

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 unshrink 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 his 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,
PUBLISHED WEEKLY,

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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-

firmed 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 senseless creature; the man, like a senseless creature, dragged them both into the river. The senseless creature could not save himself; the senseless 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 stump,
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."
Zecl. 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 genu-
ine, 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 col-
lection 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 the
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 Agen-
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 suc-
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 assured.
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 in-
terest, but are glad to see a willing
part of most all the society to do
can to sustain the interest of the
cause. Three weekly prayer meet-
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
for his own, it was also suggested
might be well for the friends to pay
it upon the 2nd of February that
twenty-fifth anniversary. Accord-
ly number assembled and a very plea-
sant had, closing with the bride and
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 welcome
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 do
The Young People's Mission
gave an entertainment the evening
first Sabbath in April which was
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 Thess. 5: 10; Rev. 21: 1-3.

ing interests, in which he remarks: "The importance of our publishing interests seem to me so apparent and so great that I marvel at the want of zeal in their support." From R. L. Stebbins, stating the present condition of the bequest of Eld. Joel Greene.

And several from the General Agent, concerning office business, and from J. B. Clarke in regard to the details of his work. On motion, voted to authorize the Treasurer to send G. B. Utter check for \$15 in settlement of our share of expense of his trip to Madison County, N. Y., in the Collins Miller bequest business, &c., and that we tender Bro. Utter the thanks of the Society for his services.

Voted, to print 5,000 copies of Mr. Ronayne's tract, "Is Sunday God's Sabbath or Man's Sabbath?" and furnish Mr. Ronayne as many copies as he desires. Earl P. Saunders was offered the position of Business Manager of the Publishing House. Mr. Saunders being present accepted the position, agreeing to enter upon its duties June 1st.

This action is in accordance with the direction of the Society at its last annual meeting, and will relieve Bro. Platts from the care of the business, enabling him to devote his entire time to editorial duties. Treasurer read statement to last inst., showing on hand in General Fund \$1,509 61, and for Evangelii Harold \$117 76.

Voted, that it is the wish of this Board that Bro. J. B. Clarke, our Agent, attend the meetings of the several Associations, to place before the denomination the needs of the Tract Society, spending some time previous in New Jersey and West Virginia, and afterward completing the canvass in the Northwest before returning.

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 means as God has prospered you, and 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. MULLIS, 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, 2, 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, 5 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., 2 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.

QUARTERLY.

J. G. Burdick, New Market, N. J., \$ 50; J. M. Todd, Brookfield, N. Y., 50; C. Whitford, 50.

HELPING HAND.

Milo Shaw, Alfred, N. Y., \$ 42; P. A. Shaw, 1 00; B. S. Stillman, DeRuyter, 2 00; A. B. Clarke, West Edmeston, 2 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 (26@27, 23@25, 15@20), New milch, dairy (18@21, 12@15), Old butter (14@16, 8@12), Grease (4@6).

CHEESE.—Receipts for the week, 14,518 boxes; exports were 19,674 boxes. We quote: Fancy, Fine, Quality. Factory, full cream... 11@11 1/2 10@10 1/2 5@8; Skimmed... 7@8 4@6 1@3.

EGGS.—Receipts for the week, 13,266 bbls. We quote: 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.

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LANGSHANS.

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White Leghorns.

Pendleton hens, mated with fine Cockerell from J. Boardman Smith's No. 1 yard. Eggs, \$1 50 for 13. Wyandottes. 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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ON VERY EASY TERMS. Wishing to live at the Bridge, so as to be near my business, I offer for sale the very desirable family residence known as the 'ROGERS STILLMAN HOME.' WARREN WALKER.

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Is Published Weekly by THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

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.

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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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AN SABBATH TRACT SOCIETY.

Meeting of Executive Board.

Monthly meeting of the Executive Board of the American Sabbath Tract Society, at Plainfield, N. J., on Sunday, April 20, 1885, at 2 P. M.

Minutes were read by the Corresponding Secretary, J. B. Utter, giving results of his visit to DeRuyter, N. Y., to the interests of the Missionary and Tract Societies in certain bequests.

Bro. C. Whitford, in regard to the proposed continuation of the collection, against some future time publication may find adequate reasons.

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

E. Main, in reference to publish-

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.

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.

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.

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.

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.

CATALOGUE OF BOOKS AND TRACTS PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, ALFRED CENTRE, N. Y.

Popular Science IDUNIUM, 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 zirconiferous 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 idunic oxide.

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 respect 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 of the Union. The peninsular position of the State presents the most striking and peculiar contrasts. It has many navigable waters 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 fertile general, South Florida is the southern of the Republic, the choicest portion of the North American continent. The attention of our readers, lies along 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-connecting 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 extending 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 connection with St. Augustine is promised for the year 1885. From Smith's Creek a broken line of water extends about 100 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, Florida, 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 10 to 15 feet deep, and the next stretch, 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, which is interrupted the direct travel between the river and Lake Worth; but this is being remedied by the charter and plans of the Inlet Company now at work, and undoubtedly 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

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