### Plainfield, N. J.

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# Sabbath Recorder

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

#### TERMS-\$9 A YEAR, IN ADVANCE.

VOL. XLII.-NO. 12

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 25, 1886.

including army officers, legislators and edi-

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

SOUTH-WESTEBN NOTES.

#### NUMBER IV.

The Needles, Cal., a place named from sharp mountain peaks, we were told, is in the valley of the Colorado River, at an elevation of only 483 feet above the sea. Peach Springs, about 85 miles east, has an elevation of 4,890 feet; and Daggett, 160 miles west, is 6,841 feet high. The railroad hotel at the Needles has two roofs, providing for an air chamber between them; and a number of station buildings at other points are constructed in the same way. The heat of Summer is said to be intense. At the Needles in November the air was warm and balmy; and young Mojave Indians went about almost without clothing. The physical appearance of these Mojaves that we saw

was rather fine; and they were said to be peaceable and quite willing to work. Daggett, Cal., is the railroad station for

the silver mines of Calico, several miles away, some of the product of which we saw in the bles. shape of three heavy silver bricks. Borax was also being shipped from there, brought a long distance in immense wagon loads, drawn by several pairs of mules. From what we witnessed at Daggett, we could easily believe the man who said that a large share of most men's earnings were consumed by drink, gambling and lust.

Waterman is also a silver-mining point, and at the junction of the California Southern with the Atlantic & Pacific railroad, the former being the last railroad link between Boston and San Diego, by the Santa Fe Diego is indeed beautiful for situation, with route. man, a native of Connecticut, who assured the writer, with every evidence of sincerity, that, amid all his roving experiences during and since the war, he had acquired but one bad habit—the use of tobacco, and that he had preserved his respectability and integrity which he supposed his friends at home suspected he had lost. This was his message to relatives in the East. Mojave is at the junction of the Atlantic & Pacific with the Southern Pacific for passengers going to Los Angeles, or San Franoisco. Between The Needles and Mojave, a distance of some 240 miles, it is "desert cacti, concrete, lava and silence," and sand. The supply of water for railroad uses is brought in huge tanks on platform cars, and the only inhabitants for long distances are railroad employees. We crossed one of several "dry lakes," a great bed of pure sand. ten or fifteen miles in extent, smooth and level like a floor. The eye, wearied by the desert, enjoys the distant mountain views, grand and picturesque. The "valley of death" was pointed out, where years ago a water. The wood of the Lucca Palm is said to times do. furnish material for paper pulp, in the manufacture of which an English company is engaged. We were a passenger on the first train from Waterman to San Diego, that made connections with the through train from the The Cajon Pass is rough and wild. East. San Bernardino, originally a Mormon settlement, we were told, and Riverside, are among the prosperous towns on this route.

hundred miles, and the distance between New York and Asiatic ports is shorter, on tors, was invited to a dinner at National land and sea, by the way of San Diego than by San Francisco, by some hundreds of miles. These facts inspire enthusiastic San Diegans with high hopes in regard to the commercial future of their city. On the east side of the county, the area

of which equals that of Massachusetts, Rhode Island and Connecticut, there are mining interests. On the western side. which slopes toward the ocean, the land is adapted to agriculture, horticulture and grazing.

The common products of temperate and semi-tropical climates are found here, wheat, wool and honey leading. Increasing atten tion is being given to the cultivation of fruit, especially the grape; and raisin growing promises to become a leading industry. Among the fruits grown are the grape, olive, lemon, lime, apple, pear, peach, plum, cherry, apricot, nectarine, prune, fig, quince guava, pomegranate, persimmon and bana na. There are also the almond and walnut berries, etc. We attended the county fair, at which there was an excellent and wel

arranged exhibition of fruits and vegeta-According to published statements and estimates, here is the finest climate on earth; here a poor man ought to become well off in

ten years on ten acres of vineyard land; and San Diego is the best place of resort in the world. The climate is very fine, but whether a semi-tropical climate is as invigorating for a well man as one more northern may

fairly be questioned. Portions of the country are admirably adapted to the cultivation of fruits and other products, but the raisin crop is sometimes damaged by rain. San

City, four miles from San Diego, where the central offices and shops of the California Southern railroad are located. A little to our surprise and much to our gratification, no wines or liquors wore served. There were, of course, lively after-dinner speeches, and one speaker told the tradition of an old citizen who, despairing of ever dying in that

healthy state, went to another part of the country to die, and upon being taken back for burial, he came to life under the vitalizing power of California's marvellous climate.

The proudest and happiest man we saw that day seemed to be Mr. Frank A. Kimball, who claims that Southern California cred" fast called "Castus," which the has brought to him the great blessing of restored health, and that we New England people can scarcely know what sound physical living and breathing are. He had an exhibition of fruits, vegetables and nuts. grown on his own land without irrigation; and entertained a group of us with an en. thusiastic account of opposition and difficul ties connected with the railroad enterprise, overcome in his own state, and of his interviews with Boston capitalists, from whom he at length obtained a promise, signed by men representing \$30,000,000, that San Diego should have the desired railroad. A rain prevented a visit, in carriages provided

for that purpose, to the neighboring valleys, with their vineyards, groves, gardens and orchards. Through the politeness of Hon. A. E Horton, a pioneer San Diegan, we were shown through his fine new residence. The woodwork is principally of California red wood. although some cedar is used, and all is fin ished in the natural color. By the careful selection of curled wood for panels for the doors and wainscoting, the interior of the

tian Antiquities, Vol. I., p. 278, that such a fast of forty days was observed in Egypt. (Two Babylons, p. 169). Rome, too, whose paganism, both ancient and modern, was borrowed and perpetuated from the same ancient Babylonian model as that of Egypt, did not allow herself to overlook so conspicuous a feature as this, in that paganism, for under the pagan regime, she too had her Lent. Probably this was the time which includes the "forty nights," during which "the wailing for Proserpine continued." It appears from the testimony of Arnobius, as represented by Hislop in "Two Babylons," p. 170, that the Romans observed a "sa-Christians in his time, believed was primarily in imitation of the long fast of Ceres. when, for many days she refused to eat, on account of "excess of sorrow," for the loss of her daughter Proserpine, who had been hell.

Whatever relation "the forty nights wailing for Proserpine," "the long fast of Ceres," and the "sacred fast" of "Castus" may or may not have sustained to each other, they show that like the Egyptians, from whom they learned their paganism-and like the whole pagan world 'as well-the ancient Romans periodically observed a "sacred fast."

question as to the origin of this great observance. They reveal, as the source from whence it has emanated, a fountain whose filthiness and pollutions.no words but those "which the house presents a very rick and beautiful appearance. Some of the panels are almost est poison! Just here, another question presents itself. viz.: How and why did " Lent" find its way into the Christian church? Let us see. Church of Rome, pursuing her usual polimatter, to get paganism and Christianity,

WHOLE NO. 2148,

Mrs Marines Davis

Lord's-dav." "At last." says Hislop (Two the sun." Wilkinson tells us in his Equp. Babylons, p. 172), "when the worship of Astarte was rising into the ascendent, steps were taken to get the whole Chaldean Lent of forty days made imperative on all within the Roman Empire of the West. The way was soon opened. A council was held at Aurelia, in the time of Hormisdas, Bishop of Rome, about the year 519, which decreed that Lent should be solemnly kept before Easter."

The beautiful "simplicity that is in Christ" which at first characterized the celebration of his resurrection, was already eclipsed and superceded by the pompous flummeries of the pagan Easter, and now, after such a mandate, from such "infallible" authority the tendency toward paganism, which had fully become the rule, in everything ecclesiastical. made the acceptance and adoption of "Lent," a "foregone conclusion." Accordingly, the observance stolen and carried away by Pluto, the god of of this great pagan monstrosity became, in time, the law and custom of "the universal church!"

> This new order of things cursed the church with the rankest superstitions and the grossest abominations.

"Let anyone read the atrocities that were commemorated during the "sacred fast," or pagan Lent, as described by Arnobius, or Clemens Alexandrinus (Clem. Alex. Protrepticos, p. 13), and surely he must blush These facts, as we shall see, answer the | for the Christianity of those, who, with the full knowledge of all these abominations, "went down to Egypt for help," to stir up the languid devotion of a degenerate church! "That Christians should ever think of in-Holy Ghost speaketh," can possibly describe, troducing the pagan abstinence of Lent, was -a fountain whose waters, however clear a sign of evil. It showed how low they had and pellucid they may appear, are always fallen. It was also a cause of evil. It incharged to the full with the rankest, deadli- evitably led to deeper degradation. (Two Babylons, p. 171, 172.) "Can a man take fire into his bosom and not be burned?" If the introduction of the pagan festivals and the "Lent," has been There is abundant evidence in history, that attended with such fearful cost to the into propitiate the pagans, and to secure their | tegrity and purity of the Christian church assent to a "nominal Christianity," the | in by-gone ages, how can she now do the same thing without a repetition of the same cv. took measures, and found it no difficult | consequences? Her present insensate zeal for pagan feasts of Saturn and the old Greconow far sunk in idolatry,-in this, as in so Roman Aphrodisia under their specious, but deceitful aliases ("Christmas" and "Easter"), often celebrating them with a hundredfold more earnestness, more passionate ardor than she bestows upon the legitmate observance of any true, Christian ordinance, is already bringing forth its inevitable fruit. Corruptions in both doctrine and practice are fast finding their way into the church. and are accepted and cherished there with a to recommend, and, at last, to bring in this | heartiness, an unction even, which is appalling, and the growing favor with which this other paganism, Lent, is even now regarded and treated, is a sure indication that the great defection is most alarmingly on the tory, sacred or profane, have we any example other backward and downward step in her increase! It shows too, that, as with Christmas and Easter, the adoption and observance of "Lent" by the Roman church, and a loss to her, while to the pagans it was a its cunning, crafty insinuation into the Christian church, is an important link in that long chain of "sorceries" with which "that arrant whore of Rome," even now "deceives" and binds "the nations." As therefore God commands that we "be not partakers of her sins," participation in this, as in any other of her paganisms, must be open treason against the "King of kirgs." (See Jer. 10: 2; 2 Cor. 6: 16, 17; Rev. 18 4: Deut. 12: 32.)

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JOB PRINTING

The is furnished with a supply of jobbing material, will be added as the business may demand, so work in that line can be executed with materials

At the former place our train was met by an enthusiastic crowd of people with band mutic and a display of fireworks.

The city of San Diego, 1,868 miles from the Missouri river, has a picturesque and beautiful situation on the Bay of San Diego. About half a mile from the bay the land rises to the height of 150 or 250 feet, affording fine views on land, bay and ocean. San Diego was settled as a Catholic Mission in 1769. Its modern growth dates from 1867, when it expected to be the Pacific terminus of a trans-continental railroad from the valley of the Mississippi along the 32d parallel, which expectation, however, was not fulfilled. The population is now about ued growth and prosperity.

The bay, some fifteen miles long, landlocked and of ampledepth, is acknowledged

At Waterman, we met a laboring | a mean temperature, as reported, of 60° in Spring, 67° in Summer, 63° in Fall and 54° in Winter. But when we hear Western people running down New England, and Eastern people talking in the same way about the West, or a speaker in Southern California seeking to give the impression that a farmer on the prairies east of the Rocky Mountains can scarcely make a living, or the Southern people finding fault with the Northern land,

and the North with the South, it sets one to thinking, and to subtracting, and to adding -to subtracting from the boasted superiorities of other sections; to adding to the advantages of his own. Almost every part of our grand and magnificent country has some attractions peculiar to itself. Almost everywhere, between the oceans and from the land of northern frosts to the land of southern fruits and flowers, there is something for one to like and something to dislike. A woman once said that she could find something good in every sermon, however poor it might be. That man is to be pitied who can find nothing good excepting in some particular spot or corner of the earth. It is folly and injustice for company of emigrants perished for lack of East, West, North and South, and even different portions of the same state, to write and speak against each other as they some

> A foolish spirit of sectionalism and jealousy has even affected our denominational life and work. Happily, it is believed to be dying. May its death and burial and departure to the land of forgetfulness be swiftly coming events.

For some fifteen years, the leading citizens of San Diego have waited, worked and longed for assurances of direct railroad connections with the East. On the 18th of days had no existence, so ong as the perfec-November, 1885, the people, gathering in their expectations, with a procession of horsemen, carriages, and people, young and old. on foot; and with music, speeches and the reading of congratulatory letters from Boston and places less distant; from persons who could not accept the invitation to be present. In the speeches there were sense and nonsense, historical reminiscences relating to various county and railroad interests, flattering personal allusions, glowing prophecies of prosperity near at hand, and expressions of great joy at the presence of a long-looked-for day. The enthusiasm spread, for a little child, 5,000, and there is reason to look for contin- sitting astride a pile of lumber and vigorously blowing a mouth organ, jubilantly and loyally said to a companion "we 'elebrate."

pictures of landscapes. Not the least of our pleasant experiences at San Diego, was the meeting with a Rochester classmate, now the Key. Mr. Stenger, pastor of the Baptist church that far-dis-

tant city.



This great fast, so conspicuous among the many observances of the Roman churchand among those of some Protestants, as well, is upon us once more. Its claims of peculiar sanctity, the increasing respect for it among even Protestants, and that mysinvested, all demand the most searching inits merit, or demerit, be fully and thorough-

ly understood.

It is conceded by all concerned that there is no precept, or command, in the Old Tesproving any such observance. In no hisof its observance, either by those holy men God," by the ancient church, under the Old Testament dispensation, & by the "apostolic | positive gain.

church," of the New. Like every form of "festival," therefore, its appearance in the Christian church is that an interloper and an enemy.

rection of Christ was an maily commemorated. but for centuries that commemoration

monk of Marseilles, writing in the fifth centtion of that primitive church remained in-"that primitive church

"Whence then." we tak, with another, " came this observance?" We answer: The forty days abstinence of Lent originated with the ancient pagane formed a part of their worship, and is merefore a purely observed by the Yezidia or devil-worshipers of Koordistan, who have inherited it from their early masters, the hoylonians." (Layard's Nineveh and Babelic, p. 73.)

So, too, the pagan Minicans, says Hum-On the 19th, through the courtery of Mr. | bolt (Mexican Researcher, Vol. I., p. 404),

many other things-to shake hands. Such a treasonable policy could be carried out only by treachery and fraud. But Rome. as usual, was equal to the occasion.

Taking advantage of the fact that fasting, terious glamour with which it always seems though not commanded, was expressly approved by the Master, and practiced by his vestigation into its every feature, and that apostles and "the Apostolic Church," it was easy for her, under some plausible pretext, ancient and, with the pagans, revered observance. To the church, "now far sunk tament or the New, requiring, or even ap. in idolatry," this-like certain popular defections of the present time-was but an-

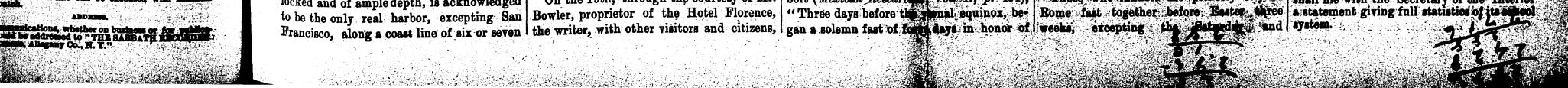
much boasted "progress" and "advanced "to whom were committed the oracles of thought!" Of course, it was in every sense

Side by side with the Christians. they still fasted and worshiped in honor of Bacchus, their false Messiah; while the Christians, in their "progressive" but false "liberality," Very early in the Ohrinkian era, the resur- | kept the same fast, and to great extent in the same way, in honor professedly of the true! Thus, at length, this great "name was preceded by no Levis. Cassianus, the of blasphemy" had found its place among her other "abominations," as an ordinance ury, says, "The observance of the forty of the Christian religion! In all this the pagans have yielded absolutely nothing, yet the Church, conceding everything, yielding large numbers, celebrated the fulfillment of violate." This testimon is a most express everything, took, in this one act, a long for eight years after its passage there shall their expressions with a procession of ive intimation that the introduction of step in that long career of concessions and be annually appropriated the following sums ive intimation that the introduction of step in that long career of concessions and "the forty days" was the bitter fruit of a compromises, by which at last she became violation of the purity and integrity of thoroughly and hopelessly metamorphosed into what is now called the "Roman Catholic church," a living, loathsome embodiment of the ancient Babylonian paganism!

As we have seen, for some hundreds of years after Christ no fast before Easter was observed, and until long after its adoption idolatrous observance. "Such a fast of for- it had no connection with the "Lent" of ty days" in the Spring of the year, "is now the pagans. Just when the "forty days" were adopted, does not clearly appear, but it is certain that it was not for a considerable time after the Conneil of Nice, which assembled in A. D. 825. About the year 450. Socrates, the eminent historian, wrote: "Those who inhabit the princely city of

## MILLIONS FOR BDUCATION.

The principal feature of the educational bill, as it passed the Senate, provides that in aid of common-school education in states and territories and the district of Columbia and Alaska: The first year \$7.000,000. second year, \$10,000,000; third, \$15.000,000; fourth, \$13,000,000; fifth, \$11,000,000; sixth, \$9,000,000; seventh, \$7,000,000; eighth, \$5.-000,000; making \$77,000,000, beside which there is a special appropriation of \$2,000,000 to aid in the erection of school-houses in sparsely settled districts. The money is given to the several states and territories, in that proportion which the whole number of persons in each, who, being of the age of ten years and over, cannot write, bears to the whole number of such persons in the United States according to the census of 1880. until the census figures of 1890 shall be obtained, and then according to the latter figures. No state is to receive benefit of the sot, until it shall file with the Secretary of the Interior



# Missions.

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

#### INFLUENCE.

We scatter seed with careless hand, And dream we ne'er shall meet them more. But for a thousand years Their fruit appears In weeds that mar the land, Or healthful store. The deeds we do, the words we say, Into still air they seem to fleet. We count them ever past; But they shall last-In the dread judgment they And we shall meet. -Keble.

In the letter from Bro. G. D. Clarke, pub-Ished in the RECORDER for February 11th, "Mrs. Oursler as Postmistress," should read, Mr. Oursler as Postemaster.

BRO. H. P. Burdick reports for the quarter ending March 1st, 13 weeks of labor, 16 preaching places, 82 sermons to about 4,000 different persons, 42 prayer and inquiry meetings, 54 visits and calls, and \$75 received for missions.

A LETTER from Bro. L. F. Skaggs, of Billings, Mo. speaks of the progress of truth in that part of the country, and of a recent addition to the Delaware Church. The interest in the cause of the Sabbath seems to Bro. W. K. Johnson.

THE Holy Spirit is the author of Christian missions; for it was in obedience to the Spirit of God that Barnabas and Saul were set apart at Antioch and sent forth to preach the gospel to the people in the regions beyond. From this record, Rev. Wm. Montague, in the Baptist Missionary Magazine. draws the following inferences:

1. "To depreciate the cause of missions is to disparage the work of the Holy Ghost." 2. "To be uninterested in Christian missions is to be indifferent to a revealed purpose of the Holy Ghost.

