Plainfield, $\mathbf{\Omega}$. sabbath tract society:


Baytona, Ylorida.

<br>Ilfred, I. Y.

## 

RED MACHINE WORRs,

## Berlin, N. I. <br> 

 New York City


Leonardsville, $\mathbf{N}$. $\mathbf{Y}$.
 Idams Centre, II.
 Wenterly, B. I.

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## 

 SEVENTH-DAY BAPTIST MISBIOX
ARY SOCIETY

- GREBNAN, Preident, Mystic Bridge $\alpha$
 Chicago, III.





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Sabhath Werarder,

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## W. <br>  <br> Wixizun

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W.ins.

Elhe $\mathfrak{S a b b a t h} \mathfrak{R e c o r d e r}$.
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TBBMB- 81 ITBAB, II

Whe Sabluath 度ecarder.


## sootr-wespers notrs.

## nUмber

From San Diego to Colton the journey was | by night. Between Colton and Los Angeles, |
| :--- |
| as $\begin{array}{l}\text { we rode along the valley, in the midst of }\end{array}$ | orange groves, vineyards and fields, there

wasa a fine view of the San Bernardino Mountwass fine view of the San Bernardino Mount-
ains, their smowy peaks rising above the couds.
The three counties of Los Angeles, San Bernardino, and San Diego, prodaced, in
1884, minerals to the amount of about $\$ 6$, , 1884, minerals to the amoont of about $\$ 6,-$
000,000 ; and in addition to the more fami000,000; and in addition to the more fami-
iar kinds of minerals, grain, fruit, nuts, berries and stock, soda and borax are fornd in
large quantities in the Mojave Desert and sewhere; and the petroleum prodaced in Los Angoles and Ver.
Los Angeles Valley if abont fifty by twerty
miles in extent, containing some 640,000 miles in extent, containing some 6440,000
acres. 500,000 acrest, $1 t$ is estimated, can be rrigated; and 160,000 acres are . clased as grazing land, 160,000 for fruit, and i20,001 oirs, caused to go where needed, by means larger and smaller channels and ditches. In Northern California the mountain rangeening the way for the exweep of winds from the north. In Southern California the general direction of monntain and valley is east
and west; the Sierra breaks the force of the and west; the Sierra breaks the force of the
northerly currents; and the Summer temperature is agreeably affected by the tracieinds that blow inland.
The climate of Soothern California has mach of mildness and equability; there is 8
warm unn but the nights are cools a physi-
cian sags there are two prevailing breezes cian says there are two prevailing breezesone from the ocean during the day, the other
toward the sea at night-which, with the natural succession of day and night, produce changes of temperature quite as apparent to must be gaarded against; one can find, with frora sea-level to a height of 10,000 feet with corresponding temperature; ;ome places are low and foggy, others warm and dry,
and one spot is exposed to winds, anoth. er is sheltered; and persons visiting the coun try for the benefit of their health, should
reek the advice of some candid and reliable seek the ad
phygician.
Southern California, like Florida, can do
mach for many perzons who cannuot endare much for many persons who cannot endure
very cold weather, or sudden and severe changes; but great beneits cannot be reason
ably expected, without the practice of du intelligencee, discretion and care. And, in deed, were we as intelligent, discreet and
careul as we ought to be, in the observance of phyical laws, there would be much fewer
occasions for changing colimates or taking learined too late. "He has come too late", "She put off coming too long;" "The climate would have helped him had he come Booner;" "You can save yourself, but my
disease is of too long standing;"; and similar expressiong, have become familiar, the past
Winter. Too late I And some, it is to be feared, will pat off the seeking of their souls healing until the bitter ory will be, late!"
Los Angeles city was founded in 1781 , by
order of the Viceroy of Mexico, by eleveren families of Spaniards, Indiana, Nogroes and mixed blood, numbering, with servants, for-ty-rix pergons. It received the name, in Spanish, of The Oity of Ori Lady the Queen
of the Angels, now abbreviated to Los Ange-les-The Angels.: In 1846 it was taken by the Americans. From a popplation of 46 in an estimated popalation of 35,000 in 1885 . The ground along the Los Angelee river is
low, and the streets maddy and filthy in rains low, and the streets maday and filthyin raings
Weather, from lack of pavement and sewers. The heights, a little back from the river, turnish fine sites for reiidences; and from city and surronnding coantry. Water, for
the irrigation of some 8,000 acres is taken
from the river; and for domestic purposea
from the river and from an antesian from the river and from an artesian well.
Los Angeles has its Chinese quarter, Lo Angeles has its Chinese quarter, a
narrow place, where about 5,000 Chinamen are sidid to "live, eat, aleep, worship, trans their stores and shops, where they were eat ing, smoking, talking, or trading, was one of considerable interest. Chinese have been ongaged in that business, who receite the wages of individuals for their passage, until panies is said to be often abused, so that the poor Ohinese almost become slaves. The
"Six Company" men can be distinguished on the streets by their richer dress; and it gang of Chinese laborers.
The fact, that Chinamen do not, as a rule, To most other foreigners, come to our coun try for the purposes and privileges of Amer-
ican citizenship, places them in peculiar relations with the society and government America. That they have as good a right to
come here as we have to go to China would come here as we have to go to china would
seem to be self-rident. They shonld be obiged to conform oppression among themselves; and we ought to protect them from
te gross inhumanities of their fellowmen, within all our borders.
The course of President Cleveland, in this regard, is worthy of great commendation and cordial support. And it becomes na as as
Christian nation and as Crristian charches, to seek, by precept and example, their elevation in morals and religion.
A "guide-book," published for toorists
and strangers, says that Los Angeles city and county are "nearer perfection than any other section;" and after finely discoursing about sea shores, snow-capped mountains,
groves, vinegards, flower-gardens, melodious singing of birds, balmy atmosphere, and the youthful and joyous feelings of the people,
it asgerts that " $\mathrm{street-} \mathrm{-sprinklers} \mathrm{have}$ no day it aspertr that "street-sprinklers have no day
for reereation from January to December." This is as dishonest as it would be for me to give an aceount of the beautiful towns and
land of Southern California accordng to an experience of several days of very rainy weather; or the muddy and foul streets of the generally pleasapt ctyt of "The Angels;" or the feelings of disgusted travelers and
tourists. It is as unfair as it would be to udge of the West by an ocessional cyclone,
FFlorida from the Winter of $1885-6$, or of of Florids from the Winter of 1885-6, or of nd winds.
Passadena, "Crown of the Valley," nine miles north-east of Los Angeles, and at the western end of the San Gabriel valley, is a
most beantiful town; and the view of the alley from the Sierra Madre Villa, a hotel about ifteen miles from Los Angeles, on the
sonthern foot-hills of the Sierra Madre nountaing, is a magnificent one. The
"ranche" of Mr. E. J. Bald win, who makee s specialty of fine horses, is sald to comprise through his grounds, that consist of fellds, meadows, pastures, gardens, orchards, groves naite plegards. Ahastyear's orange. Wad qree, decidedly, the opposite.
East of Los Angeles, toward Riverside and San Bernardino, and in what is really a conpleasant towns, and sites for new towns, among them being Pomona and Ontario
Indeed, a visit to the valley of San Gabrie will bear favorable comparison with the en oyment afforded by a day or two among th Highlands of Scotland, or on the Rhine.
I am gratoful for the privilege of crossing
he Western plains and the Rocky Mountains, and seeing even a little of the Pacific cosst o ar great country; and am impressed, a mere description, however excellent with the vast extent and the wonderful possibili ies of this grand and magnificent land. am profoundly impressed, too,":with the ne of the home the charch, the school, and th press-by all possible means and everywhere -love for country, love for home, love fo , and for the righteousness that he require of nations and of mer. Our best strength not in armies, but in citizens of education
industry and integrity; not in forts or barred
prisons, but in churches and school-honses.
Our best wealth is not mining, farming, ur best wealth 19 not mining, farming means of higher ends; but in moral and in tellectual possessions. Our best glory is no
in national influence and power, but in the people's piety and patriotiom.
Erbatum.-In "South-Western Notes," March 18th;' "Romola" should be Ra mona.
wassibe rorres.

The canvass in the interests of the Tract Society among our charches in Rhode Isl mid some unusuat embarrassments. was said to be the greatest known in th history of the country. At any rate the ore, so that our brethren, especially such
as directly suffered, were depressed. At Ashaway, Rockville and other neighbor hoods individual damages were sustained while all feared a heavy general burden in
repairing roads and bridges. The town of Hopkinton at first estimated that $\$ 10,00$ would be needed to make the necessary re-
pairs, but it is now said that $\$ 4,000$ will be aufficient. At Hope Valley a recent saving bank failure involved many sabbath-keeping fith gales and extreme cold, made the with gales and extreme cold, made the
agent's task difficult and discouraging. Still the resalt shows that in that part o the denomination the Sabbath caise has nowhere else has the response apparently Society's work. The fands raised wo contributed as an extra, or special aid, and are ions. The sale place of the regalar collec
ander the trying cindoumatunces, the Quar erlies selling unusuady well. For the succes of the canvass thankp are exten
who have aided in any manner.
Among the thingy deserving
hould be said of the Pawang mention, $i$ they are soon to reoccapy their enlarged and of about $\$ 10,000$ the are pitting at a co of aboat $\$ 10,000$ they áre putting it among of the churches; and if they can secure corsurely have spiritual $\dagger$ mprovement, they will tor is doing painstaking and acceptable to higher attainmenta in consecration and service. May the Lord reward his efforts, and all who join him, with many victories. At Ashaway, Hopkinton, Greenmanville
and Waterford, there were signs of good things accomplished py the pastors and their The Rockville Church is seeking a pastor, unsupplied. If wishes could bring Elder heard to secure his coming, not only among heard to secure his coming, not only among firmer years.

