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Sabbath

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The Sabbath Recorder.

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SOUTH-WESTERN NOTES.

NUMBER V.

From San Diego to Colton the journey was by night. Between Colton and Los Angeles, as we rode along the valley, in the midst of orange groves, vineyards and fields, there was a fine view of the San Bernardino Mountains, their snowy peaks rising above the clouds.

1884, minerals to the amount of about \$6.-000,000; and in addition to the more familiar kinds of minerals, grain, fruit, nuts, berries and stock, soda and borax are found in large quantities in the Mojave Desert and Los Angeles and Ventura counties is valued at \$1,000,000 a year.

for general farming purposes. Land is irrigated by water from wells, streams, or reservoirs, caused to go where needed, by means of larger and smaller channels and ditches.

In Northern California the mountain ranges have a general north-westerly trend, thus opening the way for the sweep of winds from the north. In Southern California the general direction of mountain and valley is east and west; the Sierra breaks the force of the winds that blow inland.

The climate of Southern California has much of mildness and equability; there is a cian says there are two prevailing breezestoward the sea at night—which, with the natural succession of day and night, produce the body as from the thermometer, and that must be guarded against; one can find, within a circle of 150 miles, elevations varying from sea-level to a height of 10,000 feet, with corresponding temperature; some places are low and foggy, others warm and dry, and one spot is exposed to winds, another is sheltered; and persons visiting the country for the benefit of their health, should seek the advice of some candid and reliable

Southern California, like Florida, can do much for many persons who cannot endure very cold weather, or sudden and severe changes; but great benefits cannot be reasonably expected, without the practice of due intelligence, discretion and care. And, indeed, were we as intelligent, discreet and careful as we ought to be, in the observance of physical laws, there would be much fewer occasions for changing climates or taking medicines than now. Some lessons are learned too late. "He has come too late;" "She put off coming too long;" "The climate would have helped him had he come sooner;" "You can save yourself, but my disease is of too long standing;" and similar expressions, have become familiar, the past

Los Angeles city was founded in 1781, by order of the Viceroy of Mexico, by eleven families of Spaniards, Indians, Negroes and mixed blood, numbering, with servants, forty-six persons. It received the name, in Spanish, of The City of Our Lady the Queen of the Angels, now abbreviated to Los Angethe Americans. From a population of 46 in 1781, it increased to 11,183 in 1880, and to an estimated population of 35,000 in 1885. The ground along the Los Angeles river is low, and the streets muddy and filthy in rainy weather, from lack of pavement and sewers. The heights, a little back from the river, furnish fine sites for residences; and from

from the river; and for domestic purposes from the river and from an artesian well.

Los Angeles has its Chinese quarter, a narrow place, where about 5,000 Chinamen are said to "live, eat, sleep, worship, transtheir stores and shops, where they were eating, smoking, talking, or trading, was one of considerable interest. Chinese have been imported into this country by six companies, engaged in that business, who receive the wages of individuals for their passage, until that debt is paid. The power of the companies is said to be often abused, so that the poor Chinese almost become slaves. The "Six Company" men can be distinguished

The three counties of Los Angeles, San on the streets by their richer dress; and it is Bernardino, and San Diego, produced, in to these a man goes who may wish to employ a gang of Chinese laborers.

The fact, that Chinamen do not, as a rule, like most other foreigners, come to our country for the purposes and privileges of American citizenship, places them in peculiar reelsewhere; and the petroleum produced in lations with the society and government of America. That they have as good a right to come here as we have to go to China would Los Angeles Valley is about fifty by twenty | seem to be self-evident. They should be miles in extent, containing some 640,000 obliged to conform to laws relating to filth acres. 500,000 acres, it is estimated, can be | and crime, and to oppression among themirrigated; and 160,000 acres are classed as | selves; and we ought to protect them from grazing land, 160,000 for fruit, and 320,000 the 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 us as a Christian nation and as Christian churches, to seek, by precept and example, their elevation in morals and religion.

A "guide-book," published for tourists and strangers, says that Los Angeles city and county are "nearer perfection than any othnortherly currents; and the Summer tem- er section;" and after finely discoursing perature is agreeably affected by the trade- about sea shores, snow-capped mountains, groves, vineyards, flower-gardens, melodious singing of birds, balmy atmosphere, and the vouthful and joyous feelings of the people, warm sun, but the nights are cool; a physi- it asserts that "street-sprinklers have no day for recreation from January to December." one from the ocean during the day, the other | This is as dishonest as it would be for me to give an account of the beautiful towns and land of Southern California according to an changes of temperature quite as apparent to experience of several days of very rainy weather; or the muddy and foul streets of the generally pleasant city of "The Angels;" or the feelings of disgusted travelers and tourists. It is as unfair as it would be to judge of the West by an occasional cyclone, of Florida from the Winter of 1885-6, or of Rhode Island by her recent destructive floods and 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 beautiful town; and the view of the valley from the Sierra Madre Villa, a hotel about fifteen miles from Los Angeles, on the southern foot-hills of the Sierra Madre mountains, is a magnificent one. The "ranche" of Mr. E. J. Baldwin, who makes a specialty of fine horses, is said to comprise 60,000 acres. We greatly enjoyed a ride through his grounds, that consist of fields, meadows, pastures, gardens, orchards, groves and vineyards. A last-year's orange was quite pleasant to the taste; an olive from the tree, decidedly, the opposite.

East of Los Angeles, toward Riverside and San Bernardino, and in what is really a continuation of the San Gabriel valley, are some pleasant towns, and sites for new towns. Winter. Too late! And some, it is to be among them being Pomona and Ontario. feared, will put off the seeking of their soul's | Indeed, a visit to the valley of San Gabriel healing until the bitter cry will be, "too | will bear favorable comparison with the enjoyment afforded by a day or two among the Highlands of Scotland, or on the Rhine.

I am grateful for the privilege of crossing the Western plains and the Rocky Mountains, and seeing even a little of the Pacific coast of mere description, however excellent, with les—The Angels. In 1846 it was taken by the vast extent and the wonderful possibilities of this grand and magnificent land. I am profoundly impressed, too, with the ne-

prisons, but in churches and school-houses. Our best wealth is not mining, farming, importance, equal to that of even the Sab- of modern times; and, as that law was fulmanufacturing, or commerce, which are bath itself, and, strange to say, vast num- filled in Christ, all its ceremonial observanmeans of higher ends; but in moral and intellectual possessions. Our best glory is not act business, suffer and die." A visit to in national influence and power, but in the among the "most Christian" of their re- the slightest authority or justification for people's piety and patriotism.

> ERRATUM.—In 'South-Western Notes,' Number III., published in the RECORDER for March 18th, "Romola" should be, Ra

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

The canvass in the interests of the Tract Society among our churches in Rhode Island and vicinity has been prosecuted amid some unusual embarrassments. came at Westerly in time of the flood, which was said to be the greatest known in the history of the country. At any rate the losses were greater than any experienced before, so that our brethren, especially such as directly suffered, were depressed. At Ashaway, Rockville and other neighborhoods individual damages were sustained. while all feared a heavy general burden in repairing roads and bridges. The town of Hopkinton at first estimated that \$10.000 would be needed to make the necessary repairs, but it is now said that \$4,000 will be sufficient. At Hope Valley a recent savings bank failure involved many Sabbath-keeping families in losses. These drawbacks, together with gales and extreme cold, made the agent's task difficult and discouraging. Still the result shows that in that part of the denomination the Sabbath cause has many warm and liberal friends. Indeed nowhere else has the response apparently been more hearty toward all branches of the Society's work. The funds raised were contributed as an extra, or special aid, and are not to take the place of the regular collections. The sale of unblications was good, under the trying circumstances, the Quarterlies selling unusually well. For the success of the canvass thanks are extended to all who have aided in any manner.

Among the things deserving mention, it should be said of the Pawcatuck Church, that they are soon to reoccupy their enlarged and much-improved house of worship. At a cost of about \$10,000 they are putting it among the finest, pleasanteel and most convenient of the churches; and if they can secure corresponding spiritual improvement, they will surely have cause for much joy. Their pastor is doing painstaking and acceptable work and seems to be leading his brethren to higher attainments, 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 by the pastors and their flocks, and much to give encouragement The Rockville Church is seeking a pastor, and it is hoped that they may not be long unsupplied. If wishes could bring Elder Joshua Clarke to that field, enough were heard to secure his coming, not only among that people, but elsewhere among the friends of former years.

