

The Sabbath Recorder.

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

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The Sabbath Recorder.

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(FOR THE SABBATH RECORDER.)
"WHAT LACK I YET?"

BY ANNIE L. HOLBERTON.

"What lack I?" let me ask my heart the question,
And let my quickened conscience have a care.
Is there not something I must do or undo
To make the record of my action fair?

"What lack I?" let it earnestly re-echo
In searching accents through my soul to-day.
Have I not some grave fault yet to surrender,
Some other sacrifice for God to pay?

"What lack I?" Do I read the Scriptures meekly,
This query of my faith to set at rest?
Am I with understanding right and doubtless
Keeping his covenant as first and best?

I may not measure by another's doing
What I alone must answer and obey.
A wrong is such, though all the world pursue it,
For which I must atone in that great day.

When at the bar of God I hear the verdict
For deeds committed and for life's neglect,
"One thing thou lackest,"—said must be the edict,
Depart from me, thou lackest one thing more!

THE LIFE AND WORK OF DANIEL.

BY A. MC LEARN.

Daniel was a descendent of the royal family of David. According to Jewish tradition, he was born in Upper Bathabara not far from Jerusalem; but of this there is no certainty. In the fourth year of Jehoakim, King of Judah, he was carried captive with many of his countrymen to Babylon by Nebuchadnezzar, B. C. 606. It was a prevailing custom in Eastern Courts for the reigning monarch to select a number of young men of princely blood to serve as attendants in court and as a kind of body-guard for the King when traveling. But royal or noble blood was not sufficient to entitle them to such a position; they had to be of unblemished moral character, and perfect physical development. In accordance with this custom, Daniel, with three other Jewish captives, also of noble blood, was chosen to be educated in the learning and customs of the Chaldeans as a necessary preparation for services in the court. It is evident from the scriptural accounts of these young men, that they were of unswerving integrity; and circumstantial evidence justifies the conclusion that they were of fine personal appearance. It is not stated how old Daniel was when carried into Babylon; but the probability is he was about sixteen or eighteen years of age. This would seem very likely, as he was called in a few years to occupy positions of trust by no means suitable to a person of less mature age.

Having entered upon his course of training, he declined to eat of the portion of meat and wine furnished them from the King's table, and he secured for himself and his three companions the privilege of dieting on pulse and water. At the expiration of the period of training, he was found to excel all the wise men of Babylon, and was admitted to service in the royal presence. His prophetic character was discovered in the second year of Nebuchadnezzar in recalling and interpreting the King's dream, which the wise men of Babylon had failed to do, on which account he was promoted to rule over all the province of Babylon, and to be head of the learned and priestly class.

The next notable incident which brought him into notice as a prophet, was his interpretation of the celebrated vision of Belshazzar, of the hand writing on the wall, signifying the downfall of the Chaldean empire by the Medes and Persians; for this he was raised to be the third ruler in the kingdom. When Darius, the Median prince, assumed the throne in Babylon, Daniel was promoted to be the chief of the hundred and twenty princes of the empire. These princes, jealous of the advancement and integrity of Daniel, formed a conspiracy to bring him into disfavor with the monarch, by securing the royal signature to a petition forbidding homage to any other god for thirty days but the King himself. But Daniel, regardless of this decree, continued his daily devotions to the God of heaven, for which offense he was cast into a den of lions. But he was miraculously saved; the savage brutes crouching submissive at his feet, as if conscious of the innocence of this faithful servant of God. The King was greatly moved by this interposition of God in

behalf of his devoted servant, and commanded him to be taken up out of the den, and his accusers to be cast in. Thus he triumphed over his enemies, and prospered during the reign of Darius and Cyrus.

It is not known that he ever returned to the land of his nativity; but he lived to see the return of his people to their own country, and passed the evening of his eventful life in the land of his captivity.

He is generally believed to be the author of the book of the Old Testament which bears his name. His writings are in part historical, and in part prophetic. As a prophet, he stands in the first rank; as a man of moral integrity and spotless purity, he is without a superior; as an example of youthful innocence, strength of character and moral courage, he has scarcely an equal. The history of his life inculcates lessons rich in instruction and worthy the prayerful study of all.

LAODICEA.

BY C. A. S. TEMPLE.

I have been deeply interested in those articles, in the *American*, upon the letters to "the Seven Churches of Asia," particularly those to Philadelphia and Laodicea. In her remarks on Laodicea, the writer speaks with great interest and propriety of "that lovely invitation" to that backsliding church—"Behold, I stand at the door and knock," etc. There, strangely, and most unfortunately, she leaves it, and in so doing, leaves unnoticed that fearful yet much needed warning: "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

In all of God's dealings with His church, as well as the world of mankind, He carries the scales of mercy and of justice, equally balanced. "If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured by the sword, for the mouth of Jehovah hath spoken it." Isa. 1:19.

"He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John 3:36. The church at Ephesus had "left their first love," were exhorted to "repent and do their first works," as their indispensable, yet sure means of obtaining Divine favor, and threatened with "the removal of their candlestick out of its place," if they refused. They refused. That epistle is read throughout the world, but there is no church in Ephesus to read it now. "Their candlestick has been removed out of its place, and the great city of Ephesus is no more." Thus we see that God is as faithful to His threatenings as to His promises.

Let whoever doubts this fact, visit the sites of those cities where dwell those "seven churches." Especially let him visit the spot where stood the opulent, proud, self-sufficient, self-righteous city and church of Laodicea. Rich, increased with goods, and in need of nothing which wealth could purchase, that church evidently imagined, like too many such churches now, that she had become "progressive," "advanced," while in fact, as such churches always are, she was simply "wretched, and miserable, and poor, and blind, and naked," and in want of all things.

The eye of the Master could see in her character not one feature to be commended. Proudly and disdainfully she scorned His counsel to "buy of Him gold tried in the fire, that she might be rich, and white raiment, that she might be clothed, that the shame of her nakedness might not appear, and to anoint her eyes with eye-salve that she might see." Thus He would have put her in the path of true "progress," true "advancement." But her haughtiness, her "lukewarmness" had made her offensive and loathsome, even, to Him who looks "not upon the outward appearance, but upon the heart," and for this He threatened that He "would spew her out of His mouth." The terrible significance of these words is seen in their fulfillment. Not only has that church been "removed out of its place," but even the city of its habitation has been swept with the besom of destruction.

Travelers tell us that where stood proud Laodicea, with her gorgeous palaces, her busy shops and marts of trade, her many temples, rich in their adornments, their treasures, and the untold numbers and wealth of their votive offerings—huge blocks of hewn stone, columns, some broken, some lying at full length, capitals, cornices, now cover the ground, in utterly indescribable confusion, while here and there a few standing columns, patches of the still standing walls of some ruined palace or temple, and occasionally a portion of a tessellated pavement, attest the wonderful opulence and the grandeur—as now the awful desolation—of that once wonderful city! Not one of those magnificent public or private buildings is now standing—not one solitary human inhabitant of that once affluent, joyous city.

"The voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride" have ceased, all, for long ages, hushed in the stillness of death. Desolation and silence, like the voice of midnight, reign supreme.

What a fearful commentary upon that Divine malediction—"I will spew thee out of my mouth." Let the skeptic who will not for a moment tolerate the idea of justice in a God of Love, look upon this picture, and then tell us if the fate of that church does not prove that while "God is love," He is also most justly—to persistent offenders—"a consuming fire."—*American*.

SECRET FAULTS.

This may mean not so much faults concealed from others as those which are hidden from ourselves.

Long ago a friend made the startling suggestion that men are usually ignorant of their greatest faults. Said my friend: "I did not make the discovery myself, but it was suggested by a minister, a man of much experience in life and in the world. It set me to thinking, and what I at first denied I afterwards concluded must be true."

In the first place, if we really saw a thing to be our greatest fault, if we had any true desire for improvement, the first impulse would be to correct that fault, and then it would cease to be the greatest. For our own sakes, we do not go on wilfully indulging what we know to be a fault or a blemish in our character, and one which others must recognize; our desire to stand well in their esteem is too strong for that.

Then we may mistake in our estimate of our own characters, and so remain ignorant. For instance, what others regard as obstinacy may appear to us but proper firmness; or perhaps fixed principles. Men do not always know themselves.

I have seen an avaricious man who called himself, and who really thought he was, liberal and benevolent. He had generous impulses, and was always going to do something at some future time. The only trouble was that he had so many schemes for gain, so many present uses for his money, that his generous plans were in the future, and receding. He loved benevolence, but he loved gain better. Nothing could have surprised him more than to be told he was not a liberal man. He was, and is, ignorant of his greatest fault.

I know a woman who is uncharitable and severe; she speaks out just what she thinks, and so says a great many hard things. Yet she does not mean to be harsh and hard; she considers it only commendable frankness, and would be surprised and led to indignant denial if she were told that she disregarded the law of love. She does not mean to do so; she has kindness in her heart, but her severe judgment is stronger than love.

I know a person who is thoroughly selfish, and yet is exceedingly kind to his own family or friends, and he thinks he does a great deal for others. But, indeed, he never puts himself out of his way, and what he does is done for those who are his own—his second self. He would be astonished if you accuse him of selfishness. Said my friend: "Tell me my greatest fault, and see if I do not know it." "No; you would not believe it, and would only be disturbed; you could gain nothing, and I should not stand as well with you."

That is a hard case, if we are not only ignorant of our faults, but will not bear to be told of them. Then the help lies in this—there is One "who searcheth the heart." If we are truly desirous to be better, let us search and try our ways, and turn unto the Lord. Let us honestly pray, "Cleanse thou us from secret faults."—*S. W. Presbyterian*.

BE SURE YOUR TRUTH IS TRUE.

Many persons think that nothing in life can be plainer or simpler than to tell the truth. All that they deem necessary is conscientiousness. If only the desire to be truthful were concerned, it might rest purely on moral grounds, but when we also consider the act itself, we find that it includes some cultivation of the intellectual nature as well as the moral. Men talk fluently of many things of which they know but little, or perhaps nothing surely, and of course in these at least no mere wish to be truthful can enable them to be so. Perhaps they discuss people whom they only know superficially, and pronounce upon their character or actions without the insight or the sympathy needed to understand them. Or the questions of the day are canvassed, and hasty decisions uttered, which after events compel them to retract. It matters not what is the subject under discussion; if they pronounce judgments or assert facts on points upon which they are not thoroughly well-informed, they violate truth, however much they may think they honor it.

A habit of accurate observation is no less needed for perfect truthfulness. Few people know how to look or how to listen. The eye and the ear need training to distinguish what may be seen, and to appreciate what may be heard. The attention needs to be aroused and fixed, the power of concentration needs to be exercised, the flagging in-

terest needs to be stimulated in order that even tolerably correct impressions should be made upon the brain. The lack of all this is patent among us. How many after looking upon a landscape or a picture, or even upon an exciting tragedy, can form any adequate representation of it in their own mind? Or on listening to a simple story which has affected them, or a conversation which has interested them, or an eloquent speech which has thrilled them, how many can so recall its main features in exact order, as to enable them to give a fair portrayal of it to others? Yet this must be done, if they would truthfully repeat anything they hear. Necessarily such accounts at the best can be only partial and limited, as are their powers; but if these powers are not exerted, or are only put forth in a loose or languid manner, they cannot hope that even that partial account shall be worthy of credence.

Then, too, there is a host of prejudices of preconceived opinions, of hopes and wishes, that hide the truth, unless men are on the alert to tear away the veil. They see and hear the things they like best, or those they wish to be true, while the rest are easily ignored or forgotten. Thus things become colored and distorted, and of course retain that true form and color in the recital. It is very hard, though not impossible, to become aware of this danger, and to guard against it by extreme watchfulness and self-restraint.—*Public Ledger*.

KEEP THE LIFE PURE.

An Arabian princess was presented by her teacher with an ivory casket, exquisitely wrought, with the instruction not to open it until a year rolled round. Many were the speculations as to what it contained, and the time impatiently waited for when the jeweled key should disclose the mysterious contents. It came at last, and the maiden went away alone and, with trembling haste, unlocked the treasure; and lo! reposing on delicate satin linings, lay nothing but a shroud of rust; the form of something beautiful could be discerned, but the beauty had gone forever. Tearful with disappointment, she did not at first see a slip of parchment containing these words: "Dear pupil, may you learn from this a lesson for your life. This trinket, when enclosed, had upon it a single spot of rust; by neglect it has become the useless thing you now behold, only a blot on its pure surroundings. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time will leave only the dark record of what might have been. If you now place within a jewel of gold, and after many years seek the result, you will find it still as sparkling as ever. So with yourself; treasure up only the pure, the good, and you will ever be an ornament to society, and a source of true pleasure to yourself and your friends."

