

# The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS—\$2 A YEAR, IN ADVANCE.

VOL. XLI.—NO. 17.

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 23, 1885.

WHOLE NO. 2098.

## The Sabbath Recorder.

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

### THE CHRISTIAN'S VICTORY.

A Centennial Sermon.

Preached at Waterford, Conn., Nov. 11, 1884, at the Celebration of the One Hundredth Anniversary of the Seventh-day Baptist Church of that place, and published by request.

BY ELD. L. C. ROGERS.

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—1 Cor. 15: 57.

It will not, I apprehend, be difficult for any of us here present, to catch the inspiration of this grand and solemn hour. But it is an hour of mingled joy and sorrow; for, with the living, we associate in our minds the sainted dead. We pause to-day in the pilgrimage of life, and turn to look across the gulf of a hundred years. There are no centennarians among us whose memories span this mighty chasm; nor are there any on that farther shore who will reach out their hands to clasp our own. The stillness of the grave, the hush of the tomb is there; death's long Sabbath holds its sway over the peaceful occupants of that shadowy realm, where there is neither work nor wisdom, neither knowledge nor device. Their lives have passed into history; and it is our business who survive them, to read that history, interwoven with the lines of our own experience, and to gather up the lessons and inspirations of the important century now closing. One hundred years of church life! What a theme to contemplate! We think of the little band of ten persons, who, one hundred years ago to-day, in this chosen field, were organized into a church of Christ. From this initial point, we mentally follow them in their solemn assemblies, their prayers, their songs, their uses of the blessed Word, their spiritual refreshings, their conflicts and victories, their trials and triumphs. It was the planting of a slender twig, which has since grown to be a tree, whose branches reach far and wide. But the tracing of this history is assigned to other hands. In the various services of this occasion, while we seek to honor our dead by a faithful and affectionate recounting of their worthy deeds, we hope also to strengthen for present duty, the hearts and hands of the living, and thus secure also the best possible results in the oncoming futures. It seems to us that Victory is the motto word that may best help us to reach this result. Victory is one of the most inspiring words in our mother tongue; as says the text, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ." From the organization of this church, until the present time, Victory is the watchword which has been passed all along the lines of our faithful membership; and we seem now to hear the ponderous echo of their many voices, crying, Victory, victory; for they were victorious in life and victorious in death; and there remains for them but one other victory, and that is the last great crowning victory of the resurrection morn, when, in the words of the context, the exultant cry will be raised, "O death, where is thy sting? O grave, where is thy victory?"

Dearly beloved, you who constitute the present membership of this church, living members of the living vine, Victory is the word which seems to us to hang on every fold of your decorating banners, on every loop of evergreens, on the leafy arches, and on the beautiful floral anchors, and crosses, and other appropriate designs. Victory; this is the word we would inscribe on the lintels of your sanctuary gates, and this is the word we would speak in your hearing to-day, and bid you ponder; for, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

By way of preliminary remark, I observe first, that the Christian is a victor, a conqueror. He triumphs like one who is successful in battle; he conquers in life and in death. He overcomes like one who wrestles in the combat. He wins like one who runs in the race, as says the Apostle (1 Cor. 9: 24-27), "So run that ye may obtain." Paul could say (2 Cor. 2: 14), "Thanks be unto God, which always causeth us to triumph in Christ." The Christian is an "overcomer." " whatsoever is born of God overcometh

the world; and this is the victory that overcometh the world, even your faith;" that is, faith is the instrument of this victory; the organizing and energizing power by which the victory is achieved. In the address to the seven churches of Asia (Rev. 2 and 3), the promise of final blessedness, is "to him that overcometh."

And here observe again, that the Christian's victory is a present, a continued, and a final victory. That this victory is not altogether a future one, is evident from the present tense employed in the text, viz., in the word give; "thanks be unto God, which giveth;" that is, gives now the victory, and will continue to give the victory, all along down through life, and up to the final victory, on the morning of the resurrection. There is no break in this glorious career; this chain of conquests, this march of faithful souls, on to the glory-land.

To this subject, "The Christian's Victory," we invite your present attention, beloved; a subject worthy of serious consideration. And may the Lord be pleased, graciously, by the presence and power of the Holy Spirit, to assist us both in the speaking and in the hearing of the Word.

Victory implies that there are enemies to be overcome. In the close connection of the text, three enemies are designated, viz: 1. Sin. 2. Death. 3. The Grave. Over these, the Christian has the victory, through our Lord Jesus Christ. Other enemies might be specified, and yet all such are virtually included in the three now named. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

Sin, then, is the first, great enemy to be overcome. I need not tell you that it is a terrible enemy, one not easily conquered. These are matters with which you are painfully familiar. They belong to your earliest and your latest experiences. But lest you misapprehend the true intent and meaning of the word enemy, as applied to sin, let me remind you at the outset of this discussion, that sin has no abstract existence. It cannot be properly and intelligently conceived of, apart from the actions of a moral agent. Sin is the transgression of the law of God. It involves personal guilt and moral defilement, and brings innumerable evils into the world. It is, then, mostly a metaphorical use of terms to speak of sin as an enemy. "I speak," says the author of our text, but in another connection (Rom. 6: 19), "I speak after the manner of men, because of the infirmity of your flesh;" that is, as I understand him to mean, he employs metaphors in his speech, just as other people do, and because there is a liveliness therein that helps to overcome the dullness of the mind. We may, then, look through these colored glasses which an inspired hand has painted for us, only we must keep in view the facts while we look at the figures. And what do we see? First of all, a physical world, marred and scarred. The plowshare of ruin has been driven through the earth's crust, rolling up the ragged furrows into the jagged mountains. We see, too, volcanoes bursting into flame; we hear the rumbling of earthquakes; we see the direful havoc of cyclones; the leaden wings of malaria hang low over cities and villages; floods run their frightful career of desolation, and the cultivated fields bring forth thorns and thistles. What meaneth all this? We ask the rocks and hills, the mountains and hills to tell us. We ask the birds and beasts, the flowers and forests to tell us; but the oracles of nature are dumb or despairing. Let us open now the book of revelation, and read: "Because thou hast eaten of the tree of which I said unto thee, Thou shalt not eat of it: cursed shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee." Gen. 3: 17, 18. And as in the beginning so in the end of earthly things, as says the prophet (Isa. 24: 4, 5), "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Ah! here we have it.

The mystery is solved. These are the footsteps of an enemy, and that enemy is sin; and oh, what an enemy is it, thus to blight this once fair earth with such bitter curses!

But let us look now at man, and at his demoralization. He came from the hand of his Creator in the beauty of innocence. In the garden of Eden he was holy and happy till Satan entered. With his coming came sin; since then the trail of the old serpent has been everywhere visible. We see it in the marings of man's mental, moral, and physical constitution, and in the customs of society. The vestiges of this enemy are seen in wars, rapine, and murder; in divisions, disputes, and duels, and in the baseness, weakness, and hypocrisy of sinners. But we may in imagination go a step further, and from the brink of eternal ruin, look down upon the bloody eddies that wheel and boil before us, and learn at last how great an enemy sin is; or, we may read it quite as plainly in the death and sufferings of Christ, as the sinner's substitute.

Now, can so great and terrible an enemy as sin is, be conquered? What do human philosophies, sciences, and maralities say in answer to this question? They tell us that they have taught virtue, but have rarely made men virtuous. And what wonder? They have lacked the motives to right action which revelation supplies; and more than this, they have been strangers to those spiritual forces and potentialities which cluster around the name and doctrine of Christ. Victory over sin is, as says the text, "through our Lord Jesus Christ." How careful, always, the writers of the New Testament are to put in this saving clause; and how careful we, too, should be to do this. It is the Gibraltar-rock of truth. Leave this out, and Christianity would be what infidels and scoffers would have us think it now is, a rope of sand. But as long as we can say "through our Lord Jesus Christ," we are on the road to victory.

But in attacking an enemy, it is wise and best, first to study his position, to know the ground he occupies, what defenses he has, the strength of his battlements, and upon what advantages he relies. So has sin, as an enemy, been reconnoitered by God, angels, and men. And what now are his strongholds? These two, viz., first, the law of God, and secondly, the heart of man.

As to the first of these, the context says, "The strength of sin is the law." How shall we understand this? First, the law of God defines sin, and gives it a legal status, makes it recognizable, for "sin is the transgression of the law," and "where no law is, there is no transgression."

Secondly, the law contains the adjudged penalty for sin. It says: "The soul that sinneth, it shall die." As an enemy, sin could not bring upon us this guilt and ruin, but for the law of God. This law defines and charges upon us our guilt, and adjudges us to eternal death therefor.

So, too, "by the law is the knowledge of sin." It is the looking-glass that faithfully reflects our moral image.

Again, "the law entered, that the offense might abound." By the law is seen the enormity of sin, as dishonoring to God, and displeasing to him, as it is also ruinous to man. For these, and other like reasons, we may see that "the strength of sin is the law." Will God, then, to break the power of sin, destroy the law? This is the teaching of no-lawism. It is the old quarrel of men and devils against the righteous claims of God's holy law. "The carnal mind is enmity against God; it is not subject to his law." Antinomianism is growing apace. It is current in the teachings and practices of men. Both pulpit and pews are poisoned with this error. The cry is raised, "Free from the law." But this is without the warrant of Scripture. The true Christian is here declared to be "free from sin," "free from the law of sin and death," but not free from the law of God. He is "delivered" from the law, when released from condemnation by the pardon of sin; he is "dead" to the law, by the body of Christ, but the law is not dead; he is not "under the law," he is on it; the law is under him, as the way in which he walks. "Order my steps in thy word." "I will run in the way of thy commandments." If to gain the victory over sin, God should destroy his law

because it is "the strength of sin," it would be victory at too dear a price. It would unthence the moral universe; for it would break down the distinction between right and wrong in human conduct; it would reduce the moral universe to anarchy, for it would render the conviction of a sinner impossible; government, if exercised, would be despotic and lawless. The death of Christ, too, is of little significance, if the law of God is abolished. Let those consider these facts and principles, who boast that they are free from the law of God, as a rule of obedience; who hope for victory over sin, by freedom from the law.

But what, then, can cancel guilt, suspend the sentence of a broken law, and give us victory over our greatest enemy? There is a victory, and it is "through our Lord Jesus Christ," but how? What has Christ done to the law? I answer, he has undertaken to "magnify the law, and make it honorable" (Isa. 42: 21), first, by obeying its precepts, and teaching others to do the same (Matt. 5: 19); and secondly, by suffering its penalties, in the sinner's place. (Isa. 53: 4, 5, 6. Three things are here involved, viz.; substitution, imputation, and satisfaction. Christ died "for us" (1 Thess. 5: 10, 1 Cor. 15: 2, 2 Cor. 5: 15), for upon him was laid "the iniquity of us all," and by way of imputation, not impartation; for Christ was "holy, harmless, undefiled, and separate from sinners." He was treated as though he was a sinner. He consented to this; he acted this role; and yet his death was not theatrical and spectacular chiefly, but substitutional; it rendered satisfaction to the law and justice of God; not in the mercantile sense of pound for pound, but the sacrifice of Christ was set over against our sins, to cancel them when we confess and forsake them; for the sins of ancient Israel that were borne away into the land of forgetfulness, on the head of the scape-goat, were first confessed. Thus the death of Christ establishes the certainty, and the fearfulness of the punishment of the finally impenitent; for if God the Father would not spare the darling Son of his bosom, though he cried to him for exemption and release at Gethsemane and Calvary, is there a wrath-smitten, woe-begone, hell-deserving sinner in all God's universe, who can possibly escape the wrath of God, if the gospel of amnesty is disregarded? Not one. But the blood of Christ, shed unto death, not only seals the doom of the impenitent and reprobate, holding them under condemnation, but it also furnishes to the true believer the ground of justification in its purely forensic sense, as a court proceeding; it is the legal basis upon which a pardon is obtained. The death of Christ is the heavy ordinance—the Armstrong gun—that drives sin from its shelter under the law of God. "Who shall lay anything to the charge of God's elect? It is God that justifieth," and he is "the justifier of him that believeth in Jesus." The law stands, then, and is honored. The death of Christ strengthened the bands of divine authority; it undergirded the administration with its mighty sanctions, both in the salvation of the saints, and in the condemnation of sinners, a duality of facts not always observed in the discussion of these subjects.

But sin has a second secure retreat; it is in the unregenerate heart of man. And what a strong entrenchment is this! But if victory is not gained at this point also, the first victory will prove a fruitless one. What is justification without sanctification? The sinner is a sinner still. To an un sanctified soul, heaven would be another hell. Sin must die, or the soul must. Will, then, good resolutions drive this enemy from the heart? When temptation returns, these promises are like the gossamer threads in the northern blast. Shall we try pilgrimages? They weary the body, but do not change the heart. Shall we then offer costly sacrifices? Ah! a thousand worlds, if we had them to offer, would not be adequate. Sin will not down at such bidding. Native depravity grows with our growth, and ripens with our years, until the blood of Christ, applied to the heart by faith, sanctifies us wholly. Justification is a work without; sanctification a work within. It begins in the first work of the Spirit in our hearts—the work of repentance (see Rev. 2: 5), which includes sorrow for, confession of,

and departure from, sin. Conversion means, literally, a turning; it is a turning from sin unto righteousness. The true convert is a new man, not another man. He is regenerate; the substance of the soul is ever the same; the change is in the affections and purposes. Sin is surrendered; that criminal once secreted in the chambers of the guilty soul. Our baptism signifies our death to sin (Rom. 6: 2, 3, 4), which includes repentance for, and deliverance from, sin; deliverance from the guilt, and penal consequences of sin.

There is still another blessing, the baptism of the Holy Spirit, which delivers us from the corruption of sin, and from the love and practice of it.

In primitive times, the baptism of the Holy Spirit usually followed baptism in water (see Luke 24: 49, Acts 1: 5, 8; 2: 4, 38; 4: 31); sometimes it preceded (Acts 9: 17, 18; 10: 47); but come in what order it may, it is a distinct blessing, and no one, I judge, is free from the corruption and bondage of sin, until this blessing is received, in answer to prayer and seeking unto God for the fulfillment of the Pentecostal promise. This gave to the apostles and primitive Christians a perpetual Pentecost; it will bring it to us. Christ procured this blessing for us, when he ascended on high and gave gifts to men. It is, then, a glorious part of that victory which, as says the text, is "through our Lord Jesus Christ." Thus by him, and with him, sin is routed; it cannot condemn us through the once broken but now respected law of God; it cannot dwell in our hearts. "Sin shall not have dominion over you;" "dead indeed unto sin, alive unto righteousness;" "free from sin;" "led by the Spirit of God;" "filled with the Spirit;" "I pray God your whole body, and soul, and spirit, be preserved blameless unto the coming of our Lord Jesus Christ." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."

Where now is sin, our greatest enemy? Driven out of the heart of the true Christian fully congenerated, he lives in the hearts of the unregenerate around us on every side. Sin dwells in the customs of society; he holds the fort of a corrupted earth and world, and will, until Christ shall dislodge him with a new heavens and a new earth, and thus establish his millennial kingdom. Now, our enemy is in the open field; he must needs be watched. Every avenue to the heart must be guarded. The armor of righteousness must be kept on; there must be drills and sorties; but "thanks be unto God, which giveth us the victory." There is now no condemnation (Rom. 8: 1), no willful sinning, no corrupt tastes and habits; the love and practice of sin are gone. If in an unguarded moment there be a sudden surprise by the enemy, we strike for our freedom; if we fall, we rise and strike; on our very knees we thrust and strike, for we will not surrender; if we do, it is death. If we fight the good fight of faith, we shall lay hold on eternal life; otherwise we lose it. It is not every soldier that earns promotion, or gets an honorable discharge. It is not every one that joins the church militant that enters the church triumphant. The author of our text addresses his epistle "to all them that are sanctified in Christ Jesus, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." To such, God "giveth the victory through our Lord Jesus Christ."

From these earthly encampments, our worthy fellow-soldiers have gone where the sound of the bugle will no more call them to battle. This church has always had an assorted membership. It has had its days of prosperity and of decline. It has had its unworthy as well as its worthy members, like all other churches, but the proportion of the bad to the good seed, has been, we may hopefully say, comparatively small. The early history of this church records a slow and steady growth. We who are the survivors, may point with satisfaction to the noble lives of many who rest from their labors and their works do follow them. He who gave them the victory over sin, gave them victory also in death.

(Continued on Fourth page.)

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## Sabbath Recorder,

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Missions.

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

"When'er a noble deed is wrought, When'er is spoken a noble thought, Our hearts in glad surprise To higher levels rise."

Honor to those whose words and deeds Thus help us in our daily needs, And by their overflow Raise us from what is low."

WHEREVER missionaries go in Africa the slave trade disappears.

THE Christians of Madagascar gave \$20,000 for missions in 1882. All of the 1,200 native churches are said to be self-supporting.

In 1880 the Baptists had 17 churches in Dakota; now, in South Dakota, there are 63 churches, 34 meeting-houses, 25 missionaries, 1 school, a Baptist Convention, and 3 Associations.

OUR friend, Rev. Mr. Wilder, of the Missionary Review, is quite a severe critic of others, and we regret to see that he advertises "climax plug-tobacco," "rose leaf fine cut," "navy clippings," and "snuffs."

THE useful cedar and oak grow slowly; but it is said that a worthless vine in the forests of Brazil grows 700 feet in one season. We should not, therefore, be discouraged if sin does appear, oftentimes, to grow faster than righteousness.

BRO. D. K. DAVIS, writing from Humboldt, Neb., says: "Spring has opened a month earlier than a year ago. Corn has advanced a little from the extremely low prices, and there is better feeling among farmers."

A CONGREGATIONAL missionary at Chavagacherry, Ceylon, has started a theological class with 6 members. The young men work in the village two hours each day, and help in evening meetings. The interest at that station is good, and 20 or 30 who are not church members attend the Sunday morning services.