BERLIN, N. Y., March 19, 1886.

THE FESTIVAL.

BY C. A. S. TEMPLE.

Literally, a festival is "a time of feast ing, an anniversary day of joy, civil, or religious."—Webster.

The ancients observed many festivals. On such occasions, "sacrifices were offered, feasts and games were celebrated, or there was, at least, a cessation from business."our great country; and am impressed, as | Adams' Rom. Antiq. p. 283. One notable never before, and as one cannot be from any form of this observance, among us, is what is called the "church festival." This shameless intruder, with its feasting, fun and frolic, its "grab-bags," lotteries and other appliances for sanctimonious, ecclesiastical cessity of our seeking to promote by means | gambling-and all "for the support of the of the home, the church, the school, and the gospel" (!) is fastening itself upon the very press-by all possible means and everywhere vitals of the Christian church! But the -love for country, love for home, love for festival we now propose to examine is that humanity, and love for our Creator and Rul- semi-religious rite, or observance, which, er, and for the righteousness that he requires from ancient Greece, or Rome, has come some of these there are very fine views of the of nations and of mer. Our best strength is down to our time through the channel of the

bers of Protestants have adopted the two oes (those "feasts" included) ended in Christ. pagan festivals, Easter and Christmas, as They do not, therefore, and cannot, furnish ligious 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 | does not appoint or approve, or more, which authoritatively, only by an appeal "to the that Word forbids, is not only groundless Law and the Testimony." History will but blasphemous and profane. We read

ty an unnatural, a spurious compound of | "Whatsoever God doeth it shall be forever. "holy day" and holi-day; an "unclean" ordi- Nothing can be put to it, nor anything nance of the ancient paganism, perpetuated and disguised with specious names and pro- Writ are but a few of the many which fessions, by the Roman church, and by her | might be quoted, which show that nothing foisted upon the world as an ordinance of can be "added to" or "taken from" divine the Christian religion!

ORIGIN OF THE FESTIVAL.

If, taking the staff of history, we travel down the long path of the ages, and, passing by ancient Greece, Rome, and almost all other ancient anations, keep on till we find ourselves amid the darkness, superstition and degradation of ancient Egypt, there, before Rome was born, long ages before she began to act her part in the great drama of the world's history, there, in Egypt, we find the festival; the natural, legitimate offspring of her disgusting idolatries, basking and thriving in the congenial atmosphere of her untold pollutions and "abominations."-Rollins' Ancient History, on Egypt, Book 1, Part 2, chap. 2.

From Egypt, we find the festival spreading among the surrounding nations, standing side by side with the sacrifice, and combining within itself the whole catalogue of their idolatries and their abominations! Many festivals were attended with the foulest excesses and debaucheries.—Adams' Roman antiquities, pp. 283, 303.

By its singular combination of piety and voluptuousness, of religious worship with separating them as distinctly, as widely. as unbounded license in moral and spiritual the east is from the west. Let us see Lev. defilement, the festival gained an easy as- 18:3: "After the doings of the land of cendency over the minds and conduct of | Egypt . . . shall ye not do . . . Neither men, and made them, all classes, high and | shall ye walk in their ordinances." We have low, its willing votaries and slaves. Such seen that the festival was born in Egypt. was the germ, such the development, and | that it was the leading "ordinance" in the such, too, the character and influence of this | religion of that land, and therefore a con-"unclean thing." By what process in her spicious feature in those "doings" so imsubtile moral alchemy, the Roman church may claim to have metamorphosed the festival into a Christian ordinance, may, or may not, be material. She has made it one of continues: "Ye shall do my judgments and the most stupendous, most blasphemous im- | keep mine ordinances and walk in them." postures, with which she has deceived, Mark the contrast: "Ye shall not walk in cheated and misled mankind! But, of the ordinances of Egypt." "Ye shall keep course, no change in the character or quali- mine ordinances, and walk in them." Surely, ty of the festival, has been, or in fact can had the festival, that pagan, Egyptian "orbe, made. In both the natural and moral dinance," been specified, called by name world, fundamental principles are immuta- even, it could not have been more positively ble. The transmutation of one genus, species, or principle into another, is simply mpossible. The product of any seed, or germ, must be "after its own kind." Neither lead, nor copper, nor iron, can be Cor., 8th and 10th chapters, it is clearly changed into gold, nor gold into either of them. The offspring of the lion cannot be in any way, participate in any festival. But a lamb; nor that of the lamb, a lion. Just | in 2 Cor. 6:16, 17 Paul's denunciation, both of so in the moral world. Whatever any religious rite or observance is, in the germ, so is simply overwhelming! "What agreement it is by nature. Such therefore it must remain. However it may be disguised, however perverted or misused, it can never become assimilated with, or changed into, its | TOUCH NOT THE UNCLEAN THING." opposite. As, therefore, the festival was by birth a pagan, drew all the elements of its growth and composition from pagan soil and from pagan air, grew to its full stature and maturity a pagan, so a pagan it must ever continue. Until immutability shall cease to be the law in nature, no attempt at combination, or transfusion, can effect the slightest change in it from its original, and therefore its only true, character. Hence THE GOSPEL OF CHRIST KNOWS NO FESTIVALS.

Not one is there enjoined, or even recognized as a Christian observance. In both the Old and New Testaments, God has given his church a system of ordinances and observances, with which to worship and honor him; but among them the festival is not! True, the Levitical law appointed the yearly celebration of three great feasts; but neither city and surrounding country. Water, for not in armies, but in citizens of education, Romish church. That church has put the in character, design, or manner of celebrathe irrigation of some 8,000 acres is taken industry and integrity; not in forts or barred festival at the head of the front rank, in her tion, did those feasts bear even the slightest your

ritual. She claims for it a sanctity and an resemblance to the "festival" of ancient, or the "festival."

Again, the claim of "Christian" for any religious observance which the Word of God come to our aid, but only to illustrate and (Deut. 12: 32): "What thing soever I confirm the teachings of the divine Word command you, observe to do it. Thou shalt First, then, as a professed Christian ob- not add thereto, nor diminish it:" Deut. 32: servance, the festival is a hybrid, a monstrosi- 4: "His work is perfect;" Eccles. 3: 14: taken from it." These words of Holy appointment, whatever may be the pretext, without usurping divine prerogative, invading the realm of divine authority, and impiously and presumptuously marring the beauty 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, call it "Christmas" or "Easter," "Corpus Christi," "Whitsuntide," or any other, it is a pagan still, an exotic, and therefore. as a pretended Christian observance, a counterfeit and a fraud! It cannot be "put to" or included within the circle of the divine appointments, except as an enemy. an invader and a trespasser. Yet again:

THE WORD OF GOD DISTINCTLY CONDEMNS * AND INTERDICTS THE FESTIVAL.

Between it and the ordinances of divine appointment, that Word draws the line of demarcation, sharp and clear, defining and peratively forbidden in the divine statute. But as if to add, if possible, solemnity and force to this command, the divine Lawgiver or more peremptorily condemned or prohibited. What "food for thought" for Protestants, while celebrating one of those disguised Egyptian "abominations!" In 1 shown that no Christian can, consistently, the festival and of any participation in it, hath the temple of God with idols?" "Wherefore, come out from among them and be ye SEPARATE, saith the Lord, and

Of these words, the great commentator, Lange, says: "The admonition here is, that they . . . should separate themselves, in spirit, from their heathen neighbors, should avoid all heathenish practices . . . and especially should abstain from all idolatrous

Scott in his Commentary gives, essentially,

the same interpretation. Now as the Master has refused the festival place in his ritual, as he loathes it, spurns and denounces it as an "abomination." an unclean thing," and commands his people to not so much as "touch" it, can we suppose that by endowing it with pet names and pecious professions, we can make it acceptable to him? "Is there wisdom or understanding or counsel against Jehovah?" Prov. 21: 30. "Woe unto him that etriveth with his Maker."