3. "To continue ignorant of the results of missionary enterprise is to neglect a pressing Sabbath question, and if it grew clear to his ing for a missionary concert to be followed obligation to the Holy Ghost.

was formerly a member of the Baptist church, latterly of the Christian or Campbellite church. Bro. D. is a poor man, and has

taken up the Sabbath with the full knowledge of the hardships that would attend it. I went on the next day after the third Sabbath in January to visit Bro. J. E. Snell, at Lovelady, Texas, a distance of 230 miles. I went with Bro. S. on the same day to the Baptist church, going first to the Sunday-school. The pastor, from some cause was not present, and at the request of Deacon Adams, I preached for them. I preached again in the afternoon at Bro. Snell's house, at the request of Bro. S.'s father, who was quite sick with dropsy, and has since died. I preached several evenings, staying over a good portion of two weeks, and making quite a number of pleasant visits. Bro. S. has had quite a trial among his former brethren, who, while publishing him as a fanatic for accepting the divinely appointed Sabbath, and our work as the work of the devil, still hold on to Sunday, despite the fact that they can show no divine precept for it, and think that it is the height of folly to take God's plain Word against the popular custom and ecclesiastical inferences. It seems to be that the Presbyterian churches, which in the former years stood forth as defenders of the Sabbath doctrine, under the idea of a change, and were equal, bath-reform work. O, that Romish fetters,

striken from all God's people that they could | pointments. The Lincklaen Sabbath-school

church on the last Sabbath in the year. He then be listened to by every true American citizen, and there will be many Patrick Henrys that will rise to our defense. May God speed the time!

Yours truly.

# FROM PEBIE F. RANDOLPH, Missionary Pastor.

LINCKLAEN CENTRE, March 1, 1886. My services as missionary pastor of the Otselic and Lincklaen Churches began January, 1886. During the past two months services have been held every Sabbath at Lincklaen, with the exception of the time of the Quarterly Meeting at De Ruyter; services at 10.30 A. M., and every two weeks preaching on Sunday evening. There has been preaching at Otselic every other Sabbath at 2 P. M., and on the Sunday evening following. After preaching in the morning, to ride eight miles in all kinds of Winter weather and preach again at 2 P. M. seemed to me too much; so it was decided to have services at Otselic only once in two weeks during the months of January, February and March. After that, services will be held at both places every Sabbath. The other Sabbath they have a social meeting. In both churches the last Sabbath in every month is set apart as missionary day; the sermon is in that line of work, followed by a collection if not superior to any other denomination in | for missions. The day in January was the keeping it alive, have reached a point where | time of our Quarterly Meeting, and our be growing, through his labors and those of the reasonings, sermionizings and written mites were given there. On the missionary volumes and church disciplines do no more day in February we were visited by a regular than poise the people on the point of doubt. | Western blizzard, or, at least, as near one as The people feel they ought to have the plain Central New York can manufacture, so the Scripture doctrine for a guide, and are hop- | attendance at both places was the same numing that their pastors will vet somehow ber that inhabited Noah's Ark, therefore the bring light out of darkness. In their sus- | contribution was very small. Having courpense, they can do nothing toward real Sab- | ageous drivers with good teams, and the blessing of God in giving excellent health, forged from heathen superstitions, could be we have been enabled to meet all these ap-

> be free to accept and practice the plain truth | has voted to take a collection for the China of God's Word ! Then would Satan's king- Mission School the first Sabbath in every dom wane. One gentleman said to me, on | month. The ladies of Lincklaen have orthe last evening of my stay, that he had been ganized a society to co-operate with the raised in the Presbyterian church, that he | Woman's Executive Board. Though few in | loved it; but that he was investigating the | number, they are earnest. They are prepar-

time. if I receive no instructions with reference to my work.

I hope that you will consider the proposition of Bro. Sindall to establish a mission in Minneapolis, and do it as soon as the funds will warrant.

The great Apostle to the Gentiles went from city to city preaching Christ and him crucified. Why should not we follow his example in this respect?

Your brother in the work.

Bro. Crofoot reports 13 weeks of labor, 3 preaching places, 22 sermons, congregations of about 40, 18 other meetings, 76 visits and calls, 60 pages of tracts distributed, 1 addition by baptism, and \$4 33 received for missions.

#### MISSIONARY BOARD MEETING.

An adjourned meeting of the Board o Managers of the Seventh-day Baptist Missionary Society was held pursuant to adjournment in the vestry of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., March 10, 1886, at 9.30 o'clock, A. M. Wm. L. Clarke in the chair.

Prayer, by O. U. Whitford.

Eleven members and one visitor present. Minutes of the last regular meeting read nd approved.

The Treasurer gave the following report, which was received and ordered to be put on record:

#### A. L. CHESTER, Treasurer, In account with the S. D. B. Missionary Society.

H. P. Burdick,

DR. Feb. 10, 1886, For bal. cash at this date.... \$328 86 receipts from Feb. 10 to Feb. 28,.... ' receipts' from Feb. 28 to 710 29 March 10,.... 359 98 Total..... . \$1,399 13 CR By disbursements as follows: Feb. 11, Paid F. F. Johnson, cash to balance, China & Japan Trading Co., freight, 20 26 W. H. Rogers' bill, goods for D. H. 16 25 00A. E. Main, Mar. 1, 3 43 . . . . . . Perie F Randolph, . . . . . . L. A. Platts, 5 00 J. W. Morton, 18 08 . . . . . . . L. C. Rogers, ..... 132 75 S. D. Davis, -7.15..... J. F. Shaw, .....

# FROM HORACE STILLMAN. Missionary Pastor.

ASHAWAY, R. I., Feb. 28, 1886. In compliance with your requirements, I will subject my report for the quarter end.

ing Feb. 28, 1886. My work the present quarter has been about the same as heretofore, save the tem. porary discontinuance of my Sunday evening appointments at Niantic. I expect to renew them when the weather gets warm enough so the people who attend can keep comfort. able during the meetings.

My Sabbath-day services have heen interfered with by storms and by the flood which carried away the river bridge at Woodville. and so overflowed the roads at Niantic as to prevent crossing the river. The attend. ance during the severe weather has been greatly diminished, but there has been a commendable interest manifested.

Though we have to mourn the loss of one of our most faithful members, who has been removed by death, we have, the present quarter, as also the one preceding, added two to our church at Niantic. With the help of God, and the united efforts of the membership, we hope to have still other accessions to the church if it be God's will. Pray for us that we as churches may be so blessed that we may be a greater help to those

who are unsaved. Weeks of labor, 13; sermons, 22; average cangregations, about 75; calls and visits. about, 8; added, 2; received for preaching, Niantic, \$20, Woodville, \$8.

# FROM L. C. ROGERS, General Missionary,

### SCOTT, N. Y., Feb. 28, 1886. As General Missionary of the Central As-

sociation, I present you the following as my report of labors for the quarter now completed.

With continued good health and favorable openings during the past three months, I can report a good amount of work done. In eight different localities I have preached seventy-five sermons, given fifteen Biblereadings and made one hundred and twentyfour religious visits. In this time I have 33 00 | conducted two short series of revival meet-75 00 ings, and one protracted meeting, in connec tion with which eleven persons have been 40 baptized into the fellowship of our churches. I have conducted, or assisted at, three communion services, and attended one Quarterly Meeting; have distributed several hundred pages of our small Sabbath tracts in new places. The daily "hour of prayer," (see Acts 3: 1) has been spent in fifty-seven different places. From December 1st to December 7th I conducted a series of revival meetings at Norwich, N. Y. From Dec. 9th to Jan. 18th, I conducted a revival meeting at Berlin, N. Y., by urgent invitation of the church and pastor, the expense of the visit being met by a special contribution to the Missionary Society. The following Sabbath I spent at Leonardsville, and the next at Quarterly Meeting, DeRuyter. On Sabbath, Feb. 6th, I was at home; the next Sabbath in Elmira, and the following at Willow Creek, Tompkins county, where I preached six sermons, and presented the Sabbath doctrine, a new subject to the people. The last Sabbath in this quarter I spent with the church in Scott, where I am now occupied in looking after the missionary interests of our Society. The resignation of three pastors at prominent points in this mission field, with the changes incident, is likely to check the flow of missionary contributions for a time, unless the policy of tithing, or some other method of proportionate and systematic giving be strictly adhered to. Cannot our people see the wisdom of this system,

Sabbath

"Remember the Sabbath-day Six days shalt thou labor, and d the seventh day is the Sabbath of

ANTINOMIANIS

The letter given below Brother Ronayne some time The writer explains in a fo some unaccountable acciden and so, for a long time, Brother Royayne forwards in the RECORDER. We cl it. although we do not see much that is said to the S It seems to us that the w doubtful premises to read which, if established, pro specting a change of the S seventh to the first day of example, the writer asks. doubt that the wave offer fruits (Lev. 23: 10-11), v God as a token of the res have reread with care the p its connections, and fail to motest hint of the resur compelled, therefore, to an question affirmatively; the about this major premise o

We ask for a "Thus saith the assumption. Until t must insist that all conclus unsupported premise are ir following the course of argu Again the writer assume

rection of Christ is nece with some sort of sabbat period of rest. He asks, " with the rest instituted as : old creation, or is it the ea new and endless rest in the We answer this question b the Scripture authority for was either? Christ spoke no uncertain language abo resurrection (Matt. 20: 19) instructs them about any o day on which it should oc rection of Christ was a discoursed upon by Paul, a preached the doctrine to the bath-day (Acts 13: 30-37, but he always refrained from about its having any effect or to change the time of, th is certainly a strange omiss that the Holy Ghost intend the resurrection marks a be order of things. The fact tion was preached with mu Paul, and he points out a significant mode of celebra 4), but he nowhere speaks resurrection, and, of cour structions concerning its ol But the Antinomianism pears to run its fullest leng sion of the law. "Is not legal rest? If we rest on 'remembering the Sabba under the commandment shalt,' and ' thou shalt ne he argues that, since "Cl the law, having gone to t of its demands," we are no etc. Now, the Sabbath la the commandments which and "thou shalt not." T murder was another, and profanity was another. the law will do for one of or requirements just what other, no more and no le "gone to the utmost limit Will the writer claim that refrain from profanity, on murder they are therefor legal observance from whi freed by the vicarious w not, why does he insist the member the Sabbath-day are being "entangled ag of bondage?" Why is "entangled" who does " of the Lord thy God in v dom we have in Christ is in harmony with the will our highest pleasure to do law of the state in which theft, murder, etc., under but to the Christian man straints, and its penaltie because his disposition is with the spirit and purp in that sense he is free soon, however, as he pass mony he begins to feel terrors of the law, and the law. The same th his relations to the lav same subject. These pri

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4. "Not to co-operate in the work of missions is to hinder the cause of the Holy Ghost."

## FROM J. F. SHAW, General Missionary.

TEXARKANA, Ark., Mar. 1, 1886. Another report is due. I feel that my report will not be as interesting for the last quarter as the one before. The Winter has been unusually severe-claimed by the oldest citizens to be the coldest since 1864. Very little mission work is ever done in this country in the Winter months. During the two former quarters I was away from home nearly all the time, and the pastoral work was mainly neglected. I have tried to make up to some extent—though not satisfactorily to myself, and I fear not to the congretation -for the neglect they had suffered. The fact of being Sabbath-keepers makes it in--convenient for our people to get employment always as near the church as we would like, so that they cannot attend as regularly as they would. They are generally poor, and but few of them have the means of transportation to church and Sabbath-school, and this makes it the more necessary that I should visit them often at their homes. It pains me very much that we should have to be in so scattered a condition. Yet I am glad to report that our people manifest strong attachment for the Sabbath cause.

Our services have been transferred on the second Sabbaths two and a half miles north of town, where three families of our congregation reside. We held services at first at the house of Bro. Granberry, but at the solicitation of some of the Methodist friends we held our last services in their house in that community. Our own people turned out well, and the people of other denominations did us the courtesy to swell the congregations. In this same community, where two years ago certain ministers advised the people against hearing us or reading the Sabbath literature, and the people seemed afraid of us, they now insist on our holding they give me so much after the former manner affords me great gratification.

mentioned as having baptized last November, Sunday worshipers are going to legislate was down to 32° below zero and the wind

church. I agreed to return there and hold

#### a series of meetings early next Summer. On the 5th of February I visited the vicinity of Okalona, Clarke county, Ark. held a number of meetings, and distributed a great many tracts to those who eagerly sought for them. The Sabbath subject is new among them, and we must await rereturn there in the Summer and hold, or assist to hold, a series of revival meetings,

which, if the Lord will, I hope to do. Sister Maria Johnson, the colored member of our church, is still as faithful as ever. She has gained her husband over to keep the Sabbath. Eld. Branch admitted to me a short time since that it was moral cowardice that hindered him from taking up the observance of the Sabbath. I still pray and hope that he will bear the cross. The confidence and esteem in which he is held among his people, and his qualifications otherwise, would make him a suitable leader in the Sabbath cause for his race.

I have arranged to visit my father, in Alabama, the first of April. If I can afford the expense, I intend to go on to our church at Attalla. When I return I have a long tour laid out into Texas.

I ought to report that the church at Rose Hill, Texas, still does well. Eld. Mayes will make a monthly appointment at Arlington, the church at Texarkana agreeing to pay his traveling expenses until September, which will amount to about \$14.

Yours in the Lord's work.

Bro. Shaw reports 12 weeks of labor, 5 preaching places, 25 sermons, average congregations 30, 6 other meetings, 49 visits, 150 tracts distributed, 1 addition, and \$6 00 received for missions.

# FROM F. F. JOHNSON.

Was glad to hear from you. Hope your health is much improved. You have missed a very severe Winter by being in the South. meetings in their midst. One pleasure I My health has been better than usual this invitations from families of my former pas- very much. The Board rectified that mispush the Spring work vigorously. There is as they call us, has been allayed somewhat. a great battle to be fought and a great vic-

mind-and it was tending that way-as | by a maple sugar festival, the proceeds to be much as he loved the church, he should do | divided between the church and the Missionhis duty to God, even if he had to leave the ary Society. The ladies at Otselic talk of organizing before long.

There has not been that increase in religious interest that we hoped for. Three persons recently in our meetings at Otselic have asked for the prayers of Christians, two of them Sunday-keepers. The interest is good at Lincklaen, and we hope, Providence permitting, to hold some extra meetsults. The people insisted that I should ings at Lincklaen soon. Brethren pray that the power of the Lord may attend the work till parents and children unsaved may be gathered into the fold of Christ.

Yours in Christian work.

The past two months have been spent as missionary pastor of the Lincklaen and Otselic Churches. I have preached 24 sermons and made 40 visits. The receipts for missions have been \$2 75-\$1 from Otselic Church, 75 cents from Lincklaen Church, \$1 from the Lincklaen Sabbath-school for the China Mission School. Average attendance, Otselic, 25, Lincklaen, 50.

# FROM A. C. CROFOOT,

Missionary Pastor and General Missionary.

NEW AUBURN, Minn., Mar. 1, 1886. The first of the quarter found me at Alden, where I staid but one night, when I came to Trenton. I staid at Trenton over the Sabbath, preached twice while there, when I started for my home in New Auburn. On my way home I preached to an audience of fifteen at a school-house near Mr. North's, and called on the three Sabbath-keeping families living there.

The balance of the quarter has been spent with the church here in New Auburn, and in missionary work in the village. There has  $|_{D}^{D}$ . been a good interest in the meetings of the church, and a growing interest in the work of the Bible-school. A few seem more interested in the work of the church than ever before.

But a small share of the people in the village are religious or religiously inclined, and I have spent some time in presenting the have enjoyed very much this Winter is the Winter, though I have not exposed myself claims of Christ to individuals and to families. Results are not apparent yet, still I torate in the Baptist church. The reception | take all right. God directing me, I am to | think that the prejudice against the "Sabs," Meetings have been held in the church The husband of sister DeVose, whom I tory to be won. From what I can see, the every Sabbath but one, when the mercury

""	G. J. Crandall,	**	••••••	2 4
	Total			515
	Balance cash		- • • • • • • • • • •	883
	Indebtedness by loan	18	\$2,	000
			ек, <i>Treas</i> r	ırer
WI	ESTERLY, R. I., March	a, 10, 188	6.	

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CORRESPONDENCE.

From H. D. Burdick, Clerk of the Otselic Church. Have hired Perie F. Randolph for their pastor for the ensuing year. Thanks to the Board for their liberal help. From W. K. Johnson, Billings, Mo., in regard to his resignation as a missionary, the amount of labor performed present quar ter and claim for salary.

From A. E. Main, Cor. Sec., Daytona, Fla. Several letters. Consideration of W K. Johnson's claim for work and pay, recommending payment; suggestions respecting work and various missionary interests. Reports of labor for the quarter by A. E Main, Cor. Sec., L. A. Platts, S. D. Davis D. K. Davis, J. W. Morton, L. C. Rogers, H. P. Burdick, J. F. Shaw, C. J. Sindall, H. Stillman, G. J. Crandall, Perie F. Randolph, S. W. Rutledge.

Business from Correspondence.

Voted, That the Treasurer write W. K. Johnson, and having found out the amount of labor he has performed to the end of the quarter, Feb. 28th, pay him for the same at the rate of \$30 per month and traveling expenses.

#### ORDERS VOTED.

A. E. Main	239 37	and o
. W. Morton.	218 55	Ho
. C. Regers.	186 33	-
I. P. Burdick	145 11	with
. F. Shaw	117 75	and
J. J. Sindell.	100 101	
		missi
1. Stillman	62 50	main
J. J. Crandall	37 50	
J. A. Platts	25 00	<b>P.</b>
Perie F. Randolph	25 00	ter.
5. W. Kutledge	15 40 1	<b>1</b> 11
). K. Davis	50 00	ΨΤΓ Ο

The Corresponding Secretary and Treasurer were authorized to settle with those who had not reported their labors at the meeting, when their reports are received and approved by them.

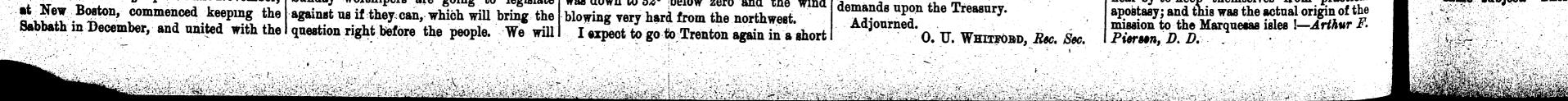
A letter was read from L. T. Rogers, Mil ton Junction, Wis., written to Geo. B. Utter, concerning a certain bequest in which the Missionary Society has some interest.

The letter was referred to the Committee on Permanent Funds, Bequests and Devices.

The Treasurer was authorized to hire sum of money, not to exceed \$500, to meet demands upon the Treasury.

•	<b>\$</b> 239 37	and ought they not to practice it?
•	218 55	Hoping, dear brother, you may be blessed
	186 33	
•	145 11	with health, and strength for your work,
	117 75	and wishing success to the Board and its
	106 15	· · · · · · · · · · · · · · · · · ·
•	72 00	missions, both foreign and domestic, I re-
•		main, Yours fraternally.
•	37 50	
		P. S. Missionary collections for the quar-
•		ter, \$132 75; traveling expenses on the field,
•	15 40	\$11 33.
•••	50 00	

Even the churches at home feel the reaction of missionary effort. The revivals of the last century gave birth to missionary societies, and the missionary labors of this century have stimulated revivals. It might be thought that foreign missions would draw away funds and energies from home work; on the contrary, organized efforts for the home fields have actually followed the others, and been quickened by them. There were no Sunday-schools till just before the spirit of missions was kindled, and they have multiplied with incredible rapidity since. When relapse into barbarism threat-ened the converted Hawaiians, they had to resort to missions to the still pagan groups near by to keep themselves from practical apostasy; and this was the actual origin of the



# 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."

#### ANTINOMIANISM.

The letter given below was written to Brother Ronayne some time in August, 1885. The writer explains in a foot note that by some unaccountable accident it was mislaid, and so, for a long time, it was not sent. Brother Ronayne forwards it for publication in the RECORDER. We cheerfully publish it, although we do not see the relevancy of much that is said to the Sabbath question. It seems to us that the writer takes some doubtful premises to reach a conclusion which, if established, proves nothing respecting a change of the Sabbath from the seventh to the first day of the week. For example, the writer asks, "Is there any doubt that the wave offering of the first fruits (Lev. 23: 10-11), was presented to God as a token of the resurrection?" We have reread with care the passage cited, and its connections, and fail to find even the remotest hint of the resurrection. We are compelled, therefore, to answer the writer's question affirmatively; there is much doubt about this major premise of his argument. We ask for a "Thus saith the Lord" for the assumption. Until this is given we must insist that all conclusions based on this unsupported premise are irrelevant, without following the course of argument.