NEARLY one-half of the population of Massachusetts and over two-fifths of the people of New York, reside in cities having over 20,000 inhabitants; and fully one-fifth of the population of such farming States as Ohio and Illinois are in cities. The question of evangelical work in cities and towns is taking on vast proportions.

THE Presbyterians have a German Theological School, at Newark, N. J., and the following are some of the results of the school work: 35 alumni; 37 churches under their care; 3,704 church members; 31 churches organized; 32 Bible-schools with 5,718 members; and 495 additions to the churches.

THE number of students in The Indian University, Indian Territory, under the auspices of the Baptist Home Mission Society, has increased, in four years, from 56 to 128. Of the students of the present year 13 have been studying for the ministry, and more than 20 preparing to teach.

ACCORDING to reported statistics, missions progressed in India between 1851 and 1881 as follows: chief stations from 263 to 716; foreign missionaries, 373 to 658; ordained natives, 29 to 574; native lay preachers, 551 to 2,988; communicants, 17,306 to 145,097; male pupils in mission schools, 63,855 to 168,998; and female pupils, from 13,995 to 65,761.

THE Moravians propose to begin missionary work, next Spring, among the Esquimaux on the Kosokwin river, in Western Alaska. Three men and three women have already offered to go out as missionaries; and the Moravian Mission Board asks the Christian churches of our country to furnish \$6,000 for the opening of this new mission among a people so long neglected by American Christians.

OF the nearly 43,500,000 whites in this country, about 21,600,000 are foreign born or children of parents of foreign birth. That is to say, nearly one-half of the white people of the United States are more or less under the influences of foreign views and customs. Our best institutions have been largely founded and supported by Christian men and women. Which shall have the greater influence in moulding our future, American or foreign ideas, depends almost wholly upon

the Christian church, upon local church life and work, Christian schools, and home missions.

THE following figures show that the great mass of the population in India are still unreached by educational measures: scholars in the higher schools, 45,249; boys' primary schools, 84,760; girls' schools, 47,276; Zenana pupils, 9,132; in Theological and training schools, 1,235; a total of 187,652. Total male population, excluding Native States and Burma (these not being a part of British India), 104,432,229; female population, 100,661,146; boys under 12, 35,788,154; girls, 31,182,746.

REV. W. J. David, of the Southern Baptist Mission, who has lived in what is considered the most unhealthy part of West Africa, emphatically denies that the African climate is fatal to white men, affirming that the idea that "Africa is the white man's grave" is old and exploded, originating with traders who wished to hold the profitable traffic of that country. He says that missionaries have not died from climatic influences, but from loneliness and because they had such miserable dwellings and food.

A Japanese had occasion to have some mechanical apparatus made for a physician to use in connection with an effort to heal his deformed child. The heathen father promised to give more than the regular price if special pains were taken to have the instrument perfect. The maker said he did not wish any extra price for he should make it just as well as he knew how, any way. The astonished man asked for the reason of such strange conduct; and his astonishment was increased upon finding that it was because the maker was a Christian, for he had supposed Christianity to be only evil. Thus in heathen lands as in our own, the best evidence for the Christian religion is to be found in the transformed lives of its followers.

A CHINESE barber boy heard the gospel and believed. Upon offering to relinquish one-seventh of his small wages so as to work but six days in the week, he was dismissed from service. His aunt who had adopted him as an orphan boy was angry and took away his clothes and shoes. He finally enlisted with others as a coolie to go to British Guiana, thinking this would furnish favorable opportunities for teaching Christian truth. There he became a successful preacher of Christ; Christian friends bought the balance of his time due the contractors, and he was instrumental in building up a church of 200 members, that last year raised \$2,000. His name was Lough Fook, and he died last May at the age of 43, after having grandly demonstrated the gospel's power to save.

WILL not pastors who have not done so this year, preach on the subject of missions? Will not others, in some way, call attention to the need of missionary contributions?

Will not the Women's Societies and Committees see that \$800 are raised for our Medical Mission?

Will not Sabbath-school Superintendents see that their schools help raise the \$600 for our China school work?

Will not our young people furnish the \$520 for the Holland Mission?

Will not more men and women of wealth come up to the help of the Lord in the promotion of His cause and kingdom?

Will not every reader do something toward raising the \$10,000.

At our recent Board meeting the Corresponding Secretary was not prepared to give particulars concerning his last quarter's labors, and so will give a brief account here for the information of all who are interested in the administration of our missionary work. During that quarter he gave over 40 sermons and addresses at Waterford and Greenmanville, Ct., and Ashaway and Westerly, R. I. The largest number was at Waterford, where, in connection with meetings conducted by the Secretary, Christians were revived, 18 joined the church, 13 by baptism, and a vigorous young people's society was organized. At the close of the meetings two or three others expressed their purpose to go forward in baptism when there should be opportunity. The missionary page of the SABBATH RECORDER was edited as usual; and besides reports, letters, and selections prepared for printing, over twenty-five columns of editorial matter were furnished for that paper. Besides circulars and other printed matter mailed, the postage on written communications was probably about three dollars. During the same quarter the "Helping Hand in Bible-School Work" was planned, started

with the co-operation and management of the Editor of the SABBATH RECORDER, and conducted. This, although not strictly missionary is denominational work. In addition to this the Secretary has almost constantly tried to keep his mind and heart upon the field, home and foreign, and upon the churches, the source of supplies, endeavoring to keep the latter cordially and generously in sympathy with the former; and seeking to plan for unity in spirit and effort, and for the greatest possible enlargement in our missionary operations.

THE Missionary Review gives a brief account of a religious movement among the Jews in Bessarabia, Russia, which has special interest for Seventh-day Baptists. Jesus Christ is accepted as the Messiah, and they who have entered into this reform call themselves "Sons of the New Covenant." They wish to retain national laws and customs that are not repugnant to Christianity, but say they are not convinced of the truth of the Christian religion and desire admission into the Christian church. It is held that Christian Jews should keep the Law so far as it is national, and so far as circumstances permit. One who does not observe circumcision and keep the seventh day, denationalizes himself. The leader of this movement is Mr. Joseph Rabinowitz, a lawyer of Kischew, Bessarabia, Russia. He went to Palestine in 1882, hoping to find some way of making that land a refuge for his persecuted countrymen. The result of that visit was a thorough change of his former views concerning Christ; and he now says, "The key to the Holy Land lies in the hands of our brother Jesus." Over 200 Jewish families are connected with this evangelical movement.

FROM a private letter to Bro. S. R. Wheeler, from Texarkana, Ark., we take the following:

"We often talk together of you, and regret that we cannot have you with us oftener. Our little church is making but little progress numerically, but every one seems to have been blessed with that strong faith that fades not away. I am happy to say that each one seems to delight in Sabbath privileges, notwithstanding the scorn that is against us. We find our opposers growing weak over the subject; and many come right out and say we keep the right day. I think, however, as soon as the cold weather will admit our holding regular services in our little unfinished church, that the interest will increase rapidly. We only meet when the weather is fair, as the church-house is too open for occupancy in cold weather. We have done but little improvement on it since you were here. Our means being very limited, and several on the description list failing to pay, we have been down a little in arrears. Financial matters are more depressed here than at any time since the year 1867. That the future may bring better times, is a matter to be hoped for. Bro. Millikin writes us occasionally, and he speaks of visiting our church some time this year. I do hope it will be at a time when you can meet with us. We feel very impatient for your coming, but think it best if possible to have our church building nearly or quite complete. Just at present we cannot say when that will be. We are all quite well."

IN behalf of our own Mission-school work at Shanghai, we invite special attention to the following, taken from The Foreign Missionary:

"THE January number of the Church Missionary Intelligencer presents a strong advocacy of education as a means of evangelization in heathen countries: 'It is more romantic,' says the Intelligencer, 'to roam over a great empire than to sit down and teach boys. But teaching boys is one of the most fruitful kinds of missionary work. The greatest of Indian missionaries, Dr. Duff, did nothing else, and his pupils are now in the fore-front of Indian Christianity, in all parts of India. So did Robert Noble. Bishop Pattee's main work in Melanesia was the same, though his voyages were mainly to seek out boys to teach. Such is the work of our missionaries, also, in Uganda.'

"Yes, undoubtedly, all this is true, if the instruction be upon the same high plane as that of Dr. Duff and Bishop Pattee. It is not safe, however, to assume that mere schoolmastering will suffice. A maximum of arithmetic and science and a minimum of magnetic spiritual power cannot accomplish the same results that came forth out of the glowing love of Bishop Pattee for his Melanesian boys. 'No field of labor,' says the Intelligencer, 'gives so abundant exercise for the personal influence of a Christian life as the daily unambitious round of school life. The educational missionary is, from day to day, brought into close personal intercourse with his pupil, who cannot fail to be deeply influenced and to catch the tone of his life and conduct.'

"Here also the chief element is assumed: If true missionary results are to be expected, there must be an all-mastering love for Christ and for souls—a love that will not be satisfied with anything short of conversions and a Christian life."

IMPORTANT FACTS.

The receipts of our missionary treasury for the first seven months of this Conference year compared with those of the same period last year, are as follows: For permanent fund, interest only to be used, last year, nothing; this year, \$2,422; besides an interest in real estate valued at about \$200, making a total of some \$2,600. Last year, for current funds, \$4,318 14; this year, \$3,932 56, or only \$386 30 less. We say only, because, in view of the hard times, it is encouraging that the falling off has been so small.

Now, what shall be the receipts from April 1st to September 1st? At our last Anniversary, the Missionary Society approved the suggestion of the Board of Managers that our work for the year ending August 31, 1885, should be laid out on a plan requiring about \$10,000. At the beginning of the year we planned our operations on this basis. The expenses, however, will probably fall below this sum, a few hundred dollars; for the Board aims to proceed with great care. Further action with reference to the settlement of a general missionary in Minnesota, where one is greatly needed, has been postponed, almost solely on account of a depleted treasury. Is there not some wealthy individual or church that, in addition to what they may now be doing, has about \$300 a year to devote to the building up of the Lord's cause in Minnesota? Delay on such a field means no small loss.

With this slight digression, let us again inquire as to the future. From April 1st to September 1st, there are five months; and we need at least \$1,000 a month, or \$5,000, by the latter date, in order to meet our obligations and be saved from assuming the grievous burden of a debt. For one, the writer is not discouraged, but hopeful in regard to this matter. We have growing faith in God, in our people, and in our cause. We cannot but regret, however, that more do not realize the meaning and force of our Lord's commission; see the opportunities and feel the need for missionary work; and whole heartedly believe that if we are to do our part and our duty in evangelizing our country and the world, we must act with increasing promptness and fidelity.

MISSIONARY SKETCHES.

NUMBER XVI.

The Annual Meeting of the A. S. D. B. Missionary Society for 1884, was held in DeRuyter, N. Y., in September. The introductory sermon was preached by Eli S. Bailey. The President, Eli S. Bailey, inquired of the ministers present whether they had brought the wants of the Society before their respective congregations. "There appeared to have been a general delinquency, and they were admonished for their omission of duty." Are there any among us now who are delinquent in this same regard? A committee was appointed, upon motion of S. Carpenter, Jr., to inquire into the condition of the Jews, to consider the expediency of an effort to carry the gospel to them, and to report at the next session. It was recommended that the General Conference provide for a missionary sermon and a collection for missions. Two agents were appointed to travel and obtain patronage for the Protestant Sentinel, which needed at least 300 more subscribers; and also to endeavor to increase the funds of the Society. A special committee recommended that an "efficient missionary" be located at Lost Creek, W. Va., a "young man" in the vicinity of Hayfield, Pa.; and that one or more preachers of Allegany county, N. Y., be appointed to supply the church at Hebron, Pa., the churches at all these points to be requested to help the Society support the missionaries. Appointments were made for Hebron, and the first and second items were referred to the Executive Committee. It was recommended that the churches constitute themselves auxiliary missionary societies, and report at the next Annual Meeting. The Corresponding Secretary, John Bright, of New Jersey, reported that he had entered into correspondence in regard to the Armenian Christians, and was requested to continue the same. The Treasurer's report was not furnished for publication. The Recording Secretary, W. B. Maxson, states that the report of the Executive Committee was imperfect, and did not furnish a full account of their transactions. L. A. Davis had labored in Ohio and Indiana, and Alexander Campbell, in Virginia, but how long it is not stated. Calls for missionary labor increased, but there were no means for furnishing the laborers. Two reasons for this were assigned

by the Executive Committee: (1.) The "engagedness in other avocations of our ministers;" (2.) "The great indifference of the connection to the missionary interest." And the committee suggested the necessity of appointing an efficient agent or agents to travel among the churches for funds, and to arouse the people to more vigorous efforts for the extension of the gospel.

From this brief sketch we may gather these lessons: 1. What has been is that which shall be. Our fathers in denominational work encountered difficulties similar to those which we have to meet. 2. A minister's time and strength belong to the important work of the ministry. When ministers, from choice or necessity, are farmers, mechanics, physicians, etc., in order to gain money for support or accumulation, they are not in the way of their greatest usefulness as preachers of the gospel. And there are evidences that leading ministers and brethren of fifty years ago realized this. 3. The value of full reports from missionaries to the Board, and from the Board to the Society and denomination, for present information and future use, cannot easily be over-estimated.

MISSION PLEDGES FOR 1885.

SHANGHAI MISSION SCHOOL FUND. Previously reported 20 shares, \$260 00 Little Geneva Sabbath-school, 2 shares, 20 00 Plainfield 3 " 30 00

31 shares, \$310 00 SHANGHAI MEDICAL MISSION FUND. Previously reported, 17 3-10 shares, \$178 00 Woman of Little Geneva, at least, 1 share, 10 00 Albion Benevolent Society, 1 share, 10 00

19 3-10 shares, \$193 00 HOLLAND MISSION FUND.

Previously reported, 30 shares, \$300 00 D. E. Bliss, Little Geneva, 1 share, 10 00

31 shares, \$310 00

FROM C. W. THRELKELD.

Missiary Pastor.

BELLEVILLE, W. Va., March 27, 1885.

Herewith I send you statement of my labor on this field for quarter ending March 1st. My entire time has been given to this church and community. Preached 60 sermons, attended 12 prayer, Bible reading and other religious meetings, made 18 family visits, and baptized 3. The outlook for the church I think a good one, were it not for the present severe financial pressure, rendered doubly hard on the people of this section by the drought last year, followed by the long severe winter, which still hangs on us. People, up to yesterday were crossing the mill-pond on the ice. We are hoping for Spring weather soon. Pray for us.

SHALL THERE BE A DEBT?

A debt is disheartening—it embarrasses the Board in planning its work for another year; it discourages the missionaries on the field; it fills those with doubt and hesitation who are ready to offer themselves for the mission service; it is humiliating to a great and wealthy church which professes devotion to the one supreme work of Christ's kingdom; it discredits the theology of a church which stoutly maintains that all men are saved without a knowledge of salvation; it gives emphasis to the jeers of those who condemn the inconsistency of Christian luxury and extravagance, so marked and so prevalent in our time.—The Foreign Missionary.

DR. MURRAY MITCHELL says, "I have listened, with deep emotion to the more than eloquent, the very touching, appeals already made in this Conference for a great enlargement of preaching to adults. God of his mercy grant it a tenfold, yea, a hundredfold, enlargement! But what of the vast multitudes of children coming forward every year, their minds not yet debased by long contact with idolatry and its innumerable pollutions? Preoccupy that fortress! Fill those ingenious and receptive minds with thoughts of God and Christ, so that there may be no inlet and no room for the abominations of heathenism! Seek to win these young hearts for the Saviour who loves them! It is supreme folly to spend all our strength on the hardened men, and neglect the impressionable children." In a similar strain of earnestness writes another experienced missionary, Rev. W. A. Hobbs, of Calcutta: "I cannot refrain from saying that, in my opinion, if the church of the Lord Jesus were as far-seeing as it is liberal and earnest, it would look with far more interest than it does upon the children of the land, for in them lies our main hope. \* \* \* A missionary, in loving and active charge of a circle of schools, with, say, 250 children passing through his hands every five years, would, in the course of twenty years, exercise a very considerable spiritual influence over 1,000 children. That he would not exercise the same amount of influence over the same number of adults, during twenty years of miscellaneous and desultory mission work, is with me a settled conviction."—The Foreign Missionary.

Sabbath Restor

"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."

SUNDAY—IS IT GOD'S SABBATH OR

A Letter Addressed to Chicago Mi

Beloved brother in the Lord:

From the deep significance of the Sabbath, the absolute necessity for the general comfort and well-being of man, and the universal attraction it seems to be attracting to-day throughout the Christian world, I feel that no apology is needed for sending you this letter, and of thus leading you to a more careful examination of an important subject. In every discussion of the Sabbath question, however, there is one point which must be always attentively considered, and that is whether we are observing God's Sabbath or the Sabbath of man? This is of the very first importance. We are observing a weekly Sabbath, but we are observing it, then without any commandment, it then without any authority, and it then without any right to be that Sabbath, and that alone, has especially enjoined. But if our week is only that which man has instituted, it is not divine authority for its appointment, not only following the traditional Sabbath, but we are absolutely violating the divine law. Ex. 20: 8-11, and setting forth our own desire as of far more importance than the law of God. In order, then, to arrive at a clear understanding of so important a subject, I fully examine the two following questions:

1st. Why is Sunday, or the first day of the week, almost universally observed as the Christian Sabbath, so called? and,

2d. Is Sunday, or "the first day of the week" which God has set apart as the Sabbath?