Surely, we may well challenge the admirers and observers of the festival, in the words of Holy Writ; "Who hath required this at

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d to "THE BARBATH EROCE OF CO., R. Y."

THIRTEEN years ago the first Protestant church in Japan was organized; now, it is stated, the number of communicants cannot be less than 10,000.

The Gospel in all Lands for February devotes about thirty-five pages to China-the Country, People and Missions. 805 Broadway. New York, \$2 a year, 25 cents a month.

WHAT the Presbyterian Home Missionary says respecting their work is also true of our own: We need, not a uniform but, a constantly increasing income, in order that we may improve steadily multiplying opportunities for mission work.

THE receipts of the Woman's Executive Committee of Home Missions of the Presbyterian church, last year, including a balance of \$123 55, were \$128,646 91, or \$16,000 more than the previous year. \$116,000 of 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 \$5,000 were paid to missionaries as "specials."

OUR brethren of the Flatwoods Church, Attalla, Ala., P. O., are evidently trying to "hold the fort." New seats, a new speaker's stand, and a chimney, have recently been made, for their greater convenience and comfort. A day school is kept in the meeting-house, which will help build up the community; and a Sabbath-school is to be opened the first of April. Our large churches, en joying the regular weekly appointments of the Lord's house, do not know how to sympathize with these little companies of Sabbath-keepers, who so rarely have such privileges.

THE Presbyterian Board of Foreign Missions is composed of bankers, ministers, lawvers and merchants. In 1871 they reported 561 laborers on the foreign field, 3,512 communicants, and 10,059 pupils in mission schools; in 1885, 1,581 laborers, 21,051 communicants, and 25,269 pupils. These conservative men began the current year with a debt of \$57,000. To pay this debt, and carry on the work to May 1, 1886, \$782,000 are needed. Of this sum \$520,004 remained to be raised during the last five months of the year. Whether our own Board shall close the year out of debt, or not, is to be determined by the contribution of the people during the next five months.

MISSION STORIES OF MANY LANDS.*

This interesting book for young people has nearly 90 articles and 340 illustrations The stories and pictures relate to Africa, Turkey, China, Japan, Micronesia, Spain, Austria, 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 Africa, China, the Fiji Islands, and Madagascar. The book is rich in ma terials for use in mission talks at home, in the Sabbath-school, and in the Monthly Concert of Prayer for Missions; and for such and similar purposes we cordially recommend it to our readers and all friends of the missionary cause.

THE DEBT MIGHT BE PAID.

If our Missionary Board made a mistake in 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, opportunities so full of promise if improved, open doors of usefulness so inviting, that, even with a debt on hand, it is not easy to see that we have done unwisely. Of two things we feel quite certain, however:

1. We have only taken a course similar to that pursued by hundreds of business men. who, nevertheless, are counted wise and prudent in the management of their affairs.

2. When we get out of debt we shall try more earnestly than ever to keep out, for it

is not a pleasant experience.

We are by no means discouraged, or afraid that we shall not pay our debt and keep our credit good; but we are very anxious to have the debt paid before Conference.

There are serious objections to special appeals for funds. We make them with regret,

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and only because an emergency seems to require 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 of enterprise, but is not hence excused from that would otherwise have been contributed upon some plan of regular benevolent offer-

make one more special appeal for a thankoffering; but hope to do it in such a way, and that it will be received in such a spirit much of good and no evil at all. There are probably from ten to twelve thousand persons connected with our churches, congregations and Sabbath-schools, who can give twenty-five cents more for missions than money already, others could earn or save it. as this; some may not learn of this request, occasioned.

lift on our debt, of twenty-five cents, by the superfluous riches. members of our churches, congregations and Sabbath-schools. And if pastors, superintendents, teachers, parents and others, will heartily take hold of the matter, in such ways as may be suggested in their own interest and judgment, the desired result can be accomplished, in some large degree; and not only with much of quietness and spontaneous ness, but also with much of blessing.

THE GRACE OF GIVING.

Benevolence is a grace. If one is a Christian he must possess it in some degree. No true Christian can see a worthy person in need and not relieve his sufferings as far as he is able. But many seem satisfied with an infinitesimal amount of the grace which enables one to "cast" bread "upon the

grace, which sends the gospel to the heathen | there was a very cold storm of wind. I as well as supports it at home, that it re- awoke and noticed the cold wind on my quires an omniscient eye to see it at all in head, which made me feel sick. I got intheir souls. No doubt many such are ignorant | flammation in my throat which made a canof the seriousness of this fault. Perhaps some | ker sore. After that I could not preach will be surprised, in the Judgment Day, to more than two or three times a week. It hear the greater blessing pronounced unto | was a very hard thing for me to be off from those who have traversed the jungles of | home, and to travel from place to place and Africa or India's coral strand, having been | sleep in so many different houses. well content themselves to give a cup of cold water to the least of his little ones, in his ed for Turner county. Arrived in Sloux name. Deluded souls! "Verily, they have | Falls in the evening. For some reason the their reward." Many individuals pray: train stopped there over night, and I had to Thy kingdom come-ignorant of their part | go to a hotel. In the morning to Canton; in bringing this desire to pass.

hour when every knee shall bow and every

one per cent, or a little more, or a trifle less. the support of the home ministry is the whole duty of any. This is not giving. It is only payment due for services done one's and Sunday, and made some visits in the self. We do not call it benevolence that a day time. I could feel when I went out in more benevolence when he contributes to the I continued to do some missionary work support of the home ministry for the benefit of | every week till the 9th of January. On the himself, his household and the community 11th I started for home and had a hard time at large. The true grace of giving calls for to get here. It took me from Monday gifts to others.

Paul said to the Corinthians: "Therefore, in this grace also." This message is apt to- snow-blocked for eight hours. The next day, to you, to me.

cultivation of this much neglected grace; in my health. Have used my time mostly and in case the parents have not learned in writing and correspondence, and have the lesson themselves, the church and Sab- written a short history of the origin of the bath-school are responsible for the large in- Seventh day Baptists among us Scandinacrease of liberality without which no soul | vians. I also write some for the Evangelii can grow, or church increase, but rather die | Harold. After I had been home a few days of thirst and starvation when manna of I received a postal card from some friends heaven lies in the pathway and the river of | in Byron. They asked me to come to Byron life flows by the door of each.

"Grace is never so apparent to a soul as meetings; have preached there 5 times. when in the act of giving," said John Wes- Perhaps you remember that I labored there to you, has already appeared in the REley, "and as surely as our Master's love is last Winter. Some of my friends there have in us such work will be upon us."

No one can say: I have not heard the ed me to come to Rochester. I went there Macedonian cry. None can say the sum- the 17th of February, and had a meeting the ton, Marquette, Dakota, Coloma, Coloma mons, Preach my gospel to every creature, first evening in a private house. That was Station, Deerfield and English Island. The does not come with equal responsibility to my first meeting in that town, and there interest in all these places was equal to that

possible fruits of life, and life itself, if need be, into labor for Christ on foreign fields. Another stays at home and fenters the field putting the fruits of his life into the advancement of Christ's kingdom. Why should lection was taken to pay for the use of the he accumulate property, enjoy the luxuries | church, which was \$3. The collection was Notwithstanding all this, we are about to of life, educate and provide liberally for the present and future of his children while the other foregoes all these things?

and with such efforts, that the result will be thy last command—"Go ye into all the world"—by sending if not going? How across the sea to bear the message which makes the wilderness bloom?

Put your mite into the Lord's treasury, they had planned to give. Some have the brother, give wings to the gospel, sister, and lo! the story of Christ crucified sets A few may not be able to do even as much aflame China, Japan, India and all the isles and some may be unwilling to do anything a field for mites! What honor and blessing of labor, 13; preaching stations, 7; sermons at all. But there are those that are abun- to send forth consecrated men and women dantly able to make up for deficiencies thus and pay for their outfit and support. Truly 8; religious visits made, 36; two do'lars have I have preached one Sabbath each, at Milton a far more worthy enterprise han those in-Our appeal is, then, for a special average to which the average man of wealth puts his from two friends in Forest City, Icwa; in each place, to be applied toward defraying

O, that the duty and beauty of the grace of giving might seize the hearts and consciences of more of the Master's stewards!