Again the writer assumes that the resurrection of Christ is necessarily connected with some sort of sabbatizing, with some period of rest. He asks, "Is it connected God on the first day of the week-" the with the rest instituted as a memorial of the old creation, or is it the establishment of a new and endless rest in the new creation?" We answer this question by asking, what is the Scripture authority for supposing that it was either? Christ spoke to his disciples in no uncertain language about the fact of his resurrection (Matt. 20: 19), but he nowhere instructs them about any observance of the day on which it should occur. The resurrection of Christ was a theme frequently discoursed upon by Paul, and sometimes he preached the doctrine to the Jews on the Sabbath-day (Acts 13: 30-37, 42, 44; 17: 2, 3), not with such minute and repeated emphabut he always refrained from saying anything | sis on the morrow after, i. e., the first day of about its having any effect to do away with, or to change the time of, the Sabbath. This is certainly a strange omission, if it be true that the Holy Ghost intended to teach that the resurrection marks a beginning of a new order of things. The fact of the resurrection was preached with much earnestness by Paul, and he points out a very beautiful and significant mode of celebrating it (Rom. 6: 4), but he nowhere speaks of the day of the resurrection, and, of course, gives no instructions concerning its observance. But the Antinomianism of the writer appears to run its fullest length in his discussion of the law. "Is not the Sabbath rest legal rest? If we rest on the seventh day, 'remembering the Sabbath,' are we not under the commandment which says, 'thou shalt,' and ' thou shalt not '?" And then he argues that, since "Christ has fulfilled the law, having gone to the utmost limits of its demands," we are not under the law, etc. Now, the Sabbath law was only one of the commandments which say "thou shalt" murder was another, and that restraining profanity was another. Christ's fulfilling the law will do for one of these prohibitions or requirements just what it will do for any other, no more and no less, since he has "gone to the utmost limits of its demands." Will the writer claim that because Christians refrain from profanity, or do not commit legal observance from which they have been freed by the vicarious work of Christ? If not, why does he insist that they who "remember the Sabbath-day to keep it holy" of the Lord thy God in vain?" The freetheft, murder, etc., under severe penalties; but to the Christian man this law has no restraints, and its penalties have no terrors, because his disposition is in perfect harmony with the spirit and purpose of the law, and in that sense he is free from the law. As mony he begins to feel the restraints and terrors of the law, and is then under

ly true when applied to the law of the Sabbath. When a man can "call the Sabbath a delight, the holy of the Lord, honorable," (Isa. 58:13) it is no restraint to him to "remember the Sabbath-day to keep it holy." He is free from the law-free from

its restraints and from the penalties which it imposes. But when he ceases to thus regard the Sabbath of the Lord, and prefers his "own ways," his "own pleasure,' his 'own words" (Isa. 58: 13), then he is under the law, and subject to its penalties whether he likes it or not. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3:

FREEPORT, Queens Co., N. Y., Aug. 9, 1885.

Mr. E. Ronayne, My Beloved Brother,suppose you to be the brother whom I met in Plainfield a year ago, whose address I creation" (2 Cor. 5: 17) "old things are then obtained; also the writer of an extract | passed away. Behold all things are become published in the Outlook for July ult. We are passing, beloved brother, through scenes | in the yoke of bondage?" "Having begun of great peril and deep trial to the "little in the spirit are ye now made perfect by the flock." As the signs multiply of the speedy coming of our blessed Lord, how important are not under the law." Gal. 3: 5. My that our affections should be absorbed in him, our thoughts intently occupied with whatsoever he has said unto us, and our eyes | the truth. You know "there is verily a disanuplifted looking steadfastly for "that blessed hope." Titus 2: 13. Is it according to his for the weakness and unprofitableness theremind that "his own which are in the world" should be engaged with judging "in re- made nothing perfect but the bringing in of spect of an holy day or of the new moon or a better hope." Heb. 7: 19. Shall we turn of the Sabbath which are a shadow of things to come?" Will the doctrine that there | to that which is disannulled? were two Sabbaths in the week of our Saviour's crucifixion, one on Thursday and one pain. I have read that paper with sorrow on Saturday, stand? Is it worth our while, | It is honest and earnest, courageous and beloved brother, to contend for this? Is able, but it occupies Jewish and legal there any doubt that the wave offering of ground. It turns away from the Spirit's the first fruits (Lev. 23: 10, 11) was pre- guidance "into all truth" and searches the sented to God as a token of the resurrection? | records and traditions of men to establish Is there any doubt that it was presented to its doctrines. You cannot follow it, you morrow after the Sabbath? As to the new meat offering is there any doubt as to the Holy Spirit's meaning, when he says with such explicit clearness "Ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete; even unto the morrow after the seventh Sabbath shall ye number fifty days and ye shall offer a new meat offering unto the Lord?" Lev. 23: 15, 16. Why count from the morrow after the Sabbath? If Christ arose from the dead on the Sabbath-day, the end of the week, why did not God command the sheaf of the first fruits to be waved, and the new meat offering to be offered then, and

prepared? A threefold breach is surely here of the letter of the command if this is held. But the spirit testifies again that it was upon the first day of the week (Luke 24: 1). leaving no ground for the conjecture. But what if we accept the argument, where shall we then stand? Is not Sabbath rest legal rest? If we rest on the seventh day, "remembering the Sabbath," are we not under the commandment which says, "thou shalt" and "thou shalt not?" For us, beloved brother, Christ has fulfilled the law, having gone to the utmost limits of its demands, so 'we are not under the law." The Sabbath is a memorial of the old creation of which Adam was the head, "for in six days the Lord made," etc., "wher fore the Lord blessed the Sabbath and hallowed it." It was necessary for the Jew whose possessions and hopes are earthly, who was in the will derness and under the law; but, beloved

brother, none of these conditions apply to us. We are in Christ. "There is a new new." Shall we become "entangled again flesh?" "But if ye be led of the spirit ye beloved brother, I am not writing to one who knows not the truth, but to one who knows nulling of the commandment going before of." Heb. 7: 18. You know that "the law away from the "better hope," and go back

Your letter in the Outlook has given me cannot accept such teaching or occupy such ground. Alas! dear brother, something, know not what, has come between you and Christ. But Christ loves "his own which are in the world to the end, and gave himself that he might sanctify and cleanse (us with the washing of water by the Word. (John 13, Eph. 5) from all the defilements of this perilous journey. May he lead you, beloved brother, in his own way.

Yours in him, CHAS. H. BOYNTON.

#### CORRESPONDENCE.

# Temperance.

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth tself aright." "At the last it biteth like a serpent, and stingeth

like an adder.



An essay, read before the Farmers' Institute at Mil ton Junction, Dec. 22-24, 1885, by S. G. Burdick and furnished for publication in the SABBATH RE-CORDER, by request.

When a branch of industry claims the special attention of the intelligent agriculturist and citizen, it is his duty to examine it closely, more especially if it be questionable whether it be an honorable calling, and if pursued will result in good to the individual and to society.

First, we propose to examine some of the effects tobacco has upon the land devoted to its culture and to the farm.

We have been assiduously at work for the last fifteen years to repair the damages done to our farms by twenty-five years of constant cropping with wheat and other small grain Will it pay to plunge into something ten times more destructive? I am credibly informed that in the rich Connecticut Valley, although using a large amount of commercial fertilizers, the soil is fast becoming exhausted. In southern Illinois, with a soil far richer and deeper than our own, you will find tracts of land with only occasionally a tuft of grass-it has been worn out produc ing tobacco. I have a piece of land in my mind's eye that, a few years ago, was extraordinarily fertilized, and has been lightly fertilized every year since, yet the land is producing less and less each year. Will it pay me, a small farmer, to use what fertilizer is produced by my twenty to thirty head of stock on five or six acres of tobacco land? One crop of tobacco, without doubt, exhausts as much fertility as three crops of corn-or

one acre to three. Now an acre of corn, with the care and nourishment given tobacco,

do not instantly reject it. none to which it is not a poison. It very often seriously affects the nervous system, and a person becomes tremulous, feeble and emaciated. Its influence upon the mind is no less fearful, and the person soon finds himself a slave." Thousands upon thousands are unfitted for their ordinary business as soon as they are out from under its influence. Workmen sometimes cannot fashion common implements, such as they are in the habit of making, until they can get a new supply. It also creates an appetite for liquor, and these twin demons bring reason and conscience into subserviency to vile appetite and passion.

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A few years ago the eyes of the whole nation were centered upon one man. That man led the Union forces against the cohorts of treason, and overthrew them, and then for eight years successfully administered the affairs of the nation, yet his cigar led him down through one of the most excruciating and loathsome diseases to an untimely grave. Thousands are dying physically, mentally, and morally, from the use of this narcotic. Yet its effects upon this generation is as nothing to what it will be on the coming generation, and those that are to follow, but few become addicted to its use until they were grown to manhood, while the boys of to-day, almost as soon as they lay aside the nursing bottle, learn to smoke and chew. The result will be physical dwarfage, mental imbecility, with a fearful increase of crime and criminals.

Does it pay to raise tobacco, from which to manufacture imbeciles and criminals?

Third, its effect upon society. Does it elevate society intellectually or morally? Are those neighborhoods, villages or cities, where tobacco is raised and handled, noted as seats of science, refinement or religion, where honor and virtue are esteemed above rubies?

Our state has made generous provisions for education, yet children are being kept without any of the extra expense, will easily out of school by the hundreds in Summer to produce one hundred bushels per acre. The set, weed, hoe and in various ways to care product of three acres would be worth \$100, for this crop, and in Winter to strip it. And and the refuse, if carefully saved and fed to | thus, instead of growing up intelligent, noble, stock, will furnish sufficient fertilizer to men and women, they are being robbed of Mrs. Babcock, to whom the following let- | maintain the richness of the soil, while if it | their birthright, and are growing up in igter is addressed, sends it to this office for all be fed it will constantly increase in fertil- norance. Ignorance is an enemy to free publication. The name of the writer is ity, and furnish a large amount of food for institutions. Does it pay to foster ignorances Its production and subsequent handling require at times large numbers of laborers, and at other times it requires but few, so it pays extravagant prices for a time, more than legitimate business can afford. Hence it injures legitimate business, and consequently injures the laborer by inculcating extravagant habits and a spirit of shiftlessness. A village or city whose chief business is the handling of tobacco, with its immense warehouses and their concomitant attachments naturally draws to it the lowest strata of society. Vice grows as naturally out of an illegitimate and filthy business as pestilence out of filthy physical habits, and as one disease leaves the system open to the reception of others, so one evil will not remain long alone. The saloon will soon follow with all its hellish surroundings. I dare to predict from this platform that if the tobacco interest continues to grow around this village, and tobacco warehouses continue to multiply, five years from now there will be more licensed saloons than there are warehouses to-day, and that they will receive their principal support from those is contrary to the principles and genius of engaged in producing and handling tobacco. Look at the last census report. There was expended in one year for tobacco over \$118,-000.000, and for liquors over \$144,000,000, and for both over \$262,000,000. This vast the expense of the millions that use it. The sum was spent for that which was worse than useless. It was enough to have bought many justice that a tariff of a dollar a pound be of the comforts of life to every household in placed on wool, or the sugar grower twenty- the land. Farmers and agriculturists, there opens before you two ways. Which will you follow? Will you engage in the production of corn, grass, stock, beef, and the dairythe building up of schools, churches, pleasant homes, and enjoy all the comforts of life -leaving your farms to your children greatly blood-sucking monopolies. If it be a curse enhanced in value; or will you continue in the production of tobacco, run down your ty, it is to be classed with gambling in its farms, foster saloons, and leave a beggarly inheritance to a dwarfed and demoralized posterity? Fathers and mothers, will you spew out upon society physical wrecks, mental imbeciles, and moral lepers? If you could gain build up a man's physical structure, to make the wealth of Vanderbilt it would not pay Young man, there is not a muscle, an organ, or a nerve in your body that needs tolation is 79 per cent. There is more danger article so poisonous as to cause the most bacco-not one but will be injured by its from this army of illiterate voters than from deathly sickness to the clean, natural, healthy use. Shun it as you would a deadly pestiorganism. An eminent medical authority lence. Out of the jaws of death, out of the

and one protracted meeting, in connecvith which eleven persons have been zed into the fellowship of our churches. e conducted, or assisted at, three comon services, and attended one Quarterly ng; have distributed several hundred of our small Sabbath tracts in new . The daily "hour of prayer," (see : 1) has been spent in fifty-seven difplaces.

FROM HOBACE STILLMAN.

Feb. 28, 1886.

during the meetings.

Missionary Pastor.

compliance with your requirements. T

subject my report for the quarter end.

work the present quarter has been

t the same as heretofore, save the tem.

y discontinuance of my Sunday evening

intments at Niantic. I expect to renew

when the weather gets warm enough

e people who attend can keep comfort.

Sabbath-day services have heen inter-

with by storms and by the flood which

ed away the river bridge at Woodville.

so overflowed the roads at Niantic as

event crossing the river. The attend-

during the severe weather has been

ly diminished, but there has been a

ough we have to mourn the loss of one

r most faithful members, who has been

wed by death, we have, the present

ter, as also the one preceding, added

to our church at Niantic. With the

of God, and the united efforts of the

bership, we hope to have still other

sions to the church if it be God's will.

ay for us that we as churches may be so

d that we may be a greater help to those

eks of labor, 13; sermons, 22; average

regations, about 75; calls and visits,

FROM L. C. ROGERS,

General Missionary,

8; added, 2; received for preaching,

General Missionary of the Central As-

tion, I present you the following as my

of labors for the quarter now com-

th continued good health and favorable

ngs during the past three months, I can

a good amount of work done. In

different localities I have preached

ty-five sermons, given fifteen Bible-

ngs and made one hundred and twenty-

religious visits. In this time I have

ucted two short series of revival meet-

SCOTT, N. Y., Feb. 28, 1886.

nendable interest manifested.

are unsaved.

tic. \$20, Woodville, \$8.

ASHAWAY, R. I., Feb. 28, 1886.

m December 1st to December 7th I cted a series of revival meetings at ich, N. Y. From Dec. 9th to Jan. I conducted a revival meeting at Ber-Y., by urgent invitation of the church astor, the expense of the visit being y a special contribution to the Missionociety. The following Sabbath I spent onardsville, and the next at Quarterly ng, DeRuyter. On Sabbath, Feb. 6th, at home; the next Sabbath in Elmira, the following at Willow Creek, Tompcounty, where I preached six sermons, resented the Sabbath doctrine, a new ct to the people.

e last Sabbath in this quarter I spent the church in Scott, where I am now ied in looking after the missionary ins of our Society. The resignation of pastors at prominent points in this misield, with the changes incident, is likely eck the flow of missionary contributions time, unless the policy of tithing, or other method of proportionate and sysic giving be strictly adhered to. Canar people see the wisdom of this system, ught they not to practice it? ping, dear brother, you may be blessed health, and strength for your work, wishing success to the Board and its ons, both foreign and domestic, I re-

Yours fraternally. . Missionary collections for the quar-32 75; traveling expenses on the field,

EN the churches at home feel the reacof missionary effort. The revivals of st century gave birth to missionary ies, and the missionary labors of this ry have stimulated revivals. It might ught that foreign missions would draw funds and energies from home work; contrary, organized efforts for the fields have actually followed the othad been quickened by them. There o Sunday-schools till just before the of missions was kindled, and they multiplied with incredible rapidity When relapse into barbarism threatthe converted Hawaiians, they had to to missions to the still pagan groups Tto keep themselves from practical ey; and this was the actual origin of the

the week? Has not God a lesson for us in these carefully guarded words? What is the lesson?

If Thursday was a "sabbath" would i help us to say that the wave offering was presented Friday? And the new meat offering seven Fridays after? Is this an interpretation of the Word? Matt. 28: 1 says, it was "in the end of the Sabbath as it began to dawn toward the first day of the week" when the Marys came to the sepulchre. Why is the Holy Ghost so explicit in designating the time? Does the resurrection belong to the end or to the dawn? Is

it part of a day closing or of a day beginning? Does God-in a way so well understood by you for the paper. his saints, but so inexplicable to human rea-

son-present it to us in connection with that which is passing away, or with that which is approaching? Is it connected with the rest instituted as a memorial of the old creation, or is it the establishment of a new and endless rest in the new creation? But when, in connection with Matt. 28: 1, we read Mark 16: 1, is it not clear that "in the end of the Sabbath" is identified with, "when the Sabbath was past?" The Holy Ghost is our witness here. The resurrection marks a beginning, not an end. It is dawn, and "thou shalt not." The law prohibiting not evening-the beginning of a week (so significant a division of time in Scripture), not the end of a week. It is the record of the dawning events of an eighth day (so oft associated in Scripture with the new creation), not the closing events of a seventh day-a number emblematic in the Spirit's ways of that which is about to end a finished | daily papers. thing. The Holy Spirit thus confirms his own record in Mark 16: 9. "Now when Jesus was risen early the first day of the week he murder they are therefore going back to appeared," etc. To limit the words "early the first day" to the time of his appearing | for thirty-two weeks in the year. to Mary, cutting it off from "when Jesus was risen," is taking liberty with the Word of God that I dare not approve, and in the light of other Scriptures making the Word are being "entangled again in the yoke testify against itself, e. g., Luke gives us of bondage?" Why is not he equally "entangled" who does "not take the name of Jesus" was "laid in a sepulchre" on a day when "the Sabbath drew on," i. e., the dom we have in Christ is a will so perfectly day before the Sabbath. Luke 23: 53, 54. in harmony with the will of God that it is Second, The women beheld the sepulchre our highest pleasure to do his bidding. The and how the body was laid, and they returned "and rested the Sabbath-day according to | ratio of one to about twenty-five hundred law of the state in which we live forbids the commandment." 55, 56. Here, then, we have events of the sixth and seventh days (Friday? and Saturday?). In the seventh day they do no work, but rest according to he fourth commandment, for they are not yet in Christ risen, but under the law. Third, Upon the first day of the week they come to soon, however, as he passes out of that har- | that this was during the Sabbath is there not a double corruption of the Spirit's testimony? The Holy Ghost bears witness that his relations to the law of God on the ing to the commandment. was it rest accord- our cheapest detenses are the school house aves of the same of god on the law of God on the law of hell, may you be delivered. same subject. These principles are equal- sepulchre bringing spices which they had litical schemers and their dupes.

properly withheld, but the letter tells its own story of blessing and help from the work of the Tract Society:

HENDERSON, N. Y., March 9, 1886.

Mrs. G. H. Babcock, Dear Friend,-Although we are strangers my heart is with you in the cause of temperance, liberty and religion. May God bless your efforts in the little paper which comes to me. Oh, it does me so much good! It is impossible for me to express the good that it has done me. I am a poor widow, with poor health and little children. The Light of Home is a great comfort to me in my sorrow and affliction. Please excuse this, but I most heartily thank

Education.

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

CLIPPINGS.

The Mikado of Japan desires the establishment of English schools with English teachers in his empire

The public schools of St. Louis number between eighty and ninty, twelve of which are used by the colored population Editorial work has become one of the prom inent features of American colleges. Yale, Princeton, Havard and Cornell now have

Japan has just settled the question of free, popular education, and all children between the ages of six and fourteen are compelled to attend school from three to six hours a day

The school population in this country is the schools is over \$91,000,000 a year, and 293,000 teachers are employed in them. This is independent of the sums spent on prieducation-perhaps an equal sum in all.

Harper's Monthly tells us, on the authority of Pres. Barnard, that the number of annual graduates in the United States is but in the population. Half a century ago it was about one to two thousand. During that time the has no right to foster or protect it. population has increased four-fold, the colleges three-fold, the aggregate number of students two-fold.