If we have any conscience at all in this, it is quite clear that the correct answer to these questions ought to settle the question at once. Christian who is truly subject to the Word of God, and who are simply indifferent as to God's law, and careless whether we obey him or not, may be justly said of us as the Lord Jesus said of the Pharisees of old: "This people doth honor me with their mouth, and honor the Sabbath, but their heart is far from me." Why, then, is Sunday observed as "Christian Sabbath?" The almost universal answer is: "Because Christ rose from the dead on Sunday." But allowing this to be a sufficient reason, certainly is not, how is it known that Christ rose from the dead on Sunday? Is there any Scripture to prove it, and if so, where? The whole Christian world has been challenged to produce one single passage of God's Word setting forth, even in the most indirect manner possible, that the Sabbath was raised from the dead on Sunday, or the first day of the week, or that the New Testament has ever observed that day as the Sabbath, "made for man." Mark 2: 27.

Let us now look at this point a little more closely. In Jonah 1: 17, we read as follows: "Jonah was in the belly of the fish three days and three nights." Now the Lord Jesus, in Matt. 22: 31, replying to the infidel cavils of the Pharisees, refers to this very incident, marking his own time in the grave, as one of the most remarkable prophecies which himself which is found in the whole Word of God. "As Jonas was three days and three nights in the belly of the fish, so shall the Son of man and three nights in the heart of the earth." In John 3: 19, "Destroy this temple, and I will raise it up;" and again, when his disciples in Mark 8: 31, "And he said that the Son of man must suffer many things, and be killed, and after three days he should rise again." And lastly, the testimony of the Holy Ghost, Peter and Paul, after his resurrection, raised up the third day, and showed it to Acts 10: 40. "And that he was buried, and rose again the third day according to the Scriptures." 1 Cor. 15: 4. See also Matt. 16: 20; Mark 9: 31; Luke 9: 22.

Now from all these scriptures, and which could be quoted, it is quite evident that the Lord Jesus was in "the heart of the earth and three nights, that he rose on the third day, and further, that, according to our common version, he also rose "after three days." But on what day was Jesus crucified? The common or popular belief is that he died on Friday, buried that same evening before sun-down, and that he rose again on Sunday morning a little before day-break, then, accepting, for the sake of argument, interpretation is correct, let us count the time of his burial and see what we are evening to Saturday evening—one day, four hours, or one period of night and day, and from Saturday evening to Sunday morning, half a day, or one other period of night and day, according to the popular belief, the Lord Jesus was in the grave three days and three nights, as he himself predicted he would be there only one day and a half, or two nights and one day according to the Scriptures. And thus his own prophecy concerning his resurrection has utterly failed, the testimony of the Holy Ghost is unreliable, and the very Christianity itself is undermined. A brother, let me ask you in all candor, Lord Jesus said concerning his own resurrection, that he would be in the grave three days and three nights, John 3: 24, John 6: 47, or be literally true either? If his words were believed in the one case, neither are they believed in the other. But we know that he is "The Truth," "The faithful and true witness," "God manifest in the flesh," (1 Tim. 3: 16) "hence the popular belief must be false, teaching of the Lord Jesus." But again, allowing once more for a moment that Christ rose on Sunday morning,

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.

HUNDAY—IS IT GOD'S SABBATH OR MAN'S?

A Letter Addressed to Chicago Ministers.

Beloved brother in the Lord: From the deep significance of the Sabbath, its absolute necessity for the general comfort and well-being of man, and the universal attention which it seems to be attracting to-day throughout the entire Christian world, I feel that no apology is necessary for sending you this letter, and of thus seeking to lead you to a more careful examination of this all-important subject. In every discussion of the Sabbath question, however, there is one point which must be always attentively considered, and that is, whether we are observing God's Sabbath or man's Sabbath? This is of the very first importance. If we are observing a weekly Sabbath because God has commanded it, then without any question, it ought to be that Sabbath, and that alone, which God has especially enjoined. But if our weekly Sabbath be only that which man has instituted, while we pretend divine authority for its appointment, we are not only following the traditional fables of men, but we are absolutely violating the divine command in Ex. 20: 8-11, and setting forth our own will and our own desire as of far more importance than the law of God. In order, then, to arrive at a right understanding of so important a subject, let us carefully examine the two following questions:

1st. Why is Sunday, or the first day of the week, almost universally observed as the Christian Sabbath, so called? and,

2d. Is Sunday, or "the first day of the week," the day which God has set apart as the Sabbath?

If we have any conscience at all in this matter, it is quite clear that the correct answer to these inquiries ought to settle the question at once with every Christian who is truly subject to the Word of God. But if we are simply indifferent as to God's claims, and careless whether we obey him or not, then it may be justly said of us as the Lord Jesus said of the Pharisees of old: "These people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." Matt. 15: 8. Why, then, is Sunday observed as the "Christian Sabbath?" The almost universal reply is: "Because Christ rose from the dead on Sunday." But allowing this to be a sufficient reason, which it certainly is not, how is it known that Christ rose from the dead on Sunday? Is there any one passage of Scripture to prove it, and if so, where is it, and what is it? The whole Christian world can be fairly challenged to produce one single passage from God's Word setting forth, even in the remotest and most indirect manner possible, that the Lord Jesus was raised from the dead on Sunday, or "the first day of the week," or that the New Testament Christians ever observed that day as the Sabbath which God "made for man." Mark 2: 27.

Let us now look at this point a little more closely. In Jonah 1: 17, we read as follows: "And Jonah was in the belly of the fish three days and three nights." Now the Lord Jesus, in Matt. 12: 40, when replying to the infidel cavils of the Scribes and Pharisees, refers to this very incident as clearly marking his own time in the grave, and he utters one of the most remarkable prophecies concerning himself which is found in the whole Word of God. "As Jonas was three days and three nights in the whale's belly so shall the Son of man be three days and three nights in the heart of the earth;" and again in John 3: 19: "Destroy this temple and in three days I will raise it up;" and again, when teaching his disciples in Mark 8: 31, "And he began to teach them that the Son of man must suffer many things, and be killed, and after three days rise again;" and lastly, the testimony of the Holy Ghost, through Peter and Paul, after his resurrection, "Him God raised up the third day, and showed him openly." Acts 10: 40. "And that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15: 4. See also Matt. 16: 21; 17: 23; 20: 19; Mark 9: 31; 10: 34; Luke 9: 22; 18: 20, &c.

Now from all these scriptures, and many more which could be quoted, it is quite evident that the Lord Jesus was in "the heart of the earth" three days and three nights, that he rose on the third day, and further, that, according to our common English version, he also rose "after three days."

But on what day was Jesus crucified and buried? The common or popular belief is that he was crucified on Friday, buried that same evening a little before sun-down, and that he rose again from the dead on Sunday morning a little before day-break. Now then, accepting, for the sake of argument, that this interpretation is correct, let us count forward from the time of his burial and see what we get. Friday evening to Saturday evening—one day of twenty-four hours, or one period of night and one of day; and from Saturday evening to Sunday morning only half a day, or one other period of night. And so, according to the popular belief, the Lord Jesus, instead of being in the grave three days and three nights, as he himself predicted he would be, lay there only one day and a half, of twenty-four hours, or two nights and one day according to Gen. 1: 4, 5.

And thus his own prophecy concerning his resurrection has utterly failed, the testimony of the Holy Ghost is unreliable, and the very foundation of Christianity itself is undermined. And now, dear brother, let me ask you in all candor, if what the Lord Jesus said concerning his own burial and resurrection be not literally true, how are we to know that what he says about our eternal salvation in John 3: 16, John 6: 24, John 6: 47, or John 10: 9, be literally true either? If his words are not to be believed in the one case, neither are they in the other. But we know that he is "The Truth," (John 14: 6), "The faithful and true witness," (Rev. 3: 14), "God manifest in the flesh," (1 Tim. 3: 16), and hence the popular belief must be false, and not the teaching of the Lord Jesus.

But again, allowing once more for argument sake, that Christ rose on Sunday morning, and accepting

at the same time his own prophecy of Matt. 12: 40, to be also true, then let us count backward and see where that will bring us to. Sunday morning to Saturday morning—one day of twenty-four hours; Saturday morning to Friday morning—two days; Friday morning to Thursday morning—three days—or three periods of day and three periods of night. And so, if Christ rose from the dead on Sunday morning, then, according to Matt. 12: 40, he must have been buried on Thursday evening. But all the four Evangelists unanimously testify that he was buried in the evening a little before sundown, (see Matt. 27: 45-60, Mark 15: 42-46, Luke 23: 50-56, and John 19: 31-42,) and hence he could not have been buried in the morning, or else there is a contradiction which it is utterly impossible to reconcile. It is quite evident, then, that the Lord Jesus was not crucified and buried either Friday evening or Thursday morning and it is equally clear, because so expressly stated by Scripture, that he was crucified and buried on a "Preparation day," that is, the day before a Sabbath, and also in the evening of that day, and hence it shall be our duty now to ascertain what day that was.

Matt. 27: 62. "Now the next day that followed the day of the Preparation," &c.; Mark 15: 42, "And now when even was come because it was the Preparation, that is the day before the Sabbath," Luke 23: 53, 54, "And that day [of the crucifixion] was the Preparation, and the Sabbath drew on;" John 19: 14, "And it was the Preparation of the Passover." See also John 19: 31, 42. Here, then, we have it expressly stated that the Lord Jesus was crucified and buried on a Preparation day; second, that that day was the day before the Sabbath; and third, that it was the day before the Passover. Now, by turning to Lev. 23: 5-7, we can see at once what the above scriptures teach us. "In the fourteenth day of the first month at even is the Lord's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the first day [the 15th] ye shall have an holy convocation, ye shall do no servile work therein." This, then, was the Sabbath day—the "high day" (John 19: 31) of which the day on which Jesus was crucified was the Preparation. It was the Passover Sabbath which occurred once a year—the 15th day of the first month, and consequently was a "high day." The Passover supper was eaten in the night—the night of the 14th day—the lamb having been slain on the sunset line between the 13th and 14th days of the first month, according to Ex. 12: 6 (margin) and Deut. 16: 5, 6. "Thou shalt sacrifice the Passover at even, at the going down of the sun." Then the Lord Jesus having eaten the Passover supper with his disciples according to its divine appointment, he was betrayed and arrested the same night, and was crucified and buried next day—the 14th day still—and thus literally fulfilled that in his own person of which the Passover lamb was so beautiful a type. We find, then, that in the week in which our blessed Lord was crucified, there were two Sabbaths—the yearly Passover Sabbath and the weekly Sabbath, and we have proved beyond any question or doubt, that the Lord Jesus was crucified, not on Friday—the day before the weekly Sabbath—but on the day before the Passover Sabbath. And so we have the weekly Sabbath and its preparation day, and also the Passover Sabbath and its preparation day, and Christ crucified and buried a little before sundown on the latter day. This, then, without any manner of doubt or dispute, takes us back to Wednesday, and clearly establishes the fact that Christ was buried on the evening of that day a little before sundown, and consequently, according to his own prophecy and teaching, that he rose from the dead a little before sundown on the seventh day or the Sabbath, and not on the first day of the week, or Sunday, as is commonly taught.

So much mainly for the crucifixion and burial of Christ; and we now come to his resurrection. In Matt. 28: 1-7, we read as follows: "In the end of the Sabbath," or as the Revised Version has it, "late on the Sabbath day," "as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre, and behold there had been a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. . . . And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus which was crucified. He is not here, for he is risen, as he said. Come see the place where the Lord lay; and go quickly and tell his disciples that he is risen from the dead, &c." Now here we have the clearest possible statement of the time when Christ rose from the dead. "In the end of the Sabbath," as the first day of the week drew on, the two Marys came and found the sepulchre empty. But when did the Sabbath end and the first day of the week begin? Let the Holy Ghost who inspired Matthew to write this narrative answer the question. Lev. 23: 32, "From even unto even shall ye celebrate your Sabbath." The Sabbath, therefore, according to God's testimony, ended in the evening—the evening of the seventh day (Ex. 20: 10), and the first day of the week immediately began on the same evening. The two Marys came to see the sepulchre, then, on the evening of Saturday—the seventh day—just as the Sabbath was ended, and the first day of the coming week drawing on, and they found the sepulchre empty—the Lord Jesus having risen from the dead some time before they came. Nothing in Scripture is clearer than this; and hence without the slightest room for dispute or doubt, Christ rose from the dead, not on Sunday morning a little before sun-up, as is falsely believed, but on Sabbath evening a little before sundown. And now we turn to Mark 16: 1-9. "And when the Sabbath was past Mary Magdalene and Mary the mother of James, and Salome had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun," &c.

Now the question arises, do Matthew and Mark speak of the same time, and are they both relating the same facts? If they are, how can the following contradictions be reconciled? In Matthew, there are but two women. In Mark, there are three women. In Matthew, there is an earthquake. In Mark, there is no earthquake.

In Matthew, there is a guard. In Mark, there is none. In Matthew, an angel is sitting outside. In Mark, an angel is inside. In Matthew, the two women do not enter the sepulchre. In Mark, the three women do enter the sepulchre. In Matthew, the two women see Jesus, hear his voice, and hold him by the feet in worship. In Mark, the three women neither see, nor hear, nor touch him.

Now here are six discrepancies which can by no possible means be reconciled, if Matthew and Mark relate the same occurrences as happening at the same time. But they do not, as any one can clearly see by a little careful reading of what both say. Matthew relates what occurred "in the end of the Sabbath," that is, in the evening about sundown, while Mark relates what occurred on the following morning about sun up, so that there were at least eleven hours between the two visits of the women to the sepulchre, and hence there is no contradiction whatever. But if the resurrection took place on Sunday morning, then Matthew and Mark can by no means be reconciled. But "Mark's three women went to the sepulchre while the sun was rising, and Matthew's two women went just after the last sunset," and hence there are no contradictions to be reconciled, but it is emphatically stated that the resurrection occurred on the seventh day or Sabbath, and hence there is now a double reason for observing that day as the day of rest, while there is no Scriptural warrant whatever for observing Sunday.

And now, in the next place, this brings me to consider my second question, namely, Is Sunday, or the first day of the week, the day which God has set apart for man's rest, and which he has therefore commanded him to observe as his Sabbath? Fortunately for us in answering this question, we are not left to our own conjectures or thoughts, for God himself has most explicitly declared his mind in relation to the matter, and so beyond his express injunction, there is and there can be no appeal. Gen. 2: 3. "And God blessed the seventh day and sanctified it [set it apart for holy purposes] because that in it he had rested from all his work which God created and made." Ex. 16: 29, 30. "See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day." Ex. 20: 8-10. "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." Here, then, we have the express and authoritative declaration of God himself as to which day is the Sabbath, and aside from God's Word we have no private judgment in the matter. God has explicitly stated that the seventh day and not Sunday, or the first day of the week, is the Sabbath, and that settles it.

But it may be objected by some, "Well, but did not the apostles and the New Testament Christians change the day from Saturday to Sunday, or from the seventh to the first day of the week? But what would lead them to make such a change? What motive could they have for so doing? That Christ rose from the dead on the first day of the week? Yes, but he did not rise from the dead on the first day, but on the seventh day, as has been already clearly demonstrated, and hence, in the absence of such a motive, how can Christian people be so stupid as to accept the teaching, that the apostles made such a change? But let us look at a few more scriptures in the New Testament as to this very point. Acts 4: 4, "But many of them that heard the word believed, and the number of the men came to be about five thousand." (Revised Version.) Can you conceive of any reason, aside from positive disobedience, which could induce all these Jewish Christians to renounce the law of God as to the weekly Sabbath, and to rest upon the day that was devoted to the lascivious and bacchanalian worship of the god of nature? Such a thought is simply preposterous.

But again, Acts 5: 14, "And believers were the more added to the Lord, multitudes both of men and women." Think you that those "multitudes" of "believers added to the Lord" renounced God's Sabbath immediately upon their union with Christ, and began to worship God on the day devoted to the worship of the sun? Such a thought is simply too absurd to be entertained for a moment. But once more; in Acts 21: 20, and 25: 8. The Apostle James and the Elders of the Church at Jerusalem to Paul: "Thou seest brother, how many thousands of Jews there are which believe and they are all zealous of the law." Could it have been declared of those thousands of Christian Jews that they were "all zealous of the law" if they had been all violating that same law by willfully repudiating one of the express commands of that law in relation to the Sabbath, and in absolute lawlessness setting up a Sabbath of their own? That was one of the sins of Jeroboam in 1 Kings 12: 32. And now, last of all, we come to Paul himself. In Acts 25: 8, he declares most emphatically, and in the face of all contradiction, that "neither against the law of the Jews, neither against the temple, nor yet against Caesar have I offended anything at all." Could any language be stronger than this? And now, dear brother, do you really think for a moment that the Apostle Paul, in the city of Jerusalem, in the very presence of his fellow Christians, and in the presence of his fellow-countrymen, could truthfully make such a positive declaration as this, if he were observing Sunday as the Sabbath, and ignoring the fourth commandment? You don't believe it; you cannot believe it.

And now, dear brother, why cannot we go back to primitive Christianity as we find it in the New Testament, and cease from making void any longer the Word of God—the immutable law of God—by our own tradition. The Lord Jesus promised his disciples that "when he, the Spirit of truth, is come he will guide you into all truth," (John 16: 13), but the Holy Ghost, instead of changing the weekly rest which he "made" and "gave" to man from the very first, has again and again reasserted and reaf-

irmed that the seventh day is God's perpetual Sabbath in which both man and beast are to rest from their daily toil, and in which God's own children, redeemed by the precious blood of the Lord Jesus Christ, are to "worship him in Spirit and in truth." John 4: 24. No, my dear brother, the Sabbath was not changed by the apostles and early Christians. They no more changed the fourth commandment than they did the fifth or first or second or sixth or any other. The law of the Sabbath is as enduring and eternal as the Voice that gave it, and as the Mighty Power that engraved it on tablets of stone. But it was changed in subsequent ages by the false woman—the harlot of Babylon—who hid the leaves of her corrupt teaching in the "three measures of meal," until to day the whole is leavened. Matt. 13: 33. May the Lord himself give to each of his beloved people true simplicity of heart and subjection to his own Word, and may we all speedily learn to respect the laws of God in relation to the Sabbath, as we try to do in relation to any other of his divine precepts.