Let not our missionaries at home or abroad make all the sacrifices for the conversion of sinners or for reform work peculiarly our own, as Sabbath keepers. If some give time, strength and brain on the field, let others give the gains of their lives at home for the same end. Then shall our Master "see the travail of his soul and be satisfied."

LILLA V. P. COTTRELL.

WEST HALLOCK, Ill.

FROM C. J. SINDALL.

DODGE CENTRE, Minn., March 3, 1886. My interest in the work among our people is the same it ever has been. It seems to waters" expecting to see it "after many me that I feel it more and more my duty to days." It is the larger grace empowering labor for this people. I have just returned men so to do which distinguishes the Chris- from Rochester, and am at home to-day, tian from the tender-hearted worldling. to write my quarterly report. In the first church we are expecting some additions. Love of Christ and those he came to save part of December I was in Moody county, constrains the one, instinctive love of human Dakota, and held a few meetings in three Many Christians are so small in the true sleep up stairs in an open house. One night

December 8th, I left Dell Rapids and startin the evening to Parker, where I stopped at How many Christians give ten per cent another hotel over night. The third day I of their income or earnings to hasten the arrived at a brother's in Turner county. I went out to get some place to hold meetlip confess his name? How many more give | ings. I was sick, but I thought that I was strong enough to preach; but I got more It is a mistake to suppose that giving to sick in my throat and stomach so I could not go out in the evening. While I was there I only held meetings on the Sabbath man pays his laborer for his work. It is no the evening wind, that my throat got worse. morning till Thursday noon to go from Da-In all tenderness, as well as faithfulness, kota to Dodge Centre. There was so much snow that the train could not go every day. as ye abound in everything, in faith and ut- I had to lay over one day and night at a terance and knowledge and in all diligence | hotel in Canton. Next day we started and in your love to me, see that ye abound again; went on till about 7 P. M. and were night we were snow-blocked again in Minne-The young cannot be too early taught the sota. As soon as I came home I got better if I was at home. I went there and started

One hears the call to go forth and put the full of people. After the meeting we talked about getting a larger place to hold the meetings in. Some promised that they would help to hire a hall. We hired the Baptist church and I had a large congregation. At the close of the last sermon, a col-\$3 60, and the 60 cents I used for traveling expenses. Rochester is a city of over 5,000 hymns, of which they are very fond. I read How many can say: Lord we have obeyed 400 or 500 Scandinavians there. I have passing remarks in their own language. to preached 5 times. Several are deeply interested in the meetings, but they are all Lumany "silver wings" have you sent flying therans. I hope some good will come out of that work. It was manifested that the Spirit of the Lord is moving upon some of the people.

and St. Paul as soon as I can.

Quarterly report from the 1st of Decemafar, baptizing into life everlasting. What | ber, 1885 to the 1st of March, 1886: Weeks preached, 21; taken part in other meetings, been sent to me for the Missionary Society traveling expenses, \$16 15; written letters and postal cards, 34; sent off Seventh day Baptist papers, 188 copies.

FROM S. W. RUTLEDGE. General Missionary.

BIG CREEK, Mo., March 1, 1886.

The time has come for me to make my report 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 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 truth 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. Also at the time of our next meeting at the The prospects at present will sustain us in I pray that he may have great success. saving that our little church will double its ful. Pray for us.

readings; 14 visits and calls; 3 places of ap-30; distributed 1,670 pages of tracts and

FROM F. F. JOHNSON.

STONE FORT, Ill., March 9, 1886.

Inclosed please find quarterly statistical coldest we have experienced for years. Two | Society, if he should not come. have recently been baptized into the fellowship of the Stone Fort Church. I guess I should have reported in December the number baptized at Villa Ridge at the time of the Yearly Meeting, as it is in my field. If you think proper you can correct it and let me know. Just returned from Park's schoolhouse. Had a very interesting time. All are firm in the faith. We have a new bell on our church at the Fort, to remind the people when the Sabbath-day comes, and to welcome 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 of the Sabbath. Yours for the truth.

Bro. Johnson reports 2½ weeks of labor; 5 preaching places; 12 sermons; average congregations of 50; 20 visits and calls; 200 tracts, etc., distributed; and one addition.

FROM J. W. MORTON, General Missionary.

Report of Missionary. in Illinois and Wisconsin, for the quarter ending March 1, 1886.

MILTON, Wis., March 1, 1886. From December 1st to December 15th I spent on the Berlin field. The next Sabbath I was in Chicago till the 23d. Christmas week I spent at Glen Beulah. My report for the month of December, forwarded

moved to Rochester, Minnesota. They askthe Berlin field—namely, at Berlin, Prince-

weather seriously impeded us. At Coloma especially, we had good and well attended meetings. My visits at Dakota also, both going and returning, were of the most en. couraging 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 sweet voices with the rest in the singing of inhabitants, with 22 saloons. There are to them from the German Bible, and made which they gave good attention.

I have heen hoping that Bro. A. W. Coon 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 he will I will start the missions in Minneapolis | be able to enter upon labors out here, where I think he would do much good.

> The past month (February) I have spant in Chicago, Walworth, Rock River, Milton Junction, Milton and Albion. Our Quarterly Meeting was held at the latter place, Junction and Milton, and taken a collection Bro. Coon's traveling expenses from Penn. 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 times, that church having become vacant by the resignation of their pastor, Brother McLearn.

> I failed in securing audiences at Rock River. The traveling was very bad when I went there, and, after two ineffectual attempts to 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 have been some hearts softened toward the Saviour, and possibly a few really turned to God from sin and the world; but I dare not speak too positively on this point.

Bro. Ronayne is about to commence evangelistic labor on the Berlin field in a few days. He will go, I think, to Berlin first.

I should have been living in Chicago long different places. While I was there I had to present number during the next quarter. So before this time, but for the fact that both amid all our discouragements we are hope- myself and wife had made arrangements and even engagements, that could not be put off, I have three weeks to report; 10 sermons before we knew the wishes of the Board in and lectures; 9 prayer-meetings; 12 Bible- respect to our location. I have engaged a tenement in Chicago, and shall go this week pointments, with an average congregation of | to take possession of it. Henceforward, till further notice, my address will be, 439 Ogden Avenue, Chicago, Illinois.

I report 13 weeks of labor; 47 sermons; \$18 08 collected on the field; traveling expenses, \$18 55; besides numerous religious visits, of which I cannot very well keep a strict account. I have, besides, some money report. The fewness of days reported was in my hands for Elder A. W. Coon, if he in consequence of the severe Winter, the comes West, that will go to the Missionary

Your brother in the gospel.

EABNING MISSIONARY MONEY.

Looking through a missionary treasurer's report, I noticed this clause: "Miss Rags, 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 thought, why, there is a family of Rage in that town. But when I came to the third "Miss Rags, 31 cents," I saw that instead of its meaning a young lady, it was a short way of writing "missionary."

I then understood that here and there some one had carefully put all the rags and waste paper, not into the fire, but into the rag bag, and the money received from the rag man had been sent to the missionary society. Here seemed to be one answer to the question, "What can boys and girls do to earn missionary money?"

On further study of the subject I found Miss Patchwork, Miss Berries, Miss Flowerseeds, and even Miss Hens.

All over the country we find earnest, eager groups of boys and girls who have found that interest and enthuissm belong to that strange class, of which the more you give away the more you have left.

"There is that scattereth and yet increas eth."—Home Missionary.

THE Katholischen Missionen reports 3,592 Jesuits engaged in missionary work. The Catholic Society for the Propagation of the Faith has 6,700 missionaries in the field. The entire month of January was spent on | The French Roman Catholic Missionary Societies reckon 2.500 Franciscan monks and priests in China, Africa and America; 1,000 Capucines in India and the Eastern Archipelago; 700 priests in Japan, Corea, etc.; 500 Dominicans in Mesopotamia, Tonquin, etc.; every disciple of our Lord, for each alike is were eighteen present. The next night observed on any former visit, except at Marand and 500 missionaries of other orders in Africanswerable for obedience to this command, there were three rooms in the same house quette and Deerfield, where unfavorable ca, Persia, etc.

