subject, and people came and went during the day.

V. 24, 25. Some believed and some disbelieved. As in most assemblies, the plainest statement of truth will be rejected by some because they are too blind to apprehend it, while others may be in preparation of heart to understand and accept the truth at once. When Paul found that many rejected the truth he closed the interview by quoting from Esaias, the prophet. V. 26, 27. "Hearing ye shall hear, and shall not understand." This passage is quoted entire or in part several times in the New Testament. It is expressive of a very frequent condition of mind. There is a great deal of seeing and hearing with the eyes and ears, while the heart remains as senseless as dead clay. It is a fearful condition and rendered intensely more so, for each individual, because he is personally responsible for it in his own case.

V. 28. Be it known therefore unto you, that this salvation of God is sent unto the Gentiles, and they will also hear. Therefore, because ye refuse to hear. It is first offered to them, now if he preaches to the Gentiles, they are to remember that they have refused to hear and accept.

V. 30. And he abode two whole years in his own hired dwelling, and received all that went in unto him. This was a real missionary school. Paul no longer had to travel from place to place, thrust or driven out as in his early experience, to find hearers, but being confined as a prisoner anxious souls were constantly coming to be taught the way of salvation.

V. 31. Preaching the kingdom of God. He did not take the time to relate his own varying fortunes and hardships, or tell what strange things he had seen in the world, but he had a theme infinitely higher, the kingdom of God into which he persuaded them to enter and be saved from all their sins and endless sorrows.

MARRIED.

In Albion, Wis., April 2, 1885, by Eld. S. H. Babcock, Mr. HENRY C. FRITZ and Miss MINNIE FENNER, both of Janesville.

DIED.

Near Utica, Wis., April 2, 1885, ELBA CRANDALL, in the 36th year of his age. Deceased made a profession of religion in early life, and united with the Seventh day Baptist Church of Utica, of which he was an acceptable member at the time of his death. He leaves a wife and three little girls (one of them an adopted daughter) to battle with the stern realities of life.

At Transit, Minn., March 28, 1885, Mrs. LYDIA B. TREUMAN in the 71st year of her age. She was born in Brookfield, N. Y., Oct. 1, 1814. She was a daughter of Samuel H. and Olive Coon. When about fourteen years old she gave herself to Jesus, was baptized by Eld. Daniel Coon, and became a member of the 3d Brookfield Seventh day Baptist Church. In August, 1832, she was married to Daniel S. Treuman, and with her husband moved to Newport, Herkimer county, and they both became members of the church, which was organized at that place about 1835. Four years later they moved to Allegheny County and became identified with the 3d Genesee Church, in whose fellowship they lived six years. In 1855 they settled in Utica, Dane Co., Wis., where they lived until 1866, when they moved to Minnesota and settled on the farm where Sister Treuman ended her mortal career. She was ever a faithful, patient, devoted Christian; and we feel

perfectly justified in saying that no one ever knew her who did not admire her trusting, happy disposition. Nearly four years ago she had a shock of paralysis, and February, 1884, a second shock, which rendered her entirely helpless. Everything was done that could be done, by her husband and youngest son, to make her last days as comfortable as they could be. Funeral services were held in the Seventh day Baptist church at New Auburn, conducted by Eld. Robert Ray, who delivered a very encouraging discourse from the words: "Blessed are the dead which die in the Lord." G. C.

At New Auburn, Minn., Feb. 24, 1885, MELVIN SMITH, youngest son of William and Caroline Fuller, in the 11th year of his age. His disease was spinal meningitis, and his suffering was very great for about two weeks. Melvin was a favorite with all the family of five surviving children, and his removal by death is deeply mourned. A large concourse of people were in attendance at the funeral, and a profitable discourse was preached by Eld. Ray. G. C.

LETTERS.

Hiram S. Burdick, Geo. W. Babcock, Mrs. H. E. Clark, Wm. R. Gargas, A. H. Lewis, A. S. Tittsworth, M. D. Crandall, B. E. Fisk, A. E. Main, W. C. Whitford, J. J. Merrill, Elias Ayars, R. T. Burdick, Geo. H. Babcock 2, Joel Dewey, M. E. Greene, L. D. Seager, D. H. Davis, N. S. Burdick, E. R. Maxson, I. D. Tittsworth, L. J. Walsworth, J. F. Hubbard, B. F. Clayton, Mary H. Davis, Charles & Tuttle, H. L. Hulet, Mrs. H. S. Rogers, S. C. Stillman, L. A. Witter, N. J. Read, Wm. A. Babcock, H. Ward, H. W. Nelson, P. F. Randolph, J. H. Crandall, Horace Stillman, Gilbert Hurley, J. Clarke, C. A. Burdick, S. H. Babcock, Mrs. H. D. Hummel, Albert Whitford, Lottie Baldwin.

RECEIPTS.

Table with columns: Name, Amount. Includes entries for Amos Crandall, Alfred Centre, Amos A. Shaw, E. A. Witter, Mrs. L. M. Westover, etc.