THE DIVINE MAN.

BY REV. S. CORNELIUS, D. D.

It was a saying of the great Napoleon: "There is but a step from the sublime to the ridiculous," and the saying has been amply illustrated in the utterances of great men. But in all the utterances of Christ there is nothing puerile, nothing insignificant, nothing unworthy of a God. There is a wondrous mingling in his words of dignity and benignity; of holiness and goodness; of warning and compassion. Pure precepts are blended with precious promises and solemn denunciations with tender appeals. There is nothing deficient, there is nothing redundant; his every utterance is at once apposite and exhaustive. The point is so clear as to admit of no evasion; the requirement is so searching as to afford no excuse. The most astute casuists come with their crucial questions thinking to confound him, but only to be impaled themselves on the point of some more formidable questions, there to writhe in hopeless uncertainty. At length, Pharisees and Sadducees, joining in one final effort, brought their preconceived problems to him like so many entangling nets; but only to find their artifices unavailing and themselves knotted in difficulties from which they vainly essayed to escape. The baffled critics retired in confusion and are not presumptuous enough to renew the assault. "No man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

Thus the words of Jesus are unmistakably indicative of his divinity. Sometimes he asserts it in express terms; but when he does not expressly assert it, it still sublimely appears in every sentence he utters; and his whole mein and manners are always in correspondence with his words. As he was the Solomon that was always wise, and the Aaron that was always oracular, so he was the Moses that was never once deficient, and the David that was never once unkingly. When did he ever act in a way unworthy of a God? When did he not appear supreme over the natural and the supernatural? When did he not prove himself Lord of heaven and earth, alike in providence and in grace? Wherein could we wish his doings or his demeanor to have been in any way

different from just what they actually were? When was the sceptre out of his hands? When did he lose his self-possession? When did he show himself to be acting in a character that was assumed for a purpose, a character that was not really and truly his own? Why is it that the child of the virgin and he only, is called "the holy child?" Why is it that no other man but the man of Nazareth, could say to his accusers: "Which of you convinceth me of sin?" Why is he the only man whom flatterers could not spoil and whom deceivers could not dupe? Why stood he so calm amid the surging mob clamoring for his crucifixion? Did not the stern soldier under the cross give the true solution of all this when he cried: "Truly this was the Son of God?"

The works that he did, as himself said: "bare witness" to this great fact. The water changed into wine, the angry sea sinking into sudden calm, the multitude more than sufficiently fed with a few loaves and fishes, the blind and deaf, the lame and leprous cured, the devils cast out, the dead raised up—these miracles proclaimed the author of them divine. After all these comes the chief, the crowning miracle, the resurrection of Jesus Christ from the dead. A mighty angel appears to the awful astonishment of the Roman guards and rolls away the stone from the mouth of the sepulchre. The glorious form of the Redeemer emerges thence, and is fully recognized as such by his adoring disciples at his various appearances during the forty days following. He then sublimely ascends in the exercise of the same almighty power by which he had risen.

His is the power and his alone that can redeem the soul. No limited help, little or much, will reach the case; it requires almightiness; a Redeemer "mighty to save." None but a divine man could have borne the conflicts and agonies of the wilderness, of the garden, of the cross; none but the arm of omnipotence could ever have lifted the helpless soul out of the pit of destruction to the fields of immortality. Who shall refuse to love and to trust such a Saviour, stooping from the throne to take the vilest and the guiltiest to his embrace? O, break, hearts of stone, break in penitence and melt in contrition and yield in obedience to the command of your Creator and Redeemer.—*Am. Baptist Flag*.

THE USE OF SUNFLOWERS.

This plant is a vigorous grower, and has been extolled as a preventive of malarial diseases. The seed affords excellent food for hens and also for horses. It is said that there is no kind of feed that will keep horses in health, give them a sleek appearance, and make them lively and spirited like the seed of the sunflower, feeding half a pint night and morning. It is particularly recommended for giving a horse power of endurance, being fed half a pint night and morning with other feed. The stalks and heads, after the seed is worked out, also make good material for fires, and are especially convenient in Summer when a quick fire is desired, and an enduring heat is not wanted. In their growth they make a showy appearance about dwellings and give an agreeable fragrance to the air. The latest direction in the line of utilization of the sunflower is the planting of the seed in a place at the proper distance, so that the stalks, as they grow, will serve as bean poles. We have seen them started in that way this season, and, as the stalks grow, the leaves are removed, thus forming an excellent stalk for the beans, but what the effect will be upon them remains to be seen. The roots must tax the feeding capacity of the soil quite heavily.—*Germantown Telegraph*.

UNDER A SHADOW.

There are very few of us who are not at some time in our lives brought under the shadow of a false accusation. The natural way to meet it is by denial and self-defense. But that is not the New Testament way, nor the most effective way. There is a better, surer, and higher way. It is to give the false accusation a plain, simple, square denial, and then leave the life and the truth to do the rest. It is not my business to take care of my reputation; it is all I can do to take care of my character. If that is clean and pure and luminous, the light that is in me will shine on and out, and by and by will pierce the clouds and dispel them. For clouds are temporary, because earthly; but sunshine is eternal, because divine. Any one can distort my shadow, but no one but myself can distort me, and if I am not distorted, my shadow will not be distorted. But if it is what matter?

Do not run after accusers. Do not trouble yourself about false accusations. Only be sure to make them false; then leave the falsehood to die. Go on with your life work and accept the position in which false accusation and consequent scandal and reproach place you, only as a new opportunity to bear witness to the truth and the life by your own manifest and glorious possession of them.—*Lyman Abbott*.

Plainfield, N. J.
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Missions.

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

OVER \$270 have been sent to our Treasurer, with which to begin a mission among the Jews through the labors of Bro. Lucky. A brother, who with his wife sends \$250, says, "When more is needed, let us know."

THE receipts of the Presbyterian Foreign Boards have increased as follows: 1833 (18 months), \$6,431 90; 1843, \$53,763 66; 1853, \$122,028 83; 1863, \$161,661 47; 1873, \$446,115 88; 1883, \$655,588 19; 1885, \$699,983 70.

THE Presbyterian Home Missionary for September reports a debt of \$139,708 67: Home missions, \$110,170 66; woman's work, \$29,538 01. The General Assembly has requested each church to take a special collection, or adopt such other means as shall seem best, to help cancel these debts.

"THE Great American Desert" of other days and older geographies is now Minnesota, Dakota, Iowa, Nebraska, Missouri, Kansas, Arkansas—an area said to be nine times as large as New England. The grain product of this former "desert," in 1880, was 642,016,200 bushels. Many people did not use to believe very much in the West; and some are still weak in faith.

THE General Totals of the Summary View of the Foreign Missions of the Presbyterian Church are as follows: American ministers, 173; native ordained ministers, 117; licentiates, 163; American lay missionaries: male, 23, female, 287; native lay missionaries, 813; communicants, 21,051; number added, 2,239; contributions, \$25,960 94; boarding scholars: boys, 1,049, girls, 1,118; day scholars: boys, 16,451, girls, 6,651.

THE last annual report of the Baptist Missionary says: "It is undoubtedly opposed to sound policy for a missionary society to invest money, and hold it as a fund, unless the terms of the gift specifically require it. The liability of loss from bad investments, the depreciation of securities, and other contingencies, enforce the policy of keeping such funds at the lowest point possible. The best disposition that can be made of money given to promote the cause of missions is to use it as soon as may be for that object."

THE deputation of two sent out by the Baptist Missionary Union to the Congo country have decided to go no farther than London. They met Mr. Stanley, the explorer, fresh from Africa, and several missionaries, and from them obtained much valuable information and light on several important points. And finding that the journey would occupy eight or ten months instead of six, as at first supposed, that one of the deputation could not be gone so long, and that the other would have to travel in Africa under very unfavorable conditions as to seasons and facilities, it seemed best to go no further.

THE American Baptists are carrying on foreign missions in Sweden, Germany, France, Spain, and Greece, in Burma and Assam, among the Telugus in India, in China, Japan, and Africa. The grand statistical totals are as follows: European Missions—929 ordained and unordained preachers; 572 churches; 6,776 baptisms in 1884; and 61,550 members. Asiatic Missions—44 stations; 857 out-stations; 231 men and women missionaries, including 5 physicians; 791 ordained and unordained native preachers; 106 Bible-women, and 466 other native helpers; 325 self-supporting and 263 not-self-supporting churches; 3,738 baptisms; 55,941 members; 144 Sunday-schools with 5,743 pupils; 263 self-supporting schools, and 622 not-self-supporting; \$361 99 received for fees; 854 men and women native teachers; 17,045 pupils; 405 churches and chapels; value of mission property, \$402,489; contributions reported, \$39,122 27.

MESSRS. CHARLES SCRIBNER'S SONS, New York, are the publishers of "Moravian Missions," Twelve Lectures by Augustus C. Thompson, D. D.; a book of 516 pages; price \$2. This work gives an account of the Moravians themselves; of Count Zinzendorf; and of missions to the West Indies, to South and Central America, Greenland, Labrador, the North American Indians, to South Africa, and Australia. The twelfth lecture is devoted to a *resumé*, and to the character-

istics of the work of the Moravians. This is followed by the literature of the subjects, and an index. A full review of this work must be reserved for another time; but we will say here, 1. That any complete knowledge of genuine missionary work and missionary spirit, must include acquaintance with the labors and spirit of this interesting people. 2. The author of this book is believed to have done his work in an admirable way. 3. With so much interesting and valuable missionary literature as there is to-day, in books and periodicals, it would seem as though neither pastors nor people need lack for information concerning this great cause.

ACCORDING to the suggestion of the Missionary Editor of the RECORDER, the little Church on Post Road, Westerly, R. I., observed the first Sabbath in September as a missionary day. The exercises were as follows:

Singing.
Reading of selected passages of Scripture, and prayer.
Singing, "I gave my life for thee."
Address to the young people.
Singing, "Over the ocean wave, far, far away."
Address to the congregation giving an account of our field and work, home and foreign.
Special offering for missions of \$9 50.
Singing, "Heavenly Father, we beseech thee."
Closing prayer.

Mention should be made of the presence and help of friends spending the Summer at the shore.

FROM J. F. SHAW.

TEXARKANA, Ark., Sept. 1, 1885.

The time has arrived for another report, which I enclose herewith. I have already said something in the RECORDER of my labors among the colored people here, of which I will say more at another place. I was hindered from filling my appointment at DeWitt, Ark., in June, by a subpoena to serve as jurymen in our circuit court in session at that time. Why I was thus annoyed I do not know, as the law of this state exempts all active ministers from such public duties. I demanded and received the exemption, but not till too late to meet the appointment. All seemed providential, however, as my oldest son, Eddie, was prostrated with a severe attack of acute rheumatism, which demanded my presence at his bedside for several days. When I could leave him, I went to New Boston, or rather Cummings's Mill, where I preached four sermons and held several private conversations on the Sabbath question with parties who professed to be interested, besides visiting several families. Sister Matthon and Sister Stewart are still firm as ever in maintaining the Sabbath.