The State Superintendent of Education in Louisiana reports that 49 per cent of the the sepulchre. If our reasoning can show | total population over ten years of age cannot read or write, and that of the colored popu- ing with one of the most deadly poisons—an they rested on the Sabbath-day according to the combined fleets and armies of the world. the commandment. Was it rest "accord- Our cheapest defenses are the school house

the sustenance of life. I have noticed, in traveling through the tobacco districts, that, while the tobacco was carefully cultivated, the corn and other crops were neglected. In some fields the "weed" had caused the ruin of the corn, and in most of them it had materially injured it. The tobacco must be attended to whether the other crops are or not.

The greatest amount of tobacco raised in the town of Lima in any one year previous. to this, was fourteen acres, and more than half of this was raised upon a tenant farm close to my own. Now, for well-cultivated farms, neat and pleasant dwellings, commodious and well-filled barns, I challenge comparison between it and any town that for a series of years has been in the tobacco business. It stands the peer of any other and has but very little land under mortgage. If I am to take as true the talk and writings of those interested in raising and handling this weed, the profits in the future depend wholly upon a hign protective tariff. Now, tariff means tax. If this be a legitimate industry, and its use a blessing to the people, then it our government, for it is enriching the few at the expense of the many. The government has no right to shape its policy so as to favor or enrich a few thousand tobacco growers, at wool growers might demand with far more five cents on sugar. It is class legislation, 16,000,000, of whom 10,000,000, are actualy and it seems to me that the people of the enrolled in the public schools. The cost of United States are nearly satiated with this kind of law-making, as one of the grandest heritages ever given to any people has been vate schools, and those consumed in higher | nearly squandered on great corporations and to the land, the individual and the communimultitudinous forms, with the manufacture and sale of intoxicants, and the government

> Second, the effect of the tobacco upon the individual. Is there anything in tobacco to strong muscles, vigorous intellect, and steady | you for an outcast child. nerves? No! On the contrary, we are dealtion is not disturbed by its use, none which Does it pay to raise tobacco?





## Alfred Centre, N. Y., Fifth-day, March 25, 1886.

REV. L. A. PLATTS, Editor. REV. E. P. SAUNDERS, Business Agent. Editor

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

ty, N. Y. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

ticulars. Mr. Maxson was a son of Eld. | terest. It may not be known to many of was a lawyer of marked ability, and was, field.

shall have learned to estimate people by have learned an important lesson.

VALUES are not always fixed by the size of the objects. A diamond which can be set in a lady's ring is worth more than a dozen car loads of charcoal, and yet both are of the same substance. The one is crystallized and the other widely diffused. The difference between the diamond and the charcoal is constantly appearing in human character. There is enough in almost it is crystallized about some honest purpose, some worthy aim, especially if this purpose and aim be sanctified with the love of God. Alas! there are more loads of charcoal than there are diamonds.

change it in accordance with his new findings. The result may further be that the church will find it necessary to change its minister. This is their privilege, and if there is real necessity for it, it should be done with the same frankness and candor REV. A. E. MAIN, Ashaway, R. I., Missionary | with which any other business is done. Thus perfect freedom is accorded to the minister to think as he pleases, and the church is not enslaved to the pulpit as to what they shall hear.

For ten years there has been at work in New York and vicinity, a committee known as the New York Committee for the Prevention of State Regulation of Vice. The first WE have just learned, through private | decade meeting of the Committee was held sources, that the Hon. Wm. B. Maxson, of | in New York, Feb. 16th, of which the Phil-Plainfield, N. J., is dead. We have no par- anthropist speaks as a meeting of great in-Wm. B. Maxson, of sainted memory. He our readers that in nearly all the states of our country, there is almost no protection at one time, Mayor of the city of Plain- | for girls over ten years of age, against the allurements of lust which may be used to

drag them down from purity and innocence HORACE GREELEY was credited with the to crime and infamy; and that when this saying, "Whether woman is equal to man | hellish work has been done, the victims of depends on who the woman is and who the lust are cast out, and the real perpetrators man is." The saying is worth remember- of the crime may go unpunished, and enjoy ing, and is capable of an application in other | the protection of the state, which, for a sum cases than that here mentioned. When we | of money, legalizes the traffic in social purity by laws regulating vice! Is it not time what they are, rather than by any accident | that the voice of society, as represented by of birth, or outward circumstance, we shall the best men and women of the land. were raised against this crying evil? We are glad to know that this movement, inaugu-

rated in this country by the New York Committee, is ably supported by the Philanthropist, and that the W. C. T. U. is organizing a department with special reference to this work. That such a work should be necessary is a shame to the civilization of the nineteenth century. How such a state of society could ever come into existence is a question not easily answered. Upon this any man to make a noble character if only subject at the meeting above referred to the Philanthropist quotes Dr. A. H. Lewis, of Plainfield, N. J., as saying:

"I find but one sufficient answer: The social vice of to-day is the legacy of heathen religions, sent down to us by sanctified licentiousness and deified lust. I was honored with the opportunity of suggesting this A CONGREGATIONALIST brother who em- thought before the committee one year ago. braced the Sabbath about a year ago, and | Continued research in the field of comparative religions has convinced me that I did not then dream how terrible is the taint and tendency that perverted religion has transmitted to this century. The origin of Phallic worship, with all its attendant vileness, is shrouded in the darkness of prehistoric time. But everywhere, as we lift that veil, or unearth long-hidden records, we find traces of this serpent; his trail is over all. The most favorable interpretation of these facts which can be made, is this: Natural religion worshiped the principle of light and life, in nature, and especially as represented in the sun. This sun-worship cult, in its various forms, is the most wide-spread and enduring of any form of heathenism. Supposing such worship to have been pure at first, the transition was easy from this to the worship of the life principle as represented in human sex; and by another step, made certain by inflamed lust, social vice developed as a religious cult. Whatever the process,

# Communications.

#### WHAT AND HOW !

(Concluded from last week.) There is still another line of thought that illustrates the difference between "what" and "how." We, as church members, all see and admit the importance of having money with which to defray the expenses of the church. There are repairs to be made on the church building, and the current expenses of the church, the pastor's salary, the work of the Missionary Society, and of the Tract Society, and of the Education Society that demand our attention and should share in our earnings, as well as many other ways too numerous to mention. We all agree that these things should be sustained. No one would be found that would question this. How shall it be done? is the question. Here we immediately divide. What a great variety of opinions we find. One will say, let us raise it as easy as we can; let us get all the help we can. As the minister says, "the more I can get out of the church, and the less I can do myself, the better it will be for me and the church," so he thinks that the more the church can get from the world and the less from the church, the better it will be for both; while another takes the ground that the church is able to stand alone, that it does not need any help from the world, and that the world will feel that it is entitled to some merit or consideration on the part of God for this help, so that the salvation offered to sinners will have less application to them on this account.

We are told by one that the church and the world should so mingle together that the world would be gradually drawn toward it, and finally merged into it. This is to be done largely by the church's accommodating itself to the world in some of its workings, especially in regard to its finances. He says the Bible favors this idea, when it says: "The children of this world are in their generation wiser than the children of light," and it goes on to say, "make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." On the other hand, | at Dighton, Kan., April 1st: G. C. Babcock, another will claim that this is a very low Garwin, Iowa, H. A. Socwell, Chillicothe, and subversive idea to entertain of the Ill., and two men whose names I have not church's work and relation to the world, received, from West Hallock, Ill.; but I and that the above interpretation of the pas- | think that others, whose letters of inquiry sage given is neither a necessary nor a proba- I have answered to-day, will be there. I ble one. In the connection of this passage it also hope to be there myself. says: "If therfore ye have not been faithful in the unrighteous mammon, who shall Garden City, on the Atchison, Topeka and commit to your trust the the true riches?" The proper use of money is the point to be made in this passage, and it has especial reference to giving to the poor and those who need your aid. The whole tenor of the Bible most clearly teaches that the church and the world should be separate, both in spirit and working. The teaching of Paul is very clear and unequivocal on this subject. He says: "Be ye not unequally yoked together per ton. Lumber, for building purposes, with unbelievers, for what fellowship hath this end was reached, and all the race has righteousness with unrighteousness?" By a strongly, and clinches it with a quotation from God's Woru: "Wherefore come out from among them and be ye separate saith the Lord." It cannot be possible that God designed the world to be a crutch for the church to lean upon. How could they be separate in this way? Again, one will say, God does not tell us how to raise our money, so we can do it in the easiest and most enjoyable way we can find. But he is told that there are some valuable hints in the Bible by which we may be Clellund, a man who is engaged in locating directed, and according to which we may claims. In this way we may find each other more completely honor God with our substance. Paul speaks of the Christians' liberality as their fruit: "Not because I desired a gift, but I desire fruit that may like letting them have our salvation. The much good. Bro. Babcock says: same thought is expressed in Romans. We are told that the disciples at Antioch were informed by a prophet that there would be a great dearth in Jerusalem. "Then the disciples, every man according to his ability all of our churches, young people just ready determined to send relief unto the brethren which dwelt in Jersalem." In another place he has worded it, "As God has prospered him." Again, "If there be first a willing mind, it is accepted according that a man hath, and not according to that he hath This shows that we are required to not." give in proportion to our means or financial ability. Paul requires the Corinthian Church to prepare to make a donation for the poor gating the subject, collecting and filing the | brethren at Jerusalem in the following manner: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." Here we have "sys-

ions on this subject as on the temperance manency to our church work. When a some method should be entered upon unitedly if we are to be sufficient for the duties of the present hour. How sad it makes the true Seventh-day Baptist feel to read of the indebtedness of our Societies, which are our organs of denominational work and growth. May God put it into our minds unitedly to engage in the important work.

BIBLE-READER.

THE HELPING HAND.

Other things have been allowed to crowd In ac't. with the American Sab. Tract Soc'y, out the attention that ought long ago to have been given to a matter of duty and privilege. I wish, therefore, thus publicly to thank those who have kindly given me aid on the Helping Hand, by preparing lesson notes or furnishing articles on general or special subjects; and also to express the great satisfaction I feel that the entire editorial management of this publication has now passed into the efficient hands of Bro. Platts. have for years believed that we ought to have a Bible-school Quarterly of our own. There is a good field for it to work in. Let our Bible-school workers be both patient and helpful toward this undertaking; and remember that other Quarterlies, so well and favorably known, are the growth of years, while the Helping Hand has only entered upon its second year. While trying to feed others with the truth, we should not forget the necessity of feeding ourselves. The mission of the Helping Hand is in the

and of providing for the spiritual wants of our own household of faith. A. E. MAIN.

**KANSAS COLONY:** 

HUMBOLDT, Neb., March 16, 1886. Up to this time the following named persons have been reported as intending to be

question. We may well ask, Is there any colony is being formed let it be a part of the solution of it? or are we doomed to per | plan to invite the pastors of our churches petual warfare upon the "how" in this de- | to look over their flocks to determine who partment? If we were all willing to adopt need to go, and to give such encourage. the envelope system, or some other systematic ment to those of that class who desire to go method, would it not afford a solution of the as may be helpful in the case. No church question? It seems to me that the Chris- | however small, should be without a pastor. tian conscience is not acute enough on the I understand that there are a number of duty or privilege of regular or stated giv- young men who have graduated in the the. ng. Could we carry out the plan of the ological course of Alfred University still tract, or essay, which Bro. Main read at the | without suitable fields of labor. Invite one Associations, would it not afford a solution of their number to go out with each newly of this question? It appears plain that organized colony, and so do another good work by thus encouraging those who have been influenced to educate themselves for the ministry. On the above plan a colony could be settled in the western part of this state on good and desirable government land." D. K. DAVIS.

#### THE TBACT SOCIETY.

SECOND QUARTERLY REPORT. From Dec. 1, 1885 to March 1, 1886. J. F. HUBBARD, Treasurer, To balance as per last report..... \$ 267 35 Cash received since as follows: Rec'd in Dec., as published.. \$ 319 49 Loan 1,000 00-1,319 49 Rec'd in January 1,577 26 February 276 20 \$3,442 80 By cash paid out as follows: Rev. G. Velthuysen, Haarlem, Holland, \$50, \$50, \$50 .....\$ 150 00 Exchange on same. A. H. Lewis, 20 books for *Outlook* list, \$10 80, postage, express, telegrams, etc., \$4 90. E. P. Saunders, Agt., Outlook act., \$763 15 70 13. \$52 87, \$31 11. E. P. Saunders, Agt., Light of Home act., \$172 35, \$161 48, \$337 10..... 129 11 670 93 E. P. Saunders, Agt., Tract Society act., \$7 27, \$123 45. Discount on 3 months note \$1,000..... 130 72 15 29 C. E. Bartholomew, composition and plates Light of Home, \$30 40, \$30 40, \$30 40. 91 20 Photo Engraving Co., cuts, Light of Home, 424 Cassell & Co., 8 55 line of indoctrinating our children and youth; | R. L. Stebbins, attorney fees, case of Joel Greene. J. B. Clarke, General Agent, salary, \$100, 15 00

\$66 66. J. B. Clarke, expenses, \$5 39, \$1 90.... 165 66 6 49 Dr. C. D. Potter, expenses for obtaining lists of names for Light of Home, and preparing the addresses for the paper, including \$400 paid for postage stamps, to pay for names &c..... 750 00 Taxes on house, Little Genesee..... Balance to new account..... 197 75 \$3,443 30

#### BICHBURG. Although not a resident of I thought a few items from ly made a flying visit there terest to the general read not what it was ten years as

Fome A.

New York.

excitement struck the place it was four years ago when was at its height, nor do ever be just as it was in its yet it is decidedly improvi moved away, more especiall low in the track of new o the place look rather de have been of late several h farms and village property, to say have been bought up people, which, of course, s who remain.

The condition of the Sev church there is encouragi ago, when Bro. Fisk settled the church was badly in ( building and the parsonage dilapidated condition, and pair them. Naturally the couraged, and there was ta Under the efficient labors church has been revived, paired, and money in the 1

Two or three weeks a posted around the village, Bro. Fisk would preach up the Sabbath. A full hour the time appointed, amo First-day observers. The and forty minutes long, with marked attention, have already followed. T the Baptist church is ve congregation is principall servers of the First day, Congregationalists, Metho lief. Mostly from these to the Sabbath. It was s Baptists were the most bit I believe Richburg is on

for Sabbath reform in th believe also that Bro. Fish in the right place.

Without assuming the on the field. I thought much, hoping to hear f them more in detail. VERONA

who lives remote from any of our people, in a recent private letter, says: "I find the true Sabbath of Jehovah our God a delight; and although deprived of the privilege of meeting his people in holy convocation on that holy day, I am not deprived of his Word, nor of his presence, nor the privilege of personal and intimate communion with him. The consciousness, the certainty that the Lord's day is the day which he calls 'my holy day,' gives it a sacredness, a sweetness which, with me, even the Sunday never possessed."

AT a meeting of Jews in the synagogue in 19th St., New York, Sunday evening, March 7th, there was established a Jewish Theological Seminary Association. Commenting on this fact, the Jewish Record, of Philadelphia, says:

"The Seminary Association proposes the establishment of an institution of learning where the Bible shall be impartially taught and Talmudical writings faithfully expounded;' 'where Jewish youths desirous of entering the ministry shall by the teaching and the lives of their preceptors be inspired with a love for the Hebrew language and a spirit of devotion to the Jewish Law."

It is the aim of the Association to found an institution which shall constitute a bond of union between the different sects which are springing up in the Jewish church.

THERE is much talk nowadays about of stating old truth, etc. Naturally enough, this drift of things affects the ministry quite as much as any other large class of men. No one can object to this so long as it is confined to its proper place, but that place is not the pulpit. The want of the church and the world to-day is the message of a man can preach with all his soul, not the hazy uncertain wanderings of one who is searching for truth. It is the unquestioned right and all who know of any of their friends of the minister to investigate any proposition that may be offered him touching either write at once on a postal, or otherwise, to J. the matter or the methods of his ministry; but it is not his prerogative to carry his con- | Chicago, Ill., stating whether their happigregation with him on voyages of discovery which may leave them stranded on the sandbars. They want to be taught, fed on verities. Let the minister preach these, while privately he persues his investigations to his heart's content. If the result of such investigation shall be the recasting of his creed, | will prove of interest to the friends of religion it is his privilege, it may be his duty, to and temperance,

#### IS YOUR HOME A HAPPY ONE?

been inocculated with the poison.

The famous song "Home, Sweet Home has a good deal of significance when one remembers that there is much more happiness in many an humble home than is found within the mansions of rich people. But why is this so, and what is it that makes a home happy? Some say that religion has much to do in making happy homes, while others deny that it has. Others assert that temperance contributes its share in creating happy homes while others maintain that such is not necessarily so as a consequence. searching for new truth, recasting the modes | Can a truly happy home exist in the absence of either or both? We must look for the verdict of people who have had experience. Of all the happy homes in the United States what per cent are non-religious? Although we are confident the number is very small, we want to find out the proportion as far as possible. It is time we should know definwho has found some great truth, which he itely what part religion and temperance play in making home happy.

To this end all who have a happy home that have such, are earnestly requested to E. Gallaher, Room 21, 185 South Clark St., ness is due to the influence of religion pr temperance, or both. This person is investinames and addresses of parties that have had experience, and gathering all facts and figures possible. The work when completed

Dighton will be reached by stage from Santa Fe railroad, a distance of forty miles. This railroad has lines both from Atchison and Kansas City.

I desire to call the attention of those interested in the matter to numbers of the SABBATH RECORDER, dated Jan. 14th. Feb. 11th, and March 4th.

railroad, I am informed, about six dollars costs twenty-five to thirty dollars per thousand; but I am informed that many settlers number of contrasts he enforces this idea very build the walls of their homes of sod, which, when plastered, are very comfortable. Some live in houses thus built without plastering.

> The principal stream in that section is Walnut creek, affording water, and its bottom lands an abundance of grass for hay, but no timber.

> I suggest that those who are at Dighton, as arranged for, leave their names, as Seventh-day Baptists, at the office of Mr. Mceven though our names be not previously reported.

In this connection I think the following letter from Brother Oscar Babcock, of North abound to your account." What gain is it | Loup, Neb., will be interesting. Though then, if our liberality is our fruit, to allow not written for publication, I feel quite the world to bear it? It would be too much | sure it will give no offense, and may do

> "I am interested in your colony enterprise, not for any personal reason, but because I think it a move in the right direction. In each succeeding year we find, in to go out from their old homes to begin Taxes on houses and lots..... life's work for themselves; also, men with Will H. Crandall, Treasurer, Alfred Unifamilies whose means are too limited to enable them to purchase and pay for good homes in the old settlements. Now my thought is, that in every year or two a colony of our people should be organized to gather in from those classes such as may desire to settle in a new country.

"Those who are able to remain in the old settlements should be encouraged to stay, while those belonging to the above classes should be invited to go. In this way we could increase the number of our churches without materially weakening our societies tematic benevolence" outlined very clearly. | already established, and build up our de-There seems to be nearly as diverse opin- nominational interests in a way to give per-

E. & O. E. J. F. HUBBARD, Treas. PLAINFIELD, N. J., March 1, 1886. Examined and compared with vouchers and found correct. J. D. SPICER, T. H. TOMLINSON, Aud. Com.

Indebtedness by loans.....

TBUSTEES MEMOBIAL FUND. SECOND QUARTERLY REPORT. From Dec. 1, 1885 to March 1, 1886. E. R. POPE, Treasurer,

\$3,000 00

To the Trustees of the Seventh-day Baptist Memorial Fund: RECEIPTS. Cash balance..... .....\$3,255 77 Burdick Farm, income.....