Sabbath

lx days shalt thou labor, an the seventh day is the Sabbat

COD'S PRES

"My presence shall go withee rest."—Ex. 88: 14. God commanded Mose

people to possess the Lan withstanding it was inha people, who were idolat the great powers that th viewing his own weakness of Israel when left to the go up and drive the inha land and possess it. He who was to go with him, him, "My presence sh Then Moses was satisfied assurance of God's divi answered: "If thy prese carry us not up hence." This should lead us to

tionship to the same G ed with. Are we of Isra dred of Abraham? Have from bondage to Satai made children of God b Have we been translated dom into the kingdom of so, we are soldiers of the army, under his laws. of righteousness, and arr of the Spirit (the holy I ful supply of rations in of supply, all things ar marching orders have whole camp of God's arn If there is a soldier i

Baptist army of God th

who shall go with us u

answer is at hand, God's

with us, to drive out the

to drive out infidelity. customs, to make war that are trampling upon drive out heathen dark lands by teaching them to instruct them out of that they may begin ar things which God has are many; we have heat to fight also. Are we land of America in the Can we drive out affusion so many instances has immersion for baptismi Sunday-observance that usurps the place of the we faith in God? Are: such giants that we sho are great indeed, great great with pen, great relationship with the di so great that they hold ment in their hands, to law upholds them in th day. But if God will hold us by his presence stand. Our duty is, t together, go with all or our available means, g Elijah's God, go with prayer to God, go with claim the moral law written detecter of sin. money, go with talen God's presence will will gain the victory.

But there is another the text quoted, "I God promises rest at end of a successful en faithful soldier has obe and has gone forward chief Commander. have all been fought a won, then shall God g be asked, Is there no grave? Yes, the Chi that when he first four soul by faith, he recei God in the Third Per bear witness with his s of God; and he rest peacefully rests in Ch dren of Israel were pr battles should have b Promised Land, the la to their fathers that h we have a promised l we shall rest eterns presence of God the I with Abraham, Isaac the redeemed of God will be forever, when from our labors in "fought the good fig

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Sabbath Reform.

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

GOD'S PRESENCE.

thee rest."-Ex. 33:14

God commanded Moses to go up with the people to possess the Land of Promise. notwithstanding it was inhabited by a different people, who were idolaters. Moses, seeing the great powers that threatened him, and viewing his own weakness and the weakness of Israel when left to themselves, could not go up and drive the inhabitants out of the land and possess it. He wanted to know who was to go with him, and God said to him, "My presence shall go with thee." Then Moses was satisfied to go, having the assurance of God's divine assistance, and answered: "If thy presence go not with me, carry us not up hence."

This should lead us to consider our relationship to the same God that Moses talked with. Are we of Israel? Are we childred of Abraham? Have we been delivered from bondage to Satan? Have we been made children of God by faith in Christ? Have we been translated from Satan's kingdom into the kingdom of Jesus Christ? If so, we are soldiers of the cross, in God's army, under his laws. With the uniform of righteousness, and armed with the sword of the Spirit (the holy Bible), and a bountiful supply of rations in God's great store of supply, all things are now ready; and marching orders have been given to the 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 with us up to the battles, the answer is at hand, God's presence shall go with us, to drive out the idolatrous people, to drive out infidelity, to drive out pagan customs, to make war against the people that are trampling upon God's holy law, to drive out heathen darkness from heathen lands by teaching them the way of life and to instruct them out of God's holy Word, that they may begin aright to observe all things which God has commanded. But there is more than one engagement; there are many; we have heathen customs at home to fight also. Are we able to possess this land of America in the name of the Lord? Can we drive out affusion of water, that in so many instances has taken the place of immersion for baptism? Can we drive out Sunday-observance that has taken and still usurps the place of the true Sabbath? Have we faith in God? Are the men of America such giants that we should fear? Yes, they are great indeed, great in point of talent, great with pen, great in speech, great by relationship with the different organizations, so great that they hold the power of government in their hands, to the extent that the law upholds them in the observance of Sunday. But if God will go with us and uphold us by his presence, we will be able to stand. Our duty is, to all go at once, go together, go with all our power, go with all our available means, go in the strength of Elijah's God, go with uplifted hands in prayer to God, go with open Bible, go proclaim the moral law of God, as the great written detecter of sin. Let us all go with money, go with talents, go in faith, and God's presence will go with us, and we will gain the victory.

But there is another important clause in the text quoted, "I will give thee rest." God promises rest at the end of toil, at the end of a successful engagement, when the faithful soldier has obeyed the orders given, and has gone forward in obedience to the be asked. Is there no rest this side of the grave? Yes, the Christians experience is soul by faith, he received the presence of God in the Third Person of the Trinity, to bear witness with his spirit that he is a child of God; and he rests on that hope, and peacefully rests in Christ. But as the children of Israel were promised rest after the ir battles should have been fought, rest in the Promised Land, the land that God had sworn to their fathers that he would give them; so we have a promised home in heaven, where we shall rest eternally with God in the presence of God the Father. Son and Spirit; the redeemed of God of all ages. This rest our own.

Heb. 4: 9. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus, and I heard a voice from heaven saying unto met, write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; "My presence shall go with thee, and I will give | and their works do follow them." Rev. 14: W. K. Johnson.

BILLINGS, Mo., Jan., 1886.

An exchange publishes the following:

"The Woman's Christian Temperance Unon is making a heroic and determined effort to secure a better observance of the Sabbath. They deserve and should have the assistance of all friends of a Bible Sabbath. They request that the ministers shall all on April the 2d, preach on the Sabbath, and that on that day, the fourth commandment shall be repeated and commented on in the Sunday-

Of course, what the W. C. T. U. is aiming at is a better observance of Sunday. How much help they may reasonably expect in this undertaking from the friends of the Bible Sabbath is a little doubtful. It would be interesting to know how many ministers throughout the country, on the day mentioned (Apr. 4th?), will preach on the sub ject. It would be still more interesting to know the result of a universal commenting on the fourth commandment in the Sunday. schools. We venture to suggest that a careful study of the fourth commandment, by the leaders of the W. C. T. U. might modify their zeal for Sunday observance.

WHAT WOULD BE GAINED?

A correspondent asks, what would be gained if the church should return to the observance of the Sabbath, instead of the the idea that "one day is just as good as tion. another, and it makes no difference what day we keep, if we only keep one day in seven," etc. If one does not go below the surface of the question, that seems to be an easy way of disposing of the whole matter; whereas, it is really ignoring the essential elements of the problem of Sabbath reform.

A return to the Sabbath would be supported by the plain law of God. The latent skepticism which is involved in continuing to reject the Sabbath was well suggested by a remark which a prominent American di-vine made to the writer a few months ago. on "When and How should a Child be Ed-nent reconstruction.—Cor. Uni. Journal. the lips of one who has watched the trend of the public mind on this question, for at least a half a century of active and notable. public life. So long as men accept the Bible in any sense, the Decalogue must stand unimpeached. The fourth commandment does not come under the head of "interpolations." It is not a case of disputed text; it is not even a matter of textual criticism. Decalogue; rejects the Bible. Only one

and consistently on the law of God. (b) The Sabbath also answers both the letthe natural requirements of physical necessity, social culture, etc. Here would be great gain as to foundation.—Light of Home.

DECALOGUE NOT OUT OF DATE.

Some of our "modern-thought" religious teachers preach that society has outgrown won, then shall God give us rest. It may all worshiping God. Angels would rejoice teaching it to discover and enjoy nature, lead at such a scene! The fifth would secure its thought up to the Giver of all good. honor to all parents. No more disobedient ninth would stop all lying and tattling. What a blessed consummation that would be! And finally, the tenth would prohibit

tory through Christ. "There remaineth, not want to live in such a society, and raise There is no surer way to shut out a child's to me, by the same standard, to be glutton murderers, it made two wives widows, and raise therefore, a rest to the people of God." their children there? Everybody would be confidence than by treating its affairs with ous, to intemperately indulge other appetites eight children orphans."

No, friends, we have not got beyond the need of that grand old law yet; nor will we while sin remains on the earth.—The Gospel

Education.

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

MILTON COLLEGE.