## the pbstual.

Literally, a festival is "a time of feastLig, an anniversary
The ancients obseryed many festivals. On
such occasions, "sscrifices were offered,
feasts and games were celebrated, or there fas, at least, a cessation from basiness." Adams' Rom. Antiq. p. 283. One notable is called the "charch festival." This shameless intrader, with its feasting, fun and frolic, its "grab-bage," lotteries and other appliances for sanctimbling the sapport of the gospel" (!) is fastening itself apon the very vitals of the Christian church! Bat the festival we now propose to examine is that
semi-religious rite, or observance, which, semi-religious rite, or observance, which,
from ancient Greece, or Rome, has come down to our time through the channel of the Romibh church. That church has put the
festival at the head of the front rank, in her
ritual. She claims for it a sanctity and an
importance, equal to that of oven the Sabimportance, equal to that of oven the Sabbers of Protestants, have adopted the two pers on frotestants, have adoplad the two
pagan festivals, Easter and Christmas, as
among the "most Christian" of their religious observances
Treat the festival, therefore, as we may, the question is not one of expediency, or of
ethics even, but of religion. It can be decided anthoritatively, only by an appeal "to the Law and the Testimony." History will come to our aid, but only to illustrate and
confirm the teachings of the divine Word. confirm the teachings of the divine Word,
First, then, as a professed Christian ob. First, then, as a professed Christian ob-
servance, the festivai is a hybrid, a monstrosity an unnatural, a sparious compound of "holy day" and holi-day; an " nnclean" ordi-
nance of the ancient paganism, perpetuated nance of the ancient paganism, perpetuated
and disgaised with specious names and professions, by the Roman church, and by her fessions, by the Roman charch, and by her
foisted upon the world as an ordinance of the Christian religion !

## he festival.

If, taking the staff of history, we travel ing by ancient Greece, Rome, and alm, pass other ancient nations, keep on till we find ourselves amid the darkness, saperstition and degradation of ancient Egypt, there, began to act her part in the great drama of the world's history, there, in Egypt, we find the festival; the natural, legitimate ollspring hriving in the congenial atmosphere of he untold pollations and " abominations."
Rollins' Ancient History, on Egypt, Book 1 Part 2, chap. 2.
From Egypt, we find the festival spread ing among the surrounding nations, etand gide by side with the sacrifice, and com ning within itself the whole catalogue Many festivals were attended with the foulman antiquities, pp. 283, 303.
By its singular combination of piety and voluptuousness, of religions worship with nbounded license in moral and spiritual condency over the minds and conduct of men, and made them, all classes, high and
low, its willing votaries and slaves. Such was the germ, such the development, and such, too, the character and influence of this "unclean thing." By what process in her
subtile moral alchemy, the Roman church may claim to have metamorphosed the festival into a Christian ordinance, may, or ma not, be material. She has made it one on postares, with which she has deceived course, no change in the character or quali y of the festival, has been, or in fact ca vorld, fundamental principles are immuta The transmutation of one genus, mpossible. The product of any seed, germ, mast be "cafter its own kind."
Neither lead, nor copper, nor iron, can b changed into gold, nor gold into either them. The offispring of the lion cannot be 80 in the moral world. Whatever any re ligious rite or observance is, in the germ, so
it is by nature. Such therefore it must re main. However it may be disguised, how come assimilated with, or changed into, it opposite. As, therefore, the festival was
by birth a pagan, drew all the elements o its growth and composition from pagan soil and from pagan air, grew to its full stature and maturity a pagan, so a pagan it mast eve
continue. Until immutability shall ceas to be the law in nature, no attempt at com-
bination, or transfusion, can effect th slightest change in it from its original, and therefore its only true, character. Hence Not one is there enjoined, or even recog nized as a Christian observance. In both the Old and New. Testaments, God has give servances, with which to worship and hono him; but among, them the festival is not.
True, the Levitical law appointed the yearly celebration of three great feasts; but neithe tion, did those feasts bear even the olighte
resemblance to the "festival" of ancient, filled in Christ, all its ceremonial observan oes ( those " feasts" included) ended in Christ They do not, therefore, and cannot, furniah the elightest anthority or justification for the "festival."
Again, the claim of "Christian" for any
religious observance which the Word of God does not appoint or approve, or more, which that Word forbids, is not only groundle but blaephemons and profane. We read
(Deut. 12: 32): "What thing soever I command you, observe to do it. Thou abalt not add thereto, nor diminish it; " Deat. 32 Whis work is perfect;" Eccles, 3: 14
" Whatsoever God doeth it shall be forever Nothing can bo Writ are but a These words of Hol might be quoted, which show that nothing can be "added to" or " taken from" divine without usarping divine prerogative, invad ing the realm of divine authority, and im piously and presumptuoxisly marring the
beanty and harmony of God's perfect

Where then, do we find the festival ? The answer is easy, and is at hand. While the
Book of God; both the Old and New Testaments, says "It is not in me," it abounds
and overflows in the pagan mythology. Names are nothing. Baptize the festival with such names or professions as we may, Ohristi," "Whitsuntide," or any other it is a pagan still, an exotic, and therefore as a pretended Christian obserrance, a coun terfent and a fraud! It cannot be "put vine appointments, except as an enemy, an invader and a trespasser. Yet again

## - WORD OF GOD DISTINOTLY COND

Between it and the ordinancer of divine appolintment, thint Word drawsthe line of demarcation, sharp and clear, defining and sepàrating them as distinctly, as widely, as the east is from the west. Let us nee Lev.
$18: 3$ : "After the doings of the land of Egypt . . . shall ye not do . . . Neither
shall ye walk in their ordinances. seen that the festival was born in Egypt, that it was the leading "ordinance" in the religion of that land, and therefore a con sicious feature in those "doings" so im peratively forbidden in the divine statuto. orce to this command, the divine Lemgive ontinues: "Ye shall do my judgments anid

## Missians. <br> ". "o ye int oll the worla; and preach the gospel - Greary creature,"

Thirtren yéars ago the first Protestant charch in Japan was organizea, now, it is stated, the number o.
be less than 10,000 .

The Gospel in all Lands for Febraary derotes about thirty-five pages to China-the
Country, People and Misesons. 805 Broadway, New York, \&2a y year, 25 cents a month.
What the Presbyterian Home Missionary says reppecting their work is also true of our own: We need, not a aniform bat, stantly increasing income, in order that we
may improve steadily multiplying opporta may improve steadily
nities for mission work.

Thi receipts of the Woman's Executive Committee of Hoome Missions of the Presby terian church, last year, including a balance
of $\$ 12355$, were $\$ 128,64691$, or $\$ 16,000$ more than the previous year. \$116, 000 of
this sum went to the General Board of $H$ ome this sum went to the General Board of Home
Missions; about $\$ 3,000$ went to the Board of Freedmen; $\$ 4,000$ were required for salaries and incidental expenses; and 45,000 were OUR brethren of the Flatwoods Church, Attalla, Ala., P. O., are evidently trying to
"hold the fort." New seats, a new speak"hold the fort." New seats, a new speak-
er's stand, and a chimney, have reeently been made, for their greater convenience and
comfort. A day school is kept in the meet ing-house, which will help build ap the community; and a Sabbath-school is to be opened
the first of April. Our large churches, enjoying the regular weekly appointments o the Lord's honse, do not know how to sym-
pathize with these little companies of Sab-bath-keepers, who so rarely have such priv

The Presbyterian Board of Foreign Missions is composed of bankers, ministers, law.
yers and merchants. In 1871 they reported 561 laborers on the foreign field, 3,512 commanicants, and 10,059 pupils in mission
schools; in 1885, 1,581 laborers, 21,051 commanicants, and 25,269 pupils. These conservative men began the current year with a
debt of 857,000 . To pay this debt, and carry on the work to May 1,1886, , $\$ 882,000$ are
needed. Of this sum $\$ 520,004$ remained to be raised daring the last five months of the year. Whether our own Board shall close the
year out of debt, or not, is to be determined year out of debt, or not, is to be determined
by the contribution of the people during the by the contributio
next five months.
mission stoiles of many lands. This interesting book for young people
as nearly 90 articles and 340 illustrations. has nearly 90 articles and 340 illustrations.
The stories and pictures relate to Africa, Tarkey; China, Japan, Micronesia, Spain, Anstria, Mexico, Sandwich Islands, and
other lands. We have not yet read all the articles, but have found those we have read
to be full of interest; for example, those pertaining to Atrica, Ohina, the Fiji Itslands, and Madagascar. The book is rich in ma-
terials for use in mission talks at home, in terials for ase in mission talks at home, in
the Sabbath-school, and in the Monthly Ooncert of Prayer for Misaions; and for suöh and amilar parposes we cordially recommend it
to our readers and all friends of the missionary cause.

## fir debt might br paid.

 It our Missionary Board made a mistake ingetting into debt, there is some satisfaction getting into debt, there is some satisfaction
in . Knowing that other Boards, and among them large and efficient ones, have done the same thing. The demands are so many and so
great, opportanities so fall of promise if great, opportanities so fall of promise if im-
proved, open doors of usefulness so inviting, proved, open doors of usefulness so inviting,
that, even with a debt on hand, it is not essy to see that we have done unwisely.
things we feel quite certain, however: things we feel quite certain, however:

1. We have only taken a course similar to that pursued by handreds of basiness men, prudent in the management of their affairs. pra. When we get ont of debt we shall try
more earnestly than ever to keep out, for it more earnestly than ever to
is not a pleasant experience.
is not a pleasant experience.
We are by no means discouraged, or afraid
that we shall not pay our debt and keep our that we hall not pay our debt and keep our
credit good; but we are very' anxious to have oredit good; but we are very anx
the debt paid before Conference.
There are eerions objections to special ap.
penle for funds. We make them with regret,

and only becanase an emergency seems to
quire it to be done. They may hinder quire it to be done. They may hinder our
efforts to grow in the grace of systematic giving; and money given under the pressure of an urgent appeal may lessen the amount
that would otherwise have been contributed upon some plan of regular benevolent offer
inge. inge.
Notw make one more special appeal for a thank offering; but hope to do it in such a way
and that it will be received in sach a spirit and with such efforts, that the result will b much of good and no evil at all. There ar prons connected with our churches, congregations and Sabbath-schools, who can give twenty-ive cents more for missions than
they had planned to give. Some have the money already, others conld earn or save it A few may not be able to do even as much
as this; some may not learn of this request, and some may be unwilling to do anything dantly able to make up for deficiencies thas Our appeal is, then, for a special average lift on our debt, of twenty-five cents, by th
members of our charches, congregations and Sabbath-schools. And if pastors, superin
tendents, teachers, parents and others, heartily take hold of the matter, in suc ways as may be suggested in their own inter accomplished, in some large degree; and no only with much of quietness and spont.
ness, but also with much of blessing.