Bi-cent. Ed. Fund, int., a friend, Shiloh, The fuel to be used is coal, costing at the Millton College, Interest Bond, 6 mos, J. 2 00 Maxson, Westerly, R. I. Milton College, 6 mos. int., Drake mort. 60 00 80 00 Bi cent. Ed. Fund, note, Rev. C. A. Bur-100 00 dick, Nile, N. Y. Interest on same, ...... Babcock Chair of Physics, 6 mos. int., Ken-9 75 yon & Maxson mortgage..... Bi-cent. Ed. Fund, note, E. A. York, Fari-240 00 ns, Ill. Interest, Bi cent. Fund note, E. A. York.. 25 00 15 50 Milton College, 6 mos. int., Campbell mort 60 09 Plainfield Chair of Theology, income from mill, Spicer & Hubbard..... 87 50 Plainfield Chair of Theology, rent, house. 7 50 Milton College, Rev. A. E. Main, interest 3 00 on note. Plainfield Chair of Theology, A. E. Main, 6 00

interest on note ..... Chair Church History, 6 mos. inst., Frank W. Rogers, mortgage. Milton College, int. 6 months, mortgage, 150 00 60 00 Catholic church ..... Milton College, interest 6 months, Marcly, mortgage. Chair Church History, interest 6 months, mort., D. Hummel, Nortonville, Kan. 60 00 18 00 Babcock Chair of Physics, 7 mos. interest 80 04 North Plainfield Bonds. Chair Greek Language and Lit., 6 months 30 00

int., North Plainfield Bonds..... Babcock Chair of Physics, etc., 6 mos. int., McCarty mortgage..... Interest, dividend, First National Bank... Plainfield Chair of Theology, dividend, City National Bank..... Dividends, rents-houses.....

\$4,543 85

30 00

80 00

60 00

24 00

15 00

DISBURSEMENTS Babcock Chair of Physics, taxes, 40 shares

46 98 Bank stock..... Plainfield Chair of Theology, taxes 8 shares 8 35 Bank stock..... 26 10 versity: For Plainfield Chair of Theology..... 100 00 800 00 Balcock " Physics, etc..... " Chair Greek Language and Literature 150 00 150 00 A. Whitford, Treasurer, Milton College... Plainfield Chair of Theology, repairs and 48 95 new roof, house bill, J. T. Adams..... 2 50 Bi-cent. Ed. Fund, Petty expense act.. **\$826** 88 . 3,716 97 Cash balance ..... \$4,543 85 E. & O. E.

Examined, compared with the vouchers and found correct J. A. HUBBARD, R. M. TITSWORTH, Aud. Com.

During the past few w have been recorded here. were six funerals in this Many of these were sudd God is calling the people tion for the life to come.

The return of student versity has increased out and our interest a go churches knew how muc schools they would, it se it part of their mission 'young people, to attend honoring Christ in the knowledge. Why not in collections the work as Education Society?

Like most incoming we have been very agree large gathering of bre who spent with us an e tion and song. These nials of regard for which thanks.

Our labors close here 27th. We shall proba town of Verona until another field of labor. No airangements for

yet been made by the V

## New Je

NEW MA

-old way here. In chur ters there is little that church matters, we have encouragement. Our large new house is now ruins of what we call Also the new building under way, and Mr. C. ing this week to begin -new clothing manufe 'Mr. Rogers is driving and expects, when his occupation, to drive furnishing employment keepers, some of whom into the place.

We are moving along

We think those of template changing th do better than to look f its advantages. Its p oty, railroad facilities



# Home Mews.

#### New York. BICHBURG.

Although not a resident of Richburg, yet I thought a few items from one who recently made a flying visit there would be of interest to the general reader. Richburg is not what it was ten years ago before the oil excitement struck the place, nor is it what it was four years ago when the excitement was at its height, nor do I think it will ever be just as it was in its primitive state, vet it is decidedly improving. Many have moved away, more especially those who follow in the track of new oil fields, making the place look rather desolate. There have been of late several bargains, both in farms and village property, which I am glad to say have been bought up by Seventh-day people, which, of course, strengthens those who remain.

The condition of the Seventh-day Baptist church there is encouraging. A few years ago, when Bro. Fisk settled there as pastor, the church was badly in debt, the churchbuilding and the parsonage both being in a dilapidated condition, and no money to revair them. Naturally the people were discouraged, and there was talk of disbanding. Under the efficient labors of Bro. Fisk, the church has been revived, the buildings repaired, and money in the treasury.

Two or three weeks ago, notices were vosted around the village, announcing that Bro. Fisk would preach upon the subject of the Sabbath. A full house greeted him at the time appointed, among them many First day observers. The sermon, an hour and forty minutes long, was listened to with marked attention, and good results have already followed. The membership of the Baptist church is very small, but the congregation is principally made up of observers of the First day, though they are Congregationalists, Methodists, etc., in belief. Mostly from these come the converts

to the Sabbath. It was said to me that the Baptists were the most bitter opponents. I believe Richburg is one of the best fields

for Sabbath reform in the country, and I believe also that Bro. Fisk is the right man in the right place.

Without assuming the prerogative of any on the field, I thought I would say thus its provisions into effect. much, hoping to hear from some one of them more in detail. J. M. M.

beautiful country, make it a very desirable place for a home, while we have church and society privileges, which are lacking to those who go to the extreme West and South. It would give me great pleasure to reply

to any inquiries concerning our location and advantages, which those earnestly desiring such information may ask for. A. S. TITSWORTH.

# Condensed Mews.

#### Domestic. The railway trunk lines are meeting the

cut to the Pacific by rebate. Farmers in the northern part of Ohio are much alarmed over the appearance of swarms

of young grasshoppers. The House committees on public lands has agreed to report favorably upon the bill to repeal the pre-emption agricultural and

desert land laws. The Senate special committee on public and rapid change from the long spell of expenditures report that the cost of maintaining the public buildings of the state

of New York last year was \$154,663. The Chicago, Milwaukee and St. Paul railway has declared a dividend of  $3\frac{1}{2}$  per cent on preferred stock and  $2\frac{1}{2}$  per cent on common stock, payable April 15th.

At Piqua. Ohio, an enormous gas vein has been struck at the depth of 400 feet. The roaring can be heard for squares, and the well is believed to equal the famous well of Findlay.

The Germans residing east of Royal Oak, Mich., are excited over the appearance of virulent diphtheria. Four deaths have occurred. Three persons are believed to be dying and many more are ill.

A courier from Camp Lieutenant Maus, Arizona, reports that the latter has four Apaches who came in saying that all the hostiles wish to surrender. General Crook will proceed to the camp as soon as possible to effect a surrender.

The Pennsylvania Railway Company has reduced the rates of the New York and Chicago limited express between New York and Philadelphia and Chicago, \$2; between Baltimore and Washington and Chicago, \$1 50, with a corresponding reduction to other mar. points.

The House Committee on Agriculture has instructed Representative Hatch to report favorably a bill prepared by him amendatory of the act establishing a bureau of animal and Ann Maria Freemman, aged 12 years and 9 industry, and providing means for the suppression of contagious diseases among cattle. The bill appropriated \$35,000 to carry

The communists of Paris have abandoned versary of the establishment of the com- York. mune by holding an out-door meeting, and have decided to hold thirty-two banquets

instead. Mr. Parnell publicly urges members of the Nationalist Party in Ulster to refrain from celebrating St. Patrick's day by demonstra-Orangemen. In his circular he says: "Do not & Co.

irritate the Orangemen, however misguided you may deem them; this is of vital importance now."

The Government of Russia has taken steps to thoroughly develop the petroleum fields of the Peninsula of Aspheron on the west coast of the Caspian Sea. It has called a convention of scientists, engineers and oil producers to meet at Bukhara, on the south side of the Peninsula, on March 27th, to discuss plans for the promotion of the oil trade. The weather in London has suddenly become oppressively warm. The thermometer, March 19th, registered 62° in the shade. It had risen 34° in a few hours. The sudden Wintry weather, which with heavy snow storms has prevailed over Great Britain for several weeks past, to the almost Summer heat of this latitude, over the people entirely unprepared, has proved extraordinarily oppressive and troublesome. In Paris there has been a similar rise in temperature, and several persons have been attacked by sun

MARBIED.

stroke.

months.

At the residence of the bride's parents, Mr. and Mrs. Joel A. Crandall, Portville, N. Y., March 18, 1886 by Rev. E A. Witter, Mr. WILL A. REID, of Franklinville, and Miss FLORENCE A. CRANDALL. At the residence of the officiating clergyman, West Edmeston, N. Y., March 14, 1886, by Rev. C. A. Burdick, Mr. DORB P. SPENCER and Miss ESTELLA M. POPPLETON, both of Brookfield.

At the residence of the bride's father, Mr. W. E. Wit'er, in Durhamville, N. Y., Wednesday, March 17, 1886, by the Rev. A. Cochran, Mr. Sol. A. CAMPBELL, of Painted Post, and Miss SARAH J. WITTER, of Durhamville.

At the home of the bride, Adams Centre, N. Y. March 17, 1886, by Rev. A. B. Prentice, Mr. ELI KELLOGG and Miss MARY E. UTTER, both of Adams Centre.

At the close of service in the Seventh day Baptist Church at Welton, Iowa, on Sabbath day, March 13, 1886, by Eld. J. T. Davis, Mr. O. W. BABCOCK, of Welton, and Miss CABBIE B. MULLETT, of Del-

DIED. In Cussewago township. Crawford Co., Pa., Jan. 16, 1886, of brain fever, ROBERT W., son of W. T.

In Westerly, R. I., March 7, 1886. Mrs. HANNAH STILLMAN, relict of the late Ephraim Stillman, was born in Bethel aged 83 years and 1 week.

departments are, as usual, interesting and instructthe project of celebrating the fifteenth anni- ive. Harper & Brothers, Franklin Square, New

> Our Little Men and Women for April is before us, with its bright full-page illustrations, its lesser pictures, its little stories, natural-history talks, etc.

The Adventures of Columbus makes that story ininteresting to the smallest boys and girls. The fullpage illustration. Feeding the Birds on Boston Comtions such as parades likely to anger the mon, is a charming picture. Boston, D. Lothrop

> SAM JONES' SERMONS .- We have just received from the publishers a book with the title "Good News," comprising the sermons of Sam Jones and Sam Small, the most recent and noted evangelists, who are and have been doing such good work in the

West. Many of our readers would doubtless be glad to read their eloquent and burning words, and we have no doubt but that their circulation will be the means of doing great good to the thousands who cannot hear them personally. It is nicely bound in paper for 25 cents, or in cloth for 50 cents, and will be sent to any address, postpaid, on receipt of price, by J. S. Ogilvie & Co., the publishers, 31 Rose St., New York.

THE March number of Babyhood is on our table, and is an interesting number. Some of the topics on which longer articles are written, are : Children's Parties, Boys and Girls-I. Our Girls, Development of the Infant's Character, etc. The editorials are practical talks, and all the departments are well sustained. 5 Beekman St., New York; 15 cents a number, \$1 50 a year.

SPECIAL NOTICES.

MR. A. B. WOODARD, practical dentist, now located at Andover, will establish a dental office in Alfred Centre about April 1st. Mr. Woodard is a dentist of long standing and needs no recommendation to the people of Alfred.

#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending March 20, 1886, reported for the RECORDER, by David W. Lewis & Co., Pro-duce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.--Receipts for the week, 16,208 packages; exports 1,000 packages. We quote:

Old butter, good to fine
$\mathbf{f}_{\mathbf{a}}$
" common to fair
New butter, fancy creamery
" dairy
" ordinary dairy
" poor to common
CHEESE.—Receipts for the week, 11,795 boxe exports, 19,514 boxes. We quote:
Choice full cream colored cheese
Good early useful cheese

Eggs.-Receipts for the week, 17,939 barrels, and 15,556 boxes. We quote :

Near-by fresh-laid, per dozen..... 121013 Southern and Western, per dozen..... 11 @12

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

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

DAVID W. LEWIS & Co., NEW YORK.

AMEBICAN SABBATH TBACT SOCIETY.

To the friends of the Lord's Sabbath:

Your attention is asked to our enlarged work and pressing wants. This work has been undertaken because demanded by our obligations to God and his truth, and in obedience to instructions of the Society from time to time. It embraces, besides publications of a denominational character, tracts and periodicals on the subject of the Sabbath, for free distribution. The first are essential to our unity and growth. They deserve such a patronage as will place them upon a safe financial basis and secure their benefits in every family of the denomination. The second, being missionary in character, must depend solely for support upon the benevolence of the people.

In addition to the recent issue of more than the usual amount of tracts, the Society now sends out papers as follows: 1, The Evangelii Harold, among the Scandinavians; 2, the Boodschapper, among Hollanders; 3. The Outlook, over 50,000 copies quarterly, among clergymen; and 4, The Light Home, 110,000 monthly, among house-keepers in our country. These papers, at a moderate estimate, reach regularly more than a half a million of readers, and are equivalent to about sixty-five millions of pages of tracts distributed per annum. We have never undertaken anything on an aggressive line before that can at all compare in magnitude with this work now in progress. With thankfulness to the Lord of the Sabbath for such agencies, we ought to make faithful use of them and not allow them to fail at any time for lack of means. We have not undertaken too much for the Lord's cause, and we trust that for its sake your contributions will be increased. Unless they are, much of the work that promises the Pacific Garden Mission Rooms, corner of Van rich returns must be given up. The needs for 1885-6 demand an average of nearly \$1,000 per month, to supply which will require only about 13 keepers in the city, over the Sabbath, are cordially cents per month for each member of our churches. May we not rely upon you to give so liberally that the general average will reach that amount? We urge all to whom this circular comes to remember that the enlarged work demands an enlarged income at once, and we appeal to you not only to give liberally but to pray for God's blessing upon this effort to make the funds adequate. Contributions may be made through your systematic plans, or be sent

THERE will be a Quarterly Covenant Meeting and Communion of the First Seventh-day Baptist Church at Richburg, commencing Sixth-day, April 9th, at 2 P. M., and continuing over the Sabbath. The invitation is to all who can attend; and if any of our members cannot be with us we ask you to write us, directing to J. P. Dye, Clerk of the Church. All Christians are invited to meet with us on the occasion.

#### In behalf of the Church, J. P. DYE, Clerk.

THE Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to A. C. BURDICK, Treasurer.

ALFRED CENTRE, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on

tedness by loans.... \$3,000 00 0. E. J. F. HUBBARD, Treas. INFIELD, N. J., March 1, 1886. mined and compared with vouchers and found J. D. SPICER, T. H. TOMLINSON, Aud. Com.

ency to our church work. When a

ry is being formed let it be a part of the

to invite the pastors of our churches

ok over their flocks to determine who

to go, and to give such encourage-

t to those of that class who desire to go

ay be helpful in the case. No church.

ever small, should be without a pastor.

derstand that there are a number of

g men who have graduated in the the-

cal course of Alfred University still

out suitable fields of labor. Invite one

heir number to go out with each newly

nized colony, and so do another good

by thus encouraging those who have

influenced to educate themselves for

ministry. On the above plan a colony

d be settled in the western part of this

THE TRACT SOCIETY.

SECOND QUARTERLY REPORT.

From Dec. 1, 1885 to March 1, 1886.

with the American Sab. Tract Soc'v.

lance as per last report..... \$ 267 35

DR.

in Dec., as published.. \$ 319 49

J. Velthuysen, Haarlem, Holland.

nge on same.....

Lewis, 20 books for Outlook list.

80, postage, express, telegrams, etc.,

Saunders, Agt., Outlook act., \$763

Saunders, Agt., Tract Society act.,

37, \$123 45. unt on 3 months note \$1,000.

Bartholomew. composition and plates

t of Home, \$30 40, \$30 40, \$30 40.

Engraving Co., cuts, Light of Home,

Stebbins, attorney fees, case of Joel

ene. Clarke, General Agent, salary, \$100,

66.... Clarke, expenses, \$5 39, \$1 90....

D. Potter, expenses for obtaining of names for Light of Home, and

paring the addresses for the paper.

uding \$400 paid for postage stamps,

ay for names &c....

on house, Little Genesee.....

ce to new account.....

\$50, \$50 ..... 150 00

....

received since as follows:

cash paid out as follows:

in Januáry

& Co..

February

on good and desirable government

D. K. DAVIS.

J. F. HUBBARD, Treasurer

.. 1,000 00- 1,819 49

1,577 26

\$3,449 80

276 20

1 90

15 70

130 72

15 29

91 20

4 24 8 55

15 00

166 66

750 00

197 75

\$3,443 80

TRUSTEES MEMORIAL FUND.

SECOND QUARTERLY REPORT. From Dec. 1, 1885 to March 1, 1886. E. R. POPE, Treasurer,

Trustees of the Seventh-day Baptist Memorial Fund: RECEIPTS. k Farm, income..... Ed. Fund, int., a friend, Shiloh. 3 00 College, Interest Bond, 6 mos, J. Kson, Westerly, R. I..... n College, 6 mos. int., Drake mort. 60 00 80 00 Ed. Fund, note, Rev. C. A. Bur-Nile, N. Y..... 100 00 9 75 & Maxson mortgage. t. Ed. Fund, note, E. A. York, Fari-240 00 III. st, Bi cent. Fund note, E. A. York... 25 00 15 50 60 00 College, 6 mos. int., Campbell mort eld Chair of Theology, income from Spicer & Hubbard..... ield Chair of Theology, rent, house. College, Rev. A. E. Main, interest 87 50 7 50 note..... held Chair of Theology, A. E. Main, 8 00 6 00 rest on note ..... Church History, 6 mos. inst., Frank ogers, mortgage. College, int. 6 months, mortgage, 150 00 holic church. College, interest 6 months, Marcly, 60 00 tgage.... Church History, interest 6 months, t., D. Hummel, Nortonville, Kan... ck Chair of Physics, 7 mos. interest 60 00 18 00 10 00 80 00 ck Chair of Physics, etc., 6 mos. int., 80 00 arty mortgage. , dividend, First National Bank... "City 80 00 " City " leid Chair of Theology, dividend, **60** 00 24 00 National Bank..... 15 00 ads, rents-houses..... \$4,548 85 DISBURSEMENTS. ck Chair of Physics, taxes, 40 shares

46 98 stock. eld Chair of Theology, taxes 8 shares 8 85 stock..... on houses and lots. Crandall, Treasurer, Alfred Uni-26 10 infield Chair of Theology..... 100 00 Atcock " Physics, etc..... 800:00 hair Greek Language and Literature 150 00 itford, Treasurer, Milton College... 150 00 eid Chair of Theology, repairs and roof, house bill, J. T. Adams..... 43 95 K. Ed. Fund, Petty expense act... 50 \$896 88 8,716 97 sh balance ..... 84,543 85 80 E. sinced, compared with the vouchers and conrect. J. A. HUBBARD, R. M. TITEWORTE, And Over.

VERONA.

During the past few weeks many deaths have been recorded here. In one week there were six funerals in this part of the town. Many of these were sudden deaths. Surely | May 1st. God is calling the people to make preparation for the life to come.

The return of students from Alfred University has increased our attendance some, and our interest a good deal. If our churches knew how much they owe to our schools they would, it seems to us, consider it part of their mission to encourage more young people, to attend with the purpose of bonoring Christ in the use of sanctified knowledge. Why not include in our church collections the work as carried on by the

Education Society? Like most incoming or outgoing pastors we have been very agreeably surprised by a large gathering of brethren and friends, who spent with us an evening of conversation and song. These left many testimo-

nials of regard for which we return sincere thanks. Our labors close here Sabbath-day, March 27th. We shall probably remain in the

wwn of Verona until the Lord calls to another field of labor. No airangements for pastoral labor have

yet been made by the Verona Churches. H. D. C.