The Winter term of the college closed March 16th. The evening of March 15th, the Orophilian Lyceum had its annual lecture and anniversary supper. The lecture was given by Hon. Wm. Parsons, of England, subject, "The Golden Age," a discussion of Homer's Iliad, illustrated by Schliemann's discoveries. The supper, at the Stannard House, was an enjoyable entertainment, with the usual supply of toasts. The lecturer gave a very witty response to a call for a speech. The next morning he also addressed the students in the chapel.

The Physiology class made arrangements for a series of lectures by Dr. E. S. Bailey, of Chicago, but after several postponements on account of unexpected demands upon the Doctor, they were obliged at last to give them up.

The outlook for the Spring term is thought to be good.

President Whitford is spending his vacation in the interests of the endowment fund. He announced in chapel-the last morning of the term that but \$500 were lacking to make up the \$20,000 endowment fund for which so great efforts have been made. The money is most assuredly needed, and it is to Sunday? The question is supplemented by | be hoped that all may be secured this vaca-

> Mrs. Morton-Jennie Bond-left the school at the close of the term, to begin her life in Chicago. She will be much missed in the school, where she has long worked very acceptably.

HOW TO BEGIN.

He said: "The reason why I think you can- | ucated?" he said: "The child first comes in not induce men to accept your view, is be- contact with the world through its senses. cause of the growing tendency to reject the | Education should, therefore, begin through remark was deeply significant, coming from upward to the education of the intellectual | 000. The need of such an institution by and moral faculties. Activity is the great this church must have been long felt; and law which regulates child life, and Froebel's their characteristic thoroughness will leave principle was that all education should be no doubt of the completeness of the work

based on the self-activity of the child." ucation, every mother can and should be the single city of Chicago is expected to raise child's first teacher. She is the child's first \$100,000. Sixty-five acres have been pur teacher unconsciously; by thought and in- chased for a site; the professors' chairs will tention let her be its first instructor, direct- be endowed with sums ranging from \$50, He who rejects the commandment rejects the ing its energies to definite ends; have a pur- 000 to \$100,000; bourses of \$5,000 each will pose when she sits down for the "children's question, then, remains: The Bible being ac- | hour;" invent amusements that will be incepted as authority, shall we obey it? By structive and will develop the child's facul-returning to the Sabbath then, ties. In these days of encyclopædias and ties. In these days of encyclopædias and (a) The church would place herself firmly science primers there is no reason why a mother who has not had the benefit of a thorough training should not be able to at | Cor. Uni. Journal. ter and the spirit of that law, and meets all | least give a satisfactory and truthful answer to any question propounded in her family. Of one thing she must be certain—that her answer is correct so far as it goes. If the mother cannot answer the question at once, let the child know that she will find out and give it an answer as soon as possible. and then make it possible to be soon.

There are hundreds of mothers who will say that it is impossible for a woman who has a the Ten Commandments, that they are not family of children and a house to care for, needed now. But let us examine that divine | with the aid of one or no servant, to give the old law, and see if it would not improve time necessary to study to make up for early modern society some if it were obeyed. The deficiency of education, and attend to the first commandment would prohibit the wor- necessary duties about her. The most necship of all false gods. The second would essary duty you have is attending to the harput away all image worship; here the Catho- monious development of your child; every lies would have to reform. The third would other duty is secondary to that; and no time stop all profanity; the cursing and swearing is so well spent or so profitably spent as that now so common in our streets would be devoted to its education. Teaching it to use chief Commander. And when the battles heard no more. What a relief that would its eyes so that it will be alive to the beauties have all been fought and the final victory is be! The fourth would give us the Sabbath- of nature will open to a child a resource in

Teach it by contrast; point out to a child that when he first found God precious to his children. What a blessed reformation that the visible effects of neglect and evil. A would be in most of our communities! The child will readily understand the difference sixth would stop all murders; every man's between a well cared for field and one that is life would be perfectly safe. Who would neglected; a well developed tree, symmetrical not desire to live in such society? The and thrifty, and one crooked and barren. seventh would end all the adultery and vile- So, too, can the effects of neglect and evil in ness now so fearfully common in cities and man be pointed out, and pity for the sufferer, country. The chastity of every family safe, and thankfulness for its own priviliges, be how desirable an end! The eighth would taught. In the training of children, parents close out all theiring; every man's property do not give them credit for the amount of would be safe without lock or bars. Such a intellectual activity that they possess, and law out of date? Look at the criminal re- think that children do not observe, when ports in the papers, and then judge. The their minds are just as busy drawing conclusions as are the minds of those about

Establish the closest confidence with your with Abraham, Isaac and Jacob; and with all all coveting, all desire for that which is not children, and let them always have the interest and sympathy shown in their affairs will be forever, when we shall have ceased Let this law, then, be perfectly obeyed in that they deserve, looking at them from the from our labors in this world, having it would immediately become! There would trivial importance in your estimation is of "fought the good fight," and won the vic- be no need of police or prisons. Who would vital importance in the child's estimation.

projects and disturbances, ambitions and doubts, as you have to the business affairs of John Smith, or the household annoyances of are the light of your life, receive the courtesy and attention that you accord to the man or woman in whom you have no special interest. No person's happiness is so dear to you, no person's interest is so dear to you, as affairs that you, your children and your friends will adapt themselves to the fact.— Christian Union.

CHANGES IN METHOD.

We have long watched with interest the increasing signs of the coming educational revolution already looming in sight. Change is always a necessity of progress; and that this is eminently an age of progress is undeniable. But in education how little has been the progress really made! Of aids to education we have enough—the mechanical features are excellent. But outside of the kindergarten, our methods are as "old as the hills." All attempts at change have hitherto been abortive, because partial or spasmodic. We have had signs enough of this revolution. The object-lesson craze was such acts and desires either positive enone of these—but its day is past. The dorsements or unconditional prohibitions. Quincy method is another, but it also has died still-born. Meanwhile, business men, practical men, men of wide world experience and common sense, who look at things in a true Baconian manner, have been quietly agitating the subject of education. Reform is the watch-word; but where? how? Teachers, and editors of school journals may sneer, but the revolution is inevitable; it is at hand! Our work must bear more fruit—it must stand the test of the age. Let us look about us. Here and there, at wide intervals some of these same thoughtful, practical men have been putting their shoulders to the wheel, and the car of progress has received unusual advancement, a premonition of the future. At present the effort to solve the problem is in the direction of manual training schools, and with unvarying uniform success. So quietly has the revolution been inaugurated that it has scarcely been noticed at all, much less recognized as such. But it is safe to say that in a few years the movement thus inaugurated will completely reconstruct our educational system, and in augurate new methods of instruction, so that from kindergarten to college one new improved course of instruction will be pur-At a lecture delivered recently in Philadel- | sued throughout the land. This means,

great university in this country, thanks to see such utterances from clergymen. I am literal inspiration of the Scriptures." The and by the training of the senses, and lead | Miss Caldwell's munificent grant of \$300,now undertaken. Undoubtedly it will prove Taking this, the only true principle of ed- the most heavily endowed of the land. The enable poor but worthy students to secure its benefits. The effect of such a university as contemplated, both upon the church itself, and upon the country, will be watched with great interest by thoughtful men. It will have a national character and importance.—

CLIPPINGS.

free schools in New York city.

President Gates, of Rutgers, asserts that small colleges afford superior advantage to

California is to publish her own school books. She thinks that those published by private enterprise are too expensive.

Columbia College dates back to 1759, money being raised by lottery. It now has an endowment fund of \$5,000,000 and 1,600

The new building of Heidelberg College, of the Reformed Church, has 60 memorial windows given by some individual, family, Sunday-school, or congregation.

It is cheaper to educate than to have property taken to support paupers and punish criminals. The paupers and criminals come largely from the ignorant who do not produce anything.

It is an ugly fact—but a fact, nevertheess, that there are more than six millions of children growing up in this country in the blight and limitations of utter ignorance. Six millions and over, for whom there are no school accommodations at all.

Cemperance.

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

TEMPERANCE AND POLITICS.