I am, my dear brother, very affectionately yours, in the Lord Jesus, E. RONAYNE.

Education.

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

CLIPPINGS.

The trustees of Williams have voted to build a gymnasium. There are 197 girls in attendance at the University of Michigan, sixteen more than last year.

Superintendent Hinadale states that in Cleveland 68.8 per cent. of the total enrollment are in primary grades, 26.2 per cent. in grammar grades, and 4.5 per cent. in the high school; or in another way, of 108 children who enter the primary grades one graduates from the high school; of 60 who finish the primary studies, 20 complete the grammar studies; and of these 20, four take the second year in the high school, and one graduates.

A meeting has been held in Philadelphia in the interests of industrial education among the colored people. It is proposed to raise \$30,000 for an educational establishment. The National Baptist says: "It is a strange thing; if a colored man wants to study Latin, Greek, Hebrew, astronomy, metaphysics, theology, he has the best facilities which the world affords, and perhaps has all free; but if he wants to learn how to make a boot there is no opening."

The following items from the report of the Board of Education of New York City, stating the estimated expenses for 1885, show that in addition to the ordinary common school work, that city is supporting a nautical school, a normal college, and a workshop. Moreover \$14,500 is paid for truant officers, to enforce the compulsory education laws—a thing done in only a few cities in the State, outside of which the law has proved to be a dead letter there, as in other States having compulsory education laws. Mark another item—\$155,000 for books, maps, etc., which are provided by the city and belong to the schools for the use of pupils. The Board of Education report that they need for 1885, as follows: For support Nautical School, \$27,500; books, maps, etc., \$155,000; rent, \$30,000; fuel, \$105,000; gas, \$18,000; expenses of the board \$13,000.

"Slavery," says Robert C. Winthrop, "is but half abolished, emancipation is but half completed, while millions of freemen with votes in their hands are left without education." He adds, "Every year brings another installment of brutal ignorance to the polls to be the subject of cajolment, deception, corruption, or intimidation." In the words of President Garfield's inaugural address, "All of the constitutional powers of the nation and the States, and all the volunteer forces of the people should be summoned to meet this danger." But the Federal power exercised to meet the danger must be stayed within the area where it exists. Federal aid to education should, therefore, be devoted to the enlightenment of the negro, as the only lawful means by which to disarm this Goliath in the hostile forces which menace our institutions.—Dr. Henry Randall Waite, in "Illiteracy and Mormonism."

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."

STORY OF A JACK-KNIFE.

More than seventy years ago, a young man owned a jack knife, which he sold for a gallon of rum, and by retailing by the glass made enough to buy two gallons, and by selling that was able to increase the quantity he purchased. He got a barrel, then a cask, and at last a large stock, and having a turn for business and industry, he became rich, and when he died left \$80,000 to his three sons and daughter. The daughter married a man who spent her money, and she died. The sons entered into folly and extravagance, and also died of dissipation and poverty. The last of the family lived for many years on the charity of those who had known him in his prosperity. He died a short time since, suddenly, in a barn, where he laid himself to take a drunken sleep. On his pockets being examined all that was found in them was a string and a jack-knife. So a jack-knife began and ended the fortune of that family.

THE WAY TO QUIT.

In a certain school a number of boys had contracted the habit of tobacco using, to their detriment, as all acknowledged. The habit became so strong that a few of the number resolved to try to "break off," by using a less quantity each day, until the end was reached. Nobody succeeded. With one it was different. He did not try to quit, but quit at once, and so made an end of the matter. What he did individually, the nation would do if it were enlightened. It is impossible to stop the train of drunkenness by putting on the brakes of high license. The engine must be detached; there must be a dead halt by prohibition, and not an inefficient attempt to cripple and worry the business.—Union Signal.

BREVITIES.

The King of Sweden announces himself a friend of the temperance movement now agitating his kingdom.

A Southern Dakota exchange complains bitterly of the poor quality of whisky sold in a town there. It doesn't seem to have entered the editor's mind that a good way to get even with the dishonest saloon men is not to drink their whisky.

No one but a total abstainer is allowed, under the laws of Michigan, to be employed as engineer, train-dispatcher, fireman, brakeman, or other railroad servant. Any railroad violating this law is liable to a fine of \$500 for each offense.

Superintendent A. N. Towne, of the Central Pacific railroad, has issued an order announcing that "hereafter, train-men who are in the habit of visiting places where intoxicating liquors are sold will not be retained in the service of the company."

"Abstinence is easier," Dr. Felix Oswald, says "as well as safer than temperance." This from such a source is of weight. Perhaps we may all find, after awhile that total abstinence is like perfect honesty, "the best policy."

Two creatures started together to cross the Delaware River at Philadelphia, two weeks ago. One was a Newfoundland dog, and he was sober and vigilant; the other was a drunken man, and he was as shaky of gait and uncertain of vision as it is the wont of drunken men to be. They came to an open space: the dog would have kept on the ice, like a sensible creature; the man, like a senseless creature, dragged them both into the river. The senseless creature could not save himself; the sensible creature helped to save them both. In its general outline, the incident is a familiar one. It is not the first time the lower creature in the scale has proved nobler than the higher; it is, unfortunately, not likely to be the last time. But how ashamed that man must be when that dog looks at him!

A PITIFUL SCENE.

A pitiful story comes to us of a scene in a Philadelphia police station, where a rough, tangle-haired woman, who had been arrested, had fought like a fury, stormed at the officers in three languages, and was followed up a few hours later by a little tot of a girl, who looked from one officer to another, and asked them if they had put her mother in jail. She was so little that the policeman had to help her up the steps; but here she was, in search of her mother; the degraded woman heard her voice and called to her. So they swung open the doors and let her in, and the little thing asked her mother, who had shrunk back ashamed, "Why, mother, are you in jail?" Then the baby dropped on her knees on the stone floor, and began to pray: "Now I lay me down to sleep, and I hope my mother will get out of jail." There were tears among those rough men at the sound of that innocent voice; and when the case was brought into court the judge whispered to the woman to go home and try to be a better woman. It was the drink that made the trouble. It is the drink that is always working woe.—Signal.

BREVITIES.

A scientific temperance education bill has passed the legislature of Nebraska.

Another county (Clarke), in Georgia, has voted in prohibition by a majority of 571 votes. Athens, the county seat, is now the largest city in the South that has ever voted out whisky.

The Colorado Senate has approved a bill prohibiting the sale of liquors to minors and drunks. Many petitions are presented for a prohibition constitutional amendment. The dreadful passion for drink is multiplying its victims every day, and all who are in earnest to save souls and to save the country ought to be very earnest and very active in their exertions.

The constitutional prohibition question turns up in a somewhat unexpected quarter—in Texas. The Texas House has passed, by a large majority, a resolve submitting the question to the vote of the people.

On the evening of the 26th ult., a hearing occurred in Cambridge, Mass., before the Board of Aldermen, on the petition presented by over 700 citizens, praying that the rates for liquor licenses be raised to the maximum limit allowed by statute.

The Oregon Legislature has passed a joint resolution proposing an amendment to the constitution to forever prohibit the manufacture and sale of intoxicating beverages. The legislature has also passed a law making the study of the physiological effects of alcohol and tobacco a part of the course of common school instruction.

## The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 23, 1885.

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

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

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

All other communications, whether on busi-  
ness or for publication, should be addressed to the  
SABBATH RECORDER, Alfred Centre, Allegany coun-  
ty, N. Y.

ELDER L. R. SWINNEY, writing from Lost  
Creek, W. Va., April 14th, says, "Deacon  
H. W. Maxson died suddenly this morning,  
after a brief but violent sickness. Eld. Ja-  
cob Davis died on the 6th instant. So the  
beloved fathers go.

In answer to an inquiry published, editorially,  
in the RECORDER of April 9th, Brother  
J. T. Davis, of Welton, Iowa, says "the  
Seventh-day Baptist Church nearest to West  
Union, Iowa, is at Garwin, in the same State.  
In behalf of our inquiring correspondent, we  
thank Brother Davis for this prompt answer.

The Popular theory concerning the time  
of Christ's crucifixion, burial and resurrection  
receives a careful and scholarly biblical treat-  
ment at the hands of Brother Ronayne of Chi-  
cago. His letter will be found in our Sab-  
bath Reform department this week. This  
letter, though addressed by the writer to the  
ministers of his own city, will, it is believed,  
serve a good end in the discussion of the  
Sabbath question wherever it can get a fair  
and candid hearing. It is to be put into tract  
form, and so sent forth on a larger mission  
than was at first intended. Further announce-  
ment will be made in due time.

The following, clipped from the *Halifax  
Journal*, Daytona, Florida, will be of some  
interest to our readers:

Monday the steamer May carried a jolly  
party to the Tomoka to see the scenery of that  
beautiful little river and to shoot alligators.  
The party was composed, firstly, of three  
dominies, to wit: Rev. A. H. Lewis, Plain-  
field, N. J., Rev. O. D. Sherman, Mystic  
Bridge, Conn., and Rev. C. M. Bingham, of  
Daytona. There were also in the party L.  
T. Clawson, Westerly, R. I.—who is becoming  
absolutely irreclaimable in his attach-  
ment to the May and our Halifax coast—J.  
F. Hubbard, Plainfield, N. J., and several  
Daytonians for ballast. Soon after entering  
the Tomoka an alligator was espied by Mr.  
Lewis sleeping in the edge of a marsh nearly  
opposite Snow Landing, and without giving  
the reptile a chance to awaken to a sense of  
its danger he fired a load of buckshot at it,  
one of which actually upset it by penetrating  
the cranium through the eye. They say the  
minister, as bad as a boy shooting his first  
rabbit, swung his hat, shouting "I've got  
him Dave! can't we stop!" and while the  
steamer was rounding to, nearly suffocated his  
companions with the extra garments he di-  
vested himself of as he jumped into the row  
boat. Mr. Hubbard further reports that the  
gator was piked to death with a boat hook,  
run over by the steamer, choked by hanging  
and finally poisoned with arsenic, but the  
final result is, Mr. Lewis has as a trophy the  
hide of an eight foot gator with which to  
illustrate vividly to his congregation at home  
the one class of Floridians who only will not  
be pleased to have him locate upon a lot hav-  
ing an alligator front. A still larger one was  
discovered sleeping in the sun who received  
the fire of the entire party excepting the Rev.  
Mr. Bingham, and finding the latter had no  
shotgun, disappeared in disgust, determined  
that if the Congregational church did not  
desire a representative of his order, the Sev-  
enth day Baptist church must be content with  
the specimen secured.

## Communications.

SOUTHWARD.—No. 3.

BY THE PARSON.

Jacksonville to Daytona.

We took the afternoon boat on the 19th  
of March. The day was bright, and but  
for the sort of weather you were having  
around the RECORDER office, we could have  
been comfortable on deck without overcoats.  
As it was, we were scarcely so with "light"  
ones. The Lower St. John's is very wide; one  
finds little to interest the eyes, when the  
shores are far away. We did not reach the  
Upper St. John's until after dark, and so lost  
its beauties. We debarked between two and  
three o'clock A. M., at Volusia, and being  
called long before the boat reached the  
wharf, we watched from the bow, while  
the steamer seemed to be following the trail  
of some mighty water serpent, through  
the rank growth of a tangled swamp. The  
darkness increased the illusion, until the  
moss-covered live-oaks seemed reaching for

us with their ghostly arms, while the steam-  
er, instinct with life, dodged quickly aside,  
thwarting their murderous designs. A cor-  
respondent of the New York *Tribune* who  
preceded us over this route, said some  
things about what we did not see, which will  
interest the readers of this letter. He puts  
the case as follows:

Daily Tribune, March 15, 1885.

SAILING THROUGH A MEADOW.

If anything can be jollier than the St.  
John's it is the Upper St. John's. At San-  
ford we took a steamer looking like a two-  
story canal-boat for the ascent of this river.  
Much of the way it was like sailing through  
a meadow—perhaps I should say a marsh.  
We floated among pond lilies and bulrushes.  
Where the channel was not a conundrum it  
was a cork-screw. Everything was new and  
strange; a fresh world seemed opening at  
each turn, and had one not known that it  
was Florida he might have guessed it to be  
Egypt. Very much like it must be an as-  
cent of the Nile. The abundance and vari-  
ety of feathered life was astonishing. Coots  
scouted before and across our prow. Ducks  
of every kind rose quackingly on all sides,  
and sought safety in noisy flight. Great  
herons, white, gray, and blue, stood on one  
leg afar off, to crane out their long necks at  
our near approach, and flap awkwardly off  
into the further swamps, their long legs  
trailing behind them like untied boot-laces.  
Here were purple grackles, and boat-tailed  
grackles, marsh hens, snipe, curlew, hawks,  
shag pokes—more "fowls of the air" in  
fact than the Apostle saw in his vision.  
Missing the channel once, we grounded on  
an alligator. Backing out from under the  
bow he surveyed us for a moment and then  
disappeared with a great splash. Shooting  
from or on the boat is prohibited and has  
been for ten years past. Very properly, too.  
For taking into account that every tourist  
has a revolver and every other one a shot-  
gun, you can imagine what a fusillade would  
otherwise be kept up. And the slaughter  
must be principally among passengers, the  
unarmed ones, women and children. In  
the evening, when the dark settled down,  
water-fowl on all sides quacked their dis-  
pleasure at being disturbed as the guards of  
the boat shook the reeds where they roosted,  
and occasionally a dusky shape, the phan-  
tom as it were of some great bird, rose lazily  
and flapped up stream with a sullen croak.  
What a week—or possibly month—a fellow  
fond of shooting and fishing could put in on  
this Upper St. John's, provided with a cruis-  
ing boat and some one to pole him. If a  
naturalist and taxidermist as well, what  
treasure he could bring home—what a wealth  
of skins and feathers.

Had we reached Florida early in March,  
the pleasure of a visit to Indian River would  
have been ours. It will help our readers to  
guess what we might have seen if we clip  
again from this "John Paul" of the *Tri-  
bune*:

"Delays and inconveniences—yes. But  
think of finally landing where you walk to  
the house through laden orange trees. Clus-  
ters of bananas show their yellow sides to  
you as you step on shore. Great palms  
spread their umbrella tops above your head,  
and moss-hung oaks wag their beards at you  
in welcome. It is warm, but not hot—your  
overcoat is stowed away with the traveling  
rugs—and a breeze from the ocean beach,  
distant only three miles or so, braces you up  
and reminds you that it is dinner time.  
Green peas, new potatoes and turnips, to-  
matoes, radishes and crisp lettuce—not  
canned, nor from Long Island hot-houses  
these, but fresh from the garden. For desert,  
guavas, sliced and floating coolly in their  
own red juices—a combination of straw-  
berry, peach and pineapple, all in the  
one fruit. And little more than a week ago  
you were shivering in the street with arctics  
and overcoat on, straddling registers indoors  
for warmth. Can it be that you are still in  
America? Yes, for Italy is colder, in the  
South of France you remember to have en-  
countered a blizzard. But are there no  
drawbacks? Rattlesnakes? Our host says  
he has lived on this place sixteen years, and  
in that time seen but three. Yet the skin  
of one over seven feet long, killed the week  
before, hangs on the piazza. And next  
morning two of the children, with Fan—  
my Gordon setter—in attendance, start for  
a run to the river. Fan, who is a few feet  
in advance, comes to a point. Dottie runs  
up to see what Fan has found. There, not  
three feet from the path, a big rattler, that  
has come cruising out from among the cacti,  
has just coiled itself and now springs  
its rattles. Dottie—little girl of eight—  
knows what that ominous buzz means, and  
calls, 'Come right away, Fan!' But Fan,  
who can never be called off from a stamp,  
whether it be on a bird or a black stump,  
stands stiff as a stake. And the 'diamond-  
back' shakes her rattles with redoubled vig-  
or—she might be a girl just home from  
boarding school with a fresh lot of bangles.  
Dottie runs up and puts her arms round the  
dog's neck to drag her out of danger. But  
Fan, refusing to be dragged, begins to bark,  
while the snake settles back her head with a  
vicious gleam of the bead-like eyes. And  
girl, Gordon and Gorgon are all within a  
yard of each other. Breaking a switch to  
enforce obedience, Dot tugs away at the  
dog's neck, now successfully, and fat old  
Fan and plump little Dot together run puff-  
ing up the hill to meet one of the guests  
from the house, who, hastening down with  
a rifle at the alarm, slips a bullet through  
the snake's backbone, and soon her scaly  
skin, side by side with her mate's, further  
adorns the piazza. Hearing the cries and

the shots, and guessing the cause, I run my  
boat to the shore, but there is nothing more  
to be done. The snake is dead and his limp  
and harmless, but horrible, across the path.  
They have just measured her. Six feet long  
she was, with nine rattles and a button.  
And as big round as a rolling-pin! One  
puncture from that long evil-looking fang  
would mean death, and in less than twenty  
minutes. Is it any wonder that I hold my  
little girl very close in my arms when I kiss  
her good-night that night? And that sev-  
eral times before morning, starting in an  
uneasy sleep, I wake with a shriek from a  
dream in which some horror impends of  
which I have but a confused recollection? But  
mingling with it and in my ear is that  
horrible ominous br-br-br, that muffled death  
jingle, which once heard is never forgotten.  
Do you wonder, either, if for some days  
after I step remarkably high when I take  
the trail for Georgiana, or leave it and take  
to the scrub for a quail? But we become  
familiar with everything; one soon ceases to  
see a snake in every root that twists across  
the path, and I long since learned that there  
be things among these grasses and mosses  
more terrible than rattlers—more to be  
dreaded, at least."

Volusia consists of less than half a dozen  
houses and a hotel. The air is sick with  
the heavy perfume of the orange blossoms  
as we pass a grove near the wharf.