# New Jersey.

#### NEW MARKET.

We are moving along in pretty much the old way here. In church and society matters there is little that is new. Outside of church matters, we have some reason for encouragement. Our village is gaining. A large new house is now being built on the ruins of what we call the Boarding-house. Also the new building for a post-office is under way, and Mr. C. T. Rogers is expecting this week to begin the erection of his new clothing manufactory and residence. Mr. Rogers is driving the clothing business, and expects, when his factory is ready for occupation, to drive it still more. He is furnishing employment for several Sabbathkeepers, some of whom have recently moved | will soon find the opportunity they desire. into the place.

We think those of our people who contemplate changing their homes, could not do better than to look first at New Market and its advantages. Its proximity to New York oity, railroad facilities, healthy location, and struct Russian doctors in his method.

The Widdicomb Furniture Company's factory, at Grand Rapids, Mich., employing 600 men, voluntarily adopted the eight-hour whom only two are living, a son and a daughter, who

system, March 17th. Nelson, Mather & Co. ties that every manufacturing firm in that alysis a little over a year ago, she gradually went ties that every manufacturing nrm in that city will be working only eight hours by Jesus as her Saviour in early life, was baptized by

A peculiar form of influenza is raging at Canton, Ohio, and over 3,000 people are affected. Over 1,000 school children alone are confined to their beds and homes. The sual mental strength, refinement and intelligence. affliction resembles epizootic. None of the She greatly loved her Bible and was well versed in cases have resulted fatally yet, but much inconvenience and interference with business is caused. The malady is ascribed to the her Saviour and his cause. It was ever a delight variable weather.

#### Foreign.

Austria has decided to prohibit the teaching of old catholicism in the public schools in the empire.

The snow and ice throughout Germany are thawing and floods are reported in many parts of the empire.

At St. 'Thomas, Ont., George W. Boggs, deputy postmaster, has been sentenced to twenty years' imprisonment for stealing. The Egyptian government expects to derive a large revenue from the results of the discovery of petroleum in the Khedive's dominions.

Paris to be treated by Pasteur for wolf bites. All the men are terribly mutilated by the wolves.

There is great indignation among English people in Paris at the revival in the French press of scandalous attacks on the tender spot in many hearts, especially among her young and Christian associates. It has also brought Prince of Wales.

Wittenbacher, the public hangman of Vienna, is dead. He held the office twenty- | she has been even more than a daughter and child. four years and during that time executed | It seems hard thus to give up to death one so young but thirty-six persons.

It is announced that there is complete of the Lord Jesus, "Blessed are the pure in heart accord between France and China, also their | for they shall see God." negotiations for a commercial treaty ard for one defining the Tonquin frontier.

The city of Granada, capital of the province of the same name, in Spain, was recently shaken by an earthquake. The shock was of seven seconds duration. The

people were terrified and fled in all directions. No lives were lost. A Berlin journal says, France confesses that she is waiting to attack Germany. This is serious. Germans who desire to conciliate France will now recognize the uselessness of conciliation, and will wish that Frenchmen

Prince Alexander, of Oldenberg, has started at his own expense, a hospital for the animals afflicted with rabies. The institution is to be conducted on principles discovered by Pasteur. Pasteur has offered to in-

near Ashaway, R. I., March 1, 1803, and was the daughter of William and Elizabeth Tanner. She tre, N. Y. was married to Ephraim Stillman, Dec. 27, 1831,

who died Jan. 17, 1870. They had six children, of system, March 17th. Nelson, Mather & Co. lovingly and faithfully took care of their mother in will follow shortly, and there are probabili- her declining health and old age. Stricken by par-Eld. Matthew Stillman and joined the Second Hopkinton Church. When she became a resident of Westerly, she joined by letter the Pawcatuck Church, of which she was a faithful and beloved member at her death. She was a woman of unuit. She was very conscientious and had a high regard for right and the commandments of God. As a Christian she was strong in faith and devoted to and a profit to converse with her on religion. She has entered into the rest and the glorious activities of heaven. Her funeral services were conducted

by the writer. Text Psa. 90:10, 12. 0. U. W. At Rockville, R. I., March 14, 1886, Asa B. Mr. Jaques had two sisters living, Mrs. Mumford Burdick, aged ninety years, who attended his funeral, and Mrs. Huldah Fenner, aged ninety two years, but this aged sister passed away in less than twenty-

four hours from the time of her brother's death. I. L. C.

Of diphtheria, March 1, 1886, at Nortonville, Kan., INA BELLE MAXSON, aged 17 years and 7 months. Our young sister was the daughter of Russell and Hannah Maxson. She was born at Alden, Minn., Aug. 3, 1869; moved to Emporia, Kan, Nov., 1869 with her parents. In 1872 they settled in the Pardee Seventh day Baptist society. She Nineteen Russian mijiks have arrived at professed conversion and gave a clear testimony for the Lord Jesus as her Saviour and guide during special meetings two years ago. Was bap'ized March 1, 1884, just two years. less about one hour, previous to her death. Her life as a Christian was

notably one of great constancy and purity. Funeral services were conducted at the home of her parents by the writer. Her death has touched a deep sorrow to her family, especially heavy does the blow of affliction fall upon her mother to whom and pure with the promise of a good and useful life; but this is all answered by the precious promise

J. J. W.

Books and Magazines.

BABYLAND is sure to please the very little people. The April number is before us and is bright with pictures, little stories and verses. Monthly, 50 cents a year, 5 cents a number. D. Lothrop & Co., Boston. Mass.

THREE serial stories are begun in Harper's Magacine for April: Their Pilgrimage, by Charles Dudley Warner; Spring Haven, by R. D. Blackmore; and King Arthur, Not a Love Story, by the Author of "John Halifax, Gentleman." Oliver Goldsmith's Comedy, She Stoops to Conquer, and Miss Woolson's East Angels are continued. Going down to the Sea in Ships is a condensed history of navigaings of the Civil Service laws. The Editorial his claims in a straightforward manner.

application to the SABBATH RECORDER, Alfred Cen-

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabhath school follows the preaching service. Sabbath keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

CHICAGO MISSION.-Mission Bible-school at Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbathnvited to attend.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M C. A. Building, corner 4th Avenue and 23d St. entrance on 23d St. (Take elevator). Divine service JAQUES, aged 81 years. At the hour of his death at 11 A. M., Sabbath-school at 10.15 A. M Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

> IRVING SAUNDERS expects to be at his Friendship Studio from April 1st to 7th inclusive.

I po not claim to sell work for less than cost, or wenty five per cent less than any other dealer, nor to sell a good job for what a poor one is worth, but I do claim to give full value in every transaction and guarantee all goods as represented. E. N. Alden, (successor to Lovesso Field & Co.,) Granite, Marble and Stone Works, Hornellsville, N. Y.

PETER HENDERSON'S seed catalogue for 1886 is before us. Plants, flower, fruit and vegetable seeds of almost every variety may be obtained from the very reliable house issuing this pamphlet. The catalogue will be sent to any one who will send six | OHICAGO CORRESPONDENCE UNIVERSITY cents to pay the postage. Peter Henderson, 35 & An institution furnishing instruction to "any par-37 Cortlandt St., New York.

IN NEW QUARTERS.-Messrs. Lord & Thomas, of Chicago. the well-known and popular Advertising vacancies to teach, send 10 cents for sample copy of Agents are about to move into new quarters. The building, Nos. 45, 47 and 49 Randolph St., between State and Wabash Ave., is at once the most striking n appearance and the most elegant in Chicago built of sandstone, it is 70 by 174 feet, practically fire proof, and lighted on four sides. Three large elevators and two spacious stairways, giving abundant facilities for passengers and freight. Messrs. Lord & Thomas will occupy the entire third floor, giving them a superficial area of nearly 12.000 square feet. Our friends who wish to see a copy of our paper when in Chicago, can always find it on file at the Agency of Messrs. Lord & Thomas.

THE practice of advertisers' beginning their an nouncements with literary articles, and ending with a "puff" of their goods has become very annoying treatment of persons suffering from bites of tion; Cattle Raising on the Plains gives a glimpse of to busy people. E. N. Alden, (successor to Lovasco tion; Cattle Raising on the Plains gives a glimpse of a great Western industry; and A Postmaster's Ex-perience of Civil Service Reform is a favorable re-port, from over two years' experience, on the work-port, from over two years' experience, on the work-bis claims in a straightforward manner. a great Western industry; and A Postmaster's Ex- Field & Co.) Hornellsville, N. Y., requests all

direct to the Treasurer of the Society, J. F. Hubbard, Plainfield, N. J. J. B. CLARKE, Soliciting Agent. GEO. H. BABCOCK, Corresponding Secretary.

PLAINFIELD, N. J., Feb., 1886.

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#### New York Medical College and Hospital for Wence No. 213 West 54th Street, New York Oity.

The regular Winter Session (twenty-second year) will commence October 9, 1884, and continue twenty-four weeks. Daily clinics will be held in the College, and the Hospital and Dispensary adjoining give special advantages for practical studies unsur-passed by any other school. In addition, the large daily clinics at the OPHTHALMIC HOSPITAL and the WARD'S ISLAND HOMEPATHIC HOS PITAL (weekly) are open for all students. For further particulars and circular, address,

Mrs. MARY A. BRINKMAN, M. D., Sovy. 219 West 23d Street, New York City.



# Selected Miscellany.

#### JUST FOR TO-DAY.

Lord, for to morrow and its needs I do not pray; Keep me, my God, from stain of sin Just for to day.

Let me both diligently work And daiy pray; Let me be kind in word and deed, Just for to day.

Let me be slow to do my will, Prompt to obey; Help me to mortify my flesh, Just for to day.

Let me no wrong or idle word Unthinking say; Set thou a seal upon my lips Just for to day.

Let me in season, Lord, be grave, In season gay; Let me be faithful to thy grace, Just for to day.

So, for to morrow and its needs I do not pray. But keep me, guide me, love me, Lord, Just for to day.

-Baptist Weekly.

#### HER ONE TALENT.

BY MARGARET E. SANGSTER.

She is neither beautiful, graceful, nor specially accomplished. She is past the first rose-bloom of early youth, and her means are limited. Of the higher education, such as girls receive now at Wellesley and Vassar, she knows nothing, for having been a delicate child, she studied in a desulotory fashion with her father at home, picking up such crumbs of learning as fell from her brothers' table when they were preparing for college.

Ten years ago, when she was married to Tom Dean, everybody said it was a wonder that Tom had fancied that plain little thing-Tom, who had only to choose, and he might have had the loveliest bride in three townships.

"What a pity," thought the wise-acres, "that young men will be in such haste The other Dean brothers have married so well, too !"

Ten years ago Lottie Dean realized that she was unlike her brilliant husband. She did not, in fact, do herself justice, in her modest self-depreciation. She knew she had not Leila's charm of manner; that when Gertrude, with her rare coloring and starry eyes, came into the drawing-room, she, herself, grew. shadowy and pale by contrast; culture, and wide, keen intelligence, was present, she, silent littie Lottie, was more than ever a timid mouse in the corner. Yes Lottie concluded. George and Harold and Louis had all more reason to be proud of their wives than Tom had to boast of his; misty, and the sweet look on the sallow try, please God, to make him happy. to herself her lack in any striking peculiarwas a creature so stupid as I." ment whenever she dwelt upon it, she did | en." not often sit down and brood over it sadly. "There is one comfort, I can keep house tolerably," she whispered to herself, as she | part in our temperance work," had been planned the delicate, dainty meal, abund- | said to me of Lottie only a few days earlier, ant, well-cooked, and well-served; or as she | and I had replied that, perhaps, though she arranged the home-like apartments, where | took no large share in such a reform, she no speck of dust or grimmy spot was ever | was in reality doing her part. I knew that suffered to remain, but which still were not | Tom would be annoyed to have his wife in aggressively and forbiddingly clean-which any way prominent or conspicuous before invited a tired man to rest, and were not too | the public, and that Lottie was wise enough clean to be littered with books or papers, if | to respect his feelings in this matter. it pleased him to bring work home from the office, and write in the evening, with the much truer and more efficient service than little wife sitting by, her knitting or fancy | many a woman eloquent in speech and work in her hands. Margaret, Gertrude and Leila all had more trouble in the home management than Lottie had, for Lottie had the gift of guiding the house without friction, and attaching her warm-hearted Irish girl to her with | soothes, the confidences of which she is the the grappling-hooks of real affection. And | trusted recipient, the happy home life this is, in these days, a gift to be grateful for.

happily, and definitely, too, when he said, "she always had time for everything." an air of repose; who can pause in any engagement to listen to another's story of glad-

ness or of sorrow, and who has a heart touched to so responsive a key, that sympathy in a friend's good fortune is as ready as pity for a friend's calamity.

Then, too, to give freely of one's best without everlasting boasting of the matter; to be kind and merry and cheerful without making one's self the pivot of every conversation, and furtively seeking compliments; to please as a flower does, unconsciously; the power to be sweet, without carrying round a label marked suggestively-all this demands to our side, and whisper to us in faint, spiritual grace of a high order, and this Lottie possessed.

Granting that a girl begins life in her girlhood on this plan, and in her wedded life does not lower her standard, she must of necessity develop into something stronger, better equipped and every way more charming in middle life than she was in the crudeness of her immaturity. In starting from her own home she fulfills every obligation there, blithely and fully, not like a drudge, but gaily, she gradually widens the circle of her influence. She will, by degrees, become a social power.

This has come to pass in the case of my friend. I happened into her home on Thursday evening (lately Tom's club night) and as I was admitted, I heard the hum of fresh girlish voices, and saw the table in the sitting-room covered with pretty bits of feminine work. "Lottie's Sunday-school class," I said to myself, and presently I was in the midst of the bright circle. No, it was not her class; not, at least, the class I was accustomed to seeing around her, with eyes intert, and heads bent eagerly forward, every Sunday, while she unfolded the les

She presented me to the young ladies, and I gathered, not from anything in her manner, nor in theirs, but from scraps in conversation, that they were saleswomen in the neighboring stores, just around the corner from Lottie's quiet home, and that three or four worked in factories down town. They were much interested in stitches she was teaching them, and when by and by she went to the piano, played and sang, they ceased talking, and listened in well-bred silence, and with what looked like intelligent pleasure.

After a while they had a treat of cake and fruit, and at ten o'clock they said good that when Margaret, with her aplomb and night to their hostess and each other, and went home.

"Lottie Dean, will you explain this proeding?" said I gravely. "There is nothing to explain, dear. Its only a happening. I was shopping in R-'s one day, and I couldn't help seeing here the brown eyes would grow soft and how pale and fagged out these poor girls were. I made acquaintance with one or face well nigh transfigure it; she loved | two, asked them here, and they invited the Tom, and Tom loved her, and she would others. The thing has grown. It does not ing one to learn-just a line, just a little trouble Tom, for I have them only in the Ten years ago, Lottie Dean had bemoaned evenings when he has to be out, and I am making my pretty house of use to girls who ity, any distinctive talent. "Some have so haven't any very pleasant home to go to at many," she thought; "I not even one. night. And," pursued Lottie, shyly, but Not one to fold away in a napkin, and take with a brave uplifting of the eyes, "you out, to look at. There never in this world know I always did think it was at least as Christian a work to keep young girls from Meanwhile, distressing as was the temptation as to save the poor remnant of thought of her lack of ability and attain. | their ruined lives when once they had fall-

than any other single agency. If this be short, putting up a new sign, while contin-It is rarer than you may imagine, unless | true, who can speak the dreadful influence | uing the same buriness as before. you have given your attention to it, to find and results of irreligious homes? Many of in this hurrying world a being of the elect | them excellent in many things, but wholly | tian religion as intended to deprive its posfew who is at work without haste, but with | unchristian. God have mercy on such.-Dr. M. Rhodes.

# TWO LESSONS.

How quiet the house is at midnight ! The people who talk and laugh and sing in it every day are asleep, and the people who fell asleep in it long ago seem to come back into it. Every house has these two classes of tenants. Do we love best those with whom we run laugh and talk and sing, or the dear silent ones who come so noiselessly sweet, far-away whispers that have no sound, so that we only hear their very stillness? I am not tired, but my pen is weary. It falls from my fingers, and I raise my head. I start to leave the table, and my eyes fall upon a book lying on the floor. It is a little "First Reader." He left it there this afternoon. I remember just how I was impatient because he could not read the simple little lesson—such an easy lesson !---how I told him it was a waste of my time trying to teach him, and pushed him away from me. I remember now. I see the flush come into the little tired face, the brave, cheerful look in his eyes-his mother's patient cheeriness-struggling with his disappointment and pain. I see him lie down on the floor, the little face bent over the troublesome lesson,—such a simple, easy lesson any baby might read it. Then, after a struggle alone, it has to be given up, and the baffled little soldier, with one more appealing look toward me for re-enforcements. sighs and goes away from the lesson that he cannot read to the play that comforts him. And there lies the little book just as he left it. Ah me! I could kneel down and kiss it now, as though it were alive and loving.

Why, what was my time worth to me today? What was there in the book I wanted to read one half so precious to me as one cooing word from the prattling lips that quivered when I turned away. I hate the book I read ! I will never look at it again ! Were it the last book in the world, I think I would burn it. All its gracious words are lies. I say to you, that though all men praise the book, and though an hour ago I thought it excellent-I say to you that there is poison in its hateful pages. Why, what can I learn from books that baby lips cannot teach me? Do you know, I want to go to the door of his room and listen; the house is so still; maybe he is not breathing ! with my books-my hateful books! But I was not harsh; I was only a little in conversation appears to be in the direction impatient; because, you see, his lesson was of what they consider "smartness." That so easy, so simple! Ah me! there were two of us trying to read this afternoon. There were two easy, simple lessons. Mine kind; with the events of the day, and with was such a very simple, easy, pleasant, lovthrob of patience, of gentleness, of love, that would have made my own heart glow and laugh and sing. The letters were so a huge joke, however some people may so large and plain, the words so easy, and the sentences so short ! And I ? oh, pity me ! I missed every word. I did not read one line aright. See, here is my copy now, all blurred and blistered with tears and heartache, all marred and mispelled and blotted. I am ashamed to show it to the Master. And yet I know he will be patient with me; I know how loving and gentle he will be. Why, how patiently and lovingly all these years he has been teaching me this simple lesson I failed upon to-day! But when my little pupil stumbled on a single word, is my time, then, so much more precious than the Master's that I cannot teach the little lesson more than once? Ah friend, we do waste time when we plait scourges for ourselves. These hurrying days, these busy, anxious, shrewd, am bitious times of ours are wasted when they take our hearts away from patient gentleness, and give us fame for love, and gold for kisses. Some day, then, when our hungry souls seek for bread, our selfish god will give us stone. Life is not a deep, profound, perplexing problem. It is a simple, easy lesson, such as any child might read. You cannot find its solution in the ponderous tomes of the old fathers, the philosophers, the investigators, the theorists. It is not on your book-shelves. But in the warmest corner of the most unlettered heart it glows in letters that the blindest may read; a sweet, plain, simple, easy, loving lesson. And when you have learned it, brother of mine, you and the world will be better and happier.-Robert Burdette.

spread of the gospel throughout the world carnalities and outward allegiance to sin; in such an extent that his enemies declared ha

We are not of those who regard the Chrissessor of the blessings that were made for man; but the teaching of him that spake as choir. Just as Protestantism differed from never man spake is, "Seek ye first (esteem most highly) the kingdom of God and his righteousness, and all these things (necessary comforts) shall be added unto you." It is because so many seek other things first that sentials of united worship, and as an effect. their supposed religion becomes a burden, and an obstacle to their enjoyment of world-

ly pleasures. In the light of the eternal realities there are no more pitiable objects than men and women professing in words to follow Christ, and yet trying to lug this he was not the actual founder, there is lit. world along in their arms, which all the while shuts out from their view the divine Leader and the heavenly Canaan, to which he is bringing his people. Would that every one that names the name of Christ would put the world beneath him, and "run with patience the race, looking unto Jesus!"-N. E. Evangelist.