According to the teachings of the Bible, interpreted in the light of to-day, it is wrong to manufacture, sell or use intoxicating beverages, as such. It is also wrong, it seems

moving to such a place as soon as they heard indifference or ridicule. Surely you have as and passions, perhaps to indulge them at all, much time to give in listening to your child's to raise, sell, or use tobacco; to conduct one's business against the interests of Sabbath-keeping, Sabbath-keepers and religion; John Smith's wife. Let the children, that to play cards; to support the dance and the skating rink; to be extravagant in expenditures; to be neglectful of business obligations; to love money; or to selfishly withhold our love, sympathy and help from the that of your child. Recognizing this, so ar- poor and needy in all lands, whom it is in range your household, social and business our power to aid and save. According to the same high rule there is wrong in the very desire of murder, theft, adultery, drunkard-making or drunkard-being.

> But although one that indulges in these acts or desires named may do an unchristian thing, he does not thereby and of necessity violate another's inalienable rights, guaranteed to him by the Constitution—unless the reference to business obligation should be excepted. He may be, and I think is, a sinner in the sight of God, and in the light of the Sermon on the Mount, but men have no right to judge him a criminal and treat him as one. It is not, therefore, within the province of government to throw around Government has to do with criminal deeds. with such acts as murder, theft, adultery. drunkard-making and drunkard-being. There are circumstances, also, that would justify its interference with known criminal intentions.

The government may kill mad dogs, and require others to be muzzled; and the people may be taught that it is foolish to keep dogs at all. But a wholesale slaughter of all dogs, because many go mad, would be unwarrantable. The government may punish drunkards and the makers of drunkards; and the people may be taught how foolish and wrong it is to drink at all. But legal prohibition of the manufacture, sale and use of intoxicating beverages, as such, and excepting as a penalty, is not justified by the Scriptures, reason, or experience. Total abstinence is to be brought about mainly through the agencies of the home, church. press and school, the divinely ordained agencies for purifying the heart, out from which come evil or good deeds.

Regret has been expressed that my article on "The Temperance Question" was pub-THE Catholics seem to have, at last, a lished, and it is said that brewers are glad to heartily glad if brewers are being converted. That article not only advocates total abstinence, but the positions taken in it provide for the closing of most, if not all, of the saloons in the land; not, however, on the ground that they sell liquors that can intoxicate, but on the justifiable ground that they sell to persons who become intoxicated.

True, it has not destroyed the liquor traffic and the drinking habit; but moral sussion is the secret of the success of such men as Gough, Murphy, and Burdick, in the grand cause of temperance reform. It has been at the foundation of the progress already made, and is the ground of hope for the future of total abstinence principles, through such temperance workers and agencies as the Over 38,000 children attend the Cathlic Christian teacher, preacher, writer, and A. E. MAIN.

It is claimed that moral sussion has failed.

WHAT IT COST.

A gentleman was walking in Regent's Park in London, and he met a man whose only home was in the poor-house. He had come out to get the air, and had excited the gentleman's attention.

"Well, my friend," said the gentleman. getting into conversation, "it is a pity that a man like you should be situated where you

The man said he was eighty years of age. "Had you any trade before you became "Yes, I was a carpenter."

"Did you use intoxicating drink?" "No! oh no. I only took my beer; never anything stronger; nothing but my beer."

"How much did your beer come to a

"Only a sixpence a day, I suppose." "For how long a time?"

"Well, I suppose, for sixty years."
The gentleman had taken out his note book, and he continued figuring with his pencil while he went on talking with the

"Now, let me tell you," said the gentleman, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself."

And the gentleman demonstrated that the money, a sixpence a day, for sixty years, expended in beer, would, if it had been placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars a week for self-support.

"Let me tell you how much a gallon of whisky costs," said a judge after hearing a case. One gallon of whisky made two men

The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, April 1, 1886.

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

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"The good are better made by ill, As odors crushed are sweeter still. Our labor, when for others given, The better fits ourselves for heaven."

Persons in Arkansas, Texas and Alabama, desiring tracts for their own reading, or for distribution, 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 publications. An old writer significantly remarks that

"Satan selects his disciples when they are idle, but Christ chose his while they were busy at work, either mending their nets or casting them into the sea." Idleness, under any circumstances, is deplorable, but when it is self-imposed, when men do not find some useful employment because they are too lazy to work, there is cause to apprehend evil work. Men whose hands are busy, and whose hearts are consecrated to God, are the men to whom the church, and, indeed, every good cause must look for its most efficient supporters.

THE two houses of the Rhode Island legislature have voted to sabmit to the people of that state the question of constitutional prohibition. It will be voted upon at the Spring election, which occurs, we believe, on the 7th of April. In the meantime active work is being done throughout the state by the W. C. T. U. and other temperance organizations, in the way of holding mass meetings, etc., in favor of the movement. It will require a three-fifths vote to carry it. If the women of Rhode Island could vote, there is 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 Christ to the present day. It is neatly bound in cloth, at our own bindery, and will be sold at the very low price of \$1 25 a volume. It should be placed in every family. Let orders for it come.

STRIKES and labor disturbances are be coming more formidable throughout the country. Street car travel in some of our large cities is seriously disturbed; the freight business on some of the South-western railroads is almost entirely suspended; and laborers from the mines and factories of various kinds are going out of work by the hundreds, in some cases by the thousands, almost daily; and the end is not yet. In not a 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, but because they are members of the order of Knights of Labor, and the order requires them to stop. This fact shows both the strength and madness of the movement, and both together show the danger which menances the business of the country. Mr. Jay Gould, whose system of railroads has suffered most from the strikes, some of which are without provocation, has brought suit against the Knights of Labor for damages arising from the delay of traffic on the roads controlled by him. In the mean time, several congressmen are setting themselves to the task of devising some sort of legislative measures by means of which the complex difficulties of the labor problem may be simplified, if, indeed, they may not be wholly adjusted. What is most needed is a Christian conscience on both sides of the question. If men, employer and fempleyed, were willing to accept and live by the golden rule, or even by the Ten Commandments, the whole business would settle itself in fifteen minutes.

THE REVIVAL NEEDED.

There is great diversity of opinion as to the present spiritual condition of the church. Some affirm that piety is declining, the Christian conscience is losing its grip, and interest in religious matters generally is on the decline. Others, with equal confidence, declare that in these respects the church is not declining, but improving. In the midst of such conflicting statements, it is gratifying to find something that is more than assertion. 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 members of his church, 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 wh have family prayer now is twelve per cent greater than the number a generation ago. Under the questions relating to the circumstances under which the members found a hope in Christ, it was ascertained that one half were converted under special revival services, and one-half, apart from such services; of those converted during special revival services, only one-fourth were converted during such services conducted by special 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 not look as though the church were losing her saving power. Again, it is shown that the average age at which those who are now being converted to Christ is much less than in former years, showing the good results of the increased attention given by the church to the religious training of the young. comparison of the answers respecting contributions for the support of the church does not give so favorable a showing. Nearly one-third of the families of the congregation gives nothing at all; and yet the entire expense is less than an average of ten cents day for each family holding sittings in the

Of course, it cannot be claimed that the findings in a single church establish a universal rule, yet the writer does not think his church is, in any way, specially exceptional. Here, then, with some margins for variations, 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 struction of the youth, with marked good results; but alas, she is not teaching her members to express their appreciation of their privileges by liberal contributions to her support and to the promulgation of her doctrines throughout the world. There is both encouragement and admonition in this view. With healthy, spiritual state, with carefully taught in the Word of God, it canin this respect. There is need of a revival come, under God, in much the same way as instruction of the people on this matter by those who are their legitimate instructors in all religious matters. Clearly, our pastors, who have knowledge of the wants of the cess. churches, in relation to financial support, and who know what the demands upon Christian people for contributions to missionary, and other benevolent, work are, have an important work to do at this point.

May the churches be revived in pocket speedily, and may the revival, when it comes, last 365 days in the year!

THE CHINESE QUESTION.

The Central Baptist of a recent date says

Considerable diplomatic correspondence i taking place between the government at Washington and that at Peking in reference ington has written a letter to Secretary Bayard in which he shows how our government has always exacted and received reparation for all injuries inflicted by Chinese on Americans in China, and after referring to the outrages against the Chinese in the West, he demands the application of the golden rule.