## the grace op giting.

Benevolence is a grace. If one is a Chris true Christian can see a worthy person in need and not relieve his sufferings as far he is able. But many seem satisfied with infinitesimal amount of the grace which
enables one to "cast" bread "apon the days." It is the larger grace empowering men so to do which distinguishes the Chris from the tender-hearted worlding, ind, the other.
Many Christians are so small in the true sace, which sends the gospel to the heathe quires an omniscient eye to see it at all in of the seriousness of this fault. Perhaps some will be surprised, in the Judgment Day, to those who have traversed the jungles of Arica or Indias coral strand, having been
well content themselves to give a cup of cold
water to the least of his little ones, in his water to the least of his little ones, in hi
name. Deluded souls! "Verily, they hav their reward." Many individuals pray
Thy kingdom come-ignorant of their in bringing this desire to pass. How many Christians give ten per cen hour when every knee shall bow and every lip confess his name? How many more give It is cent, or a little more, or a triie les, It is a mistake to suppose that giving Fhole duty of any. This is not giving. It in only payment due for services done one
self. We do not call it benevolence that man pays his laborer for his work. It is no sapport of the home ministry for the benefit of at large. The true grace of giving calls for gifts to others.
Panl said to the Corinthians: "Therefore as ye abound in everything, in faith and $n$ tterance and knowledge and in all diligence and in your love to me, see that ye abound
in this grace also." This message is apt to. day, to you, to me.
The young canno
oultivation of thot be too early taught the and in case the parents have not learne the lesson themselves, the charch and Sab bath-school are responsible for the large increase of liberality withont which no soul
can grow, or church increase, but rather di of thirst and starvation when manna o heaven lies in the pathway and
life flows by the door of each.
"Grace is never so apparent to a soul When in the act of giving," said John Wes-
ley, "and as surely as our Master's love is in us such work will be apon us."
No one can say: I have not heard the
Macedonian cry. None can say the summons, Preach my gospel to every creatare does not come with equal responsibility t
every discuple of our Lord, for each alike every disciple of onr Lord, for each alike i
annwerable for obedience to this command

| One hears the call to go forch and put the | fall of poople. After the meating we talked |
| ---: | :--- | :--- |
| possible fruits of life, and life itself, if need | about getting a larger place to hold the | possible fruits of life, and life itself, if need Another stays at home and (enters the field of enterprise, but is not hence excused from

putting the fruits of his life into the adputting the fraits of his life into the ad-
vancement of Christ's kingdom. Why should he accumulate property, enjoy the luxarie of life, educate and provide liberally for the ther foregoes all these things?
How many
How many can say: Lord we have obeyed world"-by sending if not going? How many" silver wings" have you sent flying
across the sea to bear the message which Pat your mite into blom?
Pat brother, give wings to the gcspel, sister aflame China, Japan, India and all the isles afar, baptizing into life everlasting. What
a field for mites! What honor and blessing to send forth consecrated men and women and pay for their outfit and support. Truly far more worthy enterprise than those in superfluous riches.
0 , that the duty and beauty of the grace giving might seize the hearts and con-
siences of more of the Master's stewards Let not our missionaries at home or abroad sinners or for reform work peculiarly ou own, as Sabbath-keepers. If some give time give the gains of their lives at home for the same end. Then shall our Master
travail of his soul and be satisfied."

Wret Hallock, ill.
from c. J. sindall.
Dodam Cettre, Minn., March 8, 1886. My interest in the work among our poop me that I feel it more and more my duty labor for this people. I have just returned
rom Rochester, and am at home to day, from Rochester, and am at home to-day,
to write my quarterly report. In the first part of December I was in Moody county, Dakota, and held a few meetings in three
different places. While I was there I had to sleep up stairs in an open house. One night there was a very cold storm of wind. head, which made me feel sirk. I got inflammation in my throat which made a canmore than two or three times a week. It ame, ery hard thing for me to be off from leep in so many different houses.
December 8th, I left Dell Rapids and star for Turner county. Arrived in Sion Falls in the evening. For some reason the go to a hotel. In the morning to Canton another hotel over night. The third day arrived at a brother's in Tarner county. went ont to get some place to hold meet
ings. I was sick, but I thought that I wa trong enough to preach; but I got more not go out in the evening. While I was there I only held meetings on the Sabbath and Sunday, and made some visits in the the evening wind, that my throat got worse continued to do some missionary work every week till the 9th of January. On the 11th I atarted for home and had a hard time morning till Thursday noon to go from sots to Dodge Centre. There was so mach now that the train could not go every day. had to lay over one day and night at a again; went on till aboat 7 P . M. and were
snow-blocked for eight hours. night we were snow-blocked again in Minnesota. As soon as I came home I got better
in my health. Have used my time mostly in writing and correspondence, and have Written a short history of the origin of the vians: I also write some for the Evangelii
Harold. After I had been home a few days Ireceived a postal card from some friends in Byron. They asked me to come to Byron
if I was at home. I went there and started
and meetings; have preached there 5 times. Perhaps you remember that I labored there last Winter. Some of my friendis there have moved to Rochester, Minnesota. They ask-
ed me to come to Rochester. I went there the 17th of February, and had a meeting the frst evening in a private house. That was were eighteen prement. The next, night
there were three rooms in the same house
 meetings in. Some promised that they would help to hire a hall. We hired the tion. At the close of the last sermon, a col-
lection was taken to pay for the use of the harch, which was 83 . The collection was \$3 60 , and the 60 cents I used for traveling exenses. Rochester is a city of over 5,000
nhabitants, with 22 saloons. There are preached 5 times. Several are deeply intersted in the meetings, bat they are all Lutherans. I hope some good will come out of
that work. It was manifested that the Spirit of the Lord is moving upon some the people.
I will start the missions in Minneapolis Qd St. Panl as soon as I can.
Quarterly report from the 1st of Decem, 1abor 13: presching stations, 7\% Weeks preached, 21 ; taken part in other meetings, ; religious visits made, 36; two do'lars have been sent to me for the Missionary Society rom two friends in Forest City, Iowa; traveling expenses, 16 15; written letters
and postal cards, 34 ; sent off Seventh day Baptist papers, 188 copies.

## prom s. W. rutledge,

General Missionary.
The tim Creek, Mo., March 1, 1886.
port for the quarter ending March 1st. The weather has been extremely bad a part of
the time, and part of the time I have been the time, and part of the time I have been
unwell, so that I have not been able to do the work that I expected to do during the last quarter; however I have done what I could.
The prospect appears gloomy sometimes, and again very encouraging. There have been some conversions to Sabbath trath since, my
last report. The Lord willing, I shall go to a point about 12 miles east, for next Sab-
bath and Sunday, where we will receive one or two more members, probably more. Alchurch we are expecting some additions. The prospects at present will sustain us in
saying that our little charch will double its aying that our little charch will double its
present number during the next quarter. So mid all our discouragements we are hope 1. Pray for $u$

1 have three weeks to report; 10 sermons and lectures; 9 prayer-meetings; 12 Bible-
readings; 14 visits and cells; 3 places of appointments, with an average congregation o 30; distribut
periodicals.
from f. f. Jonison.
Stone Furt, Ill., March 9, 1888. Inclosed please find quarterly statistical
eport. The fewness of days reported was eport. The fewness of days reported was
consequence of the severe Winter, the oldest we have experienced for years. Two have recently been baptized into the fellow-
ship of the Stone Fort Church. I guess I should have reported in December the num ber baptized at Villa Ridge at the time of he Yearly Meeting, as it is in my field. If ou think proper you can correct it and let me know. Just returned from Park's school-
house. Had a very interesting time. All re firm in the faith. We have a new bell n our church at the Fort, to remind the
oople when the Sabbath-day comes, and to come the children to Sabbath-school.
Hope your health is improving, and that you will soon be able to do battle for the
truth. As the Spring-time opens may the minds of the people open on the subject

## Bro. Johnion report 21 weeks.

Bro. Johnson reports $2 \frac{1}{2}$ weeks of labor preaching places; 12 sermons; average
congregations of $50 ; 20$ visits and calls; 200 tracts, etc., distributed; and one addition.

## FROM J. W. MORTON,

## Gence H. MORTON

Report of Missionary. in Illinois and
the quarter ending March 1, 1888 .
Múton, Wis., March 1, 1888.
From December 1st to December 15th
pent on the Berlin field. The next Sab bath I was in Chicago till the 23d. Christmas week I spent at Glen Bealah. My re to you, has already appeared in the RE corder.
The entire month of January was spent on on, Marquette, Dikots, Coloma, Coloma Station, Deerfield and English Island. The interest in all these places was equal to that obwerved on any former visit, except at Mar-
quette and Deerfield, Where unfavorable

Weather seriously impoded us. At Coloma,
eepecially, we had good and well attended eapecially, we had good and well attended
meetings. My visits at Dakota also, both meetings. My visits at Dakota also, both
going and retarning, were of the most encouraging character. . Quite a number of the children of First-day families, schoolmates of Bro. Crandall's children, came in, and
helped along the meetings. by joining their weet voices with the rest in the singing of hymns, of which they are very fond. I read to them from the German Bible, and made passing remarks in their own
which they gave good attention.
Ihich they gave good attention.
would come and take charge of this Berlin field, as a paid pastor; but he is prevented from doing so thus far by some sickness in his
family. I hope it will not be long ere ha will be able to enter upon labors out here, where I think he would do mach good.
The past month (February) I have spant Junction, Milton and Albion. Our Qaarterly Meeting was held at the latter place. terly Meeting was held at the latter place.
I have preached one Sabbath each, at Milton Junction and Milton, and taken a collection in each place, to be applied toward defraying sylvania to Wisconsin, if he should make the journey; otherwise; to go into the General Fund of the Missionary Society. I did the
same at Walworth, where I preached six same at Walworth, where I preached six by the resig
McLearn.
.I failed in securing audiences at Rock River. The traveling was very bad when I went hold meetings, I abandoned the effort for the present.
Upon the whole, I regard the last quarter as one of the most successful that I have yet
spent on this field. I am sorry that $I$ cannot report conversions and baptisms. I trust there havo been some hearbs softe I to ward to God from sin and the world; but I dare not speak too positively on this point
Bro. Ronayne is about to commence evan gelistic labor on the Berlin field in a few
days. He will go, I think, to Berlin first. I pray that he may have great success. I should have been living in Chicago long
before this time, bat for the fact that both myself and wife had made arrangements and even engagements, that could not be put off,
before we knew the wishes of the Buta before we knew the wishes of the Board in
respect to our location. I have engaged a respect to our location. I have engaged a
tenement in Chicago, and shall go this week to take possession of it. Henceforward, till further notioe, my address will
Ogden Avenue, Chicago, Illinois.
I report 13 weeks of labor; 47 sermons;
$\$ 1808$ collected on the field; traveling ex penses, $\$ 18$ 55; besides numerous religious visits, of which I cannot very well keep a
strict account. I have, besides, some money in my hands for Elder A. W. Coon, if he comes West, that will go to the Missionary Society, if he shoald not come.
Your brother in the gospel