On Sunday morning I was sent for by a lady Mrs. Alice Cowly, who is very intelligent and cultured, and who desired to talk with me on the Sabbath. I gave her the alleged reasons for Sunday observance, and helped her to examine the Scriptures usually relied upon for it, and then the Bible ground for the Sabbath. She admitted with readiness the advantages in the argument on the side of the Lord's true Sabbath, and promised to prosecute a farther investigation of the question, and I have learned since by a letter from a friend that she is about convinced, and almost ready to embrace the Sabbath, as is also her mother and mother-in-law. They are all members of the Baptist church and are much respected. Thus God does his work of calling out Sabbath witnesses, where to human prescience all is dark and unexpected. From New Boston I went to Sherman, Texas, on the thirteenth of July, and found Bro. J. A. Milliken and his estimable wife and promising son, Arthur, about the only representatives of the Sabbath cause in that immediate section. There were formerly a few Seventh-day Adventists in Sherman, but it seems that they have about all removed to other localities, or relapsed into Sunday-keeping. Brother Milliken's deportment in every other respect than that he will "keep Sunday on Saturday" and violate the "holy Sabbath on Sunday" by laboring, has secured for him the esteem of many good people. He preaches occasionally, and his ability as a preacher is well spoken of by those who have attended upon his ministry. To him belongs the honor of introducing the Seventh-day Baptist cause in Texas, and of organizing the first church, and it is a misfortune that circumstances led to a dissolution of that church. I earnestly hope that he may soon be so situated as to use his ministerial talent more successfully in building up the Sabbath cause in the great state of Texas. I preached twice while there at a private house, the home of a Cumberland Presbyterian named Bowers, who, for the want of a convenient meeting-house in the neighborhood, has opened his doors for weekly meetings by

various denominations. On Sabbath, July 18th, Bro. Milliken and I attended religious services at a Primitive Baptist church a few miles away. I could not help querying in my own mind as to what sense the word Primitive, as appropriated by them, should be taken in. The pastor, Rev. J. L. Hughes, is not quite so primitive as some of his brethren, has more of the progressive spirit, and were he in different relations would doubtless wield a power for good. We were accorded the privilege of preaching in their house of worship on the same and following evening. There was a good audience the first evening, and the house was densely packed on the second evening.

On Fourth-day, the 23d, accompanied by Bro. Milliken, I went to Savoy, seventeen miles east of Sherman. The Seventh-day Adventists have a church in this place, with sixteen or eighteen members, and are succeeding very well. We stopped the first night with a brother, George McCulloch, a Georgian, and as Georgians are notably clanish, you may understand that I was at home. Bro. McCulloch's family consists of himself and three graceful daughters. The youngest is a member of the Advent Church. The rest of the family are *not* members, though they keep the Sabbath. There are several in this vicinity who keep the Sabbath, who for certain reasons cannot attach themselves to the Advent church. The triviality of their excuses forbids my making mention of them. The Methodists were holding a revival meeting in the town of Savoy, and we made no effort to hold a meeting there, but went out about three miles and preached by request to the Adventist congregation two evenings and on the Sabbath, and listened to an excellent sermon by Eld. Milliken on the evening following the Sabbath. The most of these people had never seen Seventh-day Baptists before, and one lady said that she thanked God that he had sent us there to show to those people that there were other people than the Seventh-day Adventists that kept and advocated the Sabbath. We spent an evening with a Baptist brother named Buchanan, who is much concerned on the Sabbath question. On First-day at noon we boarded the cars and reached home that evening and found all well.

Our meeting began at our home church on the following Sabbath eve. To abridge, I will simply say that we had a good meeting. We had three additions to the church; one by baptism, one that had formerly been a member of the Advent Church, and one formerly dismissed from the Baptist Church for preaching and keeping the Sabbath. The latter was Brother F. M. Mayes, of Mesquite, Texas. A short history of Brother Mayes may not be amiss. He is the son of Eld. P. H. Mayes, a well-known and much respected Baptist minister of Courtland, Lawrence county, Ala., in former years, now deceased. Bro. Mayes, the subject of our sketch, studied law, and through reading the statutes of the state his attention was called to the Sabbath. The matter took such firm hold of his mind that it led him to a complete investigation of the subject in the light of the Bible. He was not at the time a professed Christian, but under the weight of the Sabbath question, he was led to embrace the faith, and began to keep the Sabbath from the first. At the time, he knew of no one who kept the Sabbath. He was prevailed upon to unite with the Baptist Church on the promise that he should not be interfered with in his Sabbath views. This worked seemingly well, till he could not be restrained from preaching the Sabbath, and at the end of the seventh month the church withdrew from him. His zeal for the Sabbath truth led him to preach upon his own responsibility. His experiences were quite trying. At one time, by preconcerted arrangement, just as he began to preach, the congregation left their seats and vacated the house, except two persons. At another time he found on the pulpit where he had an appointment to preach, a bundle of switches, a rope with a hangman's noose, and a note saying that if he did not cease to preach they would be used. The Adventists heard of him and sought him to unite with them, but he could not subscribe to the claims of inspiration by Mrs. White, and so he stood separated from them. He learned of Seventh-day Baptists through Webster's Dictionary, but could not find out where they existed or what their peculiar views were beyond the Sabbath belief. Through the Adventist brethren he learned the whereabouts of the Seventh-day Baptists. He finally succeeded in securing correspondence with Bro. L. A. Platts of the RECORDER. Being a poor man, and the distance so great, he supposing there were no Seventh-day Baptists nearer than New York, had about yielded to the despair of

ever meeting with the people of his own belief, when your missionary having read his letter in the RECORDER, immediately opened correspondence with him, and with joy and gratitude freely expressed, he was finally enabled to visit us at Texarkana where, having examined the views of our denomination, he fully agreed thereto, and then united with the church. His mother and sister are Sabbath-keepers, and as there seems to be an open door for labor in the field where he lives, the church deems it prudent to have him examined for ordination at the annual meeting to be held at our church the first Sabbath in October, and if approved by the presbytery to duly set him apart to the full work of the ministry.

On the twelfth of August I left home for DeWitt, Ark., and reached there and began a meeting on the eve of the following Sabbath near Brethren Monroe's and Hull's. On Sabbath, however, we met at Bro. A. L. Davis's house, and held services. It did my soul good to have the brethren and sisters bear testimony for the Lord, and express their heartfelt interest in the work of the Lord in their midst. The meetings were held the rest of the week beneath an arbor or bowery near Brother Monroe's house. It has never been our lot to preach to a more attentive audience than on that occasion. The interest grew all the way through. One brother declared his conversion to the Sabbath, and determined to unite with the church. His wife will go with him. Others were caused to take an interest in the Sabbath question, and I believe that a far better understanding exists between our church there and the First-day people, who seemed disposed to ostracize them to a great extent. On the last Sabbath of the meeting, the church chose Bro. Hull to the deaconship, and he was duly set apart to the office, and in the evening the church took the Lord's Supper. If our brethren only had a preacher to preach to the church and to the neighborhoods around, there is but little doubt that great good would result and the church be built up. The people are in some respects almost forsaken by the ministry. One gentleman remarked to me after a visit, that he had been there from Illinois fourteen years, and that I was the first minister who had ever come to his house in that time, and this I found to be pretty generally the rule. So you can see the need of a good faithful preacher. I pray God to send one.

On my return, I called and made the acquaintance of Capt. W. B. Crandall and family, at Prairieville, and promised that I would spend some time with them, and preach in that settlement when I return in October.

A brother, recently reclaimed from backsliding, a member of the Baptist Church, kept the last Sabbath with us at Texarkana for the first time, and says he does not see how he can be faithful to the Lord, who has done so much for him, if he does not keep the Sabbath. We expect further additions next Sabbath.

I have written very lengthily, but as this is for the Missionary Society I thought best not to abridge. You can make whatever extracts or abridgements you see fit for publication.

I remain yours in Christian love,
JAMES F. SHAW.

A LETTER RECEIVED BY BRO. SINDALL.

ESTELINE, Dak., Aug. 2, 1885.

Dear Brother in Christ,—Your postal and letter are received. Thanks therefor. It was very pleasant to hear from you. I am very thankful for the packet of tracts which you sent me, and for the paper (the RECORDER), of which I have received a few numbers, and read with interest. It is a delight and encouragement to me to read the reports of the missionary work. I see from the paper that you have mentioned the great need of a Danish and Norwegian paper; and that you have worked with success the last year, for which I am glad. I have had a letter from our brethren near Dell Rapids. . . . They wish me to visit them. Here is a great mission field in Dakota, and great need for workers. I am at present tied to my home. . . . If it is the will of God, then I will use the most of my time and power in missionary work after I get my home in good order. . . . I am thinking much of the publication of that paper which we talked together about. I know that there are great difficulties in the publishing of a paper. Only to write and print the paper will take the whole time for me and my wife. And the expenses which are necessary for materials are not at present in my power to furnish. A paper is of great necessity for the progress of the cause. I hope that God will help us, that the necessary

means can be procured to buy the printing material. I am thinking that if those of our Scandinavian friends who have interest in that work, could unite together for a Printing Society to furnish the necessary means for the material, then if it is the desire of the Society that I shall do the work, I will do so. I know that you will help what you can to write for the paper, and to get subscribers. Write again. May the blessing of God be with you in your work.
PETER MORTEN.

FROM W. K. JOHNSON.

BILLINGS, Mo., Sept. 3, 1885.

Inclosed find my quarterly and yearly statements. My health was so bad in July and the first part of August that I failed to put in more time than eight weeks. From the 15th of July until March is the time for missionary work in the country. As to raising funds for missionary purposes in this country at present, it cannot be expected; for money matters here are harder than I ever saw before; and in addition to the times, the cause we represent is not very popular. Delaware Church has a burden of building on her hands that has disabled her from doing anything toward the support of Bro. Skaggs as pastor, or to help in the missionary work. So I view the coming year (so far as Delaware Church is concerned,) to be about parallel with last year; for I do not believe we can finish our house this Winter. We expect some more additions to the church from our old church, in a short time. The Sabbath observance is more and more respected, and daily becoming more popular than in the past. The future of the Delaware Church is very hopeful. May God speed the work.

I have written a reply to Wm. McNutt, of Baptist Flag, dated June 3, 1885, on the subject of a scriptural change of the Sabbath from seventh to first day, and sent it to him privately. He has not answered yet. I have written an article on the Sabbath question, and sent it to a Springfield, Mo., paper for publication; and the editor promised to publish it, and send me a copy of the paper. The title of the paper is *Sunday Express*, a weekly paper, for which he solicits my communications. These articles I read to brethren Skaggs, and Pearce and they were approved by them, and we think will call out some of the Baptist ministers who are saying, "Hark, do not agitate the Sabbath question." I write this to you thinking that this would be burdensome to my report and make it too long.

My health is good, and I will fill some appointments I have made in Barry County, this month. I hope the Board may be able to supply this field at least half the time in the year. And if the Board will consent to pay for my time, I will go to Scott County, Ark., some time in October, to a point where I was two years past, and preached on the Sabbath. And I have sent them tracts and written to them till I think the interest demands my visit. I think they will bear my expenses, and it may be pay for time also. My opinion is that there can be a Seventh-day Baptist church organized there. I have a brother-in-law that lives there, and belongs to a Baptist Church. From my communication with him and with their pastor, I think the prospect good. I know that this is Bro. Shaw's field, but I could reach it more easily than he from here. It is sixty miles by wagon road from Ft. Smith, and my relative would meet me there. They have written to me several times to come down; but I have told them I would come when they were ready to organize a Seventh-day Church, but they have not said they were ready yet.

I remain yours for the truth.

CORRESPONDENCE.

Elder J. F. Shaw commenced a meeting with us Friday evening, Aug. 14th, and closed the 23d, preaching fourteen sermons. The people turned out quite well, and good attention was had throughout. Several expressed themselves convinced that the seventh day is the Sabbath, and we hope soon to receive some into the church. During the meeting, Bro. J. L. Hull was chosen and set apart to the deaconship. Besides our Sabbath-school, we are now holding union prayer-meetings each Sixth-day evening. The health of the community is generally good. Crops somewhat short on account of drouth. Elder Shaw has impressed the people as a very forcible speaker, who is thoroughly in earnest in the cause he represents. We hope he may be able to visit us again.

Yours in the cause,
T. H. MONROE.

DEWITT, Ark., Aug. 31, 1885.

Sabbath

Remember the Sabbath-day, for thou shalt labor, and thou shalt rest, and the seventh day is the Sabbath of the Lord thy God.

ERROR DISTURB

The following correspondence is by Bro. E. Ronayne, and suit self.