Forty miles across the country eastward  
to Daytona. Eight o'clock A. M., March  
19th, a stage with two seats, two horses, and  
two passengers. The houses along the route  
will not average more than one in five miles,  
excepting Barberville, which has six, more  
or less, and a prospective railroad. Take a  
"lunch," for there is no hotel, and the  
"half way house," where we change horses,  
is only the home of a "Cracker," fifteen  
miles from this end of the route, because  
the real half-way house would be in or near  
a cypress swamp, on an eight mile stretch,  
which is wholly houseless. The driver, a  
Tennessean, finds comfort in the fact that  
the neighbors on this route are too far from  
each other to quarrel. We judge that any  
man who should attempt to become neigh-  
bor to any one here, would soon quarrel  
with himself for making the attempt. One  
sentence describes the whole route, until  
you strike the region of the Halifax, five  
miles from Daytona: Low, flat, sand plain,  
scarcely covered with half-grown pine, and  
scrub palmetto. The birds are few and  
mute. Even the cypress swamps that  
stretch across the path, are feeble, the larg-  
est one being not more than half a mile  
wide where we cross it, and the water in the  
road not more than hub deep. In a "wet  
time," these do better. Bridges are a lux-  
ury, not to be indulged in; but these cypress  
strips have sand bars here and there on  
which it is safe to cross when the water will  
allow. A few "old places" are found on  
the higher ridges, where the Crackers live  
in primitive happiness unembittered by any  
knowledge of better things. Such homes  
are rich in children, dogs, and oranges. The  
latter yet fill the trees, or lie heaped upon  
the piazzas of the rude log houses, waiting  
to be sent to market. The wholesale price  
here is one cent a piece; even an editor or a  
parson can afford to buy all he can eat for a  
day.

The day wears away, the chill of the sea  
breeze increases as we near the shore, and 5  
o'clock P. M. brings us to Daytona, the  
welcome of friends, and a fat-pine fire on  
the hearth.

(Continued from First page.)

We come now to notice the two remaining  
enemies, viz., death and the grave, which  
stand between the battle fields of earth and  
the gates of eternal glory. In the close  
connection of the text, the Apostle affirms  
that "the sting of death is sin." Now take  
away death's sting, and he cannot harm us,  
enemy though he be. Yes, in a metaphori-  
cal sense, death, like sin, is an enemy. And  
oh, what an enemy! He enters our homes,  
takes our loved ones; he heeds not our en-  
treaties; he regards not bars or bolts; nei-  
ther physician nor minister can bribe him,  
or drive him away. Death blasts our earth-  
ly hopes, disappoints our earthly expecta-  
tions, frustrates our plans, robs us of our  
choicest treasures and fills our hearts and  
homes with desolation and weeping. His  
footsteps are everywhere. What home has  
he not entered? He builds the silent cities  
of the dead by robbing the abodes of the  
living. At every tick of the watch, he  
snatches away some inhabitant of earth.  
And how now does human philosophy meet  
this enemy? Simply by teaching submis-  
sion to the inevitable. How does infidelity  
meet it? By the rule of indifference. And  
how does the sinner, conscious of his guilt,  
meet death? Ah! with dread and terror.  
He is driven away in his wickedness. But  
the Christian has victory over death. It is  
not the resignation of the stoic or the fanat-  
ic; it is not the reckless leap of desperation,

or the vain boasting of the bravado. An  
observing and candid worldling has said  
(Num. 23: 10), "Let me die the death of  
the righteous, and let my last end be like  
his." "The righteous hath hope in his  
death." "The end of that man is peace."  
The anchor of hope reaches to that within  
the veil, whither Jesus the forerunner has  
entered. Christ has conquered death, hum-  
bled this enemy, taken away his imperial  
crown and sceptre, scattered his mighty  
host of fears, restricted his warlike opera-  
tions, and rendered him incapable of harm-  
ing an armed soldier of the cross. Victory  
over sin gives victory over death, for "the  
sting of death is sin." Death, so far as it is  
the penalty of sin (Rom. 5: 12, 6: 23), and  
the wages of sin, cannot harm a Christian.  
He that believeth, "hath everlasting life,"  
"is passed from death unto life." John 5:  
24. Mark the present tense in these ex-  
pressions, and others like them, or similar,  
as in John 3: 36; 6: 47; 11: 25, 26, 1 John  
3: 14, 15. The true believer has eternal life  
here, but eternal glory in the great hereafter.  
See Rom. 8: 18, 19. And this eternal  
life is said, by implication at least, to be  
"abiding in him." "Though he were dead,  
yet shall he live;" he "shall never die,"  
"because I live, ye shall live also." This  
victory over death is thus seen to be through  
Christ, and not only by what Christ has  
done for the believer, but by what Christ  
does in him, by the Word and Holy Spirit,  
sustaining and comforting him. See Psa.  
23: 4. He has a desire to depart and be  
with Christ. See 2 Cor. 5: 1, 8, Phil. 1:  
23. Physical death is the sundering of all  
earthly ties, the cessation of all the func-  
tions and relations of physical life. The  
dead have not any more a portion forever in  
anything that is done "under the sun."  
Eccl. 9: 4-6. Thus to the Christian Christ  
destroys the "sting" of death, and the  
"fear" of death, and the "power" of  
death. See Heb. 2: 14, 15. Victory is un-  
doubted. "Thanks be unto God, which  
giveth us the victory." Victory is as com-  
plete over death as it is over sin; and it is  
so in current Christian experience. God  
"giveth" us the victory, now and all along  
through; but the victory will not be finally  
celebrated until the war is over, and the  
trumpet shall call the last fighting division  
from the battle fields of earth. Then death  
will be swallowed up in victory.

We come now to consider the Christian as  
he passes through death into "the regions  
beyond," and which lie between death, the  
place of the last victory won, and the general  
judgment, the time and place of the final  
victory. This intermediate realm is called  
in the context, "the unseen world," for so  
the Greek word literally means. It is trans-  
lated "grave," but improperly, except as  
the grave is, in Scripture, spoken of as "the  
gates" of the Invisible Realm. See Isa. 38:  
10, Matt. 16: 18. The Christian, in en-  
tering these "gates," leaves there his cor-  
ruptible, terrestrial body (1 Cor. 15: 40); but  
is the grave as an enemy, a conqueror? No.  
The Christian himself does not stop there;  
he passes on to the Paradise of God. See  
Luke 23: 43, 2 Cor. 12: 2, 4, Rev. 2: 7.  
Paul calls it "the third heaven," the aerial  
being the first, the astral the second, and the  
apocalyptic the third. This is not "the  
heaven of heavens," where the inapproach-  
able essence of Deity dwells (see 1 Kings 8:  
27; 1 Tim. 6: 16), for no man hath yet as-  
cended there (see John 3: 13, Acts 2: 34),  
save Christ, the glorified; he ascended up far  
above all these lesser heavens (see Eph. 4:  
10), that he might "appear in the presence  
of God for us." Heb. 9: 24. He has, how-  
ever, a "throne" in the apocalyptic heavens  
(see Rev. 4: 2-6), which he sometimes occu-  
pies; and there the Revelator saw him, in  
vision, with the "first fruits" of the saved  
in Christ Jesus. See Rev. 14: 1-4.

He also saw another, the martyr section  
(see Rev. 6: 9-11), "the souls of them that  
were slain for the Word of God;" and  
they were not speechless souls either,  
nor the finally glorified, for their enemies  
and their brethren were still dwelling on  
the earth in probation, and the hour of final  
reward had not come.

Here too, the angels of God bore Lazarus  
when he died, happy in the bosom of Abra-  
ham (see Luke 16: 22), while the rich man,  
also dead, was in torment beneath, for he  
"lifted up" his eyes to witness the happy  
scenes above him. This wicked man had  
come unattended "to his own place," as Ju-  
das Iscariot did, when he suicided (see Acts  
1: 25), for this invisible realm holds good  
and bad, though between them there is "a  
great gulf fixed;" so that they can not pass  
and re-pass. See Luke 16: 26. And this  
scene, too, belongs to the period of earthly  
probation; for the brethren of the dead man  
were still living on earth.

In the event of approaching death, the  
author of our text expressed a desire to de-  
part and be with Christ, which was far bet-  
ter (Phil. 1: 23); "willing rather to be absent  
from the body and to be present with the  
Lork." 2 Cor. 5: 8.

The soul of Christ went to the invisible  
realm, when his body lay in Joseph's new  
tomb (see Acts 2: 27); for he did not go up  
to the Father, God of heaven, until his glo-  
rious ascension. John 20: 17.

The state of the dead is nowhere in the  
Scriptures called an "unconscious" sleep.  
Sleep is a relative term. Some people know  
more when they are asleep, than others do  
when awake; and the somnambulist will  
walk in his sleep where he could not when  
awake. The Seers of old were put into a  
deep sleep, when God opened their spiri-  
tual eyes; they thus knew far more when  
asleep, than when awake. See Dan. 8: 18,  
10: 9; Job 4: 12, 13; 33: 15, 16. It was a  
"sweet sleep." Jer. 31: 26.

When Jesus comes to earth a second time  
(Heb. 9: 28), he will bring the saints with  
him from the land of blessedness and rest;  
from the happy heaven, where Christ went to  
"prepare a place for them," till he should  
come again. See 1 Thess. 4: 14-18; John  
14: 2, 3. The saints are represented as re-  
turning or "rising" through the same "gates"  
by which they "departed," viz., the gates of  
the tomb, taking with them their new spiri-  
tual bodies, the up-sproutings from the old.  
See 1 Cor. 15: 35-54. The "vile bodies" are  
changed. See Phil. 3: 21. In this first res-  
urrection (Rev. 20: 4, 5), "death is swallow-  
ed up in victory. O, death, where is thy sting?  
O, grave, where is thy victory? The sting  
of death is sin, and the strength of sin is the  
law; but thanks be unto God which giveth  
us the victory through our Lord Jesus  
Christ." The last victory is, as were the  
first and second victories, now considered  
through the work and presence of Christ.  
He is the resurrection and the life. He be-  
comes such to the Christian in conversion  
(John 5: 24, 25, 26), and proves to be the  
same, as we have seen, at the time of earthly  
dying, and at the gates of the dark and  
dreary tomb; and he will be the same on  
through to the resurrection of the body.  
The place which Christ went to "prepare"  
for his disciples, was not a graveyard, but a  
Paradise, as we have shown. Luke 23: 43.  
"Here is the patience of the saints: here are  
they that keep the commandments of God  
and the faith of Jesus. And I heard a voice  
from heaven saying unto me, Write, Blessed  
are the dead that die in the Lord." Rev. 14:  
12, 13. But when the world's grand hour  
shall come, and God's great voice shall be  
heard ringing through the graves, then they  
also which "sleep in Jesus will God bring  
with him." 1 Thess. 4: 14. "The Lord my  
God shall come and all the saints with thee."  
Zech. 14: 5. Christians shall come as came  
the soul of Christ in his resurrection from  
the invisible world (Acts 2: 27); come re-  
turning through the gates of death, the grave,  
by which they entered the invisible world  
(see John 5: 28), a world, to Christians, not  
such as it appeared to the disturbed vision  
of Job, in his expectation of death (Job 10:  
21, 22), but "mansions," (Greek, "temporary  
remaining places,") in the Father's house  
(John 14: 2, 3), from whence coming, Christ  
receives them forever unto himself. The  
saints then living on the earth shall be  
changed in a moment, in the twinkling of an  
eye. 1 Cor. 15: 52. The Christian's victo-  
ry will now be complete and final, and as  
such will be celebrated according to the in-  
spiring words of the text and context.

"Thanks be unto God which giveth us the  
victory." Yea, Beloved, we may even now  
give thanks to God, for victories won, and in  
hope of victories yet to come, and of a final  
meeting with our fellow Christians and oth-  
ers of the blood-washed throng, on the gold-  
en pave of eternal glory. If our love be gen-  
uine, and our faith undoubted, we may have  
in the gathering of to-day, a promise and  
foretaste of the crowning victory. We ten-  
derly invite our dear fellow-sinners to come  
and seek and share in these heavenly mercies.  
Let us conclude with the inspiring and  
comforting words which follow the text:  
"Therefore, my beloved brethren, be ye  
steadfast, unmoveable, always abounding  
in the work of the Lord, forasmuch as ye know  
that your labor is not in vain in the Lord."  
And may the Lord add his blessing for his  
Son's sake. Amen.

## AMERICAN SABBATH TRACT SOCIETY.

Monthly Meeting of Executive Board.

The regular monthly meeting of the Exec-  
utive Board of the American Sabbath Tract Soci-  
ety was held at Plainfield, N. J., on Sunday,  
April 12, 1885, at 2 P. M.

Letters were read by the Corresponding  
Secretary as follows:

From Geo. B. Utter, giving results of his  
trip to Morrisville and DeRuyter, N. Y., to  
secure the interests of the Missionary and  
Tract Societies in certain bequests.

From Wm. C. Whitford, in regard to the  
*Quarterly*, proposing to continue the collec-  
tion of material, against some future time  
when that publication may find adequate  
support.

From A. E. Main, in reference to publi-

ing interests, in which he remarks  
importance of our publishing inter-  
est to me so apparent and so great that  
at the want of zeal in their support.

From R. L. Stebbins, stating the  
condition of the bequest of Eld. Joe

And several from the General Ag-  
ing office business, and from J.

in regard to the details of his work.

On motion, voted to authorize the  
ner to send G. B. Utter check for  
settlement of our share of expense  
to Madison County, N. Y., in the  
Miller bequest business, &c., and  
tender Bro. Utter the thanks of the  
for his services.

Voted, to print 5,000 copies of  
nayne's tract, "Is Sunday God's  
Man's Sabbath?" and furnish Mr.  
as many copies as he desires.

Earl P. Saunders was offered the  
of Business Manager of the P.  
House. Mr. Saunders being present  
ed the position, agreeing to enter  
duties June 1st.

This action is in accordance with  
rection of the Society at its last an-  
ning, and will relieve Bro. Platts  
care of the business, enabling him  
his entire time to editorial duties.

Treasurer read statement to 1st in-  
ing on hand in General Fund \$1,500  
for *Evangelist Harold* \$117 76.

Voted, that it is the wish of the  
that Bro. J. B. Clarke, our Ag-  
the meetings of the several  
tions, to place before the denomina-  
needs of the Tract Society, spend  
time previous in New Jersey and  
ginia, and afterward completing the  
in the Northwest before returning.

The Board were fortunate in hav-  
ent at this meeting Brethren Platts  
and Saunders, and much of the  
spent in informal discussions of  
means for making the work of the  
effective.

Brethren of the denomination, I  
with you, in a great measure, to  
fective the work shall be; help us  
means as God has prospered you, at  
prayers, that our ways may be H.  
all things, then shall success be as  
J. M. TITSWORTH, A.

## Home News.

Iowa.

WELTON.

Spring is cold and backward,  
farming is done at this date.

We have been blessed with good  
during the past winter, there hav-  
but few cases of sickness.

We are not able to report any  
terest, but are glad to see a willing  
the part of most all the society to do  
can to sustain the interest of the  
cause. Three weekly prayer meetin-  
sustained with good interest.

Since the decision of the Suprem-  
of Iowa, the poor despondent prob-  
feel to "thank God and take cour-  
ing now that they have a law that  
enforced, while the once boastful  
is now glad to take down the sig-  
Flowing Bowl, and put up the mo-  
sign of Restaurant.

As the month of January was ab-  
us a final adieu, it was noised about  
quiet way) that about twenty five  
in the vicinity of Welton, a very  
had taken to himself a very estim-  
lady, and that ever since he had c-  
for his own, it was also suggest-  
might be well for the friends to pay  
it upon the 2nd of February that  
twenty-fifth anniversary. Accordin-  
ly number assembled and a very ple-  
was had, closing with the bride an-  
25 years joining hands again at  
From the remarks made by the g-  
were about to depart for our hor-  
ferred that we would be welcom-  
again in 25 years. As to presents  
will let the Deacon tell the story.

We might speak also of the ti-  
which came off a few weeks later,  
might be embarrassing to the Dr.  
number of tin cups received, we fo-  
The Young People's Mission  
gave an entertainment the evening  
first Sabbath in April which was v-  
ed and well appreciated.

We were made glad April 4th  
ence and words of Bro. H. Hull  
with us over Sabbath, on his way  
of labor at Garwin.

The Singing Class conducted  
C. C. Van Horn closed last even-  
public rehearsal. A large and  
audience was in attendance.

ent of approaching death, the text expressed a desire to be with Christ, which was far better; "willing rather to be absent from the body and to be present with the Lord."

Christ went to the invisible world, his body lay in Joseph's new tomb (John 2: 27); for he did not go up to God of heaven, until his glorification. John 20: 17.

of the dead is nowhere in the Bible called an "unconscious" sleep. A temporary term. Some people know they are asleep, than others do; and the somnambulist will sleep where he could not when he is awake. See Dan. 8: 18, 19; 12: 13, 33; 15, 16. It was a sign of the resurrection.

See 1 Thess. 4: 14-18; John 11: 17-24. The saints are represented as "gates" through which the living are to pass. See 1 Cor. 5: 7. The "vile bodies" are to be left behind. See Phil. 3: 21. In this first resurrection, "death is swallowed up in victory." O, death, where is thy sting? Where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God which giveth us the victory through our Lord Jesus Christ.

The Board were fortunate in having present at this meeting Brethren Platts, Clarke, and Saunders, and much of the time was spent in informal discussions of ways and means for making the work of the Society effective. Brethren of the denomination, it remains with you, in a great measure, to say how effective the work shall be; help us by your prayers, that our ways may be His ways in all things, then shall success be assured. J. M. TITSWORTH, Rec. Sec.

Home News.

IOWA, WELTON.