## RARNING MISSIOMARY MONEI

Looking through a missionary treasurer' 25 cents," and I said to myself, "That young lady has a queer name, and not a very pretty one, either." A little further down I noticed again, "Miss Rags, 45 cents," and that town. But when I came to the third that town. Bat when I came to the third
"Miss Rage, 31 cents," I saw that instead of its meaning a young lady, it was a short way of writing "missionary."
1 then understood that here and there some one had carefully put all the rage and
waste paper, not into the fire, but into the waste paper, not into the fire, bat into the
rag bag, and the money received from the
rag man had been sent to the misaionary rag aty had been sent to the missionary
society. Here seemed to be one answer to
the question, "What can boys gnd girls do
to earn misgionary mon?" to earn missionary money ?"
On further study of the subject I found On further study of the subject I found
Miss Patchwork, Miss Berries, Miss Flower-
seeds, and even Miss Hens. All over the country we find earnest, eager
groups of boys and girls who have found that interest and enthuiasm belong to tha strange class, of which the
away the more you have left.


The Katholischen Missionen reports 3,592 Jesuits engaged in missionary work. The Faith has 6,700 missionaries in the field The French Roman Catholic Missionary So-
cieties reckon 2,500 Franciscan monks and priests in Ohina, Africa and America; 1,000 Capucines in India and the Eastorn, Archi-
pelago 700 priests in Japan, Cores, etc.; 500
Dominicans in Menopotamia, Tonquin, oto.; pelago; 700 priests in Japan, Cores, etc.; 500
Dominicani in Mesopotamia, Tonquin; eto.
and 600 mieaionaries of other orderi in Atri
coriously impeded us, At Ooloma, My visits at Dakota also, both
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connt. I have, besides, some money
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if he should not our brother in the gospel.

## Barning misionary monet.



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Sablath 等eform.

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## GoD's Pbesencer

## "My presence eball 8 .

God commaneded Moses to go ap with the people to possess the Land of Promise, not-
mithstanding it mas inhabited by a different people, who were idolaters. Moses, seelng ritwing his own weakness and the Feakness
of Irral when left to themselves, conld not go na and drive the inhabebitintts onoto of the
land and possess it. He manted to know who was to go with him, and God said to
him, "My presence shall go with thee." him, "My presence shall go with thee."
Then Moses was eatisfied to go, having the sesrance of God's divine assistance, and anamered: "If thy press
carry us not up hence."
This shoold lead ns to consider our rela-
fonship to the same God that Moses talk Lionhip to the same God that Moses talk-
d with. Are we of Israed? Are we childred of Abraham? Hate we been delivered
from bondage to Satan? Have we been made children of God by faith in Christ?
Hare we been translated from Satan's king dom into the kingdom of Jesas Christ? If
so, we are soldiers of the cross, in God's
army, ander his laws. With the uniform srmy, onder his laws. With the uniform
ff righteounness, and armed with the soord
of the Spirit (the oly Bible), and a bounti-
unl supply of rations in Gode great store f supply, all things are now ready; an
narching orders gave been given to th whole camp of God's army, Go forward.
If there is a soldier in the Seventh-day Baptist army of God that wants to know Who shall go hand as apds tresence shall go go
with us, to drive out the idolatrous people, to drive out infidelity, to drive out pagan
onstome, to make war against the people that are trampling apon God's holy yaw, to
drive out heathen darkness from heathen linds out heaxhen darkness from hearem the way of life and
lo instruct them ont of God's holy Word that they may begin aright to observe al
things which God has commanded. But there is more than one engagement; ther
are mauy; we have heathen customs at home
to fight also. Are we able to possess thi to fight also. Are we able to possess thi
land of America in the name of the Lord so many instances has taken the place of
immersion for baptism? Can we drive out usurps the place of the true Sabbath? Have
we faith in God? Are the men of Americ such giants that we should fear? Yes, thee
are great indeed, great in point of talent great with pen, great in speech, great b
relationship with the different organization ment in their hands, to the extent that the law upholds them in the observance of Sun
day. But it God will go with us and ap stand. Our duty is, to all go at once, go our available means, go in the strength
Elijah's God, go with uplifted hands prayer to God, go with open Bible, go pro written detecter of sin. Let as all go with will gain the victor
Bat there is another important clause the text quoted, "I will give thee rest."
God promises rest at the end of toil, at th ond of a saccessful engagement, when the faithful soldier has obeyed the orders given, chief Commander. And when the battle have all been fought and the final victory be asked, Is there no rest this side of $t$ th grave? Yes, the Ohristians experience
that when he first found God precious to hi soal by faith, he received the presence
God in the Third Person of the Trinity, bear witness with his spirit that he is a chil peacefally rests in Ohrist. But as the chil battles shoald were promised Promised Land, the land that God had sworn to their fathers that he would give them; so we shall rest eternally with God in the with Abraham, Isaac and Jacob; and with al will be forever, when we shall have coased from our labors in this, world, having
"fought the good fight" and wo the vic tory through Ohriat, "s the won the vic tory through Chriat. There remaineth

Heb. 4: 9.9 "Here is the patience of the
zaints: mandments of God, and the faith of Jesas and heard, a voice from heaven saying unto
met, write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from the
and their works do follow them.'

AN exchange pablishes the following: "The Woman"s Christian Temperance Un on is making g heroic ard determined e effort
osecure a better orbervance of the Sabbath. hey deserve and should have the assistance the ad, preach on the Sabbath, and that on
that day, the fourth commandment shall be repeated
gehools.
Of course, what the W. C. T. U. is aim-
ing at is a better observance of How much help they may reasonably expect Bible Sabbath is a little donbtful. It would throughout the country, on the day men-
fioned (Apr. 4th?), will preach on the sub now the resalt of a universal commenting ful study of the fourth eoggest that a a care
the leaders of the W. C.T. U. might modify

> WHaT would be gained?


 teachers preach that societty has outgrown
the Tren Commandentat that they
heoded not
But let usexamine that divine needed now. But let usexamine that ivine
od lam, and seo it it would not impore
modern society some if it were obeyed. The modern society some if it were obeyed. The
first commandment would prohibit the wor-
ship of all false gods. The second would


 honor to all parenta. No more disobedien
children. What a blessed reformation that
would be in most of our commanities! The would be in most of our commanities! The
gixth would stop all murders; every man's
life would be perfectily safe. Who would
not desire to live in such society? The not desire to live in such society? The
seventh woald end all the adultery and vile
ness now so fearfully common in cities and
country. The chastity of every family safe country. The chastity of every family safe
how desirable an end! The eighth woald
close out all theiving; every man's property Tould be safate? Look at the criminal re
law out of date?
ports in the papers, and then jadge. The
ninth would stop all lying and tattling
What


| moving to such a place as soon as they heard of it. <br> No, friends, we have not got beyond the need of that grand old law yet; nor will we Sickle. |
| :---: |

## Cducatian

## 

## miltow colisege.

The Winter term of the college olosed March 16 th. The evening of Maroh 15th,
the Orophilian Lyceam had its annual lecwas siven by Ho Hory Wm. Parrang, of Eng-
land, sabject, "The Golden Age" cassion of Homer's Hiliad, illustrated b
Schliemann's discoveries. The supper, the Stannard Honese, was an enjogable en tertainment, with thie unaal supply of toasto. The lecturer gave a very mitty rcsponse to a
call for a speech. The next morning he Also addressed the stadents in the ehapel.
The Physiology class made arrangenent for a series of lectures by Dr. E. S. Bailey,
of Chicago, but after several postponement of Chicago, bot after several postponementh Doctor, they were obliged at last to giv
them ap.
The outlook for the Spring term

## thought to be good. President Whitford is spending his vaca

tion in the interestso
He announced in chapel the last morning of the term that but $\$ 500$ were lacking to make up the $\$_{20,000}$ ondowment fund for which
so great offorts have been made.
Tone
The
The most assuredly needed, and it is to money is most assurealy needea, and it is
be hoped that all may be secared this vacaMrs. Morton-Jennie Bond-left the
school at the close of the term; to begin her She will be much missed
where . ihe has long morked
how to beair.


## TEMPEBANCE AND POLITIC

## According to the teachings of the Bible interpreted in the light of to-day, it is wron to manufacture, sell or use intoricating be erages, as such. It is also mrong, it beems to meg by the same standard, to be glatton

WHAT IT cost.
A gentleman was walking in Regent's Park homen was in the poor-honae. He had come
out to get the air, and had excited the gen"Well, my friend," said the gentleman,
geting into conversation, "it is a pity that
a man like you should be situated where you re."
"Hae man said he was eighty years of age.
"Hou any trade bofore you became "Had
"Yniles
"Yes
"Did
"No! Yes, I was a carponter."
Did you use intoxicating drink ?",
No I oh no, I only took my beer ; never thing stronger ; nothing but my boei?'
How much did your beer come to a
Only a sixpence a day, I suppose."
For how long a time ?
Whe gentleman had taken oant his note
The and and he continued figuring with hif
ooncil while he went on talking with the
Temperance.

## $-$



President Gates, of Ratgers, asserts that
small colleges afford superior advartage $t$ California is to publish her own schoo
books. She thinks that those pablished by Columbia College dates back to 1759 ,
money being raised by lottery. It now has tudents. The new building of Heidelberg College,
of the Reformed Church, has 60 memorial windows given by some individ
Sanday-school, or congregation. property taken to support panpers and pan
sh criminals. The panpers and criminal come largely. from the ignorant who do no produce anything


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## The Sabbath \%ecarden.

 ulited Contre, ‥ Y., Fiith-day, April 1, 1886.筑
## 

Persons in Arkansas, Texas and Alabama, desiring tracts for their own reading, or for
distribution, can obtain them of Eld. J. F. distribation, can obtain them of Eld. J. F.
Shaw, Texarkana, Arkansas, general missionary for that region. Bro. Shaw will also
take subscriptions for any or all of our pab lications.