# THINGS GETTING MIXED.

Somehow or other, my boy, this old world seems to be getting away past me. I don't seem to catch on, somehow. Mr. Beecher declares himself a Cleveland Republican; then Mr. Curtis proclaims himself an Ira Davenport Democrat; and now Rev. Manga sar Mangasarian declares that he is a Bol Ingersoll Presbyterian. I am just waiting day by day for Garrison to get out of hi grave long enough to declare himself a Pro-Slavery Abolitionist, and then I am going to join the Roman Catholic Order of Amer ican Protestants, and see if the Irish-Americans can't do something for the American-Irish in English prisons. I tell you, my son. that these are stirring times, and a man must be blind if he cannot feel the low mutterings of distant thunder that swell to heaven in the cimmerian darkness of its glaring polyglotery. I suppose its all right my son, but I don't understand it at all, and I'm thankful that I don't, and that I don't desire to understand it, "for in much wisdom is much grief, and he that increaseth know-

#### A WORD IN SEASON.

ledge, increaseth sorrow."-Burdette.

Slang is not wit. Neither is the misspelling of words, humor. And we may go even farther, and say that the prevalent disposition to present everything serious, as If between my book and my boy I choose as well as trifling, in a ridiculous light is my book why should not God leave me also a bad matter of morals. Yet there are many people whose sole effort in writing and

had " destroyed more souls by his hymns. and tunes than by his writings and speech. es." By the Reformation of Luther the ban was removed which had rested upon church music since the time when the singing in church was exclusively restricted to the

Romanism in giving to the individual independence, so, too, its great founder regarded congregational singing as one of the first es. ive means of arousing independent religious. feeling. Evidence is not wanting to show that hymns were sung in some parts of Germany previous to Luther's reforms; but, though

tle doubt that he was the first to thoroughly establish congregational singing, and to give it a proper place in the service of the church. -Congregationalist.

#### GLADSTONE AS A BOY.

John Gladstone, the father of the present Premier of Great Britain, liked that his children should exercise their judgment by stating the why and wherefore of every opinion they offered, and a college friend of William's, who visited him during the Sum. mer of 1829, furnishes amusing pictures of the family customs in that house, "where the children and their parents argued upon everything." They would debate as to whether the trout should be boiled or broiled, whether a window should be opened, and whether it was likely to be fine or wet next day. It was always perfectly good-humored. but curious to a stranger because of the care which all of the disputants took to advance no propositions, even to the prospects of a rain, rashly.

. One day Thomas Gladstone knocked down a wasp with his handkerchief, and was about to crush it on the table, when the father started the question as to whether he had the right to kill the insect; and this point was discussed with as much seriousness as if a human life had been at stake. When at last it was adjudged that death was deserved because it was a trespasser in the drawing, room, a common enemy and a danger thereit was found that the insect had crawled from under the handkerchief, and was flying away with a sniggering sort of buzz, as if to mock them all.

On another occasion William Gladstone and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though unconvinced, of course. The servant then hung up the picture where the young lady ordered; but when he had done this he crossed the room and hammered a nail into the opposite wall. He was asked why he did this. "Aweel, Miss, that'll do to hang the picture on when ye'll have come round to Master Willie's opeenion." The family generally did come around to William's opinion, for the resources of his tonguefencing were wonderful, and his father, who admired a clever feint as much as a straight thrust, never failed to encourage him by saying: "Hear, hear! Well said! Well put, Willie!" if the young debater bore himself will in the encounter.—Golden Days.

# Popular S EABTHQUAKES are litera occurrence in Japan, and re by Prof. Milne, of the Im Engineering, Tokio, show tions are chiefly horizontal, irregular elipses, like the fig and many complicated for

areas, have a variety of m directions, so that one p is shaken in one direction part is shaken differently, areas are free from vibrat have a maximum motion, so to select a spot for building no shock is felt. Prof. I that interposing small shot, between properly form foundation of a large buil whole could be moved a s any direction, caused the earth to be very slightly fel Also by digging deep trend dation walls, so that the la in contact with the surf the vibration was very sn necessary to either bind ordinary foundations, very or to purposely allow differe independently. Chimneys must not be connected to a are less liable to fall if stand

THE SINGER SEWING PANY.-The Singer Sewing pany have in the United St the business being transact two centers, located in the

The Canadian business aged from two central office and the other at Toront (England) office controls i including South America, ern Europe. The western controlled from Hamburg the charge of Herr Neidl best managers in the Sing of the woodwork is made a Ind., factory. This com factories. One at Elizabe Montreal, Can.; one at Ki and one at Vienna, Austri tended to supply the trade ey, and eastern Asia. Th company offices through world is something over says the Journal, it is the company in existence.-Se

6

wife's little hand under his arm on their Union. way to a concert :

"There's one talent you have, my darling, beyond any one else in the world— it's the talent of having time enough for everything.'

him. Society was mistaken.

even the husband knew.

was better than the average of his sex.

With which sentiment I fully agree.

"Mrs. Dean cannot be induced to take

But here she was, very unobtrusively doing "gifted" in prayer. Saying nothing about it too! It was not Lottie's way to sound a trumpet before her.

Altogether, when I think of the sick beds this little woman sits by, the heart aches she which is hers, and the good she is doing silently, I am quite sure her one talent is Tom observed one day, as he tucked his bearing interest for the Master.-Christian

HOMES WITHOUT GOD.

One of the great evils of the nineteenth Society, observing that each year was century is the vast number of irreligious bringing some new honor to Tom Dean, was homes to be found in every community. pleased to see its predictions fulfilled, re- Not socially disrespectful homes; not homes gretted that he had not the knack of mak- without culture, refinement and elegance; tion, to become a Christian was to renounce their church, they were prohibited from there was found the lie, unforgiven, unconing money faster, but admitted that a man not homes wanting in social and worldly the world and become an object of scorn taking part in it. couldn't have everything, and still held enjoyment; but irreligious homes-homes and persecution. The original comprehenfirmly the opinion that he would have ris- in which practically there is no prayer, no sion of the estate of a disciple of Christ was from the fetters which thus bound it, and to en higher with a more aspiring wife to help God, no Bible-reading, no worship! Prac- to forsake all, so far at least as to allow make it a part of the worship of the people, The quiet wife, who had time to love homes as he is from the marts of trade or have no earthly attachment that would in- could have been given to it from within the him, to share his hopes, listen to his views, the ball-room. Alas for such homes ! The terfere with a whole-hearted devotion to the circle of musical art itself. An artistic consult with him as to his plans, and make father unsaved, bearing no testimony of Master. One that kept back part, while spirit had just been awakened in Italy which

unconverted, and as indifferent to the gospel part in the great salvation. For good husbands, being only human or to a word like this as the most blasphe-

### TAKING THE WORLD ALONG.

In the beginning of the gospel dispensa- people because, according to the doctrines of tically, God is as much excluded from many nothing to encumber the follower, and to it required some mightier impulse than him so much to have little Fred cover it his life supremely happy, was an element in Christ, placing before the children no Chris- professing to give the whole, was rightly seemed likely to break away from the old his success which counted more largely than tian example. Sometimes both parents are regarded with loathing, and as having no forms; but it was not strong enough to draw lie any longer, he will ask the Lord to for-

But with the favor gained by the church | Romish Church, and carry it on to higher after all, are very apt to take good wives for mons infidel. O what a calamity is this ! in later years, came a danger that has uses and noble aims. This great work was and confessed his sin. He went in his nightgranted, and it is not often in this world O what an account awaits such ! If parents | wrecked untold thousands. Men and wo- reserved for Martin Luther, who thus in gown to his mother's room, and as he claspthat any truly unselfish person gets all the are irreligious, can and do dispense with men have deceived themselves with the idea musical, as well as in religious matters, burst ed his arms around her neck, and told her credit to which he or she is entitled. Tom God and his church, how are we to expect that they can sanctify the lust of the flesh the restrictive bonds of the middle ages, all about it, he promised, with God's help, better of the children ? Godly homes have by incorporating religion into their worldli- and, by his noble hymns, closely wedded to never to tell another lie. - Christie Pearl, in He had characterized Lottie's talents done more for the peace of society and the ness, and retain all, perhaps, but their grosser noble music, stirred the soul of Germany to the Pansy.

constant trifling with the sad realities of human life; with the serious work of human the facts of history; with the character of the living, and with the memory of the dead, is lowering the tone not only of literature, but of morals. The world itself is not affect to consider it.—*Telescope*.

## MARTIN LUTHER AND CHURCH MUSIC.

The London Quiver has an interesting arti cle on the reforms which were brought about by Luther, in connection with hymns and sacred music, and it characterizes them as almost equally great with those in relation to doctrinal views. He himself was the composer of a few chorals and hymn tunes. The music of the church prior to the Re-

formation was of a nature which we should now consider altogether unsuited to the purwhich they were prevented from giving anything like a fitting and harmonious expression to the words which they had chosen. With a multifarious contexture of parts, a total disregard of simple melody, and a neglect even of syllabic construction, the music of the time was quite inexpressive of any definite sentiment, and could not be said to answer the purpose of praise more than of penitence. Every composition partook of the nature of a mathematical problem, and musical conceptions were worked out with numerical calculations and pedantic niceties, This intricate music was in full possession | said: of the entire church service at the time of

the Reformation. It found its greatest place more tiresome to the general body of the them."

In order to free the music of the church music from the one-sided tendencies of the give him.

#### THE CANDLE OF THE LORD.

Fred was taking off his shoe and stocking, getting ready to go to bed. His shoe was wet, and five little water-soaked toes, with seams and wrinkles all over their pink faces, looked at him accusingly. If they pose for which it was devoted. The majori- | could have spoken they would have said: ty of composers continued to bind themselves | "You got us wet, you did. You told a lie; under the stringent laws of counterpoint, by you said you did not step into the brook."

O! that beautiful brook, so near the school house, with such lovely steppingstones, such pretty little lucky bugs skipping about over the water, such charming mud in which to paddle! Why could it not run in some other part of the town, so little school-boys would not be tempted?

Fred threw his shoe and stocking under the bed, said his prayers, without mentioning the lie, and went to bed.

"I know I told a lie about the brook, but I don't believe I will think of it," he said to himself, and while he was trying to give his which proved in performance more of an whole mind to some other subject, he fell exercise for the mind than a pleasure to the asleep. He dreamed that a beautiful angel ear, or a vehicle of devotional expression. | stood by his bed, with a bright candle. He

"This is the candle of the Lord. I have come to search out all the sins that little in the musical portion of the mass, which | boys keep hid away in their hearts, and do had grown to an inordinate length, all the | not confess. This candle shines right upon

> Then Fred's heart was all lighted up, and fessed.

> "This is very sad," said the angel. "The good Lord loves him, and is ready to forgive that sin if he will confess it. It grieves up;" and the candle shone very bright, and the sin looked very black.

> "I hope," continued the angel, "that, now this little boy knows he cannot hide the

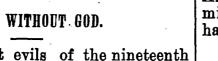
Fred woke with a start, and knelt down

CARE OF SILVER WAR

have been made to devise venting the tarnishing of plated ware upon exposu phere. The blackening speedily suffer is due prin mation of a superficial film by the action of the sul the atmosphere, especial the large consumption of charges the atmosphere sulphur compounds. Of that have been made, nor given as satisfactory resu collodion-a solution of mixture of alcohol and varnishes appear to impa to the silver or plated w varnish is quite color should be carefully brush with an elastic brush, ma entire surface is covered. lodion will protect the surface for a long time. is laid aside, and not ofte cloth or paper is sometin per, which, if carefully article, will prevent, or tard, the tarnishing. wrappers are easily prej expense. Caustic soda i until the hydrometer To this mixture is added the amount reaches al quantity of caustic soda, boiled until perfect Water is then added gra colution to 10° Baume. muslin or paper is dippe ready for use.-Popular

terest has been excited i the West during the pa performances of the new snow shovel, on the Chi tern Railroad Co.'s line machine is provided w blades, which rotate with and cut and loosen the passes behind the blade on the flat spokes of an in a contrary directio thrown out sidewise with tremendous powe livered in the form of a ing an arch through th ground at a distance hundred feet from the ine, when in operation, derful sight to behold. special car, which also driving the mechanis heavy snow storms, wh aded with from 3 to 10 a hard that the ordina

A REMARKABLE SNOT





#### an extent that his enemies declared he "destroyed more souls by his hymns tunes than by his writings and speech-By the Reformation of Luther the ban removed which had rested upon church c since the time when the singing in ch was exclusively restricted to the Just as Protestantism differed from anism in giving to the individual indeence, so, too, its great founder regarded regational singing as one of the first es. als of united worship, and as an effectneans of arousing independent religious.

idence is not wanting to show that as were sung in some parts of Germany ous to Luther's reforms; but, though as not the actual founder, there is litoubt that he was the first to thoroughly lish congregational singing, and to give roper place in the service of the church. ngregationalist.

#### GLADSTONE AS A BOY.

hn Gladstone, the father of the present ier of Great Britain, liked that his ren should exercise their judgment by ng the why and wherefore of every on they offered, and a college friend of am's, who visited him during the Sumof 1829, furnishes amusing pictures of amily customs in that house, "where nildren and their parents argued upon thing." They would debate as to her the trout should be boiled or broiled. her a window should be opened, and ner it was likely to be fine or wet next It was always perfectly good-humored. urious to a stranger because of the care all of the disputants took to advance opositions, even to the prospects of a ashly.

e day Thomas Gladstone knocked down p with his handkerchief, and was about ash it on the table, when the father d the question as to whether he had ght to kill the insect; and this point. iscussed with as much seriousness as if nan life had been at stake. When at was adjudged that death was deserved se it was a trespasser in the drawing, a common enemy and a danger therefound that the insect had crawled from the handkerchief, and was flying away sniggering sort of buzz, as if to mock

another occasion William Gladstone is sister Mary disputed as to where a n picture ought to be hung. An old h servant came in with a ladder, and irresolute while the argument prod; but as Miss Mary would not yield, am gallantly ceased from speech, though vinced, of course. The servant then up the picture where the young lady ed; but when he had done this he d the room and hammered a nail into pposite wall. He was asked why he is. "Aweel, Miss, that'll do to hang cture on when ye'll have come round aster Willie's opeenion." The family ally did come around to William's on, for the resources of his tongueg were wonderful, and his father, who ed a clever feint as much as a straight never failed to encourage him by "Hear, hear! Well said! Well put, " if the young debater bore himself the encounter.-Golden Days.

Popular Science.

EARTHQUAKES are literallary an every day occurrence in Japan, and recent experiments by Prof. Milne, of the Imperial College of Engineering, Tokio, show that the vibrations are chiefly horizontal, and generally in irregular elipses, like the figure 8, in spirals, and many complicated forms. Even small areas, have a variety of motions in various part 1s shaken differently, spots of even small areas are free from vibration while others have a maximum motion, so that it is possible to select a spot for building where little or no shock is felt. Prof. Milne has found that interposing small balls, .say  $\frac{1}{4}$  -inch shot, between properly formed plates in the foundation of a large building, so that the whole could be moved a slight distance in any direction, caused the vibrations of the earth to be very slightly felt in the building. Also by digging deep trenches for the foundation walls, so that the latter did not come in contact with the surface of the earth, the vibration was very small. It is found necessary to either bind buildings, having ordinary foundations, very securely together, or to purposelv allow different parts to vibrate independently. Chimneys, for instance, must not be connected to a building, as they are less liable to fall if standing alone. B.

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have been cleared except by hand shoveling, field's contemporaries, in mission funds, lesser drifts at much faster speed.-Scien-

tific American.

#### PRECIOUS ADORNIMG.

reading of a Bible chapter, one verse-one specific regiment or company in Christ's clause of that verse—lingered in my thoughts. | army in which he is enrolled. Every Chris-It was this, "Even the ornament of a meek | tian ought to belong where he goes and go directions, so that one part of a building and quiet spirit, which is in the sight of where he belongs. His growth in grace, his is shaken in one direction while another God of great price." Of great price-this comfort, his influence and his effective usewas the clause that dwelt in my thoughts. | fulness will depend upon his fidelity to his It seemed to me a beautiful idea that Jeho- | own church and to the sense of responsibility vah our God would tell us of something which he feels right there. His spiritual about our character which is in his estimate | roots are there if he has any; his influence | so very valuable as to be called by him "of | casts its shadow-larger or smaller-there; great price." We know many things that the fruits of the Spirit which he produces are called by man of great price; many con- are a part of a harvest of that particular sidered so valuable as to be worth giving | field. - Cuyler. time, strength and life for. But here is

something that God himself sets a high price on. It is not anything we may see in outward adorning, or in fleeting, personal beauty; it is "the hidden man of the heart," that "which is not corruptible," which God so esteems. If the God of all the earth counts "a meek and quiet spirit" of great price, how precious an adorning must it be, and how earnestly should we strive after it!

#### Quiet, Lord, my froward heart, Make me teachable and mild ; Upright, simple, free from art, Make me as a little child.

These restless, turbulent hearts of ours, self-assertive, clamorous for the good things of the day, clutching after the short-lived, the corruptible-ah! how unlike are they to the ornament so costly in God's sight! Meek; this in relation to others, to the slights, the hits, the sharp angles of daily contact. Quiet of heart; this is subjectively, as regards self; presenting therefore a calm, steady front to the world and its attractions.

Oh, what advantage over others have those who wear this ornament of the "meek and quiet spirit!" It is the ornament our Saviour himself wore. He was "meek and lowly in heart," and by accepting him as the life of God in us, we can alone "find rest unto our souls."

Not unrelated to this adorning, and perhaps growing out of it, is what may be called a generous judgment of others. We sometimes meet with very good people who are yet strangely given to putting the worst construction on a neighbor's conduct. If two explanations are at hand, they are sure to choose the harsh, the ungenerous one.