Spring is cold and backward, but little farming is done at this date. We have been blessed with good health during the past winter, there having been but few cases of sickness. We are not able to report any revival interest, but are glad to see a willingness upon the part of most all the society to do what they can to sustain the interest of the Master's cause. Three weekly prayer meetings are still sustained with good interest.

Since the decision of the Supreme court of Iowa, the poor despondent prohibitionists feel to "thank God and take courage," feeling now that they have a law that can be enforced, while the once boastful Saloonist is now glad to take down the sign of the Flowing Bowl, and put up the more modest sign of Restaurant.

As the month of January was about to bid us a final adieu, it was noised about (in a very quiet way) that about twenty five years ago in the vicinity of Welton, a very small man had taken to himself a very estimable young lady, and that ever since he had claimed her for his own, it was also suggested that it might be well for the friends to pay them a visit upon the 2nd of February that being their twenty-fifth anniversary. Accordingly a goodly number assembled and a very pleasant time was had, closing with the bride and groom of 25 years joining hands again at the altar. From the remarks made by the groom as we were about to depart for our homes, we inferred that we would be welcome to come again in 25 years. As to presents;—well we will let the Deacon tell the story.

We might speak also of the tin wedding which came off a few weeks later, but as it might be embarrassing to the Dr. to state the number of tin cups received, we forbear. The Young People's Missionary Society gave an entertainment the evening after the first Sabbath in April which was well attended and well appreciated.

We were made glad April 4th by the presence and words of Bro. H. Hull who stopped with us over Sabbath, on his way to his field of labor at Garwin.

The Singing Class conducted by Bro. C. C. Van Horn closed last evening with a public rehearsal. A large and appreciative audience was in attendance. The class,

we think, did credit to itself and teacher. We welcome to our number Brother M. C. Mudge and family from Milton, who has bought a farm in the Society and moved upon it. We would say to others who are looking for homes, come to Welton. J. T. D.

Wisconsin. ALBION.

About April 10th the last remnants of old snow disappeared. April 14th snowed most of the day, followed at night by a cold rain since which time we have had a cold easterly wind. The snow is all melted away again. No farm work is yet done.

I am pleased to say that the Spring term of our school is more fully attended than we anticipated, and is doing finely. B. E.

Condensed News.

Domestic.

The latest news from General Grant is decidedly encouraging.

There were 204 failures in the United States the past week.

Ex-Secretary Frelinghuysen is reported in a very critical condition; but little hope of his recovery is entertained.

The ingrain carpet weavers' strike at Philadelphia after five months duration has terminated satisfactorily to the company.

It is estimated that 3,000 miners are idle in the vicinity of Wilkesbarre, with no hopes of a compromise. Hundreds are leaving the neighborhood.

The railroad miners near Pittsburg have agreed to return to work at the best obtainable terms, if the miners working for three cents refuse to come out. This virtually breaks the strike.

In regard to the statement that Patti had canceled her New York and Boston engagements, Colonel Mapleson asserts that he has received no such notice, and that Patti will sing in New York and Boston.

A mad dog caused great excitement in Milwaukee, Wis., recently. An effort to run down and kill him was unsuccessful, until twelve children and one man were bitten. The police fear that there are other cases not reported. Some of the bites are severe.

Seventeen union stone cutters, of South Rygate, Va., who are on a strike, have been arrested for threatening and intimidating non-union men outside. The penalty for this offense is \$500 fine and five years imprisonment.

William Schilling, in Hartford, Conn., was the victim of a practical joke a few weeks ago. Some friends turned up a kerosene lamp in the room where he slept, and in the morning he was unconscious from the fumes. He now has a lung malady resembling pneumonia, which is attributed to that experience.

Foreign.

It is reported that the English government will ask a credit of six million pounds for the Afghan campaign.

The late President Fernandez, of Costa Rica, has been succeeded by his minister of government, Don Bernardo Soto.

News from Peru says the country is settling down, and much is expected from the reopening of work on the different unfinished railroads.

It is feared that fresh trouble will arise between France and China in consequence of Ferry having tardily instructed admiral Courbet not to evacuate the island of Formosa.

A telegram received at Vienna states that the Afghan chiefs have sent a deputation to General Komaroff to announce their submission. The Tagblatt thinks Afghanistan is lost to England.

A special from Mexico says that officers of the Columbian government selected one hundred of the worst rebels imprisoned at Colon and placing them on a steamer carried them into the bay, where the entire hundred were thrown overboard and drowned.

It is stated that Turkey has positively assured Russia that in the event of war no English iron clad will be allowed to enter the Black sea. Turkey has also declared that she could make the Dardanelles impassable in a few hours if necessary. Two hundred English steamers are at present in the Black sea and Sea of Azof. Turks are rapidly building forts at Batoum.

MARRIED.

At Lost Creek, W. Va., April 3, 1885, by Rev. L. R. Swinney, W. J. CONLEY and Miss E. E. DAWSON.

In church at Long Branch, Neb., April 4th, by Eld. D. K. Davis, Mr. WM. KENNEDY and Miss A. BELLE BABCOCK, both of Humboldt.

In Berlin, N. Y., April 16, 1885, by Rev. E. F. Rogers, Mr. ORPHEUS S. MILLIS, of Alfred Centre, and Miss E. ADELLA GREEN, of Berlin.

DIED.

In Alfred Centre, N. Y., April 15, 1885, of pneumonia, TRUMAN CLARKE PLACE, aged 73 years, 8 months, and 14 days. A resident of the town of Alfred for nearly seventy years.

In Alfred, N. Y., April 18, 1885, MARY HAWKES, relict of Franklin Hawkes, aged 68 years, 9 months, and 25 days.

In Alfred, N. Y., April 6th, after a short and painful illness of six days, LOTTIE, only child of Roswell and Hattie Cook, aged 10 months. Funeral at the stricken home on the 7th. May God comfort the sorrowing parents. J. S.

In Andover, N. Y., April 16, 1885, THOMAS LIVERMORE, aged 64 years, 2 months and 1 day. For one year and a half he had been afflicted with

caner on his lip and face which spread, causing great inconvenience and suffering; life became a burden and death a pleasure to contemplate. He was a soldier in the army, enlisting August 11, 1862, was wounded December 1864, and was dismissed from the hospital, May 20, 1865. He never recovered from injuries received in the army. He was a member of the Methodist Church at Fulmer Valley while it existed, and has left the cheering evidences that his trials have worked out for him a glorious crown. He has left a wife, seven children, and a large circle of other relatives, among whom are five brothers and one sister. The oldest brother, J. P. Livermore, of Independence, is 87 years old, and the youngest, Manning Livermore, of Alfred, is 74 years old. His funeral was largely attended, on Sunday, at his late home. J. K.

In Scott, N. Y., April 9, 1885, Mrs. PROBIE ANN CAMP BABCOCK, wife of Raymond P. Babcock, in the 77th year of her age. Sister Babcock was born near Hartford, Conn., May 3, 1808, moved with her parents to Moravia, N. Y., at the age of six years, where she resided until 39 years of age, when she was married to Mr. Babcock, as his second wife, and immediately came to Scott to live, and has ever since been a resident of this place. Sister Babcock was a half brother who may be possibly living somewhere in the west. As far as we can learn she was baptized by Eld. A. W. Coon, Sept. 15, 1838, and united with the Church at Scott in 1861, where she remained a faithful member until death. Sister Babcock was greatly esteemed by all who knew her. She was very kind and generous to the poor. Although not an own mother she was very affectionate and devoted to the family of children which she brought up, some of whom knew her as none other than an own mother. She was a great sufferer in sickness but endured it all with great patience. She leaves a husband, five step children, three step-grandchildren and a few other relatives to mourn her loss. The funeral was held at her residence and largely attended by sympathizing friends. The discourse was preached from Heb. 4: 9-11. "There remaineth therefore a rest to the people of God, etc. F. O. B.

Near Barnes' Corners, Lewis Co., N. Y., April 8, 1885, THURSTON GREENE, aged 83 years, 3 months, and 12 days. Many years ago he was a member of the Pinekey Seventh-day Baptist Church, now extinct. Although he never united with the Adams Church, living some twelve miles distant, he yet remained through life devoted to the Sabbath of the Lord. He was a man of sterling honesty, and was highly respected by his neighbors. He leaves a family of six children, his wife having preceded him to the other shore some six years. During the Winter he fully realized that the end was approaching, and left his children the comforting hope that he is now at rest in the kingdom of glory. A. B. P.

At Lost Creek, W. Va., THOMAS J. BOND, son of Dea. Levi Bond, aged 23 years, 4 months and 21 days. Among our young men he held a prominent place from the soundness of his judgment and the strength of his convictions, and in his own family he was dearly loved for his noble disposition. In early youth he made a profession of religion and joined the Lost Creek Church, and died in strong faith in the Lord Jesus. He was violently taken with typhoid fever and sank rapidly, but was fully resigned to God's will. L. R. S.

Near Greenbrier Run, W. Va., March 23, 1885, SAMANTHA B., daughter of Oliver and Priscilla Davis, in her 18th year. She embraced religion when small, joined the Greenbrier Church, and continued faithful until death. She leaves many friends to mourn their loss. E. J. D.

Near Greenbrier Run, W. Va., April 7, 1885, ANNA HUGHES, aged 85 years. She, with her husband, was among the earlier settlers of this country. Embracing religion many years ago, she became a member of the Salem church, joined in the organization of the Greenbrier church, and has ever held her membership, as a faithful Christian mother. E. J. D.

On Greenbrier Run, W. Va., April 8, 1885, infant son of G. W. and Eveline A. Clark. E. J. D.

On Greenbrier Run, W. Va., April 9, 1885, EVELINE A. CLARK, wife of G. W. Clark, daughter of Eli and Margarette Davis, in her 21st year. She accepted Christ in early life, was baptized and joined the Greenbrier Seventh-day Baptist Church and has ever since lived a worthy Christian life. She leaves a husband and many dear friends to mourn their loss. E. J. D.

At Potter Hill, R. I., April 9, 1885, of pleurisy, Mrs. NANCY W. LEE, aged 71 years and 2 months. Two weeks before a son's wife had died and left three little children whom she had come to care for. The work of the weary mother and grandmother was nearly done, and she too was soon summoned by the reaper. I. L. C.

At the home of her son, Henry R. Brown, near Hopkinton City, R. I., April 13, 1885, Mrs. SUSAN WILCOX BROWN, aged 83 years, 3 months, 6 days. When about twelve years of age Sister Brown experienced religion and united with the Six Principle Baptists, at Wood River. In later years she united with the Second Hopkinton Seventh-day Baptist Church, of which she remained an estimated member till death. She was married to Christopher Brown in 1820, and in the following year they began keeping house in the home where she died, they having lived together about sixty years. Mr. Brown died Feb. 13, 1881. Sister Brown was a woman of genuine worth. As a wife and mother she was fondly devoted, as a neighbor, kind and helpful as a Christian, faithful and true. She was especially kind to the afflicted and the unfortunate, as was seen in the care she gave her mother-in-law, and others who found cordial welcome in her hospitable home. During her last sickness she was carefully tended by her children and friends. "Though I walk through the valley of the shadow of death I will fear no evil for thou art with me." "The eternal God is thy refuge and underneath are the everlasting arms." Interment in Oak Grove Cemetery, Ashaway. L. F. R.

At Blue Earth City, Minn., April 7, 1885, of pleuro-pneumonia, Mrs. ANN DOWSE CRANDALL, nearly 80 years of age. Had she lived until the 17th of this month she would have completed her eightieth year. For several years past Sister Crandall had lived with her daughter Mrs. M. E. Webb in Blue Earth City, though her church membership was with the Seventh-day Baptist Church at Walworth, Wis. The writer of this notice was for several years her pastor, at Walworth, and there he learned something of her rare Christian virtues. She was a woman of more than ordinary mind, of broad and charitable spirit, and earnest devotion to the cause of Christ. A letter from an intimate friend who was with her much during her last illness, which lasted only a few days, speaks of her clear visions of the better land, and her sweet experiences while waiting the hour of her deliverance. Truly "The memory of the just is blessed." L. E. L.

In North Loup, Neb., April 6, 1885, JOSEPH C. T. GREEN, in the 72d year of his age. Brother Green was born in Rhode Island, emigrated to Western New York when quite young, where he grew to manhood and was married. The tide of Western emigration took him, with others, to seek homes among the pioneers of the then rapidly settling States west of the Lakes. He finally came here, with his son M. W. Green, some six years ago where he has found his last resting place. He became a Christian when he was quite young and died trusting in the merits of the blessed Redeemer. His sufferings, during his last sickness, were great, but he looked forward with cheerfulness to the time when, with Christ, he should be at rest. G. J. C.

Home is a woman's domain and she is entitled to everything that can add to its comfort and spare her annoyance. "The Sternberger Folding Dress Pillow" is one of the many conveniences which materially lighten the labor and burdens of the housewife. An advertisement in another column gives full details in regard to this favorite article, which is meeting with such remarkable sale wherever it is introduced.

"A HAPPY MAN." "Give a man this taste (for good books), and the means of gratifying it, and you can hardly fail of making a happy man. You place him in contact with the best society in every period of history, with the wisest, the wittiest, the tenderest, the bravest, and the purest characters which have adorned humanity." So says Sir John Herschel, and being true, as it is, "happy men" ought to be on the increase. The advertisement of John B. Alden, Publisher, in this issue, is worth the attention of all lovers of good books.

PREJUDICE! It is a remarkable fact that hundreds of people are so wedded to old ideas that no matter how much more a new article may possess they will not try it. This is wrong. To those of our readers who recognize the fact that we are living in a progressive age we would call attention to the remarkable offer made by the Electric Fan Co., of Brooklyn, N. Y., in an advertisement in this issue of our paper.

SPECIAL NOTICES.

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

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

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

THE subscriber will give 20 cents apiece for the denominational reports of General Conference, 1813. 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 members are requested to communicate by letter, and members of neighboring churches are cordially invited 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 especially 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.

SEVENTH-DAY BAPTISTS IN WELLSVILLE AND VICINITY.—The membership living in Wellsville and vicinity, and all 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.

BETTERS.

T. F. West, J. C. Bowen, Della Chapman, G. W. Lewis, A. B. Prentice, I. D. Titworth, Mrs. D. A. Crandall, Mrs. L. G. Pierce, E. H. Burdick, C. V. Hubbard, Barton Edwards, Frank C. Burdick, G. J. Crandall, L. F. Ranjolph, L. R. Swinney, J. C. E. Waldo, J. M. Titworth, J. F. Hubbard, 2, Mrs. J. M. Cherry, Riley Potter, Oscar Babcock, D. H. Davis, E. G. Stillman, Mrs. L. M. Main, D. D. Rogers, Mrs. M. A. Yendes, Mrs. E. C. Burr, S. Toms, Mrs. B. L. Wright, L. Coon, Mrs. W. Turner, J. F. Morgan, H. A. Place, I. L. Cottrell, L. R. Burdick, J. B. Clarke, J. J. Merrill, Mrs. Sue Saunders, G. W. Babcock, F. P. Braman.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with columns: Name, Amount, Total. Includes Mrs. Eunice Cottrell, Alfred Centre, \$2 00; Mrs. Lucy Babcock, Adams Centre, 2 00; Tina Green, 2 00; Leonard R. Green, 2 00; Mrs. J. F. Morgan, Akron, 2 00; Mrs. Wm. J. Whitford, Brookfield, 2 00; Mrs. O. D. Kellogg, 2 00; Dr. H. A. Place, Ceres, 2 00; Alanson G. Coon, De Ruyter, 2 00; Will R. Crandall, Independence, 2 00; Marcella Babcock, N. Brookfield, 2 00; Mrs. James Ostrand, N. Brookfield, 1 00; H. W. Gates, West Edmeston, 4 00; H. H. Williams, 2 00; T. H. Maxson, 2 00; R. H. White, 1 50; Mrs. Willis Turner, Whitney's Point, 25 41; F. J. Wells, Plainfield, N. J., 2 00; Mrs. J. H. Clawson, Roadstown, 2 00; Mrs. Wm. H. Goodrich, Carbondale, Pa., 1 00; Mrs. J. M. Cherry, Altoona, 2 00; T. F. West, Loyalton, Cal., 2 00; Mrs. E. C. Burr, Factory Point, Vt., 2 00; Nathan T. Chipman, Mystic, Conn., 2 00; Sarah A. Saunders, Potter Hill, R. I., 1 00; Edwin Burritt, Buffalo, Wyoming, 1 00; Clinton R. Lewis, North Loup, Neb., 2 00; Eld. Geo. C. Babcock, 2 00; John Larkin, 2 00; Mrs. M. L. Gowen, 2 00; E. H. Burdick, Milton, Wis., 2 00; V. C. Bond, Dodge Centre, Minn., 2 00; G. W. Babcock, Albion, Wis., 25 41; Mrs. Sue Saunders, Leadville, Col., 2 00.

HELPING HAND.

Milo Shaw, Alfred, N. Y., \$ 42; P. A. Shaw, 1 00; B. S. Stillman, DeRuyter, 1 00; A. B. Clarke, West Edmeston, 1 00; Frank C. Burdick, Rockville, R. I., 25

WHOLESALE PRODUCE MARKET. Review of the New York market for butter, cheese, etc., for the week ending April 18th, reported by the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 85 and 87 Brod Street, New York. Marking plates furnished when desired.

Table with columns: Item, Fancy, Fine, Quality. Includes Butter—Receipts for the week, 20,927 packages; exports, 1,899 packages. New creamery make, 26@27; New milch, dairy, 18@21; Old butter, 14@16; Grease, @-@.

CHEESE.—Receipts for the week, 14,518 boxes; exports were 19,674 boxes. Factory, full cream, 11@11 1/2; Skimmed, 7@8.

EGGS.—Receipts for the week, 13,266 bbls. Near-by marks, fresh-laid, per doz., 15 @ 16; Southern, and Western, fresh laid, per doz 14@15.