## AN old writer significantly remarks that

 "Satan selects his disciples when they aredle, but Christ chose his while they were busy at work, either mending their nets or
casting them into the sea." Idleness, under casting them into the sea." Idleness, under
any circumstances, is deplorable, but when tis self-1mposed, when men do not find some useful employment because they are
too lazy to work, there is cause to apprehend vill work. Men whose hands are busy, and
whose hearts are consecrated to God, are the men to whom the charch, and, indeed, every supporters.

The two houses of the Rhode Island legistare have voted to sabit to the people o hat state the question of constitational prit
hibition. It will be voted upon at the Sprin election, which occars, we believe, on the 7th
of April. In the meantime active work is eing done throughout the state by the $W$. C. T. U. and other temperance organizatc.,' in favor of the movement. It will $r$ r niire a three-ifths vote to carry it. If the little doubt what the result would be

Orders for the second volume of the of "Sabbath and Sunday," History, begin to
come in. The book is now in the hands of the binder and will be ready for distribution In a few days. Orders will be filled promptly. This volume contains 583 pages, and gives a careful history of the practices and teachings of the church respecting both the Sab. bath and the Sunday, from the time of
Ohrist to the present day. It is neatly bound in cloth, at our own bindery, and will be sold at the very low price of $\$ 125$ a volume.
It should be placed in every family. Let orders for it come.

Strikes and labor disturbances are be coming more formidable throughont the
country. Street car travel in some of our large cities is serionsly disturbed; the freight business on some of the Soath-western rail-
roads is almost entirely suspended; and laroads is almost entirely suspended; and laous kinds are going out of work by the hundreds, in some cases by the thousands, al-
most daily; and the ond is not yet. In not few cases men are throwing down their tools and going into voluntary idleness, not because there are any dissatisfactions, or
disagreements as between themselves and their employers, bat becanse they are members of the order of Knights of Labor, and the order requires them to stop. This fact shows ment, and both together show the danger which menances the business of the country. Mr. Jay Gould, whose aystem of railroads has suffered most from the strikes, some of which are without provocation, has
brought suit against the Knights of Labor brought suit against the Knights of Labor
for damages arising from the delay of traffic or damages arising from the delay of trame
on the roads controlled by him. In the mean time, several congressmen are setting
themselves to the task of devising some sort themselves to the task of devising some sort
of legislative measures by means of which the complex difficalties of the labor problem
may be simplified, if, indeed, they may not be wholly adjusted. What is most needed is o Obristian conscience on both sides of
the question. If men, employer and fom plojed, were willing to accept and live:by
the golden rale, or even by the Ten Oom. mandments, the whole business would settle
itsolf in fifteen minutes

## THL REVIVAL NEEDED.

There is great diversity of opinion as to the present spiritual condition of the charch. Christian conscience is losing its grip, and Christian conscience is losing its grip, and
interest in religious matters generally is on interest in religious matters generany is on
the decline. Others, with equal confidence, declare that in these respects the church is declare that in these respects the church is
not declining, but improving. In the midst of such conflicting statements, it is gratify ing to find something that is more than as-
sertion. A writer in the Independent, under the nom de plume of a Western Pastor, gives
the results of a series of questions asked of the results of a series of qumbers of his charch, which show that in one church, at least, there is not much encouragement for the pessimist. He finds, for example, that the number of those who greater than the number a generation ago. Under the questions relating to the circumhope in Christ, it was ascertained that one hope in Christ, it was ascertained that one-
half were converted under special revival services, and one-half, apart from such ser
vices; of those converted during special re vival services, only one-fourth were converte
during such services conducted by specia evangelists. Thus the dependence for the increase of the church, under God, is upon the regular appointments of the church, that
is, upon the ministry of the Word, the
teachings of the Bible-school and the influences of the Christian home. This does no look as though the church were losing her saving power. Again, it is shown that the
average age at which those who are now beormer years, showing the good results of th ncreased attention given by the church to the religious training of the young.
comparison of the answers respecting co tributions for the support of the church does
not give so favorable a showing. Nearly not give so favorable a showing. Nearly
one-third of the families of the congregation gives nothing at all; and yet the entire ex day for tach family holding sittings in the hurch.
Of course, it cannot be claimed that the findings in a single church establish a uni-
versal rule, yet the writer does not think his church is, in any way, specially exceptional Here, then, with some margins for varia-
tions, we have a fair glimpse of the church of to-day. She is, on the whole, spiritually stronger than a generation ago; she is giving wonderfully increased attention to the in
struction of the youth, with marked good results; but alas, she is not teaching he members to express their appreciation o her support an to the promulgation of he doctrines throughout the world. There is
both encouragement and admonition in this view. With healthy, spiritual state, with che youth early gathered into the fold and
carefully taught in the Word of Goul, it can not be that the church will long languish for want of adequate support from her own membership, when her membership is prop erly instructed as to her demands upon them
in this respect. There is need of a revival in the church-such a revival as will conse
crate to God the property as well as the persons of its converts. This revival wil
come, under God, in much the same way a come, under God, in much the same way a
other revivals come,-by a careful, faithfu instruction of the people on this matter by
those who are their legitimate instructors in all religious matters. Olearly, our pastors charches, in relation to financial support and who know what the demands upo Christian people for contributions to mi an important work to do at this point.
May the churches be revived in pocke last 365 daya in the year !

## тाIE Chivese question.

The Central Baptist of a recent date says: Considerable diplomatic cortespondence i Washington and that at Peking in reference to the oppressed condition of the Ohinese in ington has written a letter to Secretary Bay
arr ia which he shows how our government for all injuries inflicted by Chinese on Amer rages against the Ohinese in the Weest, he
demands the application of the golden rule We have always supposed that the golden rule was as safe one to follow, and certainly,
a Christian people ought to be willing to be governed by it; nor can they be much su prised if a "heathen" people should b
know what is the best method of adjusting
the question of Chinese labor, but we are mitted against the Chinese on the Pacific coast cannot be justified under any circam stances; and our government should tak
effective measures to punish such unwar rantable conduct, both as a matter of justic to the Chinese, and as a means of protection Since
ar ne writing the above there has come to our notice the fact that the citizens of Port
land, Oregon, have held a mass meeting ex pressing unqualified disapprobation of the
recent violent acts of the Knights of Labor and pledging their lives and fortunes to th maintenance of the laws. The meeting con-
sisted of about 1,500 persons, representing the best citizens, and unanimously adopted the following resolations:
" Resolved, by the citizens of Portland, in o uphold law and order in this community and that we will sustain and aid the lega will maintain and sustain the fundamenta
principles of liberty and humanity, aa
adopted by the founders of the republic, that man has an inalienable right to life, liberty,
and the pursuit of happiness, and that these are inherent rights, of which no one can unlawfully be deprived, and that we will not
allow any one to be prevented through vio-
lence or intimidation from working for a livlihood, or be driven from house or home, that we will do all in our power to bring condign punishment on any and all who may ${ }^{\text {condest. }}$
meeting appoint a comme chairman of thi duty it shall be authorities and to adopt such lawful meas-
ures as they my deem advisable under the
circumstances, to the ond that peace and good order may prevail
Brave words! Now let the best citizen of other places in which such outrages are
perpetrated take similar decided action, and then let them know that the general govern ful proceedings of the self-styled Knights of

## Wammquiratians.

THE NEED.
The regular monthly meeting of the Tract Board wa
$14,1886$.
The question of what is the duty of th
Board was freely discussed. Our expenses are over $\$ 1,000$ a month. The receipts
February were $\$ 27820$, while the bills ered paid amounted to $\$ 8930 \%$
The President and Treasurer were em-
owered to borrow another $\$ 1,000$. The powered to borrow another $\$ 1,000$. The ose to sustain the Board in the work which the Tract Society instructed them to carry on; or do they prefer that the whole thing should end in one grand financial smash tap?
It would seem that if we now give up the very creditable work which we are now doing, we had better give our work over to some
other people who would be willing to carry

If the Sabbath is worth anything, we ought to feel that we, as a people, have come
"to the kingdom for such a time as this:" Let us not throw away this opportunity but come up to the work with united heart and
pocket-book; and the Lord will give us sue


President of the State Reform Clab Association in 1882, and retained that position up
to the time of his death. As an adrocate of to the time of his death. As an advocate arnest, efficient and unwearied worker.
His illness was brief and his death sudd Summoned by telegraph, his wife hastened y every possible means, but was unable vere brought to Plainfield, and his funeral were brought to Plainfield, and his funeral was attended on the 24th ult, at the Seventh course of people, and with many tokens of espect and honor
Mr. Maxson. was not directly identified with any church, but the later years of his
life, especially since he becameso prominently ife, especially since he became so prominently
identified with the temperance work, brought to him a deep and abiding faith in God and the Bible, and in the duty and blessedness of
Christ-like living. Those who knew most Christ-like living. Those who knew most ground for feeling that he found a resting place in the love of him who judgeth all men
in infinite mercy.
A. H. L.