Dear Brother Ronayne,—and sisters here send their wishes you grace and peace. Father and the Lord Jesus prayer-meeting, last night, ing about your coming again, all, with deep sorrow of the step you have taken, and the things you taught Word about the first day of that now from the same turned round and teach seeking to prove the same Word; and we feel it very cannot receive you with-out but as the Lord has gath again to remember him in first day of the week, and through some trouble, we have anything started again mind away from the truth. a few more brought to Ch many are anxious about the sad it would be if anything amongst us to hinder the w His Spirit; and, dear brothe come in the fullness of the fellowship with Brethren, w you. Dear brother, has o team for you changed? No you for the truth, and we a to stand for the truth; but low you in the path you pray for you that our God m and bring you into fellowsh blood-bought ones. Oh thi you were when with us to se dren gathered together to how God blessed his Wor when here, and how many r to their souls. We know were used, but, surely, the you: the Word endureth f the way you were used was away, to start those things. ing to do for your soul, or any of God's children? I shall conclude, deeply taken such a step. May th by his Holy Spirit to walk in Your brother in Jesus

RALPH

104 MILTON AVE.

Aug. 22, 1885, (evening)

Beloved brethren in the Lo ceived, this morning, from Baglass, a letter which gav great pleasure in learning and the precious work of g Lord, by his Holy Spirit, th has so mercifully wrought a generally in the Ashfield was also deeply grieved at s he said, and having, as I these things by your autho liberty and avail myself of addressing this letter to you.

Dear brethren, when I w labored so unceasingly am the midst of such terrible from without and within, you in "the fullness of the gospel of Christ?" As yo avoided controversy as m but when forced upon me, witness that I invariably to the immutable and infallib Well, dear brethren, that I am standing, by the help day. I stand firmly, secure ably upon the everlasting W God. I am not afraid to and preach it as God himse Spirit; gave it to his churc if you are afraid of it, o you have my deepest sym your truly lamentable con Baglass told me in his lette blessed Lord Jesus ty his ciously lead my steps to would not be received unles fullness of the gospel, an with Brethren." Suppose that the Lord sent me to y ness of the gospel" alone, receive me and open to me preaching of "the gospel the blessed God?" No, yo must, along with that, be with Brethren." Then w What is it you uphold? W sion to a lost world? Not aloud the wondrous story; tell out the glorious gospel God in every place and t but to maintain and propa

Sabbath Reform.

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

ERROR DISTURBED.

The following correspondence is kindly furnished us by Bro. E. Ronayne, and sufficiently explains itself.

AMBERLY, August, 1885.

Dear Brother Ronayne,—All the brethren and sisters here send their kind love to you, wishing you grace and peace from God our Father and the Lord Jesus Christ. In our prayer-meeting, last night, we were speaking about your coming again to visit us, and all, with deep sorrow of heart, mourn over the step you have taken against Brethren and the things you taught us from God's Word about the first day of the week; and that now from the same Word you have turned round and teach the very opposite, seeking to prove the same from that precious Word; and we feel it very keenly that we cannot receive you with our whole hearts, but as the Lord has gathered us together again to remember him in his death on the first day of the week, and as we have passed through some trouble, we would not like to have anything started again to draw the mind away from the truth. There have been a few more brought to Christ, and a good many are anxious about their souls. How sad it would be if anything should arise amongst us to hinder the work, or to grieve His Spirit; and, dear brother, if you do not come in the fullness of the gospel, and in fellowship with Brethren, we cannot receive you. Dear brother, has our love and esteem for you changed? No. We stood by you for the truth, and we are the same yet to stand for the truth, but we dare not follow you in the path you have taken. We pray for you that our God may set you right, and bring you into fellowship with his own blood-bought ones. Oh think how anxious you were when with us to see all God's children gathered together to his name, and how God blessed his Word through you when here, and how many received blessings to their souls. We know how badly you were used, but, surely, there was a way for you: the Word endureth forever. Surely, the way you were used was not to lead you away, to start those things. What is it going to do for your soul, or for the souls of any of God's children?

I shall conclude, deeply sorry you have taken such a step. May the Lord lead you by his Holy Spirit to walk in his truth. Your brother in Jesus,

RALPH BUGLASS, SR.

104 MILTON AVE., Chicago, Ill. }
Aug. 23, 1885, (evening after Sabbath.) }
Beloved brethren in the Lord Jesus,—I received, this morning, from my dear Brother Buglass, a letter which gave me exceeding great pleasure in learning of your welfare, and the precious work of grace which the Lord, by his Holy Spirit, through his Word, has so mercifully wrought among you, and generally in the Ashfield district. But I was also deeply grieved at some things that he said, and having, as I understand, said these things by your authority, I take the liberty and avail myself of the privilege of addressing this letter to you all.

Dear brethren, when I was with you and labored so unceasingly among you, and in the midst of such terrible opposition, both from without and within, was I not with you in "the fullness of the blessing of the gospel of Christ?" As you well know, I avoided controversy as much as possible; but when forced upon me, you will bear me witness that I invariably took my stand upon the immutable and infallible Word of God. Well, dear brethren, that is precisely where I am standing, by the help of His grace, today. I stand firmly, securely and unchangeably upon the everlasting Word of the living God. I am not afraid to open it and teach and preach it as God himself, by his blessed Spirit, gave it to his church and people, and if you are afraid of it, or any part of it, you have my deepest sympathy and pity in your truly lamentable condition. Brother Buglass told me in his letter that should the blessed Lord Jesus by his Spirit again graciously lead my steps toward Ashfield I would not be received unless I came "in the fullness of the gospel, and in fellowship with Brethren." Suppose, dear brethren, that the Lord sent me to you "in the fullness of the gospel" alone, would you then receive me and open to me your hall for the preaching of "the gospel of the glory of the blessed God?" No, you would not. I must, along with that, be "in fellowship with Brethren." Then what is it you honor? What is it you uphold? What is your mission to a lost world? Not, surely, to "sound aloud the wondrous story," not, surely, to tell out the glorious gospel of the grace of God in every place and to every creature, but to maintain and propagate and perpetuate

Brethrenism. Tell me, dear brethren, am I not right in my conclusion; or can your decision and the letter received this morning bear any other construction? The gospel may be preached, poor sinners may be told of the wondrous love of Jesus, but it can only be done in fellowship with Brethren, and not even that, but in fellowship with a comparatively small faction meeting in Craig street, Montreal. Ah, dear brethren, is that the way you have received the grace of God? The Brethren are divided into many and hair-splitting factions, both at home and abroad. Now, will you kindly tell me, dear brethren, with which of these factions am I to be in fellowship before I can preach the gospel in your midst? Here in Chicago we have, for example, three main parties: the "Open Brethren," the "Craig Street Brethren," and the "Natural History Hall Brethren." To-morrow morning, each of these parties will meet in their respective halls, and each party claims to be "gathered" to the name of the Lord Jesus. Neither will fellowship the other, and there is no more Christian love or Christian unity among them than there is between the ungodly and the Christians of Chicago, and in many instances, not as much. Now, dear brethren, what shall we do with all these different parties or factions? Does the Holy Spirit, think you, gather them all? And if not, which of them is on the true ground? They all claim to be right, but who is to settle all the various differences among them? Cannot the gospel be preached to poor, lost, perishing souls until one has wearily waded through all the multitudinous jarring and wrangling in the ranks of Brethrenism from 1848 to the present time?

But now we come to the Word of God itself, and so I ask you to open your Bibles with me at the Acts of the Apostles. In chapter 2, from verse 37 to the end, we have an account of the conversion of 3,000 souls, through the preaching of Peter on the day of Pentecost. Now will you please try and lay aside all traditional notions and sectional prejudices, and tell me honestly, as in the presence of God, how and when did all these Jewish converts to Christianity assemble together for the worship of the Father, according to the principle of John 4: 23, 24? Listen, dear brethren. First, they were saved sinners; second, they were baptized believers—baptized because they believed; third, they were the church or assembly of God on earth. Who? Baptized believers. Fourth, they broke bread "at home." Verse 46 (margin). Fifth, they were gathered by the Holy Ghost; sixth, they were gathered to the Person of the Lord Jesus Christ; and seventh, they were gathered together for the worship of God, on the day set apart and sanctified for such worship by Himself, namely, on the Sabbath, or seventh day of the week. So that here we have seven things in relation to the assembly of God, and these seven things constitute the true ground of the gathering of the Church of God for worship, until Jesus comes: 1. Redemption was the cause of their gathering. 2. Baptized believers—the condition of their gathering. 3. Christ—the center of their gathering. 4. The Holy Ghost—the power of their gathering. 5. The Church of God—the manner of their gathering. 6. Worship of God—the object of their gathering. 7. And the Sabbath of God—the day of their gathering. All was divine, all was of God. The cause, the condition, the center, the power, the manner, the object, and the day, were all alike of God, ordained and appointed by him. Let me here remark, dear brethren, and I do so with marked emphasis, that wherever you find Christians to-day ostensibly gathered for worship, and not complying with all the above conditions, they do not represent the Church of God, nor are they worshipping according to truth. Where, in all the New Testament, from the Acts of the Apostles to the end of Revelation, do you find a single instance of any one who professed faith in Christ that was not even immediately baptized? See Acts, 2d, 8th, 9th, 10th, 16th, 18th, and 19th chapters. Where, in all the New Testament, do you find a single instance where an infant or a child was baptized, or even the most remote allusion to such a thing? And where, in all the Word of God, throughout its entire scope from beginning to end, do you find a solitary instance where any other day of the week was set apart and sanctified for the worship of God, by his people, except the seventh day, or Sabbath? Whether you look at the ceremonial law, or the moral law written by the finger of God himself, the seventh day is always set forth as a Sabbath, but in no part of the Word of God is the first day of the week even remotely alluded to as the Sabbath.

Now, dear brethren, let me, in all kindness, ask you here one or two pointed questions.

1st. What is the general, the almost universal practice among Brethren, so-called, as regards baptism? Is it not well known and a source of deep concern and very often of angry discussion that all the leading preachers among them everywhere baptize infants? Do you want me to fellowship this wicked practice, in spite of my convictions, and with God's Word in my hand? Surely, you cannot be so inconsistent and so reckless of divine truth and divine things.

2d. How many among you, yourselves, have been baptized, according to the teaching of the Lord Jesus and the example of his Holy Spirit, since you believed on him? Is there even one in your assembly who can truly say, in the presence of God, that he has been truly baptized according to divine precept and example as laid down in Holy Scripture? Don't tell me that you were baptized as infants; that it was the custom in your church, that your father and mother and preacher believed and practiced it. All such foolish talk don't weigh a feather along side of the express, the explicit, and the unconditional demands of God's unchangeable Word; and yet you could not open your hall, nor your homes and hearts, that I may preach once more the blessed gospel of the Son of God to the poor, perishing souls among you, unless I stifled the voice of conscience, cast God's Word, in its very plainest teachings, overboard, and come to you in fellowship with some fighting, hair-splitting faction of Brethren. Ah, dear brethren, will you kindly excuse me when I say that I am real sorry for you. But the responsibility shall rest with you. In this letter I am seeking, by the grace of God, to perform my whole duty towards you.