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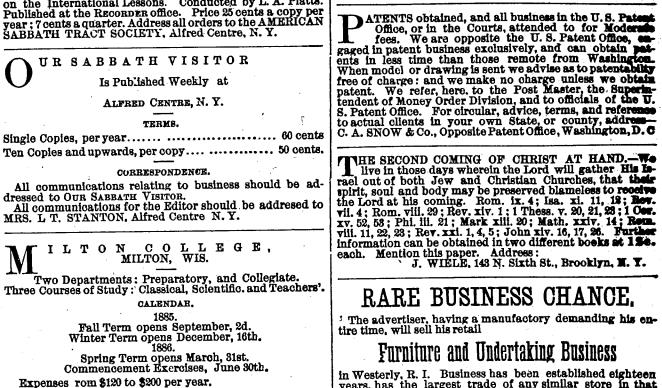
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#### THE CANDLE OF THE LOBD.

was taking off his shoe and stocketting ready to go to bed. His shoe et, and five little water-soaked toes. eams and wrinkles all over their pink looked at him accusingly. If they have spoken they would have said: got us wet, you did. You told a lie; id you did not step into the brook." that beautiful brook, so near the house, with such lovely steppingsuch pretty little lucky bugs skipbout over the water, such charming which to paddle! Why could it not some other part of the town, so little boys would not be tempted?

threw his shoe and stocking under d, said his prayers, without mentionlie, and went to bed.

now I told a lie about the brook, but believe I will think of it," he said to , and while he was trying to give his mind to some other subject, he fell He dreamed that a beautiful angel y his bed, with a bright candle. He

his is the candle of the Lord. I have o search out all the sins that little eep hid away in their hearts, and do fess. This candle shines right upon

n Fred's heart was all lighted up, and as found the lie, unforgiven, uncon-

his is very sad," said the angel. "The ord loves him, and is ready to forat sin if he will confess it. It grieves much to have little Fred cover it nd the candle shone very bright, and looked very black.

nope," continued the angel, "that, is little boy knows he cannot hide the longer, he will ask the Lord to for-

woke with a start, and knelt down nfessed his sin. He went in his nighto his mother's room, and as he clasparms around her neck, and told her ut it, he promised, with God's help, e tell another lie.—Christis Pearl, in R\$1/.

have been made to devise a method of preventing the tarnishing of silver and silverplated ware upon exposure to the atmosphere. The blackening which such articles speedily suffer is due principally to the formation of a superficial film of silver sulphide, by the action of the sulphurous vapors in the atmosphere, especially in cities where the large consumption of coal and coal-gas charges the atmosphere with sulphur and sulphur compounds. Of all the suggestions | work of this man of God. until the hydrometer shows 20° Baume. Water is then added gradually to reduce the solution to 10° Baume. Into this solution, muslin or paper is dipped, and when dry, is ready for use.—Popular Science News.

the west during the past lew weeks by the invited over England till the day he salled. performances of the new Leslie rotary steam 2. His remarkable work occurred, too, in TY, Alfred Centre, N. Y. L. A. PLATTS, Editor. snow shovel, on the Chicago and Northwes- connection with giving. In Georgia, Whitetern Railroad Co.'s lines. The head of this | field soon found he needed funds with which machine is provided with angular cutting to provide for children made orphans by the blades, which rotate with enormous velocity pestilence with which that new climate and cut and loosen the snow, which then swept away parents. Whitefield soon repasses behind the blades, where it is received | turned to England to solicit funds for his oron the flat spokes of another wheel, turning phanage and to complete his ordination. in a contrary direction, and is thereby His zeal soon aroused the enmity of his EQUAL PRIVILEGES FOR YOUNG LADIES AND thrown out sidewise from the machine brethren in the episcopacy. They refused livered in the form of a great stream, form-ing an arch through the air, and strikes the ground at a distance of from one to two hundred for his orphanage; but best of souls for the he gathered a rich harvest of souls for the source bar and heavy snow storms, when tracks were block-aded with from 3 to 10 feet of snow, packed lutely unforseen, and absolutely undesign-

In all these spirit adornings let us take Jesus as our perfect exemplar. We are "predestinated to be conformed to his image." Then let us expect the entrance and the abiding of his life within us. "A meek spirit is the choicest ornament of the beloved

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#### WHITEFIELD'S REVIVALS.

BY THE REV. G. A. BURGESS.

It may be interesting and profitable to note two facts in connection with the great

that have been made, none appear to have 1. They are coupled with foreign missions. given as satisfactory results as a varnish of George Whitefield had shown some success collodion-a solution of gun-cotton in a as pastor through his great faithfulness and mixture of alcohol and ether. All other real ability. But while he was waiting for varnishes appear to impart a yellowish tinge a church to be given by his bishop, after to the silver or plated wares, but collodion having entered upon the first stage of ordivarnish is quite colorless. The articles nation, he decided to accept the foreign should be carefully brushed with the varnish | charge of Georgia in America. It took as with an elastic brush, making sure that the long in 1738 to go to Georgia from England entire surface is covered. The film of col- as now it takes to go from the United States lodion will protect the underlying metal to India. Then Georgia was a wilderness, surface for a long time. Where silver plate and far more sickly than our Midnapore. is laid aside, and not often used, a prepared | Friends sought to dissuade Whitefield from cloth or paper is sometimes used as a wrap- this foreign charge. They told him of his per, which, if carefully placed around the talent and of some large curacy to which he article, will prevent, or at least greatly re- would be preferred at home. But Whitetard, the tarnishing. These protective field stood firm. There were some months wrappers are easily prepared, and at small before his ship would sail for Georgia. He expense. Caustic soda is dissolved in water meanwhile occupied his time in going about nual contributions to the Society. Life Members are enti-England, preaching and making an acquaint- tled to 1,000 pages annually. Sample packages will be sent, To this mixture is added oxide of zinc until ance with the churches as he was invited; the amount reaches about two-thirds the and at once a most remarkable work began. quantity of caustic soda, and the mixture is Thousands flocked to hear the young preachboiled until perfect solution is effected. | er who had sacrificed himself to go to Georgia. The spirit came with power upon preacher and hearers. Sinners by hundreds were melted. Whitefield went to bid his friends farewell at Bristol. He was invited to preach. The record says: "All denominations hastened to hear him. The whole A REMARKABLE SNOW PLOW.-Much in- city seemed to be alarmed." So from city terest has been excited in railway circles at to city always with the same power was he the West during the past few weeks by the invited over England till the day he sailed.

with tremendous power. The snow is de- him their pulpits. He, led by God, betook livered in the form of a great stream, form- himself to commons and to groves. Thus he hundred feet from the track. The mach- garner of his Lord. Concerning Georgia, ine, when in operation, is said to be a won- Whitefield says: "Thus the place I intended derful sight to behold. It is mounted on a to hide myself in became, through my being special car, which also carries an engine for obliged to return for these purposes, a means driving the mechanism. During the late of increasing that popularity which was al-

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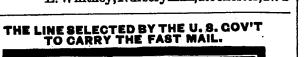
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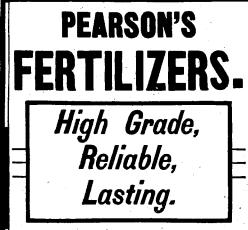
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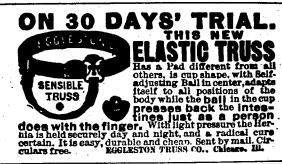


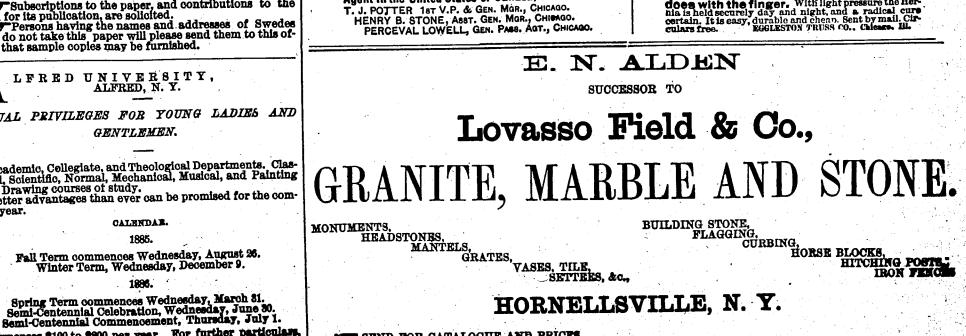
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"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

#### INTERNATIONAL LESSONS, 1886.

SECOND QUARTER. April 8. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 35-51. ▲pril 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemus. John 3: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping. John 4: 27-42. May 15. The Nobleman's Son. John 4: 43-54. May 22. Jesus at Bethesda. John 5: 5-18. May 29. Jesus Feeding Five Thousand. John 6: 1-21. June 5. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Christ. John 7: 87-52. June 19. Jesus and Abraham. John 8: 81-38, 44-59. June 26. Quarterly Review, or the Church and Temperance Reform. 1 Cor. 6: 19, 20, Isa. 5: 11, 12; 28: 7, 8, Gal. 5: 19-21.

LESSON I.-THE WORD MADE FLESH.

REV. THOS. B. WILLIAMS, D. D.

For Sabbath-day, April 3d.

SCRIPTURE LESSON.-John 1: 1-18.

The same was in the beginning with God.
 All things were made by him; and without him was not any thing made that was made.
 In him was life; and the life was the light of men.
 And the light shineth in darkness; and the darkness

comprehended it not. 6. There was a man sent from God, whose name was

7. The same came for a witness, to bear witness of the Light, that all men through him might believe. 8. He was not that Light, but was sent to bear witness of

9. That was the true Light, which lighteth every man that someth into the world.

and the world he world, and the world was made by him,
and the world knew him not.
11. He came unto his own, and his own received him not.
12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his

mame: 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14. And the Word was made flesh, and dwelt among us,

(and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me. 16. And of his fullness have all we received, and grace for

17. For the law was given by Mo'ses, but grace and truth came by Jesus Christ.

18. No man hath seen God at any time: the only begotten son, which is in the bosom of the Father, he hath declared

GOLDEN TEXT.--""The Word was made fesh, and dwelt among us."-John 1: 14,

AUTHOR OF THIS GOSPEL.—The Apostle John. LANGUAGE.—Greek, then known very generally. DATE OF WRITING.—Between A. D. 80 and 90, probably 85 or 86. PLACE.—Supposed to be Ephesus.

**OUTLINE**.

I. The divine nature of Jesus. v. 1-5

being, absolute and eternal, and power infinite, but | and eternal in the heavens. he is the source of life. Here it should be noted

that life is something essentially distinct from, and will of the flesh . . . but of God. This defines the J. G. Hurley, Delmar, superadded to, mere existence. Life in the physical world presupposes the existence of matter. It aplower birth could make a child of God. Christ the propriates matter; it permeates and moulds matter; it Son of God came into this world, took upon himconditions matter. It is an upbuilding, unfolding and self flesh, for the very purpose of giving this power, this right, this possibility, to the children of men. conserving energy, as manifested in the movements, developments and activities, respectively, of the ma-V. 14. And the word became flesh. He who was terial world and of the vegetable and animal kingin the beginning, who was with God, who was God, doms. Life in the spiritual world is something disbecame flesh, did not merely take to him a human tinct, and more than simply spiritual existence. body, did not merely become an individual man, It is a condition or state of the spirit, Life could but assumed human nature in its entireness, identi-Lot be imparted to a spirit which had no exfied himself with the race. entered into such a condition that he could have perfect communion with istence as such, neither could death come to a spirit which had no previous existence. These us, and we with him. And we beheld his glory. He terms, life and death, when applied to the inassumed human nature so really that he could be telligent, conscious spirit, describe states of the fully apprehended, and communication might be spirit, directly opposite. The one is the state of the easy and complete between humanity and himself. spirit, conscious of the justification, the pardoning Glory means his manifestation, his real revealed self. love and divine adoption of God. The other is the As of the only begotten of the Father. The words, only state of the spirit, conscious of condemnation and begotten, imply a perfect fullness of divinity, just as spiritual antagonism with, and separation from, God. the entire Father, is present in his only Son. Full The one comes to the spirit that lovingly obeys; the of grace and truth. Grace and truth complement other comes to the spirit that willfully disobeys. each other. They are the two great gifts for sinful Now the passage before us declares the Word, who men. We need truth to enlighten and grace to forwas in the beginning with God, who was God, to be give us and save us; without both there is no salvathe source of life, of all life in every kingdom of the tion for us; God in Christ comes to us in the fullness of both. He is the revelation of truth, and he is the natural universe. In the realm of intelligent spirits this life, is light, the light of men. John's use of this revelation of divine grace.

word light is very significant. We must not pass V. 15. John bear witness of him. Now that he has this in haste. Now life in the mineral kingdom is become flesh and tabernacled among men, men can not seen in the movement of substances and particles to only see and know him, but can bear witness of him. form crystals and metals. Life in the vegetable John, with a prophetic eye, saw him coming into kingdom is seen in the selection and appropriation manifestation after him, but knew him as having of the definite elements and forming them into the been before him. He had been the Coming One durtrees of the forests, or into the grasses and tender ing all the past ages. flowers of the field. Life in the animal kingdom is

V. 16. Of his fullness . . . we received . . . grace seen in the selection and disposing of the approprifor grace. This is testimony of experience. It is not ate elements from all the lower kingdoms and formsimply compensation for something of equal value, ing them into the beautiful organisms of the animal but larger measure for smaller measure, what was a gift or grace, something more than before, grace in increased measure, continually.

> V. 17. The law was given by Moses. That was a gift never to be undervalued, but from the fullness of Jesus Christ is manifested still more of grace in the gift of himself for the redemption of man.

unity and perfect love. This is John's peculiar use of the word light, as may be seen by reference to his V. 18. No man hath seen God at any time. This first Epistle, 1:5, 6, 7, and 2:8, 9, 10 Our verse stands closely connected with the preceding, Lord uses it in the same way. Then the Word, that in which he denies that he himself is the light. He is Christ, is the source of all divine life, or light, or is to bear witness of the light. The Word, who was, was with God, was God-he alone hath seen God, and V. 5. And the light shineth in the darkness and the

he alone hath declared him.

LESSON.

The nature of the Word was that of Deity, manifested first, in general, by witness, and second, by incarnation, as God-man.

LETTERS.

J. C. Bowen, Herbert Booth King & Bro., C. V. Hibbard, A. G. Crofoot, Ezra Crandall 2, Mrs. A. M.



PUBLISHED BY THE AME

VOL. XLII.-NO. 13



Entered as second-class office at Alfred Centre, N.

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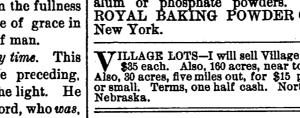
NUMBER

From San Diego to Col by night. Between Colta as we rode along the vall orange groves, vineyard was a fine view of the San ains, their snowy peak clouds.

The three counties of Bernardino, and San I 1884, minerals to the am 000.000; and in addition iar kinds of minerals, gre ries and stock, soda and large quantities in the elsewhere; and the petr Los Angeles and Ventur at \$1,000,000 a year.

Los Angeles Valley is a miles in extent, contain acres. 500,000 acres, 1t irrigated; and 160,000 a grazing land, 160,000 for for general farming pur gated by water from well voirs, caused to go where of larger and smaller cha

In Northern Californi ges have a general northopening the way for the the north. In Southern eral direction of mounts and west: the Sierra bre northerly currents; and perature is agreeably at winds that blow inland. The climate of South much of mildness and e warm sun, but the nigh cian says there are two. one from the ocean duri toward the sea at nigh natural succession of da changes of temperature the body as from the th must be guarded against in a circle of 150 miles from sea-level to a height with corresponding temp are low and foggy, oth and one spot is expos er is sheltered; and pers try for the benefit of



II. The Word appearing in the world. v.6-13. III. The Word revealed in the Incarnation. v.14-

#### **INTRODUCTION.**

where important differences exist.]

John wrote the Gospel after he had reached adfor some of the marked peculiarities of his Gospel. He had for many years been a deep student of the Lord's teachings and of his spiritual character. He had also studied the prophecies in the new light of their fulfillment. Hence we find him discussing deeper and more abstract themes relative to the divine nature of Christ. He omits many incidents recorded would seem that he purposed to give the spiritual from God to announce the Coming One. side of the life and teachings of Christ, since the other Evangelists had given their attention more especially to the external life of Jesus.

#### **EXPLANATORY** NOTES.

V. 1. In the beginning was the Word. These words remind us, at once, of the first words in Genesis. But there is a sharp distinction which should be noted. That passage affirms something accomplished at a given time in past eternity. This passage affirms the co-existence of the Word with the past eternity. Hence the Logos, or Word, is timeless and eternal. That of which absolute being in eternity is affirmed is the Word. But what is meant by this term Word? And the Word was with God. This statement affirms the absolute co-existence of the Word with God. Here we have the essential attribute of divine being affirmed of the Word. If co-existent with God, he must be abso lute and eternal. Essentially one with God, yet relatively and personally distinct. And the Word was God. Here we have the climacteric statement of his nature. . While in the first statement the exist ence of the Word is declared to be absolute and eternal, in the second statement is declared to be with God, in such a communion as involves identity of essential being-though personally distinct in this personality, as being with God in the beginning.

V. 2. The same was in the beginning with God. This is a sort of summary and repetition of the preceding verse. The same Word who "was in the beginning," who "was with God in the beginning," "in the beginning with God."

words teach his absolute being and his eternity of | ready to receive him. being; this verse teaches his infinite power or omnipmatter of the universe is not eternal.

tory and leads us to the history of the appearing of the Word in the world. V. 6. There arose a man sent from God whose

life. But this life, having its center and source in

the Word, the God with God, is the light of men.

What is the light of men? It is that movement in

the hearts and spirits of men that draws them into fel-

lowship with God and with each other in the bonds of

darkness apprehended (or overcame) it not. The

writer, having stated in very brief summary the di-

vine nature of this person of the Godhead, tells us

in this verse his triumphant mission into this world.

He projected himself into the opposing darkness of

this sinful world and was not driven back, or over-

This closes the first section of this wonderful his

come, which is the natural meaning of the word.

fellowship, or love in the world of humanity.

name was John. This introduces the manifestation of the Word in the world. There are two points of contrast in this statement. First in the word arose. [The Revision has been followed in the comments | This is contrasted with was in the first verse. In the original the two words differ, the one signifying pure existence, with no trace of a beginning; the vanced age; this fact is quite sufficient to account other signifying a coming into existence, a begining to be. This is one of the positive distinctions between the Son of God and man. The other con trast is seen in the names. The one is the name of a divine Person, the other a human individual. The termPerson as applied to Deity has nothing in common with the term individual as applied to finite beings. The "Second Person" is not an individual by the other Evangelists, and makes fuller statements but is a divine distinction in the Godhead. This of some events in the later ministry of our Lord. It | John was sent, that is, endowed and commissioned

> V. 7. The same came for witness that he might bear witness concerning the light. To John had been revealed, more fully than to any other human being, the divine character and mission of the promised Redeemer. The people were so gross and carnal in their conception, that they were utterly unprepared to understand and accept the Son of God, even though he should incarnate himself and dwell among them. Hence God sent an inspired witness. This idea of witness, and bearing witness, is a favorite conception of this apostle. It is full of historic meaning. At first only one individual, or at most, very few, come to the knowledge of some great truth. At once he is sent of God to bear witness of that truth, light to those waiting in darkness.

V. 8. He was not the light, but he was, that he might bear witness concerning the light. However great John was as a prophet, he was not the Light, he was a | Jane H. Clawson, Roadstown, witness. It would be much better for the world, if those called to bear witness would not presume to originate the light, but simply witness to the Light D. G. Whitford, " God has given. Then the world might believe the truth and be saved from error and darkness.

V. 9. The true light, which lighteth every man, was coming into the world. These words distinguish this light as that which is superior to any other light. last and highest statement, the Word is declared-in | It is the great source of light for all men; none are his entire nature, to be God-God in the beginning, so wise as not to depend upon this light. It was God with God, God, very God, and yet distinct in | now coming into the world, and John was preparing | men to receive it.

V. 10. He was in the world, and the world was Mrs. A. S. Bartlett, Monon, Ind., made by him, and the world knew him not. This per | Mrs. L. Stillman, Lawn Ridge, Ill., son, spoken of under the figures of life and light. was in the world, before the Incarnation, and he who "was God," is here affirmed to have been God, made the world, but he was not known. This

shows the necessity of a forerunner to bear witness. V. 8. All things were made by him, and without V. 11. He came unto his own and his own received him was not anything made that was made. He was him not. That is, he came unto the chosen people, not only God with God in the beginning, that is, in which had been under special divine training through eternity, antecedent to the first act of creating the all their generations, to whom the promise of his comuniverse, but he was the maker of all things, and ing had been repeated for hundreds of years, and not anything was made without him. The previous even they were looking for him, yet they were not S. L. Maxson, Albion,

V. 12. But as many as received him, to them gave | Joel Tappan, otence. Not a globe in space, not a mountain on he power (or the right) to become children of God. The the earth, not a flower in the fields, or a worm in the Jews regarded their descent from Abraham as para- Edward Ellis, dust, has come into existence without his creative mount to any other consideration, but he was able A. A. Whitford, power. According to these teachings of John, the to offer to those who received him the rank of child. Mrs. Eli B. Ayars, ren of God. This is the gift to those that believe N. M. Mills, Ellis Ayres,

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seek the advice of some

physician.

Los Angeles city was order of the Viceroy o families of Spaniards, mixed blood, numberin ty-six persons. It rea Spanish, of The City of of the Angels, now abb les-The Angels. In 1 the Americans. From 1781. it increased to 11 an estimated population The ground along the low, and the streets muc weather, from lack of The heights, a little furnish fine sites for 1 some of these there are city and surrounding o