## washinetor lefter.

The Washington, D. C., March 26, 1886. The House of Representatives is now try
ing to act upon some of the practical questions of the day, while the Senate is still dis-
cussing the political question, "What are cussing the political question," What are
the public and private papers," and, "how o get them.
The labor tronbles throughout the country are occupying the attention of many r, of Iowa, thiniks our present republican orm of government cannot stand much longer if the present state of affairs continues.
He says the labor question must be settled by legislation. Thereare three great monop-
olies that oppress labor-the railroads, the and and the bres labor-the railroads, the ress can control the railroad and publi land matters, and can co
giving a sound carrency.
Representative 0 'Neil, of St . Lais, who as just returned from the scene of the strikers, thinks the question is such a serions ny plan yet to propose to Oongress for the djustment of differences between employers and employees. \&He is formulating some plans,
however, which he will lay before the Presihowever, which he will lay before the Presi-
dent, asking for his opinion of them and sugdent, asking for his opinion of them and suggestions for some measures equal to the em-
orgency. When both parties refuse voluntar argency. When both parties refuse voluntary
arbitration it is hard to tell what can be

A few mornings since the blind chaplain of the House made an opening prayer that was attentively listened to and caused quite sensation among the members.
ion of Mr. Butterworth, of Ohio by Mr. Weaver, of Iowa, it was printed in the Congressional Record. He y that to teach the people of this counweat of the face, as the fair and hones wage of honorable, manly work of brain or hand, is gained by theft, no matter how we name the stealing; that money is never converted into wealth aniess it ceases to be the panderer of our lusts, and lifts us above the of life, making us kindly with our kind, and patient to God's laws. He prayed that the land might be rid of all gamesters, whether they gamble with dice or cards or chips, whea or stocks, corn or cotton, and that wo
might be delyyered from robbers, who en ticed their victims to boards of trade, stock exchanges, and bucket shops, and who name
their practices of plunder "shearing the their pr,
When the chaplain prays, the most devo tional man on the floor of the House, appar ently, is Mr. Henderson, of North Carohna. He stands with closed eyes and apturned to palm. He parts his fingers and bring them together again as the prayer progresses, keeping time, as it were to the periods. Mr.
Henderson is a ritualist, and with his smooth Henderson is a ritualist, and with his smooth self. He comes from a historical family o North Carolina, and is one of the prominent lawyers of his atate.
The proposition to change Inauguration
day from the fourth of March to the thirtieth of April meets with approval from our lawmakers, and is sare to be applanded by the country. The day is steadily growingin interest for the people. With each quadrennial it attracts to the Capital a greater crowd servation. There are several good reasons
toon the inolemenen wontio of March to the last day of April. It would add sixts days to the session, thus giving time for more and
better legislation. It would give the bene. fit of balmy weather to the celebration, and the Capital of the nation, clothed in green and brilliant with colo
by visitors at its best:

## Tome \%ews.

It was not a surprise; but, as the times losed the 17th of March, after due notification, in a Christian way, our house was early filled with cherished friends and their little nes for a social visit, for the benefit of the pastor and
When the house became too small for the company, which was not too large, the honse of Sister Main, adjoining, which is to be the future home of Mrs. Wardner, quietly bopriated to the commissary department. Here the trains were unloaded and it was here also that the generous tables were spread.
Solomon said, "better is a dinner of herbs where love is than a stalled ox and hatred therewith." I wonder if Solomon ever tried dinner of hed ox was not there, nor the ful for appetite and social zest, with large seasoning of Christian love, was there. At the parsonage, Bro. J. C. Burdick, and others, put cream on the pan by furnishing excel-
lent and enjoyable music at just the needed times. At 11 o'clock a few words and prayer by the pastor and pleasant farewells were
spoken and the company dispersed. Mrs. Wardner is grateful for the provisions, cloth ing and money, bronght for her use, netting, in all, about $\$ 40$,
feeble for thanks.

James and R. G. Summerbell. There are times when words fail us to exhe gratitude I feel, not only for the risi above mentioned, but for the love and sympathy and the substantial tokens of these
feelings which have met me and my little ones ever since our return to Allegany county:
To all my friends, and especially to the Ladies Aid Society, who have helped me in wards of $\$ 15$, I can only say, you have your reward in the promise given.-Matt. $25: 40$

## Penasjlvania.

shingle house
Upon the 24th of Febraary, a party
gathered at the home of Deacon Charles B gathered at the home of Deacon Charles B
Wilber, of Beils Ran, for the purpose o celebrating the 44th anniversary of thei narriage, which was also the 65th birthday
of Bro. Wilber. Reminiscences of the past were revived by the speeches made referring to the Christian influence of this noble pair whom God in his infinite wisdom has seen it. to spare so long as standard bearers of
his trath. Nearly all of those present gave evidence that this brother and sister had given them strength and courage to
help them in life's conflicts and in meeting its demands.
The company left gifts betokening their kindly esteem. Thus ended one pleasan and profitable gathering.
There are some important interests in the
village of Shingle House. This is a thriv ing, stirring village, with good school accom modations. It has some good mechanics, good point for more machinery. Should any Sabbath-keepers contemplate changing their situation, we earnestly solicit attention to this work. One Sabbath-keeping firm i here now prospecting in regard to a shop to make, repair and paint carriages and othe mechanic is expected soon, if he has not a ready arrived. There is now a fair oppor
tunity for Sabbath-keepers to purchase vil lage lots; one has already purchas
The church is earnest and in
ondition.
G. P. Kanyon.

## Hew Jencey.

MBW MAREET.
Oar church interest is good, three arose
last Sabbath for prajers.
last Sabbath for prayer
We are to have ano
society in the famly of Mr. Hociey comes here to enter the
brother.
rother. . . Rogers in giving,
Mr. 0 . Te
He has b Mr.
Sabbath-keepere. He has
cormerly owned by H. V Dait ormerly
oommenecod the foundation

ox 0 feet, when it is finghe as 60 ell, | nanicate with Mr. C . |
| :--- |
| set, N . $J$., who will give part | and price. The bailaing n May. $\left.\begin{array}{c}\text { a very enjogable Bociable } \\ \text { nome of Dea. Dunham last T }\end{array}\right]$

The charch has bought for new and excol Anthems"
Collection of A.
gutior, H. P. Danks.
author, H. P. Danke
ing twenty were in attend nual oharch
At the last charch meetin mas appointed to correspona
resident members with the ot resident members with the ot
them to join with the char reside. As charches we are '

## Tome :

## New York.

fred.

not a surprise; but, as the times e 17th of March, after due notificath cherished friends and their little a. social visit, for the benefit of the
nd Mrs. S. L. Wardner and her four
the house became too amall for the - Main, adjoining, which is to be the home of Mrs. Wardner, quietly bontraband of peace, and was appro-
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8fhingle House. This is a thriv Shingle House. This is a thriv.
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I. It has somi good mechanict, ning ahop, and is thought On, we earnestly policit attenging
One Sabbath-keeping fing roupecting in regard to firm is ir and paint carriages and othar
of that of that deacription; anothar
axpected soon, if he has not alis axpected soon, if he has not al-
wiod There is now a fair oppor-
Fabbbath-keepers to purchase vil-
one has already purchased and ill commence this Spring.
G. P. K harion.

## Hew Jorrey. <br> HIT MARERT:

gociets in the famly of Mri. Chas. Rogeres.
 blessed the Lord for the happy result. Then assembling at the meeting-house, purchased
by Bro. D. B. Rogers for the prospective charch, these three, and Bro. Larkin, a mem into the Church-the three by imposition hand of fellowship by the pastor-after Bro. Main, spoke a few words of instraction comfort and cheer, after which came a cove Lord's suppor, which closed a very pleasin nd profitable season of Sabbath services.
Our sojourning brethren and sisters, Bro Main, Brother and Sister Lang worthy, an Brother and Sister Potter, are expected to start for home soon, and Bro. E. B. Davi will start for his home in West Virginia,
Second-day, March 22d. The Daytona Church now numbers seventeen members.
The people have built a large and conven ent parsonage and it will be quite comfor able when completed. They are
to be commended for their zeal. We invite others to join us. There Come and see.

## Illinois.

We have had an unusually hard Winter specially from about the beginning of the be fairly upon us and the farmers are busy with their teams and plows.
As to our religious matters, we are, I
trast, making a little progress, but it is very
low. Those of your readers who are acchurches where the pastor has a fall house on the Sabbath, where non-Sabbath-keepers Who may be present are apt to be impressed
with the thought that they are in the midst of a'prosperons, happy and respected people,
and where the weekly prayer-meetings are attended by an hundred earnest worshipers,
and where the Sabbath-school is recognized and where the Sabbath-school is recognized
as a source of power in the communitysuch, 1 say, have little idea of the discour aging circumstances of those who, with enfeebled hands, are striving to uphold the
standard of divine truth in the face of the most formidable opposition, by the flesh, the in alliance with many who claim to be fighting the "battles of the Lord." It is not
often that we are favored with the presence of any except vur own people at our Sabbath
gatherings; and as our number is small and our membership much scattered, our Sab bath congregations are small. Yet, we have
been keeping up our Sabbath-meetings and been keeping up our Sabbath-meetings and
Sabbath-school, when not hindered by the inclemency of the weather. There has bee apparent quickening of late in our sixth-day attendance.

## I keep regalar appointments for First-day

 month in the forenoon. At our evening and First-day meetings, our congregations haveconsiderably increased of late. On the first Sabbath in the present month we received
two candidates for bàptism, who were baptized on the day foilowing. I would not F. F. Johnson and Robert Lewis, as coworkers in the good cause. Bro. Lewis bap
tized the converts above ramed, one of whon was his own son
grandaraghter
I desire now to say a few words in regard to Southern Ilinois as a field. I think that out
expectations were raised somewhat too hig expectations were raised somewhat too high
at the start. It is true that our strength is in the Lord of hosts alone. But I think tha be cultivated. There was a time when-prej udice ran so high that no Seventh-day min ister could get an impartial hearing; and there are butfew who can yet. Now with this
condition of things in viaw, it does seem to condition of things in vipw, it does seem to
me, that if there is one man in the denominame, that if there is one man in the denomina-
tion who preaches the true gospel, and who is a man of God, one who can not only give but attract the attention of the masses, Who of whatever denomination can, that is jast the man who is needed on such a field; and sach a man is Eld. J. L. Huffman. Now I aum not saying that Bro. Huffman is an abler apeaker, or a better preacher than numbern
of others who have labored in Sonthern Minois. Bat I doubt if there is any man Who can accomplish the work here that he can. I sincerely differ with Bro. Huffman where he baptizes independent of the charch,
but the very fact of those baptisme shows but the very fact of those baptisms shows
that the prejudices of the poople have been largely overcome. No other minister, in my
opinion, can accomplish the work that he opinion, can accomplish the work that he
can in every part of Southern Ilinoin Shoula
he be appointed a missionary for one year in dearly the entire salary can be raised on the feld. Ideem it proper to say, in conclusion, hat Bro. Huffman has nothing to do, eithe directly or indirectly, with this appeal in be
half of a field upon which my heart is fixed

## Marof 15, 1886.

M. B. Kelly.

## Wisconsin.

While we can report no revival this Win
or, the church is in a healthy condition and its difforent appointments are well attended. ar pastor has been preaching some very
ble and interesting sermons for several weeks past on the prophesies.
On Wednesday afternoon and evening
March 10th, the charch and society turned out and paid the pastor and wife a visit, Alling their comfortable home to overflowing All brought sunshine and merry faces and nature.
About $\$ 300$ have been expended this Win Sar on the basement of the charch, and the Sabbath-school now has a very
in which to hold 1ts sessions.
The weather has been warm and pleasan
or a few days past, bringing among us th
robin and the wild goose; but several inches of suow and a driving storm this m
vill doubtless canse a hasty retreat.