And now in the third, and last place, may I ask what is your authority for observing the first day of the week, or Sunday, as God's Sabbath? When and where did God change his Sabbath from the seventh day of the week to the first, and command that day to be kept holy? Has any one of the other nine commandments been changed? And why should the fourth be altered? But has it been altered? If so, when and by whom? Answer these questions, brethren, with God's Word in your hands and God's Spirit in your hearts, and God's glory and not man's vague and wicked tradition the only motive of your action. You will possibly quote for me Acts 20: 7. But why not read the whole passage, from the 7th to the 14th verses, inclusive? In verse 11 you will find that, according to your own theory, Paul "departed" on a long and toilsome journey afoot, on Sunday morning, and traveled from Troas to Assos, a distance of twenty-five miles or more, and, surely, you cannot contend that Paul, on that occasion, was keeping a Sabbath, or that he would willfully violate a law of God, setting forth Sunday as the Sabbath. Again, the disciples came together on the evening of the Sabbath, or rather, the first evening after the Sabbath, or after sundown on Saturday evening as we would say, and they came together; they were not "gathered" as to worship, but to partake of a common meal which they did after "midnight." See verses 7 and 11. Where is there any allusion to the Lord's Supper in this whole passage, or to remembering the Lord Jesus, or to worship and rest on the first day of the week as the Sabbath? Paul's preaching and the raising of Eutychus, with Paul's Sunday journey, are the incidents in this narrative upon which the Holy Spirit lays emphasis, and not the Lord's Supper or the first day of the week as the Sabbath. But why multiply arguments, or ask any more questions on this subject? It is enough to state that, throughout the whole range of divine revelation there is not one passage, nor even the most remote allusion to any passage, that could give any color whatever to a change of the Sabbath from the seventh day of the week to the first. But perhaps you will quote Rev. 1: 10, where the term "the Lord's-day" occurs, and you will doubtless say, "Is not that the first day of the week, or Sunday?" But, my dear brethren, that is precisely what I want you to prove. How do you know that "the Lord's-day" is the first day of the week? Who told you so? Who taught you so? Produce your authority if you have any. The seventh day of the week is set forth in Scripture as connected with the Lord Jesus as creator (Gen. 2, comp. Col. 1: 16), as the food and guide of his people typified by the manna (Ex. 11), as the Pattern of their walk down here, set forth in Ex. 20, as tabernacle among men, typified by the setting up of the Tabernacle in the wilderness (Ex. 31), as making atonement for sin (Lev. 23,

27, 28), as rising from the dead (Matt. 28: 1, etc.), and as God, glorious King, reigning in righteousness during the Millennial age when this "whole earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea." Isa. 58. And thus the blessed Lord Jesus as our Creator, our Sustainer, our Example, our Redeemer, our Prophet, our Priest, and our King, is always and everywhere, throughout God's Word, in constant association with the seventh day or the Sabbath. The Sabbath-day, therefore, and not Sunday, or the first day of the week, is the Lord's-day. It was the Lord's-day in the Old Testament dispensation, and it is the Lord's-day in the New. And now, dear brethren, I close where I began, with my feet firmly fixed upon the unchanging precepts of God's Word, redeemed by the precious blood of the Lord Jesus shed on account of my sins on Calvary's cross of shame; and you will surely allow that in his matchless grace he has called me to his service and approved of my feeble ministry by giving much fruit to his glory. To his own precious, priceless name be all praise forever and forever.

I take the liberty, in addition to the foregoing brief defense of the change in my convictions, and of the consequent step I have taken in regard to God's holy Sabbath, to forward you a few copies of my letter addressed to the ministers of this city, and which I would most earnestly ask you to read and study with the care and candor which this all-important subject demands, and if you can show from God's Word that I am wrong I shall, I trust, honestly endeavor, by the help of his grace, to retrace my steps and to try in the future to preach the gospel to poor sinners only and solely "in fellowship with Brethren."

But how very sad the difference between your attitude and the teaching of the Lord Jesus in Mark 9: 33-40. There we find that the disciples would forbid the man whom they met casting out devils in the name of Jesus, to do so, "because he followeth not with us." But Jesus said, "Forbid him not." You are exactly following in the footsteps of those poor, prejudiced disciples, and not in the footsteps of the Master. "They call me Lord, Lord, and do not the things that I say." How very fitting and appropriate is Scripture; truly a "two edged sword." May it cut away all your traditional notions and narrow prejudices. But Paul and John, too, in after time met with a similar experience. They could not preach except in fellowship with "Brethren," so called. "All they which are in Asia" had "turned away from" the one, and Diotrophes had absolutely rejected the other. 2 Tim. 1: 15, 3 John. So that you see, dear friends, that in your present sectarian attitude there is at least nothing new. You have, at any rate, Scripture precedent for your refusal of my ministry. And now just one question more, and I close. What is the difference, if any, between your present course and that of the Methodists and Presbyterians of Amberly last year when I was among you? I can see none so far as their opposition to the preaching of the gospel is concerned, and I believe that upon calm reflection you will agree with me.

"Consider what I say," dear brethren, "and the Lord give you understanding in all things."

Your brother in Christ,
E. RONAYNE.

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."

NEW YORK STATE PROHIBITION CONVENTION.

One question brought up in the above named convention, which greatly concerns Seventh-day Baptists, leads me to ask the privilege of giving as short an account as possible of its proceedings.

As a delegate from Onieda County, I entered the Convention, held in Syracuse on the 8th and 9th inst. As no partisan political papers are willing to give an impartial account of it for fear of spreading the enthusiasm of the cause, but rather have deceived the people and insulted the Christian men assembled and the Christian women who attended by sneeringly saying, "They were such as usually come from the wash tub (no disgrace), permit me to say that it was one of the largest and grandest Conventions ever held in the Empire State. The attendance numbered about 2,500, both delegates and visitors. Every county in the State sent a delegation. What was especially noticeable was the general good feeling shown, confidence and courage manifested,

and for the benefit of lovers of decency let me say, I never saw one cigar or pipe, or smelt the fumes of tobacco smoke in all that vast hall during the Convention." Among those who spoke were Prof. A. A. Hopkins, H. Clay Bascom, Bartram, of Buffalo, Gov. St. John, and many from other states.

Judge Groo, of Middletown, N. Y., was made permanent chairman.

A platform which all Prohibitionists can stand upon was adopted.

As I must not enter into details, I will now state what I said was of great interest to all Seventh-day people. Many of our brethren who sympathize with the prohibition movement are standing in fear of that element which proposes, if possible, to make this party a cat's paw to scratch out our eyes with the Sunday law. Such efforts have been made in other states, but have not succeeded in this state as yet, which, thank God, stands out in its platform free from this question.

It seems that our dear Methodist brethren are trying, might and main, to throw the mantle of Methodism over the party, and force the Sunday issue upon it. At this Convention they were out in force for this purpose. A resolution was introduced appealing for a more rigid observance of "our Christian Sabbath." Determined to fight this unnecessary measure I went before the Committee on Resolutions and presented the following for their consideration:

WHEREAS, the question of Sabbath observance and the day of the Sabbath by divine appointment, is one affecting the religious faith and practice of numerous denominations which do not agree upon this question, and,

WHEREAS, the Constitutional rights of thousands of voters in this state who conscientiously and religiously observe the seventh day of the week are violated by civil enactments enforcing the observance of Sunday, and,

WHEREAS, the success of the Prohibition Party does not depend upon the agitation of this religious question, but the rather retards the movement; therefore,

Resolved, That this Convention leave out of its platform this question of Sunday legislation.

In about thirty minutes this resolution was sent back to me with the statement that lack of time forbade the committee giving it as much attention as they would like. I feared that this was a set back, but when the committee reported a platform to the Convention, no reference whatever was made to the question of Sunday legislation. Then a breeze began to blow. Determined efforts were made to introduce it into the platform and as the sentiment of the Convention. A Baptist clergyman, W. C. Johnson, of South Oswego, a champion of religious liberty, espoused our cause and did excellent service in opposing the effort. One delegate saw no reason why the observers of the seventh day could not accept the resolution as no particular day was therein mentioned as the Christian Sabbath, but no one was blind enough to accept that statement. We knew its intention. After unavailing attempts to get it into the platform or adopted as the sentiment of the Convention, it was referred back to the Committee on Resolutions with instructions to report later in the day. The Committee, however, did not again report, and it was smothered in the Committee room. Bro. Coit of Wellsville, N. Y., was Chairman of that Committee.

Thus the Prohibition Party of New York is saved from becoming a champion of sectarian intolerance.

I was glad to find Brother Bliss, of Alfred, and Burdick, of Little Genesee, in the Convention. Not being personally acquainted with them, I did not at the time know it, and supposed myself to be the only representative of our people.

Dr. E. R. Maxson, of Syracuse, took me to his pleasant home and attended to every personal want in a generous manner. Here I found Bro. L. C. Rogers, on his way from Adams to Ithaca. Together we visited the Seventh-day Adventist Camp-meeting held here. Bro. Rogers preached to them and his sermon was reported in the *Syracuse Herald*. If space permitted, I would report concerning them. Among the visitors there, I found Bro. Potter, of Adams, Eld. Todd, of Brookfield, and other Seventh-day Baptists.

H. D. CLARKE.

A police officer who recently visited Lewiston, Me., from a town in Massachusetts, said that in his town of 1,000 voters, and a license law, there are three men drunk on the streets a day to one in Lewiston, with a population over three times as great. He says that personal observation in this city during the National Encampment at Portland, convinces him that the Maine Prohibition law checks intemperance and preserves law and order.

can be procured to buy the printing of. I am thinking that if those of Scandinavian friends who have interest in work, could unite together for a Society to furnish the necessary material, then if it is the desire of the Society that I shall do the work, so. I know that you will help me to write for the paper; and to subscribers. Write again. May the love of God be with you in your work.
PETER MORTEN.

FROM W. K. JOHNSON.

BILLINGS, Mo., Sept. 3, 1885.

I need find my quarterly and yearly contributions. My health was so bad in July first part of August that I failed to make more time than eight weeks. From the 1st of July until March is the time for my work in the country. As to raising funds for missionary purposes in this State at present, it cannot be expected; the matters here are harder than I have before; and in addition to the times, we represent is not very popular. The Church has a burden of building funds that has disabled her from doing anything toward the support of Bro. as pastor, or to help in the missionary work. So I view the coming year (so far as the Church is concerned,) to be about the same as last year; for I do not believe we will finish our house this Winter. We have some more additions to the church in our old church, in a short time. The observance is more and more regarded and daily becoming more popular than the past. The future of the Delaware Church is very hopeful. May God speed it.

I have written a reply to Wm. McNutt, of Flag, dated June 3, 1885, on the subject of a scriptural change of the Sabbath from the first day, and sent it to him. He has not answered yet. I have written an article on the Sabbath and sent it to a Springfield, Mo., publication; and the editor promised to publish it, and send me a copy of the paper. The title of the paper is *Sunday*, a weekly paper, for which he solicits communications. These articles I read to Bro. Skaggs, and Pearce and they were glad by them, and we think will call on the Baptist ministers who are saying, do not agitate the Sabbath question. I write this to you thinking that this is burdensome to my report and make it.

My health is good, and I will fill some appointments I have made in Barry County, Mo. I hope the Board may be able to hold this field at least half the time in And if the Board will consent to my time, I will go to Scott County, Mo. in time in October, to a point where I have been for some years past, and preached on the Sabbath. And I have sent them tracts and papers to them till I think the interest is dying visit. I think they will bear my visit, and it may be pay for time also. I am sure that there can be a Seventh-day Baptist church organized there. I have a son-in-law that lives there, and belongs to the Baptist Church. From my communication to him and with their pastor, I have prospect good. I know that this is the Shaw's field, but I could reach it more easily than he from here. It is sixty miles from Ft. Smith, and we would meet me there. They have written to me several times to come to them, I have told them I would come if they were ready to organize a Seventh-day Baptist church, but they have not said they will yet.

Remain yours for the truth.

CORRESPONDENCE.

J. F. Shaw commenced a meeting on Friday evening, Aug. 14th, and on the 23d, preaching fourteen sermons. He turned out quite well, and good work was had throughout. Several of themselves convinced that the seventh day is the Sabbath, and we hope soon to have some into the church. During the meeting Bro. J. L. Hull was chosen and set apart for the deaconship. Besides our Sabbath school, we are now holding union prayer meetings each Sabbath evening. The community is generally good. A few are short on account of drought. We have impressed the people as a whole, and a speaker, who is thoroughly in the cause he represents. We hope to be able to visit you again.

Yours in the cause,
T. H. MONROE.

Art. Aug. 31, 1885.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, September 17, 1885.

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

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

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

The article on Daniel, published this week, was written for the Helping Hand, but came after that paper was printed; we therefore print it in the RECORDER.

The accounts of the Tract and Missionary Board Meetings came too late for insertion in the departments. We, therefore, place them in the column of communications.

The death of the venerable Doctor Stephen Tyng removes from the gospel ministry one of its brightest lights. He was born in 1800, and at the age of 21 years entered the ministry of the Episcopal Church in Philadelphia. In 1847 he became rector of St. George's church in New York, from the active labors of which he retired in 1878. He was, however, continued as rector emeritus until his death, a few weeks ago.

BEFORE this number of the RECORDER reaches the majority of its readers, the General Conference will have held its first day's session, and the Societies will be transacting their annual business. Will not the brethren and sisters everywhere pray daily for the presence and help of God in all these gatherings? May all who attend be quickened in the spiritual life, and filled with the true spirit of the children of God, and so return to those who have remained at home, in the fullness of the gospel of Christ.