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.

WANTED, LADIES. To take our new and pleasant work at your home. Any one can do it. We have Ladies now at work that earn \$1.75 per day. Goods sent and returned at our expense. For sample and particulars send 10 cents, or stamps. COHEN & CO., 50 Bedford St., Boston, Mass.

LANGSHANS. Pure bred fowls—the best of all large brs. Very hardy, mature early, splendid layers, fair setters. Eggs, \$1 30 for 13.

White Leghorns. Pendleton hens, mated with fine Cockerell from J. Boardman Smith's No. 1 yard. Eggs, \$1 50 for 13.

Wyandottes. Very fine fowls from one of the best yards. Eggs, \$1 50 for 13.

Eggs packed in new baskets to go any distance with safety. A. S. STILLMAN, Alfred Centre, N. Y.

THE SABBATH MEMORIAL—the organ of European Seventh-day Baptists—is devoted to Sabbath Literature and Reform, Biblical Archaeology and Exposition, Evangelical Work, and Christian life. Price, quarterly, 30 cents per annum. Subscriptions received in stamps or money order. Post-office Orders should be made payable at 153, Leman St., Whitechapel, London, E., and to the address of William Mead Jones, 15, Mill Yard, Leman St., London, E.

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TERMS. SINGLE COPIES, per year, 60 cents. TEN COPIES AND UPWARDS, per copy, 50 cents.

CORRESPONDENCE. All communications relating to business must be addressed to the Society as above. All communications for the Editor should be addressed to FLORA A. RANDOLPH, Alfred Centre, N. Y.

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

HELPING HAND. BIBLE SCHOOL WORK.

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CORPULENCY. Recipe and notes how to harmonize, effectually and rapidly cure obesity without radical cure of the disease. Mr. R. makes no charge whatever; any person, rich or poor, can obtain his work gratis by sending 5 cts. to cover postage to F. C. RUSSELL, 209 West House, State St., Bedford Sq., London, Eng.

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Selected Miscellany.

NEW EVERY MORNING.

BY SUSAN COOLIDGE.

Every day is a fresh beginning, Every morn is the world made new. You who are weary of sorrow and sinning. Here is a beautiful hope for you; A hope for me and a hope for you.

All the past things are past and over, The tasks are done and the tears are shed. Yesterday's errors let yesterday cover; Yesterday's wounds, which smarted and bled, Are healed with the healing which night has shed.

Yesterday now is a part of forever; Bound up in a sheaf, which God holds tight, With glad days, and sad days, and bad days, which never Shall visit us more with their bloom and their blight. Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relieve them, Cannot undo and cannot atone; God in his mercy receive, forgive them Only the new days are our own. To-day is ours, and to-day alone.

Here are the skies all burnished brightly, Here is the spent earth all reborn. Here are the tired limbs springing lightly To face the sun and share with the morn In the charm of dew and the cool of dawn.

Every day is a fresh beginning; Listen, my soul, to the glad refrain, And, spite of old sorrow and older sinning, And puzzles forecasted, and possible pain, Take heart with the day, and begin again!

THE JUDGE'S OBJECTION.

Rev. R. H. Craig, in the New York Observer, writes as follows: Judge Silliman owned a country residence next to Farmer Nyce. Their relations as neighbors were always pleasant, but they could not agree in the matter of religion.

The farmer was a man of simple and intelligent piety; the judge—well, he knew more of the law than of the gospel. Taking the cars together one evening on important business, the farmer thought it a good opportunity to ask the judge's counsel and assistance in regard to some needed improvement in the village church.

"I don't believe in churches," said the judge, with great deliberation, "but I do believe in the universal brotherhood of mankind. The church is too narrow for me. It is disgusting to see so many religious sects, each claiming to be best—the church—and the only safe and direct road to heaven."

"You are more than usually severe this evening, judge," said the farmer, meekly, "but I cannot think that you really mean all you say."

"I mean it, every word," said the judge, "and I am convinced more and more every day that the number of your Christian sects in their divisions and subdivisions is a strong proof of the weakness of the Christian religion. If you all take the Bible, as you claim, for your rule of faith and practice, you must believe and act alike."

"This being so, you would all belong to one great family, call it a 'church' if you please. If religion be worth anything, one denomination is all it should count on. Then look at the enormous expense—an unnecessary expense—in keeping up churches to serve no needed object whatever. That's my opinion, and I give it, Mr. Nyce, without any charges."

"Thank you, judge," said the farmer, feeling for the moment completely non-plused. "Gratuitous advice by a prominent lawyer, even once in a lifetime, is something to be thankful for."

After a few moments, recovering himself, however, and addressing the judge, he remarked, appearing to turn from the subject, "I'm surprised to find you on this road to-night."

"Why so?" inquired the judge. "How else could I reach the city as quickly?" "You might drive, or go by the other railway."

"Drive!" exclaimed the judge. "It would take me more than two days to reach the city by carriage, and even to travel by the other railroad would be a great loss of time. You know this is decidedly the shortest and the best route. I reach the city in a few hours, and am ready for court in the morning."

The train dashed rapidly along, rarely stopping till they reached the terminus of the road. As they emerged from the large gate a score of cabmen hailed the passengers, each shouting at the top of his voice: "Want a cab, sir?" "The St. Albans!" "The Grand Central!" "The best hotel in the city, sir!"

"These men are a great nuisance," remarked the farmer, as he elbowed his way through the crowd.

"Why, no," said the judge. "How could we travel through the city without them? It would take at least an hour to walk over to our hotel, and it is now growing late."

"O, that's so," said the farmer, "but can't we—"

"Certainly, certainly," said the judge, at the same time beckoning to a young cabman who modestly stood behind the others. He engaged his carriage.

"Jump in," he remarked as he turned to Farmer Nyce.

"Excuse me, judge, I'm disgusted with these fellows, and I propose to walk by myself; it's the best way, in my opinion."

drive across the city led them along some streets that were dark and doleful, along some that were brilliant with the great windows of business houses. On the avenues princely mansions stood on either side, displaying wealth and fashion. Suddenly the carriage stopped at the door of a splendid building.

"Whose palace is this?" inquired the farmer.

"It is my hotel," responded the judge, dismounting. Then turning to his friend he added: "Walk in, sir, if you please?"

"No, indeed," promptly answered the farmer. "I hope you will excuse me for saying so, but hotels have a bad reputation. There are too many of them, and then each one claims to be the best; besides, they are so very expensive. The evening is fine, and I prefer to remain right here for the night."

So saying he took his place on the pavement by the side of the great stone steps leading into the hall.

"Mr. Nyce, are you crazy?" cried the judge, being puzzled by such unusual eccentricities. "If you sit down there, you will be robbed and murdered in less than an hour!" So saying he took his arm and drew him up the steps.

When quietly seated in the hotel parlor, the farmer, turning to the judge, said: "Strange that you are so keen and so correct an observer in worldly things, but so far aside in religion. You can tell in a moment the shortest, quickest and safest route from your country residence to the city. You can easily tell that it is less expensive to travel by the cars than to spend days in performing the journey by private carriage. You may be correct in thinking that it is better to ride in a cab to your hotel than to go afoot. You are observant enough to know that even at four dollars a day it is safer and cheaper to live in a hotel than to sleep on the street free of charge. You thought it simplicity in me when I said that I was bewildered with the great number of houses and of different families in the city—some immensely rich and others poor to starvation—and you were amused when I suggested that all should live in one great house and eat at one general table, and yet you deery the church because there are so many sects or families. You charge it with being expensive, while you pay more in hotel bills in a week than for church support in a year. On principles of economy and good order, it is best for the population to be divided up into families. Why not allow the same right to the church without using the fact to prove the Christian religion a failure? There are thousands of secular and moral societies existing in the world, and you have not a word of censure for them. Why is the church not allowed a place with at least equal right? You claim that the church is too limited for men of large means and of benevolent minds. I should like to know what limits their benevolence to the particular congregation or even to the denomination to which they may belong. The wide world is open to the benevolent. You yourself support a family, and yet you do not consider it cramping to your public spirit. If men are illiberal or narrow-minded, the fault lies in their character and not in the Christian religion, which teaches them to love their neighbor as themselves. And if an individual chooses to remain outside of the church, it is not because he is as safe there as within, or that he has a better opportunity for the exercise of his benevolence, but because the carnal mind is enmity against God, for it is not subject to the law of God, and he prefers to run the risk of losing his soul rather than seek to be reconciled to God. The true reason for opposing religion lies here: 'The natural man receiveth not the things of the Spirit of God, because they are foolishness unto him; neither can he know them, because they are spiritually discerned.' Yes, sir, when vain man sets up his opinion in the face of the divine word, he should be reminded that 'the wisdom of this world is foolishness with God,' and that God 'taketh the wise in their own craftiness.' Yes, my dear friend, the church will live when you and I lie in the dust, and can speak a word neither for nor against it; and there will be different denominations, but the same spirit, 'till all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.'"

"I see your argument, and acknowledge that it is good," candidly admitted the judge, "and I think that I shall be more just in expressing my views of religion in the future."

"Oh dear! oh dear!" I sighed as leaning against the window I watched the steady drip, drip of the rain.

"What now, Janet?" asked mother.

Dear mother! her quiet tones were in strong contrast to my petulant ones.

"Nothing," I answered.

Mother went on with her work in silence while I still watched the rain. I took a melancholy pleasure in seeing the dull sky, the flooded streets and the drenched passers-by. It was no consolation to me then that "behind the clouds" was "the sun still shining," indeed, I would have been glad to hear that "Old Prob" had predicted a week's steady rain. Little difference would it make to me

"That skies are clear and grasses growing," for all I could get of the outside world's beauty would be the little that came through my south window.

All through the Fall and Winter days for six long months had I sat by that same win-

dow. From it I had watched the green leaves turn to red and gold; I had seen them fall from the trees, buried under the feet of men and covered with snow as a shroud. But now He had sent forth His word and melted the snow. He had covered the heavens with a cloud and prepared rain that the grass might grow upon the mountains.

Slowly, very slowly, it seemed to me, the ankle that I had sprained last October was getting strong. I suppose that I was impatient. Mother tried so hard to make it cheerful and bright indoors. She knew how hard it was for me to leave my school in the hands of another. Patient little mother! She never scolded, never fretted, but answered my murmurings with a word from the Book; or told me a pleasant bit of news, or else, as now, sat in silence knitting.

To day I wished she would talk. I fidgeted uselessly in my chair as I watched her movements. I saw a smile light up her placid face.

"Mother!" "Well, dear?" "Tell me why you smile."

"Because of my pleasant thoughts. I was thinking of Matthew Raymond. He is going home, Janet."

"Is he really going to die?" "Yes. Mrs. Haight was in this morning and she says he cannot live through the day. He is suffering greatly but is very patient, very happy."

I felt the quiet rebuke and was silent. Matthew Raymond was indeed a great sufferer. For twenty-nine years he had never left his room; for nine years he had known no rest or change save what could be had from his chair, which he never left, not even at night, and yet through all he had been so sweetly trustful of his Saviour, so uncomplaining, so peaceful, that it was a blessing but to be in his presence; while to look in the white, wan, yet patient and restful face, made one feel as if in the presence of another, even Him who "took our infirmities and bare our sicknesses." Truly, Matthew Raymond had allowed the Lord to take all the great burden of his infirmities and in turn he had taken his yoke and learned of him; and although Matthew's body, so racked with pain, was worn and weary, his soul had found rest. A sense of shame came over me that I could be so ungrateful.

"Tell me more about Matthew, mother? Is he glad to go?"

"Oh, yes," said mother smiling through her tears, "so very glad. When Mrs. Haight called there this morning she said to him, 'Matthew, are you almost tired of waiting for the boatman?' 'Not tired, but waiting,' he answered. 'And you are ready to leave us, Matthew?' again she asked. 'For me to live is Christ, to die is gain,' was his reply. He was suffering intensely and Mrs. Haight expressed sympathy, when Matthew said, 'He has not sent one pain too many; whom he loveth he chasteneth.'"

While mother was still speaking Mrs. Haight came in and told us that Matthew had gone home.

Easter Sunday dawned bright and beautiful. Again I sat at the south window, through which the warm sunshine flooded the room with glory. The hyacinths, pink, purple and white were blooming on the sill; while lilies and crocuses filled the vases on mantle and brackets. I had watched mother's slight figure disappear around the corner of the street leading to our little church. I had seen Matthew Raymond's funeral cortege going slowly in the same direction. In my mind I, too, was in the church. I saw the Easter lilies on the pulpit. I heard the organ peal forth, "He is risen!" And the sweet-voiced choir chanted, "He is risen indeed!"

Tears of mingled joy and sadness filled my eyes. Back to my own little room came my thoughts. All the lilies and hyacinths and crocuses seemed to be singing, "He is risen!" My heart overflowed as it echoed the sweet refrain, "He is risen indeed!"

"Who knows What earth needs from earth's lowest creature?"

I could be happy in my exile now. I was beginning the lesson the Lord had set for me to learn from one of his lowly ones. A lesson in faith and patience. I knew there would be sore temptations yet; I almost shuddered as I thought of my own inability to overcome, but the strength that kept Matthew Raymond, now risen with his Lord, would keep me. Perhaps the light in my heart shone out through my eyes, for mother coming in an hour later, as she kissed me, murmured low, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

THE WORK OF A SONG.

I remember going to the Great Exhibition in London in 1862, and in the Roman room there was one particular piece of sculpture which I liked to see; but it was not easy to get near it, as there were so many that wanted to see it. It was really an American work, that is, it was done by American fingers, though it was in the Roman room, because it was carved in Rome. It was called "List of the Lost."

The story was that a number of red men had made a raid into the United States, and had burned a village and tomahawked many a poor creature, and slain and quartered many more. And then they stole a little white maid. I need not tell you how the poor mother's heart was broken when she had lost her child; and there was no day, and no month and no year, but she was pursuing the question, "Where can I find my lost

child?" At last, after many years had passed, a report reaches her, "There is a white maiden among the red people yonder, nearly a thousand miles away." There was no rail, no road, but off set the mother, and she went over prairie and marsh and moor and river, and at last, after many a toilsome day, she arrived where the white maiden was.

She thought, "Oh, that is my child!" The face was much altered; it had become Indianized. There was the mark that the child had come from the white race; but it was Indianized. Its language was Indian now, and the maiden had quite forgotten her mother. All her love now was given to the red squaw of the woods that had brought her up. When the mother tried to go near her, the young woman repulsed her, and the poor heartbroken mother knew not what to do.

At last, a good thought struck her. She sat down and began to sing a sweet lullaby song that she had always sung her little one to sleep with. At first she listened listlessly; but in a little while (you know how an old tune will fetch up an old thought) the maiden began to listen, and she stood as if all her soul had got into her ears. It was in that attitude that the sculptor carved her—listening; and the story went on to say that, after a little listening, it seemed as if the lullaby had unlocked the cells of old memory, and in a little while that poor maiden was in her mother's embrace.

Ah, friends, let the melodious song of Christ's love and atonement for your sins speak to your hearts, awakening in them the long forgotten melodies of God's love!—Rev. S. Coley.

New York Medical College and Hospital for Women, No. 213 West 54th Street, New York City.

The regular Winter Session (twenty-second year) will commence October 2, 1884, and continue twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unsurpassed by any other school. In addition, the large daily clinics at the OPHTHALMIC HOSPITAL and the WARD'S ISLAND HOMEOPATHIC HOSPITAL (weekly) are open for all students. For further particulars and circular, address, Mrs. MARY A. BRINKMAN, M. D., Sec'y, 219 West 23d Street, New York City.

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CATALOGUE OF BOOKS AND TRACTS

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

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

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

This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically, and should be in the hands of everyone desiring light on the subject. This edition of this work is nearly exhausted; but it is being revised by the author, and enlarged, and will be published in three volumes under the general title of

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

THOUGHTS SUGGESTED BY THE PERSUAL OF GRIFFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Second Edition, 128 pp. Fine Cloth, 35 cents. Paper, 10 cents.

This is in many respects the most able argument yet published. The author was educated in the observance of Sunday, and was for several years a highly esteemed minister in the Baptist denomination. The book is a careful review of the arguments in favor of Sunday, and especially of the work of James Gillilan, of Scotland, which has been widely circulated among the clergymen of America. Mr. Brown has thoroughly sifted the popular notions relative to Sunday, with great candor, kindness and ability.

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

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

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

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

THE ROYAL LAW CONTENDED FOR. By Edward Stennet. First printed in London, in 1658. 64 pp. Paper, 10 cents.

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

COMMUNION, OR LORD'S SUPPER. A Sermon delivered at Milton Junction, Wis., June 15th, 1875. By Rev. N. Wardner, D. D. 20 pp.

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

This pamphlet is especially adapted to the present phase of the Sabbath agitation in the south-west.

A PASTOR'S LETTER TO AN ABSENT MEMBER, on the Abrogation of the Moral Law. By Rev. Nathan Wardner, D. D. 8 pp. 2 cents.

Every pastor should keep a supply of this pamphlet constantly on hand.

TRACTS. Moral Nature and Scriptural Observance of the Sabbath. 52 pp. Religious Liberty Endangered by Legislative enactments. 16 pp. An Appeal for the Restoration of the Bible Sabbath. 40 pp. The Sabbath and its Lord. 28 pp. The True Sabbath Embraced and Observed. 16 pp.

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TOPICAL SERIES—by Rev. James Bailey.—No. 1, My Holy Day, 23 pp.; No. 2, The Moral Law, 23 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 4, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 7, The Day of the Sabbath, 24 pp.

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

Popular Science

INDIUM, A NEW ELEMENT. Websky—(Ding. poly. J. 253). I found an element resembling vanadium mineral obtained from the Aqueduct La Plata. This mineral was composed of zinciferous lead vanadate. Of the vanadic acid with ammonium ammonium vanadate is precipitated acid remaining in the mother-liquor on addition of ammonium sulphate as red indium oxide.