Wandensed dency.
Domestic.
The emigration from Ireland for the yea
1885 was 62,400 , against 76,043 during the
year previous.
Dr. . H. Kane, a brother of Dr. Kane
of Arctic fame and with him a participant
in the north pole expedition, died March
Th, at summit, N. J.
Twelve hundredd men and boys employed
the Summit Branch, Pa., Anthracite Coal at the Summit Branch, Pa., Anthracite Coa
mines have struck for an increase of ten p
The House Committee on Post-offices ha to report adversely a bill to do doule the
of postage on fouzth-class mail matter.
A new secret order, the Knights of Indus-
try, is being formed at Boston, Mass. The
order will embrace hand and bris. order will embrace hand and brain worker
throughout the country and work on the same line as the Kountrix, and wabork.
Ex-Senator Bruce and ex-Congressma Lynch, of Mise:8sipei, called, on the Presi
dent and appealed to him for moral supo in suppresping oatrages upon colored poople
in the South. The President promised to comply with their request.
A cyclone passed through the northern
part of Allan cosunty, Indiana, March 22d, visiting the village of Williamsport with great-
eet effect. The M . E. church and the
United Brethren United Brethron church were destroyed
Many dwellings were damaged and every ber of cattle were killed.
Colonel White, an insarance agent of Tomb-
tone, Ariz., who arrived from Fort Huaachua March 26th, reports that jast before he Maus's camp with the news that all Indians had surrendered except Mangos and ttwo
warriors, who have been off the reservation A 188
A great explosion of natural gas occurrea
at Lake Abram, near Berea, Ohio, Tharsday,
March 25 th March 25th; seriously injuring four men, be-
sides wrecking the buildings in the vicinity.
The well was being bored by the Beres pine The well was being bored by the Berea pipe
line company. The drill had gone 850 foet
withont a sign of gas when anddenly a big volume was struck. The gas rushed
and filling the engine room, exploded.

## Foreign.

The Greek government has negotiated
oan of $£ 800,000$ in London for war purpos
The police have raided the gambling
houses in several. towns of England. One
undred and fifty arrests
Thandred and fifty arrests have been made
The synod of the charch of Ireland has British crown and to th
land and Great Britain
It was announced that Mr. Gladstone
would on Monday or Tuesday of this week lay on the table in the Hoase
his motion in relation to the

Reports from Rangoon say that the Brit ish troops have defeated 400 Barmese near
Gemethen, killing sixty and capturing many prisoners
phants.
O' Donavan Rossa has suapended pablica t the solicitation of his friends he has promised not to issue the paper until he sees
sutcome of Mr. Gladstone's proposals.
The Emperor William's complete restora tion to health is ascribed to the warm weath
r now prevalent. March 22d was the eighty ninth anniversary of the emperor's birth
day. The newspapera took the

The Abysinian troope sent by King John
to relieve the beleagared garrion at Kassala to relieve the beleagured garrison at Kassal
have fought a battle with hostile Arabs nea that place, The Arabs were dere
550 of their men were killed. It is reporte that great numbers
small pox at Tamai.
It is stated that a desperate quarrel has
taken place between Iord Randolph Charch taken place and William Smith, both of whom wer members of Luord Salisbury's cabinet, and
that Mr. Smith threatens to withdraw from the conservative party unl
apology from Churchill.
Reports from the mining districts in
France and Belgium are growing mor rarming every day. The miners in both countries are steadily extending their strikes
and becoming isorderly. It is affirmed
that the strik dirs in Decazeville. have de-
stroyed one of the mines there by fire. Married.





$\qquad$ ber of our customere who desire to have a monu-
ment or headstone erected before Decoration Das, because they have waited until the Decort moment Day,
fore ordering, and we have so many orders aheal fore ordering, and we have so many, orders ahead
of theirs that it is is impossibe for un to letter and pet their work in time. It is none too soon to order
now, and we have a larger stock than ever before
for you to select from. Partica living at a distance for you to select from. Partica living at a distance
should write for our special design sheets of work

american sabbath tract societt.


BUILDING LOT8,
ONE-HALF ACRE EACH on OHUROH stRest.

## Selected Miscellany. <br> Motibes gipt. <br> Mone follo oring touching lines wer sent by        It he, or ahe, had loved on  

 feLIX. "Felix, my boy, can you carry this boo "'Course I can, grandfather.""I wish you would di it anoe then.
borrowed it and have kept it longer than
 any injury." the book and went ont, h grand father thinking it no
him any furlher cantion:
Bnt two hours later
set ont on his accustomed atternonon malk AB he strolled dalong a peleasant thanded path
he observed a little gronp of boys etoo he observed a littlie groap of boys stooping
over something on the ground, and oping
near saw that they were intently interested in the motions of two beetles. What do they do it for, anyway?" askad another.
"Why
their ${ }^{2}$,
heir eggs in.
"I doliey it," said Felix.
"It's so, for my father told me,"

 of his cane. srang op 1n sarprise at seeing
The boys
him bending over them.
"Wh.



| that |
| :---: |
| good |
| M | at the mouth of of leveland harbor. The pilot saw but one light, the lower lights hav

ing gone out. The vesel mistook the chan nel an
life
la

## ;

 F

## 

| sat on to jo mal. make such a no cat; "are you howling at m go amay at once, as I do not |
| :---: |
|  |  |

you.",
Howling at pod, indeed," replied the dog;
Ho, I cearcely Eap you. I am howling at
the, Moon.
onhy?

asked the cat.
"Not ant that I I know," replied the dog
"excepting that whin itis night and ought
to be dark the moon shines out and makes it


 nature, af yoan say ine the better.
get rid of your nature
requires a iittle determination.")
And the cat purred complacently.
 "the rabbits come ont and play and fris
about, and I can pounce apon one at onc
and carry it off?,




uneasy sleep and would have been strangled
by the smoke if $I$ had not been foun


"Ah, then", "aid the dog, "yon do not
get rid of old practices any nore than I do
You cant go against your nature any more
You can't go against your nature any more
than I can againgm mine. Ah, madam, it is
very easy to terprove others and to point out
to them the error of their ways, on piti is not
so easy to reform one's self and take to new habits. I suppose I Bhall go on howling a
the moon and you will go on poaching as long as wa are dog and cet."
The cat looked disconcorted for a moment, and the she leaped dowan on the other sid
of the wall.


## HBB GBAMmar.




## ASHAMED OF $\triangle$ FATHER.

Two men had entered into an agreement
to rob one of their neighbors. Everything
was planned. They were to enter his house
at midnight, break open his chests and
drawers, and carry off all the silver and gold
at ming, and car
drawers,
theng could find.
cf He is rich
"He is rich and we, are poor," said they
to each other, by way of encouragement in to each other, by way of encouragement in
the evil they were abont to perform. "He
will never miss a little gotd, while its pos-
session will make us happy. Besides, what right has one man to all of this world's
goods?
Thas they talked together. One of these Thas they talked together. One of these
men had a wife and children, but the other had no one in the world to care for but him-
self. The man who had children went upon a place of meeting with the other at "Dear father," said one of the children,
climbing upon his knee," "I am so glad you have come home again."
The presence of his child troubled the man, and he tried to pueh him away; bat his arms
clung tightly about his neck, and he laid his face against his choek
and gentle voice,
"I love yon, father!

## Involuntarily the man drew the innocent nd loving one to his bosom, and kissed

$$
\begin{aligned}
& \begin{array}{l}
\text { Then speak no ill, but lenient be } \\
\text { To others failing as your own } \\
\text { If you're the frrs the fault to see }
\end{array} \\
& \begin{array}{l}
\text { For life is but a passing day } \\
\text { No ife may tell how bright its span. } \\
\text { Then oh, what iltte time we tay } \\
\text { Let's speak of all the best we can } \\
- \text { Exchan }
\end{array}
\end{aligned}
$$


 take the entire reward."
And he did according. to his word. When
the other man went forth to his leb. next dar, he elearned that this accomplice had
been taken in the act of robery, and was
 said he with fervor. "They have e8ved me.
Never will $I$ do ar act that w will cause them
bush for their father."

CABD AND WHAT CAME OR IT
During our late war, a good chaplain of
the Union army used toleavel leaflets, tracts, and cards on the different beds in the hoo
pital wards. A man who had sufficiontly recovered from a woand to allow of his ga-
ing ont with his arm in al aling, ocming in

arly g question.
r. The chapla
The chaplain," answered a nurse.
I won't have it around?" said the man, seizing the eard. As he was about to throw it from him, his eye canght the words, "W' W're traveling
home to heaven abovel' Will you go? ome to heaven abovel Will you go?"
"No, I wont! " was his angry answer, as,
in great wrath, he kicked the bit of pasteboard from him.
The occapants of the ward looked with surprise to see him, a moment later, deliib-
rately pick ap the card and read it care rately pick ap the card and read it care-
fully through.
'/ We're traveling home to heaven abovel Will you go?" he read again and again,
In fancy he saw his Green Mountain home the country church where his now aged Wheels of time and he was a boy again sing
ing with the father, dead, and the brothers,
scattered, this same old hymn. In vain h tried to put the thought away. God had
touched him. Taking a pencil, he tracell
all around the margin of the card, "By the help of God, l'll try?" " prayer-meeting, and there told of his fight
with the card. Again he said, "By the help
of God, I'll try!" A littla later he went inwas over, as the bodies lying dead uponn the
field were searched for tokens to be sent to home friends, a packet was fond on this
man addressed to the home in Vermont; and opened it, took out, with beating heart, the
little black testament which she had given her boy when he left her for the scene of
war; then what joy was hers when she found War; then what joy was hers when she foung
the little, much-worn card, "We're traveling
home to heaven above! Will you go? "With
its home to heaven abovel Will you go?" with
its margin bearing the words "By the help
of Good, Iill try? This is all you and I have to do, dea
ceader, in finding Christ.-Golden Censer. aRE THERE FEW: WILL YOU BE ONE?