QUARTERLY.

Table with columns: Name, Amount. Includes entries for T. R. Williams, Alfred Centre, A. G. Crofoot, D. B. Kenyon, Eld. Horace Stillman, Niantic, R. I., etc.

HELPING HAND.

Table with columns: Name, Amount. Includes entries for S. C. Stillman, Scott, N. Y., Mrs. H. S. Rogers, Oxford, H. L. Hulet, Little Genesee, Milo Shaw, Alfred, D. H. Davis, Quiet Dell, W. Va., etc.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending April 11th, 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, 20,592 packages; exports, 318 packages. We quote: Fancy, 23@25; Fine, 15@20; Full cream, 23@25; Old butter, 14@16; Grease, 4@6.

CHEESE.—Receipts for the week, 13,681 boxes; exports were 24,613 boxes. We quote: Factory, full cream, 11@14; Skimmed, 7@8.

EGGS.—Receipts for the week, 17,586 bbls. We quote: Near-by marks, fresh-laid, per doz., 16@17; Southern, and Western, fresh laid, per doz, 15@16.

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.

TRACT SOCIETY.

Table with columns: Name, Amount. Includes entries for Women's Auxiliary Society, Plainfield, N. J., E. R. Crandall, Little Genesee, N. Y., Sabbath school, Farina, Ill., Ladies' Evangelical Society, Alfred Centre, Plainfield, N. J., Mrs. John Hiscoc, Westerly, R. I., etc.

SCANDINAVIAN PAPER FUND.

Table with columns: Name, Amount. Includes entries for Mr. and Mrs. D. C. Burdick, Nortonville, Kan., Rev. O. U. Whitford, Westerly, R. I., Oran Vincent, Milton Junction, Wis., etc.

Notice. Seventh day Baptists in Wellsville and vicinity: The membership living in Wellsville and vicinity, and all others interested to meet with us, are invited to meet for religious service in the vestry of the Baptist church of Wellsville, N. Y., on the 1st Sabbath in May next, at 2 o'clock P. M. Through the courtesy of members of the Baptist Church and its pastor, we have the privilege of occupying this room for Sabbath service. A prompt attendance is invited. L. M. COTTRELL.

Important Announcement. The New York, Lake Erie & Western Railroad Company announces that on and after April 13th, the Ferry-boats plying between 23d Street, New York, and its depot at Jersey City, will make fifteen minutes instead of thirty minute trips as heretofore. IRVING SAUNDERS expects to be at his Friendship Studio from April 16th to 22nd inclusive.

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THE CHRISTIAN'S VICTORY. A Centennial Sermon.

Preached at Waterford, Conn., Nov. 1, 1884, the Celebration of the One Hundred Anniversary of the Seventh-day Baptist Church, and published by request.

BY ELD. L. C. ROGERS. "Thanks be to God, which giveth us through our Lord Jesus Christ..."

It will not, I apprehend, be any of us here present, to catch the gleam of this grand and solemn day, which is an hour of mingled joy and sorrow, with the living, we associate with the sainted dead. We are no centenarians among us, and are on that farther shore where their hands to clasp our own. The death's long Sabbath holds its peaceful occupants of that shadowy world where there is neither work nor pain, neither knowledge nor device. I have passed into history; and it is to the glory of the living, that we must interwork with the lines of our life, and to gather up the lessons of the past. One hundred years ago, a little band of ten persons, gathered in a field, were organized into a church. From this initial point, we meet them in their solemn assemblies, their prayers, their songs, their blessed Word, their spiritual triumphs. It was the planting of a seed, which has since grown to whose branches reach far and wide, the tracing of this history is an occasion, while we seek to honor by a faithful and affectionate remembrance of their worthy deeds, we hope also to be present duty, the hearts of the living, and thus secure also a noble result in the oncoming century to us that Victory is the that may best help us to reach the goal of our journey. Victory is one of the most inspiring of our mother tongue; as says the poet, "Be unto God, which giveth us through our Lord Jesus Christ, organization of this church, until time, Victory is the watchword been passed all along the lines of our life; and we seem to feel the ponderous echo of their crying, Victory, victory; for the glorious life and victorious life that remains for them but one day, and that is the last great crowning of the resurrection morn, words of the context, the exultation is raised, "O death, where is thy victory?"

Dearly beloved, you who are present members of this church, members of the living vine, Victory which seems to us to have a fold of your decorating banner, loop of evergreens, on the leafy boughs of the beautiful floral anchors, and other appropriate designs, this is the word we would inscribe on the lintels of your sanctuary gates, the word we would speak in your day, and bid you ponder; for, unto God, which giveth us through our Lord Jesus Christ...

By way of preliminary remark, first, that the Christian is a conqueror. He triumphs like one in the combat. He overcomes like one in the race, as says the Apostle, "So run that ye may obtain the crown" (2 Cor. 2: 14). "The God, which always causeth us to triumph." The Christian is an "Obedient child of God." "Whatsoever is born of God..."

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