SURVEYING at the bottom of a 500 feet deep, might not be considered easy or reasonably accurate affair, not only rendered possible but with great precision by an invention of F. MacGeorge, of Victoria N. S. means of glass vials properly shaped with delicate floating plumb rods, netic needles, and filled with hot which solidifies upon being left for the hole, he can determine the exact of the bore at every point, and take it out as readily as a country road "clinostats" are read by means of scopes fitted upon an instrument "clinometer," with all the adjustments of theodolite. As prospecting holes the diamond drills, are rarely very frequently diverge largely from the vertical, this instrument is of great value in locating valuable metallic veins they have been found. Another advantage also, the dip and trend of the point often of importance.

CLEAN HEADS.—Keeping the scalp clean is a great aid to health. A distinguished physician, who has spent his time at quarantine, said that whose head was thoroughly washed every day rarely ever took contagious diseases where the hair was allowed to become matted it was hardly possible for nervous headache by washing thoroughly in weak soda water. Known cases almost wholly cured by this simple remedy. A friend of the greatest relief in case of the cold symptoms entirely leaving after one thorough washing of the head should be thoroughly dried and avoid draughts of air for a long time.—Health and Home.

A PETRIFIED FOREST.—The petrified forest near Corizo, in Colorado, will begin to see the petrification hours before he reaches here and there at almost every road, small pieces of detached larger stumps of trees may be seen hidden in the white sand. The distance of ten miles from Corizo immense basin, the slope being nearly level, and this inclosed by high shale and white clay. The petrified limbs and, in fact, whole trees, lie on the sides; the action of the waters for years has gradually washed away the hills roundabout, and the trees covered the high tablelands now valley beneath. Immense trunks which will measure over five feet in diameter, are broken and scattered over a face of 300 acres.

DISINFECTING RAGS BY STEAM. Rags are now permitted to be subjected to a process of disinfection. The process, as conducted by the Stock Disinfecting Company of London is as follows: The apparatus consists of a large air-tight box, into which the rags are drawn by means of five screws at the same time make five perforations to end of the bale. When the box is completely inclosed in the box, the closed, and superheated steam is forced through the screws, which are perforated with holes which permit steam to penetrate through the rags in all directions. An escape in the upper part of the box is provided with a bath of water to intercept the passage of any dirt into the air. Most germs of life are killed at a heat of 212 or 215 degrees, but employed in this process is raised exposure of four or five minutes to of superheated steam heats the rags it takes two hours for it to fall to the germicide point of 212. The action of this operation has been recently tested in most satisfactory manner and which give the results obtained value. The experiments were conducted by the eye of Major Sternberg, U. S. Army, who found that the disease germs (cholera and smallpox) were inserted in the interstices of rags, one of which, for making a comparative test of acid and superheated steam, was subjected to treatment in the same apparatus. The germs were then returned to the John Hopkins Hospital, where Major Sternberg found that of rabbits that the germs treated with superheated steam had been killed, while those which were treated with sulphurous acid were fatal. Inoculated.—Scientific American.



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: 1-16.
April 25. Paul at Rome. Acts 28: 16-31.
May 2. Obedience. Eph. 6: 1-3.
May 9. Christ our Example. Phil. 2: 5-16.
May 16. Christian Contentment. Phil. 4: 4-13.
May 23. The Faithful Saying. 1 Tim. 1: 15-20; 2: 1-6.
May 30. Paul's charge to Timothy. 2 Tim. 3: 14-17; 4: 1-8.
June 6. God's Message by His Son. Heb. 1: 1-8; 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 V.—OBEDIENCE.

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

For Sabbath-day, May 2.

SCRIPTURE LESSON.—EPHESIANS 6: 1-13.

- 1. Children, obey your parents in the Lord: for this is right.
2. Honor thy father and mother (which is the first commandment with promise).
3. That it may be well with thee and thou mayest live long on the earth.
4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
5. Servants, be obedient to them that are your masters according to the Lord, as unto Christ;
6. Not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart;
7. With good will doing service, as to the Lord, and not to men.
8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord whether he be bond or free.
9. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven: neither is there respect of persons with him.
10. Finally, my brethren, be strong in the Lord, and in the power of his might.
11. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.
12. For we wrestle not against flesh and blood, but against principalities, against powers against the rulers of the darkness of this world, against spiritual wickedness in high places.
13. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

GOLDEN TEXT.—"Children, obey your parents in the Lord: for this is right."—Eph 6: 1

TIME.—A. D. 62. During Paul's imprisonment at Rome.
PLACE.—At Rome, in Paul's "hired house"
AUTHOR.—St. Paul, about sixty years of age.
TO WHOM DIRECTED.—Church at Ephesus.

OUTLINE.

- I. Duties of children to parents. v. 1-3.
II. Duties of parents to children. v. 4.
III. Duties of the employed to the employers. v. 5-8.
IV. Duties of the employers to the employed. v. 9.
V. Power by which to perform these duties. v. 10-13.

INTRODUCTION.

Paul was in Rome awaiting trial, two years before his case was brought up, and during this time he was allowed large liberty, occupied his own hired house, received and entertained very many visitors and employed his time very earnestly in the interests of the gospel of Christ. While thus situated he frequently received reports from the churches which he had organized in Greece and Asia Minor. Some of these reports brought to his knowledge the peculiar trials through which they were passing. Hence in writing to these churches he endeavored to meet their special needs. Epaphras, of Colosse (Col. 4: 12), who was now in Rome brought to the notice of the apostle a threatened declension of the Colossian church from the simple faith of the gospel. To meet this danger Paul wrote this epistle to the Colossians which he sent to the church by Tychicus. Besides the epistle to the Colossians, another letter was bore by the same messenger very similar in thought and style to the so-called epistle to the Ephesians. There are some peculiarities about this letter that give it the appearance of being a circular letter adapted to the needs of most of the churches in Asia Minor. (See Eph. 1: 1.)

EXPLANATORY NOTES.

V. 1. Children obey your parents in the Lord. This is commonly interpreted as being addressed to the children in the Christian families, and would seem to relate to family government. Having before spoken of the mutual duties of husbands and wives, the writer here turns to the relation of parent and child, master and servant. Obedience is a fundamental element in every true and noble character. Without it no worthy character can be established. For this is right. Gratitude should prompt such obedience. They have done more for their children than any other earthly friend. They understand our needs and what they can do better than others. It is the Lord's will that we obey our parents.

V. 2-3. Honor thy father and mother. From obeying he passes to honoring, which is something more than obeying simply. It is showing all proper respect to them and rendering to them every necessary support in times of need. That it may be well with thee. Such obed eence and honoring of parents has a divine promise of reward.

V. 4. And ye fathers, provoke not your children, etc. Of course mothers are included. Parents should maintain an affectionate course toward their children and seek to preserve their confidence and affection. But nurture them in the chastening and admonition, etc. Religious culture is here clearly enjoined upon the parents.

V. 5. Servants be obedient to them... masters. There is a relationship of servant and master, and the same general principles of kindness and obedience should be observed by the servant to the master. In short the servant is to do right towards the master as strictly as though he were a child, he must ever be actuated by true Christian principle.

V. 6-7. Not with eye-service as men-pleasers. They should serve from an honest purpose of the heart and of good-will toward the master. As to the Lord, and not to men. That is they are to recognize the justice of the rela-

tion and claim, and render their service cheerfully and honestly.

V. 8. Knowing that whatsoever good thing, etc. The promise is universal and is from the Lord. Indeed, such service is rendered with respect to the pleasure and will of the Lord, and the Lord will reward. If we serve men only, our reward comes from men, but if our service is rendered as unto the Lord, then the Lord will reward.

V. 9. Ye masters do the same things unto them. "Do unto them as ye would that they should do unto you." Knowing that your master is in heaven. Your master is at the same time their master, to whom you are both alike accountable, for he has no respect of persons.

V. 10. Finally be strong in the Lord. Such duties as mentioned are difficult to fulfill fully and ye will need strength and perseverance. That must be acquired by discipline and diligent exercise. In the power of his might. The strength needed is more than simply human might, we must look to Christ for strength.

V. 11. Put on the whole armor of God. The enemy comes in every possible form and with every possible weapon, and we need to be fully armed to be sure of victory. It is therefore all important that we put on the entire armor.

V. 12. We wrestle... against principalities, against powers. We ought to remember that the besetting temptations and sins of our hearts are the strongholds of our adversary. He has taken hold of us as the wrestler takes hold of the person whom he intends to throw down to the ground. It is no far-off prospect of a conflict, it is a hand to hand struggle with the adversary in our daily and home life. He comes in silently and using flattery and deceit in every form seeking how and where he may strike us most deadly blows. We can not too carefully armed against him.

V. 13. And done all, to stand. There is such a thing as procuring armor, or knowing where it can be obtained, and yet making very little or no use of it. We must put it on and then take firm position for self-defense. This will require courage, resolution, endurance, and often hard blows and fearful struggles for the right. Life is real, life is or ought to be earnest.

CONSECRATION TO CHRIST THE SECRET OF THE TEACHER'S SUCCESS.

BY SARAH E. DAVIS.

The aim of all Sabbath-school teaching should be to win souls to Christ, and nourish and instruct those already within the fold. How this can best be accomplished is the earnest inquiry of every faithful teacher. If this paper prove helpful in the way of suggesting some solution to this question, it will accomplish its author's desire. In worldly affairs, if we are wise, we enter upon no important work without due preparation. Are we equally wise when we attempt to teach the little ones, intrusted to our care, the way of life and salvation? I do not refer now to the preparation that comes by study and research, although this is a matter of great importance, but to the preparation of heart which we so much need if he would teach the Word so as to bring it home to the experience and conscience of our pupils. First of all we need an experimental knowledge of Christ, and his power to save sinners. Some one has said, "You may believe the gospel by simply reading it, but you will never receive it in its fullness until it has been told you by some one who has experienced it." We must have the joys of salvation in our own hearts if we would teach transgressors the way of life. We ought to drink deep at the fountain ourselves ere we bid others taste the sweets of redeeming love. If we can come to our class from week to week with a heart burning with love for Christ and perishing souls, then may we hope to so tell the "old, old story," that others shall catch the strain, and long to know more of Him of whom Moses and the Prophets did write. We must love our work, not be driven to teach by the stern taskmaster, duty. Souls "are to be redeemed by love." "As soon as we begin in a Christlike way to love our," pupils "we shall discover that they love to be loved. They are in our power if our power is heart power." Let love for the Master, and an earnest desire to win souls to His service, be the controlling impulse, and this will lead us to pray much and earnestly, not only that we may be kept in the love of God ourselves, but that he will give us these souls we have so carefully taught to be stars in the crown of our rejoicing. Surely, no teacher will dare to hope for success in this work who does not linger often at the throne of grace. And as the disciples of old tarried long at Jerusalem, so we need to tarry long at the throne until we be endowed with power from on high. The souls of scholars will always be more precious to you as you come nearer to Christ and see them more perfectly as he does. Prayer is the teacher's tower of strength, without it we are weak and powerless, for though Paul may plant and Apollos water we do well to remember that God alone can give the increase. Without His blessing and the aid of His spirit, all our efforts will be futile. And let us not neglect personal conversation in our efforts to win our class to Christ. "All successful" teaching "I

more and more believe talks to individuals." A young lady who taught a class of girls not many years since, in one of our Sabbath-schools, by her prompt attendance, careful preparation, and by all the arts that love and a desire to win souls could devise, sought to win her pupils to Christ. Day by day she carried them to God in prayer, earnestly pleading that He would give her these souls, but when the duty of making a personal appeal to them was pressed home to her conscience, she shrank from it, excusing herself by the thought that she was not adapted to that kind of work, and she would only lose what she had labored so hard to win—their love and confidence. But the time came when the duty was so important, and her anxiety for their salvation so intense, that she earnestly besought them to give their hearts to God. By their eager attention and tearful eyes they gave proof of their deep interest, and ere many months had elapsed that teacher had the unspeakable joy of welcoming her class, one by one, to the fold of Christ. I doubt not we shall be surprised many times to learn how God's spirit has gone before us preparing the way for this very kind of work. Let us not forget to enforce the practical teachings of the Word. "Thou art the man," is, or ought to be, the expressed or unexpressed conclusion of every Sabbath-school lesson. Let not souls go from your class without feeling that the lesson has brought them some word of reproof, counsel, instruction, or encouragement. "Aim to so set Christ before them that they shall know Him and in gratitude and love become His.

Does some weary, disheartened teacher say "Who then is sufficient for these things," I am not and will no longer assume the responsibility? Nay, say not so, but in deep humility seek of God the power that comes through an indwelling Christ. Then by careful preparation, close study of the Word, and a diligent use of all helps at your command, seek to be familiar with the truths you would teach, ever bearing in mind the promise, "If any man will do his will he shall know of the doctrine." Ask wisdom of him who giveth to all liberally, and upbraideth not. Seek consecration to Christ and his service, and when you have attained that you have the whole secret of the teacher's success. After having carefully and faithfully sown the good seed, learn in implicit faith and childlike trust to patiently wait God's harvest time. It is good that you should both hope and quietly wait for the salvation of the Lord, remembering "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

"Though seed lay buried long in dust It shall deceive our hopes, The precious grain shall never be lost For God insures the crop."

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against John Crandall, late of the town of Friendship, in said county, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, one of the executors of the will of the said deceased, at his residence in the town of Genesee, on or before the 5th day of September, 1885. E. R. CRANDALL, Executor. ELIZA M. CRANDALL, Executrix. Dated Feb. 20, 1885.

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 Executor and Executrix of the last Will and Testament of JOHN CRANDALL, late of the town of Genesee, deceased, and Martin Green, husband of Martha Green, deceased, send greeting:

Whereas, a petition made by Christopher Crandall 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 22d day of January, 1884, the said JOHN CRANDALL made, executed and published his last Will and Testament in due form of law in which he disposed of all his property, real and personal, and setting 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 admitted to probate in said Court on the eighth day of August, 1884, and in which the said Eliza M. Crandall and Ezekiel R. Crandall were appointed executrix and executor, and under which they have qualified, and are now acting as such, was not the last Will and Testament of the said JOHN CRANDALL, but the said probate and all orders appointing 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 probate 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 legatees and devisees named in said alleged Will, and all the other persons who are parties to the proceedings 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 Allegany, and State of New York, on the 22d 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 proceedings 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 respectively, must suspend until a decree is made upon the petition aforesaid, all proceedings relating to the estate or property which were of the said JOHN CRANDALL, deceased, except for the recovery or preservation thereof, and the collection and payment of the debts of the deceased. In testimony whereof we have caused the seal of our said Surrogate's Court to be hereunto affixed. Witness CLARENCE A. FARNUM, Esq., Surrogate of said County, at the town of Wellsville, in the County of Allegany aforesaid, the 28th day of March, in the year of our Lord one thousand eight hundred and eighty-five. CLARENCE A. FARNUM, Surrogate.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLI.—NO. 18.

The Sabbath Recorder

Entered as second-class mail matter October 3, 1879, at Alfred Centre, N. Y. SOUTHWARD.—No. 4. BY THE PARSON. Daytona, Fla.

There is but one Florida. In every other State it is a state as unique and singular in its characteristics as it is in position and climate and productions, as well as geographically, it differs from every other State of the Union. The peninsular position of the State presents the most striking and peculiar contrasts. It has many navigable lakes penetrating in all directions; beautiful lakes; vast swamps; rich pine woods; green savannas, richly timbered hammocks; all grades of soil has within its confines the largest variety of vegetable productions, those belonging to two zones, which overlap each other. Fair and general, South Florida is the southern part of the Republic, the choicest portion of the North American continent. The attention of our readers, lies on the Atlantic coast on both sides of the latitude and the 81° West longitude two lines crossing each other near Inlet.

A system of Marine rivers, commencing at St. Augustine, running from north to south-east, reaches to Lake Worth, a distance of 250 miles. These inter-communicating rivers are from one-half to five miles wide. With the exceptions to be noted, these waters are navigable, without the aid of locks, for boats drawing two and three feet of water; while in many places the channel attains a depth of 15 to 20 feet. The outlying strip of land which separates these rivers from the ocean is from one hundred yards to two miles in width. The river shore of this strip is dotted with some of the finest places being the Matanzas River and the sea. Starting at Augustin the Matanzas River extends fifteen miles southward. Here a narrow channel three miles wide breaks the connection between the river and Smith's Creek. The latter needs improvement for a distance of six miles to where it unites with the Halifax river. Dredges are now at work to reach of nine miles, and direct communication with St. Augustine is promised for the year 1885. From Smith's Creek a broken line of water extends about twenty miles. The first stretch of twenty miles is known as the Halifax river. It flows through the land wall, and forms a barrier for schooners and steamers from the ocean. A regular line of steamers runs between this point and Jacksonville, Fla., sweeps both ways from the Inlet up the Halifax and southward upon the Lagoon, a bar one mile in width, the deep water of the Lagoon is from ten to twenty feet deep. The deep water of the next stretch is known as Indian river. An artificial canal connects these two waters, and the passage of light draught boats is unimpeded. The Indian river is almost an inland sea, and is seventy miles long, with an average width of four miles. At the mouth of the Atlantic breaks into the Indian river the Atlantic breaks into the Indian river again by Jupiter Inlet, passing out through the Inlet, a distance of twelve miles can return to Lake Worth, which is twenty miles in length. The chain of marine rivers is unbroken. Six miles of saw-grubs interrupt the direct travel between the river and Lake Worth; but this is remedied by the charter and plans of the Inlet Company now at work, and unbrokenly from St. Augustine to Lake Worth, confidently expected within the next few years. Lake Worth, and the surrounding Indian river are tropical and are producing pine apples and banana abundance. Some of the largest Indian river are highly cultivated and suggest that parties desiring to see graphs of representative scenes