## ABBITRATION BEST FOR FARMERS.


fopular Sci

## RABIEs in doge is attracting

 ion of late, principally bu venting hydrophobia of $M$. Paris. Many erroneous ides as to the manifestation of the $p$ i greatly to the danger oi thelowing are some of these erro That the disease is mor dog-days. There
months, but rather the most Spring. That a mad dog dreads 1 drinks freely at first, and $r$ his nose in water at all stages
but cannot drink. He has b swim streams in his mad exco . That he refuses all nost anything that comes in
4. That he runs with his $t$ legg, and saliva dribbling
His tail is usually raised in there is seldom any trickling ff $\vdots$

## Hapular §cience.

RABIES in dogs is attracting much attention of late, principally because of the
researches and success in curing and pre researches hydrophobia of M. Pastear, of
renting
Paris. Many erroneous ideas are prevalen as to the manifestation of rabies, which add lowing are some of these errors:-dog-days. There is little difference is months, but rather the most cases occur in 2. That a mad dog dreads the water. He drinks freely at first, and readily plange his nose in water at all stages of the disease, ${ }_{\text {swim strams in his mad excursions. }}$ 3. That he refuses all food. His appetite most anything that comes in his way. 4. That he runs with his tail between his legs, and saliva dribbling from his mouth. there is seldom any trickling from the moath, until the later stages when the jaw is para2. That the disease is confined to dogs.
Any animal is subject to it, if bitten by another rabid animal. Horses and cattle sheep and goats, foxes and wolves, badgers
and skunks, rabbits and fowls, all may have rabies and all can communicate it to man. should at once arouse saspicion and he should be watched. The licking of cold ob tearing of clothes or furniture the snapping at airy nothings, are all symptoms which
should cause the dog to be confined. arse, muffed howl is regarded the case be one of rabies, a few days will
probably bring on a fit of mad fury, but be-
fore that comes every observant and intelligent owner will have placed his dog where
he will have no power for mischief.
B.

Natural Language.-A few years agoa
society of eminent Frenchmen discussed the quastion: "What language wonld a child
naturally speak if never taught?" Twenty
different resalts were predicted. To test the matter, two infants were procured, and
isolated with a deaf and dumb $=$ woman, who lived alone in the Alps, surrounded with her sheep and chickens. Atter six years, the
children and the nurse were brought before tion as to the result; when, lo! not a word
could either of the children utter, but most perfectly could they imitate the crowing of
the cock, the cackling of a hen, and the
her
Danger of Chloral.-At a meeting of
the Cincinnati Academy of Medicine the uses of "chloral" as a remedy were prett was an uncertain and to bo that "chlora Some persons are more affected by a dose of
four grains than others are by a uose of grains per day had been given, and one case,
reported by Dr. Beck, of the Baden army, where 430 graina were given in three and a
half hours, the patient sleeping for thirty agreed that chloral cannot successfully be
administered hypodermically. There were cases reported also where death was cansed
by the administration of ten or twenty-grain doses, and where dangerous symptoms re-
sulted from a ingle five-grain dose. Such a remedy cannot be regarded less than danger-
ons in any excpt the most skilfal hands. ons in any excpt the
> M. ALBERT, a Vienna artist, has perfected photograph by means of a peculiarly constructed photographic steam-press. The
principle consists in the analgsis of white ght into the three colors, yellow, thee colors prepared so as to receive but the yellow parts
phe the light, and the tone of of the light, and the tones of the colors of graph is taken, when a negative of that plate
is at once pat under the press, the cyinder
of which is dabbed over with yollow paint. None bat the tones of the yellow colors are
now seen in this impressing. After that, the object is photographed on the plat plate now under the press, reflects a
Impression, the cylinder being dabbed over tones of the read colors are provided for by means of a third plate. By printing the in
dividual pictures of the yellow, blue and red over each other, the colors
the production of the picture.

> An account of the "Anemogene", an ap
paratus for imitating the great movements on the earth's atmosphere, has been given to
the French Academy of Sciences. By mean of this instrument, which takes the form of
a miniature revolving globe, the trade winds ascending and descending currenti, and
other normal atmospheric phenomena are

 bation consist ing gospel onportunities of prot-
ting good to ourselves; and not believing so
as to grasp and enjoy it is about the whole
of sin. The omission of law-preaching

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Y Min


Ghe Gabbath School. MBarch the Seripuress; for in them ye think ye
here.eteral life: and they are they which testity of

IMTBRATIONAL LESSONS, 1886 .


Lesson in-the first digciples.
 scripturr lissonAs. gind


| sicovo Quarter |
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| made Mest. John |




 aid mewnew









## outine.

The eestimony of John to Jeasu, $v$. . 35,36 .


## introduction.

The last lesson get forth the divine nature of the
Son of Good, his aboiute and eternal being, his om Sipotence, and his distitinet tpersonanailyty in the thod oh head. It also told us of one sent before him as $a$ herald to
prepare the people for his appearance. Then he became flesh, and dwelt among us, full of ofrace and
truth. This rapid history then gives bome of the truth. This rapid history then gives some of the
special announcements of John the Baptist. Thes statements were so wonderful that the Jews sen
priests and Levites to inquire who this herald was and what his decialations really meant. Heasanwers
them: It am the roice of one crying in the wilder them; "I am the voice of one crying in the wilde
ness, Make straight he way or the Lord."
speaking of the promised One The next day Johin seeth Jesus coming unto him away the sin of the world." This brings us to out

EXPLANATORY NOTES.


 These two discipiples were now prepared to appre to them, "and they behold and follow Jesus.
 real chastacter to com init the were not aware of h The ready to melcome them. He asked. them whai they wert looting upon him as the promised Me Me th, in me. It makes all. "the whit seek yeq", the cok for in the Mesiah. Amonerg the whaterous
oumbe conceptions of his nature and real charae
 led.Mesiath, God incumnte he fails to be the pron neer. Hence the question put to those tro dise
 repect They supposed that he had a home whier

 and ye ohall see," ist the Rerised Version has it, Jeeni iponde in in a manneer to win increased conflene
to Probably at irrt they hoped to visit him at some
time, but now they


 ception of the true Messiah, but could it be possible
that he hanould come out of a f family whose home
was in that disreputable town of Nazareth? At frrst
ine doubted Phil

$$
\begin{aligned}
& \text { Do not judge a man by the cuty from which he } \\
& \text { comes, but come and commune with the man and } \\
& \text { learn from his own spirit and words. Feel the }
\end{aligned}
$$

$$
\begin{aligned}
& \text { learn from his own spirit and words. Feel the } \\
& \text { power of of his great, loving heart life en your own } \\
& \text { heart and life, then judge whether he ig the Mes- } \\
& \text { ciob }
\end{aligned}
$$

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\begin{aligned}
& \text { of hope that this was the Messiah. Indecd he was } \\
& \text { almost convineced from the testimony of Pinili, not } \\
& \text { withstanding the auestion that had arisen in his }
\end{aligned}
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\begin{aligned}
& \text { withstanding the question that had arisen in hi } \\
& \text { in } \\
& \text { mind. Jesus saw his anxious, hoping hear }
\end{aligned}
$$

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\begin{aligned}
& \text { Let every struggling, anxious soul ind comfort in this } \\
& \text { precious truth that Jesus knows all about it, makes } \\
& \text { every allowance, and gives full credit for the best }
\end{aligned}
$$


 tion admits that Jeesus knew him. But how? Jesua
tells him that he knew independently of humas information. To show hin to Nathanael he refers
his mind to some peculiar experience or his mind to some peculiar experience or impresss.
ive trial which he had passed through while un.
der a certann fig tree
V. 49. Rabbi, thou art the son of God; thou art
the King of İrati. Nathanael's doubts were all ban.
 Aiahbibip was established. One who could tee him
in his secret retirement at his distant home and in his secret retirement at his distant home, and
who could understand his hidden hopes and thoughts
of the Messiah, must be the Son of God the King of the M
of $\operatorname{lsrael.}$
V. 60.
V. 60. Jesus answered, ... Because I asiad ...
I sawo thee under the fy tree, belicrest thou? When
a man's heart is once open to the evidence of
divine truth, he will see itin larger and larger meas
ure all around him. God will show it to such
minds as he does not to the unbelieving world. V. 51. Hereafter ye shall see heaven open. As en
larging upon the promise expressed in the preceding
verse, he uses this wonderful fgure, heaven standng open, thus unveiling its gloriouse, readitien. The stand
igion of faith is not hmited to the of this world. And the angels of God ascending and man is represented as the center of all communica tion between eartiu and heaven, and the reality of the
communication is represented by the figure of living ngels ascending and descending. It is also said,
ye shall see." Not wihh physical the same kind of vision as that with which he sa
the real messiahship of Jesus of Nazareth. these are spiritual realities, and they are seen by
spiritual vision, the vision of true faith. Heaven piritual vision, the vision of thue faith. Heaven
and angels are as intensely real as earth and physi God and all intelligent are as intensely spiritual Word who was, and was with God, and was God,
eternal and absolute, has become incarnate and thu the Mediator between this world of ifnifu
the everlasting abode of God and angels.

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Baspres.

The ancient pagans h Itare, imagee, sacrifices a Itare,
ders. They were accust
der ders. They were a and
number of pompous and number of their religious
monies in
heim, Vol. 1, p. 66. The monies, Vol. 1, p. 66 . The
heine
hiave seen, certain great
Tere celebrated with gr
gr mere celebrated simplicity th (perhaps the most remart xcept honees for religion ances for Christian ob mous and profane. Yet plicity-was regarded anc Jews and pagans, with,
and contempt!-Mosh,, To remove, in some m dice, and to render their
rorship more attractive neighbors, the early Chri
num monies, and even in the vals and other pagan ob
be introduced! Thus i real object, or motive, adopting the festival,
from that which they pr of Christ, their professe nal concession to pagan gance and pagan ha-
the part of Ohristiansfirmness, consistency a duty and their privilege that Paul wrote, 2 Thes tery of iniquity doth al celebrate by a pagan obs
fostival) the anniversar rection! By what nan known among history döes not inform ages the Latins called i
Vol. 1, p. 68 . Later it name-Easter. The the proper "sharp and ve hich were not term lered the time of Mosh., Vol. 1, pp. riet, was the origin o
Ohristian observance.