AN exchange says that the latest style of Baptists reported is "Trunk Baptists." It describes them as persons who, on removing from the old home, take letters of their standing, and who on settling in the new home, keep the letters carefully laid away in their trunks. The Central Baptist says, "No man can tell where a 'Trunk Baptist' may turn up, but the chances are against his becoming conspicuously useful anywhere." How many Seventh-day Baptists have joined the secret order of Trunk Baptists?

ONE of the commonest things in human experience is the anticipation of something better in the future. The boy is in a hurry to become a man; the young man is impatient of his training days to be in business or in the practice of his chosen profession; and the man of business looks expectantly forward to a time of leisure, when business cares will press less heavily upon him. The same thing is true of other classes of persons. For this reason, it may be, too little thought is given to the present, and many a pleasure or comfort waiting at our very door may be overlooked in this eager endeavor to find the future good. But there is pleasure in anticipation. If the present should prove a disappointment, it makes the future bright; and when all of earth's expectations have faded, there is left us the anticipation of the life immortal, whose springs never fail, and whose realization shall far outshine all fancy's brightest pictures, for inspiration has declared "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Communications.

TIME IN THE SEPULCHRE.

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights." Jonah 1: 17. "Then certain of the Scribes and of the Pharisees answered saying, 'Master, we would see a sign from thee.' But he answered and said unto them, 'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas; for 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.' Matt. 12: 38-41. The fulfillment of this declaration would be a proof of the divine mission of the Son of man, Jesus Christ. An absolute, or technical failure of

its fulfillment, would be construed as evidence that, the Saviour's sign of his mission having failed, he was only a false pretender. To show the exactness of his sign, I have quoted the language from Jonah. It is unqualifiedly "three days and three nights," and with exactness did Jesus quote it.

In harmony with his sign we have his specific language in Mark 8: 31. "And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again." He did suffer, he was rejected, he did rise again. If he did not rise after three days, then a part of his statement was not true, and a doubt is thrown over the whole, although three fourths of it was proven. The chief priests and Pharisees remembered his words, and quoted them to Pilate (Matt. 27: 63), "Saying, Sir we remember that this deceiver said while he was yet alive, 'After three days I will rise again.'" To put his words to the most rigorous test they demanded that his sepulchre be made sure, covering the time of his prediction, so that his disciples could commit no fraud by removing his body and say he is risen from the dead. They came with their chosen guard in the day that followed the preparation, that the sepulchre be made sure until the third day. Here surely, the "third day" covers Christ's predictions, "After three days." The guard watched faithfully, and were still on duty when Christ's predicted "after three days" were fulfilled, "and became as dead men" when all nature was convulsed at his resurrection.

"When the even (evening) was come, there came a rich man of Arimathea named Joseph, who also himself was Jesus' disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed." Matt. 27: 57-60. The time of this transaction was in the evening, "Οφίας δὲ γενομένης." Mark also uses the same words. Mark 15: 42. "And now when the even was come, because it was the preparation, that is the day before the Sabbath, Joseph of Arimathea," etc. He gives the fact that "it was the preparation." John also fixes the time more fully. John 19: 14. "And it was the preparation of the passover and about the sixth hour," and then in verse 31 he defines the time more specifically. "The Jews thereupon, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day, (for that Sabbath-day was an high day) besought Pilate that their legs might be broken and that they might be taken away." The preparation of the passover occurred on the fourteenth day of the first month at even. The weekly Sabbath has no preparation. "On the fifteenth day of the same month is a feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein." Lev. 22: 6, 7. The "holy convocation" is called by John "an high day," Sabbath-day, thus conclusively showing that Christ was entombed on the evening of the passover and that the day following was an holy convocation, the first day of unleavened bread. This was one of the annual Sabbaths of the Jews, and by John was called Sabbath-day. In these statements we have the time of entombment definitely fixed as the evening before the Sabbath of unleavened bread.

The passover, occurring annually on the fourteenth of Abib or Nisan, would not occur regularly on the same day of the week. The entombment was on passover evening. The time of the resurrection, according to the declaration of Jesus Christ, would be after three days, or at the end of three days and three nights. If we can fix the exact time of the resurrection, we can fix thereby the time of entombment. The several visits to the sepulchre, are given by the four evangelists thus: Matthew says, "In the end of the Sabbath, as it began to dawn toward the first day of the week." Mark says, "And when the Sabbath was past, very early in the morning the first day of the week." Luke says, "Now upon the first day of the week, very early in the morning." John says, "The first day of the week cometh Mary Magdalene, early, when it was yet dark." They all found an empty sepulchre, and were informed by an angel, "He is risen." No one saw him rise. The time he rose is not named by any one. When was it? There is no clue to it, only in the language of Jesus, "After three days," or "so shall the Son of man be three days and three nights

in the heart of the earth." Taking John's definition of the Sabbath immediately following the passover evening as an high day, or the first day of unleavened bread, all difficulties are removed. The scenes that occurred at the time of the visit named by Matthew indicate the time, but he does not name it, "The great earthquake." The descent of the angel of the Lord, whose countenance was like lightning, and who rolled back the stone, and the fear of the keepers that made them as dead men, strongly indicate the time thus signalized as the resurrection time. This also was the same time of day when the body was laid in the sepulchre, and indicates full days, and no fractions, from the time Joseph rolled a great stone to the door of the sepulchre, till the angel rolled it away.

To this theory it is objected, that the women returned from the burial and prepared spices and ointments and rested the Sabbath-day according to the commandment. Luke 23: 56. The burial was on the passover evening. This was followed by the sabbath of unleavened bread, in which all work was forbidden. But they did prepare spices and ointments before they rested the Sabbath-day according to the commandment. There was a time in which they did that work between the two sabbaths. Thus we have the three days in their order, sabbath of unleavened bread, day of preparing spices and ointments, and Sabbath of the commandment.

Another objection is the frequent use of "the third day" in reference to the resurrection. It is used eleven times. With the exception of two cases, the third day, τῆ τρίτῃ ἡμέρᾳ is in the dative case, with some preposition implied to govern it. That preposition would give it its sense. If we supply ἐν, eis, ἐπί, we make it in, into, upon, the third day. If we use μετὰ we would have it after the third day. In one case we have ἕως τῆς τρίτης ἡμέρας. In this case ἕως defines the time. This is Matt. 27: 63, and refers to the language of Jesus, μετὰ τρεῖς ἡμέρας, after three days. In Luke 24: 21 we have the accusative τρίτην ταύτην ἡμέραν ἄγει σήμερον, the third day since these things came to pass. There is nothing in either passage to indicate what part of the third day is meant. It may have been the extreme limit so that there may be little or no fraction of the day left. But taking the third day, and the three days, they may be synonymous, or nearly so. The third day completed is three days. It is easier thus to construe the third day as it involves no inconsistency. If we take John's and Mark's accounts of the burial at even or evening, and Matthew's account of the visit to the sepulchre in the end of the Sabbath, on the assumption that he was crucified on Friday, there is simply one night and one day in the tomb without any fraction of a day or night either side of it.

I am satisfied with Jesus' words, "three days and three nights." The facts all agree with them. HELENIEST.

TITHING.

The tenth of all incomes belongs to God. Its payment was made by the patriarchs, before the time of the Levitical institutes; for thus we read: "And Melchizedek, king of Salem, brought forth bread and wine, and he was priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he (Abram) gave him tithes of all." Gen. 14: 18-20. So Jacob at Bethel: "I will surely give the tenth unto thee." Gen. 28: 20-22.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's." "And concerning the tithe of the herd, or of the flock, the tenth shall be holy unto the Lord." Leviticus 27: 30, 32.

There is a blessing in the offerings of the "first-fruits," and of "the tithe." "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people; and that which is left is this great store." Chron. 31: 5-12. "Blessed are the meek for they shall inherit the earth." Matt. 5: 5. See Malachi 3: 10. To take the "tithes and offerings," and use them for ourselves, is robbing God. See v. 8. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

Christ said to the scribes and Pharisees, "Ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these

ought ye to have done, and not to leave the other (the tithes) undone."

Melchizedek, to whom Abraham paid tithes was a type of Christ; so, says the apostle, "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth." Heb. 7: 15-17.

Of our time, God claims every Seventh-day; of our substance, every tenth of increase. We may give much more than a tenth, as "free will" offerings, as "thank-offerings." God claims the tenth. It is his due. We are his "stewards" (1 Pet. 4: 10), and must faithfully attend to the distribution of the tithes. Luke 12: 42, 1 Cor. 4: 2. The tithe is more or less, "as God hath prospered" us (1 Cor. 16: 2), and which we should "lay by," "upon the first day of the week," or immediately after God's Sabbath, which is the seventh day; the tithes may be forwarded here and there, by "whomsoever ye shall approve." The disposition of gifts, free will offerings, and of tithes, is set forth in 2 Cor. 8, and 9. The cause of missions is assuming new interest. See Matt. 24: 14. When the people shall give "the Lord's tithe," mighty streams of Christian benevolence will flow out over the world, and set on foot mighty missionary enterprises. The day is at hand. See Psa. 72: 10, 11; 45: 12; 68: 29-32; 66: 14. L. C. ROGERS.

ALFRED CENTRE, Allegany Co., N. Y.

BELL I. WEST.

BELL WEST was the youngest child of the late Rev. Joel C. West; her mother, Mrs. Malvina C. West, was the daughter of the lamented Dea. Henry Crandall, so long a resident of DeRuyter. She was born in Nile, Allegany Co., N. Y., July 31, 1863. In her early childhood her parents moved West, locating in Freeborn, Minn. But after a few years, in consequence of the declining health of her father, they returned to the East, settled in Shiloh, N. J., where he died when she was thirteen years old. At the age of eleven years she made a profession of religion in Christian baptism, administered by Rev. A. H. Lewis, and united with the Seventh-day Baptist Church in Shiloh, of which she continued a worthy member until released for membership in the church above.

She possessed rare mental qualities, together with an amiable disposition, which, cultured by studious habits and practical Christianity, developed those elements and traits of character that constitute true womanhood. Her highest ambition was a life of usefulness. To preparation for this work she devoted herself as fully as her slender health and circumstances would allow. The year she spent in school at Alfred, her health not only improved, but she grew stronger in purpose to avail herself of its educational advantages to a greater extent than she had yet been able to do. With this end in view, she had secured a position as teacher in one of the public schools of Elmira, where she hoped to have acquired the means to carry out her cherished wish. The day she was to have gone to her new field of work, she was taken ill of the disease that closed her life. Of course to give up her cherished plan of work for the time being even, brought a trial, but when it appeared that she was near the turning of life, indeed, when it was certain that her feet stood in the chilling tide, and that she was at the crossing, with great composure she said, "I am not afraid to die," "I am willing to die, if it be God's will," "Not my will but thine be done." Referring to the promises, she said, "How precious they have been and are now to me."

After giving her farewell messages to dear ones at her home in DeRuyter, she passed triumphantly the dark river to the home of the blest, September 15, 1885, having had a home on earth for 22 years, 1 month and 15 days. She leaves a mother, numerous kindred and friends, to mourn her loss, but not without hope. "For me to live is Christ; to die is gain." J. CLARKE.

OBITUARY.

SARAH ROGERS, wife of Dea. William Maxson, died in Westerly, Rhode Island, Sept. 9, 1885, aged 72 years and 28 days. Sister Maxson, the daughter of Dea. David and Mary Potter Rogers, was born in Waterford, Ct., Aug. 12, 1813. She was one of nine children, the oldest of five sisters. All her brothers have gone before her, and only two sisters are left behind. She was married to the husband who survives her, Sept. 25th, 1834. Of her five children, only two sons are living, and an adopted daughter who has been a faithful child to her in her declining years and health. At about 10 years of age she became a Christian, was baptized by Elder Lester T. Rogers, and joined the Waterford Church. She afterwards was a

member of the DeRuyter Church, and at her death, a worthy member of the Pawcatuck Church. Since the death of her daughter, Mrs. Lottie Irish, and a severe sickness in 1876, Mrs. Maxson had been gradually losing her physical and mental powers, until she became an object of constant care. She was a useful woman in her day, an earnest, faithful, active Christian, always seeking to do good. She was a friend to the orphan, the friendless, and the forgotten, making them objects of her care and beneficence. When in her full powers, she read a good deal, took deep interest in every true reform, and was never lagging in duty; but ever ready to do what she could. She was true to her convictions and her faith, and was greatly interested in the religious enterprises of the people of her choice. The bereaved husband, children, sisters, and other relatives are comforted with the assurance that she has gone where the powers of the soul are untrammelled by the ills of flesh, and are in their highest activity and enjoyment forever. O. U. W.

TAKE NOTICE!

MILDMAY PARK, London N., Sept. 7, 1885.

Dear Brother Platts,—Kindly allow me space in the RECORDER to thank you for the pretty paper, The Light of Home, and to thank the editors for their favorable notice of the Sign of the Messiah; and also, to correct an impression which they have somehow got that the best way to obtain a single copy is to send the publisher a dime in a letter, by which I suppose coin is meant. That may do very well for the United States, but not for England. I have just received one such order from a dear brother, on which I had to pay for his "dime" eight pence or sixteen cents registration fee. The envelope bore a two cent postage stamp, which was three cents insufficient postage, and for this I had to pay three pence or six cents. Thus my dime has cost me twenty-two cents! It does not require "a double first" in Daboll to see how much cheaper it would be to the publisher to send his publications post free, and as a gift, than to sell at this rate. Friends should bear in mind that single letter, rate postage to Great Britain is five cents, not two, and that the United States postal card requires an additional cent, unless the sender wishes to tax the receiver three pence and a penny respectively. During thirteen years residence here I have paid enough in postal fines to keep a small banking account, and although advised by one of the leading American brethren, to publish repeated notices of these oversights, I have hitherto kept silent; but somehow it has seemed that it was time to state these facts, feeling assured that dear brethren only need a reminder to be more cautious in this respect in the future. For single copies of the Sign of the Messiah, clean United States postage stamps will be accepted, as has been announced for years, for the Memorial. If friends join for thirteen copies, send a dollar greenback and four cents United States stamps. For larger orders a post office money order is preferred. In any case do not send coin to England in letters unless the sender pays the registration fee. By inserting the above in your columns you will greatly oblige. Your brother in the Lord. W. M. JONES.

CHURCH ORGANIZED.

The First Seventh-day Baptist Church of Wellsville, N. Y., was organized Wednesday, September 9, 1885, according to previous announcement.

There were ten Seventh-day Baptist ministers present, besides several deacons and other members from several churches in the county. The services throughout were deeply interesting and impressive. After appropriate opening services, consisting of singing, reading of the Scriptures and prayer, the object of the meeting was stated, after which the Secretary, J. W. Collier, M. D., read the Constitution, Articles of Faith, and Articles of Covenant, as previously accepted. This was followed by the reading of letters of recommendation from several different churches in this church organization, after which, eighteen persons came forward and subscribed their names, thus becoming constituent members of the First Seventh-day Baptist Church, of Wellsville. After singing, Rev. W. C. Tittsworth offered prayer. The audience then listened to an able and instructive sermon by Rev. D. E. Maxson, D. D.

Following the sermon, Bro. Ira S. Crandall was ordained to the office of deacon by prayer and the laying on of hands. The consecratory prayer was offered by Rev. L. M. Cottrell. The right hand of fellowship, ac-

companied by appropriate remarks by Dea. B. F. Langworthy, Church. Bro. Langworthy, one of the constituent members of the Pawcatuck Seventh-day Baptist Church, R. I., in 1840, which with one less member than Benj. W. Bentley, who was previously referred to as another constituent member of the Pawcatuck Church, is probably soon unite.

At present, this little band of keepers meets for worship in the Baptist church at 2 P. M. age attendance since the first has been about thirty. May the Lord bless this number and give it great increase.

AMERICAN SABBAH TRACT SOCIETY.

The regular Monthly Meeting of the Executive Board of the American Sabbath Tract Society was held at the Baptist church in Plainfield, Sept. 13th, 1885, at 2 o'clock. Present, C. Potter, Jr., G. J. D. Spicer, J. F. Hubbard, J. G. Burdick, J. A. J. M. Tittsworth. Visitors, Jacob Tittsworth. Tittsworth, were invited in the deliberations of the meeting. The Corresponding Secretary reported that the revised price for advertising in the SABBAH RECORDER, in non-profitable, had been fixed at seventy-five cents for first insertion, and thirty cents for subsequent insertions. \$13 60 per inch.

The Treasurer reported the deed of two building lots at South D. D. Rogers and wife, Fla., the proceeds of which a this Board may direct; also, and grounds, at Little Genesee, Nathan Gardner and wife, Ontario, Wis., the proceeds to publication of Light of Home.

The Treasurer's Annual Report was read and adopted. Bills from the Publishing House of August were received and of the following: Light of Home, Sabbath and Sunday (to 1st inst), Tract Depository, Outlook, Scampels Harold.

The Corresponding Secretary from:

L. A. Platts, relative to the and the John Crandall be RECORDER; E. P. Saunders, inness of the office; O. W. Pe to Evangelii Harold; C. D. Main, and E. P. Saunders, Hand; H. C. Coon, about Board; J. B. Clarke, reporting Sept. 6, and G. Velthuisen, in Holland and to the Board.

Voted that the Treasurer Secretary be appointed a compare a form of certificate for sent and future Life Membership society who may request such membership.

The committee on Anniversary reported progress.

The Annual Report of the Secretary was presented and as read.

Adjourned, subject to call. J. M. TITTSWORTH.

MISSIONARY BOARD MEETING.

A special meeting of the members of the Seventh-day Baptist Society was held in the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., Sept. 13, 1885. Clarke was in the chair, and referred by O. U. Whitford, present nine members and five

A communication from L. read by the Corresponding Secretary to business connected with John Crandall, late of Nile, R. A. Tilley, Secretary of the torical Society, in respect to suitable tablet by our people cal Building, which was the Seventh-day Baptist church, was referred to A. E. Main, and G. H. Babcock, a committee by the chair.

The Treasurer, A. L. Ott, the following financial statement ordered to be put on record.

Selected Miscellany.

LIGHT AT NIGHT.

The day had been long and gloomy,
Wet with mist and rain,
A day for the heart to brood on
Sorrow and loss and pain;

Is thy life, O pilgrim, weary,
Veiled from the cheering light?
Perhaps for thee is the promise
Of joy with the waning light.

Margaret Sangster.

THE MEASURING ROD.

Greta Brown was one of the brightest,
most enthusiastic and popular girls in Miss
Gerry's school. She stood first in her class-

One bright Sabbath morning in June,
Greta donned her new suit and went to
church. Her pastor, Dr. Milliken, preached
from the text, "Grow in grace," but to tell
the truth, her thoughts were not very much
on the sermon.

"Grow in grace," (2 Peter 3:18). Well,
I'll remember the text for grandma. How
pretty these five rows of gilt braid do look
on this gray dress, but I must have this cuff
altered.

"Why, don't you know? It's measur-
ing day! and the Lord's angel has come to
see how much our souls have grown since
last measuring day."

"The angel shook his head sadly. 'The
record must go down as it is, my child.
May it be higher when next I come. This
rule will help thee: "Whatsoever thou doest,
do it heartily as unto the Lord, in singleness
of heart as unto Christ."

"The first few who were measured after
I came, I did not know, but soon the name,
Elizabeth Darrow was called. She is the
president of the Aid for the Destitute So-

Betsy Lines, the seamstress. I never was
more astonished in my life than when she
took her stand by the rod, and immediately
she increased in height till her mark was
higher than any I had seen before.

"I knew he would measure well, and he
did, and the angel said: 'How beautiful are
the feet of him that bringeth good tidings
of good, that publisheth salvation! Winning
souls for Christ is the surest way to win
soul-growth for thyself.'

"But here was another surprise. He
measured nearly as high as Betsy, and the
angel said with a sweetness that thrilled me
through and through, 'And no man shall
despise thy youth; be thou an example of
the believers in word, conversation, in char-

"The next was Lillian Edgar, who dresses
so beautifully that I have often wished that
I had such clothes and so much money.
The angel looked sadly at her measure, for
it was very low, so low that Lillian turned
pale as death, and her beautiful clothes no
one noticed at all, for they were quite over-

"Old Jerry, the cobbler, came next—
poor, clumsy, lame old Jerry—but as he
hobbled up the steps the angel's face fairly
blazed with light, and he smiled on him and
led him to the rod, and behold! Jerry's
measure was higher than any of the oth-

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record must go down as it is, my child.
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rule will help thee: "Whatsoever thou doest,
do it heartily as unto the Lord, in singleness
of heart as unto Christ."

Every attribute of true Christian charac-
ter is alive. Every spark of real religion is
an exercise of the soul in benevolence and
purity toward God and heaven. Religion
which is not in operation is a repulsive car-
cass. It is death, decay and poison to the
soul. Persons deceived by it are living on
selfish frames and feelings, which they mis-
take for genuine love, that is, disinterested
benevolence. They are governed by their
feelings. They had no vigorous, stalwart,
manly faith. They never venture out upon
daring undertakings for God. They appre-
ciate only such things in the church and in
the labors of the ministry as excite their emo-
tions. Preaching must make them happy,
or it is no preaching. They are what some-

body has denominated a kind of "religious
epicures." They do not thrive on homely
sermons which lay bare the roots of selfish-
ness and expose its secret workings. This
is not gospel food to them. They relish
only that class of truths which fan their
emotions into a flame.

It is all right to be happy, but happiness
is not always religion. Happiness is a state
of the sensibilities, and is of course involun-
tary, while religion is benevolence, and
therefore powerful action. Every impulse
of the religious soul is a bound forward
along the lines of holy endeavor. The hour
of prayer and meditation is but a season for
renewing strength in view of toil and con-
flict. Hence our hours of self-examination
should be devoted to inquiries, not as to
how we feel and how happy we are, but as
to what end we are living for, and how we
can gain best qualification for usefulness.

Brother, arise! Resolve on doing some-
thing. Throw yourself into the harness,
find a place somewhere in the field, and
perform a work that shall live. What bet-
ter are you for living in the world, if the
world is no better for your living? Your
mission may not be a great one, but it is a
good one, and goodness is always great
enough. Encourage some soul to pray,
some heart to believe. Induce your acquaint-
ances to read their Bibles more. Devise
schemes of mercy and charity, and enlist
others to help you sustain them. Make the
social meetings of your church a living
power. You will find enough to do if only
you first gain the willing mind.—Michigan
Advocate.

HER PRAYER HAS NOT BEEN ANSWERED.

BY REV. M. E. DUNHAM, D. D.

A lady parishioner came to me one day and
asked, "Do you believe in prayer?"
Surprised at the question, I replied, "Cer-
tainly, I do, or I would not pray either pub-
licly or privately."

"No, not that," said she. "Of course
you believe in prayer generally; but do you
really believe in special answer to special
prayer?"

"Most assuredly I do," was my reply.
"We are warranted in that belief by Scrip-
ture teaching and by the practical experi-
ence of Christians in all ages of the
church."

"Well, it may be so," she replied. "But
I am ready to doubt it. For five years I have
been praying that my husband might be
converted, and my prayers seem no nearer an
answer than when I first began to offer them.
Indeed, I think he cares less and
less about the salvation of his soul every
year. Now do you really think that God
hears and answers prayers for the conversion
of friends?"

"I do. During my ministerial experi-
ence I have known many marked instances
of such answers." And then I related to
her a remarkable case that had lately come
under my observation, where the prayers of
a wife had been answered in the conversion
of her husband.

"Well, then, what is the difficulty in my
case?" she inquired in a voice full of emo-
tion. "Is the fault in me?"

her eyes; "I was not there." Prof. Stone has
organized a dancing class in our village and
holds it on Thursday evenings. He is such
a fine teacher that husband asked me to take
the children to join it, and I did it to please
him. I presume I shall be absent from
prayer-meeting a good deal while the class
lasts, for husband don't want the children to
go unless I go with them; and you know I
want to please him."

Astonishment was so clearly depicted on
my face that she instantly saw it, and asked,
"Why, you don't think dancing wrong, do
you?"

Without stopping to measure my words I
bluntly replied, "I hardly think attending
dancing-school with your children on prayer-
meeting evening, to say the least, will tend
to impress your husband with the supreme
importance of religion or greatly hasten his
coming to Christ."

At first she seemed almost stunned by my
unexpected reply, but soon rallied with a
series of questions which led to quite a thor-
ough discussion of the whole subject. Suffi-
cient to say that we did not see alike at all
points, nor could she be convinced that the
course she was pursuing in the least stood
in the way of an answer to her prayers in the
conversion of her husband.

We parted as friendly as we met, though
with a far clearer understanding of the views
and feelings of each other. She is still pur-
suing her former method of living, forsak-
ing the prayer-meeting for worldly amuse-
ment whenever her husband requests it, yet
still praying for his conversion, and wonder-
ing why her prayers are not answered. Is
hers an exceptional case? Or is she a type
of a far too numerous class?—Illustrated
Christian Weekly.

GOD'S PROMISES.

Lord, I believe! The cross of care
That crowds upon my tired heart,
I bring to thee! No other love
Could lift the load, relieve the smart.
Strength for the day, thy promise gives:
Because thou art, thy servant lives.

Lord, I believe! Mine unbelief,
My weakness and my wrong forgive!
Tried, trembling, troubled, let me touch
Thy garment's hem, and I shall live.
For, wounded, sinful, though I be,
God's promises are all for me.

—The Advance.

OPEN CONFESSION.

I know of a man who was converted at one
of our meetings in America. He was a com-
mercial traveler. He determined that he
would not let anybody know that he had been
converted. He was going to serve God "in
the land." Well, only the day after he was
converted, he was standing in front of one
of the large hotels in Boston, when he was
accosted by one of his fellow commercial
men.

"How are you, old fellow!" said his friend,
in the familiar style of an old acquaintance;
"come in and have a drink," and started at
once for the bar-room.

Friend is the Lord Jesus Christ. He would
not go into that bar-room and take a drink,
I am sure; and, by the grace of God, I do
not mean to go anywhere or do anything
that will make me part company with Jesus
Christ."

HOME OF CHARLES DUDLEY WARNER.

The Riveret is bordered by low meadows
on one side, and by the sharp acclivity with
its fair woodland on the other. Within this
woodland, which is not crossed by either
fence or hedge, there are several other villas,
among them, not far distant, the picturesque,
gabled house of Charles Dudley Warner.
The plot of cultivated ground which, in My
Summer in a Garden, the author so gener-
ously annexed to the open common of
American humor, was attached to his former
home, near by. There also was the hearth
for Back-log Studies. Before its cheerful
light Mr. Warner's friends used to gather of
snowy nights, enjoying the crackle of the
blazing wood, and the flashes of wit that
sparkled there; Mark Twain and their pas-
tor, Rev. Joseph Twichell, and Dr. J. Ham-
mond Trumbull—the only man extant who
can read Eliot's Indian Bible—with others
not less endeared to the circle, because they
are not public personages; and perhaps a
visiting brother author, Howells from Cam-
bridge, or Stedman, from New York, or
Sanford, from Concord, all centering about
the quiet, thoughtful-looking host, with his
rather pallid face, and his hair and beard
strewn with snow that will not melt even
before his own geniality.

The new house is charming in all its ap-
pointments, and especially rich in bric-a-
brac, much of it Oriental, collected by the
owner during his several tours in Europe,
the East, and Africa. The corner of one
end of the music-room especially attracts at-
tention. The side-board is of mahogany,
and over it hangs a painting, "The Martyr-
dom of Santa Barbara," by Vasquez, a con-
temporary, perhaps pupil, of Velasquez,
painted about 1540 for a convent at Bogota,
South America, where it has been until two
or three years ago. The picture has a curious
heavy frame of ebony, inlaid with masses of
tortoise-shell. The mantel-piece is unique.
It is made of Saracenic tiles framed in Cali-
fornia redwood. Most of the tiles are wall
tiles from ancient houses in Damascus and
Cairo, one from the Mosque of Omar, in
Jerusalem, and some small ones at the side
from the pavement of the courts in the Al-
hambra. The tiles are blues and greens, in
arabesques and conventionalized flower pat-
terns, one with a legend in Arabic declaring
the unity of God. On top of the mantel-
piece stands a large Knight of Malta vase,
majolica, probably of Abruzzi make. At
Malta it was customary to mould such a jar
on the election of a Grand Master of the
order. This was made for Adrianole Vegni-
cort, elected 1690, and has his portrait on
one side and coat of arms on the other.
Its companion was made for Fra Raimondo
Perellos, elected 1697.

Although Mr. Warner of course has a
study at home, he nevertheless every week-
day when he is at home trudges down into
the city to the office, a mile and a half
away, of the Hartford Courant—to get
the true local flavor pronounced "currant"—
of which he is an editor and part owner.
There he enters another apartment consecrated
to the pen; cheerful, sunny, hung
with photographs of Old World architecture,
but provided with a large writing-table, on
which are the paraphernalia of practical news-
paper labor, and there, too, he remains for
several hours, studying the news of the
world, and writing editorials which surprise
even his old associates by their wide range
and the familiarity they evince with ques-
tions of trade, politics, literature, and for-
eign affairs. Those who know what writing
as a profession really means, will understand
the kind of ability and industry required to
sustain this steady journalistic duty, simul-
taneously with the production of books and
frequent contributions to the magazines,
and they will not wonder that Mr. Warner
should now and then have to travel for
health's sake. But he always brings back
from his journeys so much of new acqui-
sition that the literary impulse is quickened
into fresh activity.—George Parsons Lat-
throp, in Harper's Magazine for October.

BEGIN EARLY.

"Education commences at the mother's
knee, and every word spoken within hearsay
of little children tends towards the forma-
tion of character." Endeavor always to talk
your best before your children. They hun-
ger perpetually for new ideas. They will
learn with pleasure from the lips of parents
what they deem it drudgery to study in
books; and, even if they have the misfor-
tune to be deprived of many educational ad-
vantages, they will grow up intelligent if
they enjoy in childhood the privilege of
listening daily to the conversation of intelli-
gent people. We sometimes see parents
who are the life of every company which
they enter, dull, silent and uninteresting at
home among their children. If they have
not mental activity and mental stores suffi-
cient for both, let them first use what they
have for their own households. A silent
home is a dull place for young people—a
place from which they will escape if they
can. How much useful information, on the
other hand, is often given in a pleasant
family conversation, and what unconscious,
but excellent mental training, is a lively social
argument. Cultivate to the utmost the
graces of conversation.

"No, I can't go to-day," said our secret
convert, in great confusion; and then stam-
pered out, hardly knowing what he said:
"I have a friend with me."

"Oh! that's all right. Bring your friend
with you; any friend of yours is welcome to
drink at my expense."

"No, I cannot bring him in; in fact, he
would not go in there," said the young con-
vert, things beginning to clear a little in his
mind.

"Then come without him; it will take
you but a moment."

Popular Science.

The cost of electric lighting
with gas, has been well tested
factories of New England.
Mills, in New Hampshire, use
and find their cost, includ-
17 1/2 cents per day, per lamp,
90c per 1,000 cubic feet. In
in Rhode Island, use incand-
English call them, with bette-
lamps, and find their cost i-
as gas at \$1.50 per 1,000 cu
advantages of the electric lig-
fort, health and efficiency, a

Five horses were lately kil-
in a singular manner at
They stood with their ne-
fence, when suddenly the li-
the fence at a distance of 1
the horses. The current tra-
and went to ground throu-

PURIFY THE SCHOOL BU-
Sanitary News urges the ac-
tion of school buildings durin
give force to its opinion, it q-
of Mr. William Paul Gorham
sanitary engineer. In a re-
school and college sanitat-
"The annual vacation term
be a particularly fit time to u-
itary inspection of the sch-
of their interior constructio-
rangements, and of their i-
roundings." He calls atten-
solite necessity of such a pe-
tion, by qualified persons, an-
of such structural and san-
may be discovered. While
ply, drainage, and ventilatio-
ained into, it is necessary t-
the entire absence of damp-
amine the methods of light-
rooms, of heating the build-
of egress in case of fire, the
seats and desks, and finally i-
ing appliances.

A REMARKABLE PHEN-
bark Innerwich, Captain W-
arrived at Victoria from Y-
midnight on the 24th of Feb-
tude 37° north, longitude 17-
captain was aroused by the
on deck; they found the sky
fiery red. All at once a larg-
appeared over the vessel, com-
the spectators; and as it fel-
some fifty yards to the leew-
hissing sound, which was h-
blast, and made the vessel qu-
to stern. Scarcely had this
when a lowering mass of white
rapidly approaching the ves-
from the advancing volume
scribed as deafening. The b-
flat aback; but before they
touch a brace, the sails had fi-
the roaring white sea had
To increase the horror of the
other "vast sheet of flame"
mizzen-mast, and poured
sparks from the rigging. The
sparks of the sky remained fo-
utes. The master, an old and
mariner, declares that the
sight was beyond description
that the ship had a narrow
struction.—Science.

THE PYROPHORE.—At a
of the Academy of Science,
half filled with water, con-
dozen insects about an inch
shone like diamonds, althoug-
filled with sunshine, was
among the members. The
been brought from Mexico,
to be found in the forests.
name is the pyrophore, and
been seen in Europe, they
sensation. The light rese-
glow-worm or a fire-fly, alth-
more brilliant and intense as
surpasses a wax taper in i-
mination. When the light
it can be made as brilliant as
ing the insect or dipping it in
the Indians of Mexico use
at night, as a few will suffi-
an entire room. When the
night they put one on each
can be sure of their way, at
do not step upon any venom-
tile, with which the tropical
The Mexican ladies buy t-
dians, and inclose them in a
which they wear in their
neck. The effect is very be-
ly when several are worn,
ans sell them for a few ce-
are in the reach of every fan-
fed on sugar cane, and if w-
will live a long time. One
page will enable it to be r-
the darkest night.—Am. L-

TEMPERATURE OF THE
London Times says the Ger-
is having a deep shaft sun-
bach, with the object espec-
trustworthy data concernin-
crease of the earth's temper-
interior. At the beginning
shaft had reached the dept-
which is believed to be the
The temperature at successi-

Popular Science.

is the Lord Jesus Christ. He would be into that bar-room and take a drink...

see that man could not keep his own secret.—G. F. Pentecost.

HOME OF CHARLES DUDLEY WARNER.

The Riveret is bordered by low meadows on one side, and by the sharp acclivity of a wooded hill on the other. Within this...

new house is charming in all its appointments, and especially rich in bric-a-brac...

A REMARKABLE PHENOMENON.—The bark Innerwich, Captain Waters, recently arrived at Victoria from Yokohama. At midnight on the 24th of February...

ough Mr. Warner of course has a home, he nevertheless every week he is at home...

THE PYROPHORE.—At a recent meeting of the Academy of Science, at Paris, a plate half filled with water, containing half a dozen insects...

BEGIN EARLY.

Education commences at the mother's breast every word spoken within hearsay children tends towards the formation of a habit...

TEMPERATURE OF THE EARTH.—The London Times says the German Government is having a deep shaft sunk near Schladebach...

THE cost of electric lighting as compared with gas, has been well tested by the cotton factories of New England.

B.

FIVE horses were lately killed by lightning in a singular manner at Camilla, N. Y.

PURIFY THE SCHOOL BUILDINGS.—The Sanitary News urges the sanitary examination of school buildings during vacation.

One of the many good things which we find in the gospel of Jesus, is the stress it lays on little things.

Most people profess to love children. I have seldom met anybody who declared that he felt an aversion to them.

Teachers cannot hope for any success except as they can obtain the sympathy and affection of their classes.

nor ignore their presence. We cannot obey the command, "Feed my lambs," unless we love Him, and love them, and they love us.

A REMARKABLE PARROT.

The following account of an intelligent bird (says the New York Observer), which seemed almost to have been endowed with reason...

LITTLE THINGS.

One of the many good things which we find in the gospel of Jesus, is the stress it lays on little things.

After a pause she said, "Sing Polly!" and then changed the tune and sang, "Oh, think of the home over there."

One thing I found rather troublesome. If a child or man ran quickly past the house, she would call "Fire! Fire!"

PEOPLE WHOM CHILDREN LOVE.

Most people profess to love children. I have seldom met anybody who declared that he felt an aversion to them.

Another thing which children love is simple heartedness. There are royally-endowed men, men of large culture, wide influence...

I think, too, that children are greatly attracted by a true love for Christ outshining from any nature.

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