We have always supposed that the golden rule was a safe one to follow, and certainly, a Christian people ought to be willing to be time of his death. He was Mayor of Plaingoverned by it; nor can they be much surprised if a "heathen" people should be prominent part in the temperance contest, actuated by a spirit of bitter retaliation in and in the "Reform Club" movement, which servation. There are several good reasons

the question of Chinese labor, but we are certain that the recent acts of violence committed against the Chinese on the Pacific coast cannot be justified under any circumstances; and our government should take effective measures to punish such unwarrantable conduct, both as a matter of justice to the Chinese, and as a means of protection to our own citizens in China.

Since writing the above there has come to our notice the fact that the citizens of Portland, Oregon, have held a mass meeting expressing unqualified disapprobation of the recent violent acts of the Knights of Labor, and pledging their lives and fortunes to the maintenance of the laws. The meeting consisted of about 1,500 persons, representing the following resolutions:

"Resolved, by the citizens of Portland, in mass-meeting assembled, that it is our duty to uphold law and order in this community, and that we will sustain and aid the legal authorities in maintaining them; that we will maintain and sustain the fundamental principles of liberty and humanity, as 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 violence or intimidation from working for a livlihood, or be driven from house or home, and we pledge our means, and if necessary our lives to uphold these principles; and that we will do all in our power to bring condign punishment on any and all who may be found engaged in riotous and unlawful

"Resolved, That the chairman of this meeting appoint a committee of fifteen, whose duty it shall be to consult with the proper authorities and to adopt such lawful measures as they my deem advisable under the circumstances, to the end that peace and good order may prevail."

Brave words! Now let the best citizens of other places in which such outrages are perpetrated take similar decided action, and then let them know that the general government will stand by them, and the disgrace ful proceedings of the self-styled Knights of Labor will soon cease.

Communications.

THE NEED.

wonderfully increased attention to the in- Board was held at Plainfield, N. J., March | however, which he will lay before the Presi-

Board was freely discussed. Our expenses | ergency. When both parties refuse voluntary are over \$1,000 a month. The receipts for arbitration it is hard to tell what can be February were \$278 20, while the bills or- dore. dered paid amounted to \$893 07.

The President and Treasurer were empowered to borrow another \$1,000. The the youth early gathered into the fold and Board are anxious to know if the people propose to sustain the Board in the work which not be that the church will long languish for the Tract Society instructed them to carry want of adequate support from her own on; or do they prefer that the whole thing be printed in the Congressional Record. He membership, when her membership is prop- should end in one grand financial smash up? erly instructed as to her demands upon them It would seem that if we now give up the try that money gained otherwise than by the very creditable work which we are now doing, in the church—such a revival as will conse- we had better give our work over to some crate to God the property as well as the other people who would be willing to carry persons of its converts. This revival will it on. If the Sabbath is worth anything, we ought to feel that we, as a people, have come other revivals come,—by a careful, faithful "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 suc-

WILLIAM B. MAXSON.

Died, at Jacksonville, Fla.—whither he had gone seeking health-, of a complication of diseases of heart and lungs, March 19, 1886, WILLIAM B. MAXSON, of Plainfield, N. J., in the 57th year of his age. The subject of this notice was the son of William B. Maxson, D. D., who was so widely known and highly esteemed by the readers of the RE-CORDER of the last generation. In 1849, Mr. Maxson, a boy of nineteen, went to California. He studied law, and was admitted to the bar in 1854. He was a member of the to the oppressed condition of the Chinese in | Legislature of California in 1859-60, and this country. The Chinese minister at Wash- filled the office of Judge in San Mateo county. Later, he went on a mission to the government of Mexico, in the interest of those

seeking to open new railroad communication. This mission brought him to New York, and to Plainfield, N. J., where he settled about 1868. He became widely known as a successful lawyer, and was President of the "Union County Bar association" at the field from 1882 to 1884, and as such took a case of its repeated infraction. We do not has made the city famous. He was elect

know what is the best method of adjusting | President of the State Reform Club Association in 1882, and retained that position up to the time of his death. As an advocate of to the session, thus giving time for more and total abstinence and prohibition, he was an earnest, efficient and unwearied worker.

His illness was brief and his death sudden. Summoned by telegraph, his wife hastened, by every possible means, but was unable to by visitors at its best. see him alive. His embalmed remains were brought to Plainfield, and his funeral was attended on the 24th ult., at the Seventhday Baptist church, by an immense concourse of people, and with many tokens of respect and honor.

Mr. Maxson was not directly identified with any church, but the later years of his life, especially since he became so prominently identified with the temperance work, brought the best citizens, and unanimously adopted 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 concerning these experiences have good ground for feeling that he found a resting children. place in the love of him who judgeth all men in infinite mercy.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., March 26, 1886.

The House of Representatives is now try

ng to act upon some of the practical questions of the day, while the Senate is still dis- | therewith." I wonder if Solomon ever tried cussing the political question, "What are it. The stalled ox was not there, nor the the public and private papers," and, "how dinner of herbs, but whatever else is need.

The labor troubles throughout the country are occupying the attention of many | the parsonage, Bro. J. C. Burdick, and others, members of Congress. Representative Weav- put cream on the pan by furnishing exceler, of Iowa, thinks our present republican | lent and enjoyable music at just the needed form of government cannot stand much | times. At 11 o'clock a few words and praver longer if the present state of affairs continues. by the pastor and pleasant farewells were He says the labor question must be settled | spoken and the company dispersed. Mrs. by legislation. There are three great monopolies that oppress labor—the railroads, the ing and money, brought for her use, netting, land and the brokerage monopolies. Congress can control the railroad and public land matters, and can correct the other by giving a sound currency.

strikers, thinks the question is such a serious | above mentioned, but for the love and symone that he has not been able to settle upon | pathy and the substantial tokens of these any plan yet to propose to Congress for the adjustment of differences between employers The regular monthly meeting of the Tract and employees. He is formulating some plans, dent, asking for his opinion of them and sug-The question of what is the duty of the gestions for some measures equal to the em-

A few mornings since the blind chaplain of the House made an opening prayer that was attentively listened to and caused quite a sensation among the members. On motion of Mr. Butterworth, of Ohio, seconded by Mr. Weaver, of Iowa, it was ordered to asked God to teach the people of this counsweat of the face, as the fair and honest 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 unless it ceases to be the panderer of our lusts, and lifts us above the level of the animal, lighting us to the graces 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, wheat or stocks, corn or cotton, and that we might be delivered from robbers, who enticed their victims to boards of trade, stock exchanges, and bucket shops, and who name their practices of plunder "shearing the

When the chaplain prays, the most devotional man on the floor of the House, apparently, is Mr. Henderson, of North Carolina. He stands with closed eyes and upturned face, his hands raised in front of him, palm to palm. He parts his fingers and brings them together again as the prayer progresses, keeping time, as it were to the periods. Mr. Henderson is a ritualist, and with his smooth shaven face has a clerical appearance himself. He comes from a historical family of North Carolina, and is one of the prominent lawyers of his state.

The proposition to change Inauguration day from the fourth of March to the thirtieth of April meets with approval from our lawmakers, and is sure to be applauded by the country. The day is steadily growing in interest for the people. With each quadrennial it attracts to the Capital a greater crowd and obtains wider and more ceremonious obmbm Common about discussed

from the inclement month of March to the last day of April. It would add sixty days better legislation. It would give the benefit of balmy weather to the celebration, and the Capital of the nation, clothed in green and brilliant with color, could then be seen

Home Hews.

New York.

ALFRED.

It was not a surprise; but, as the times are, it was surprising. On the evening which closed the 17th of March, after due notification, in a Christian way, our house was early filled with cherished friends and their little ones for a social visit, for the benefit of the pastor and Mrs. S. L. Wardner and her four

When the house became too small for the company, which was not too large, the house of Sister Main, adjoining, which is to be the future home of Mrs. Wardner, quietly became contraband of peace, and was appropriated 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 ful for appetite and social zest, with large seasoning of Christian love, was there. At Wardner is grateful for the provisions, clothin all, about \$40, for which words are too feeble for thanks.

JAMES AND R. G. SUMMERBELL.

There are times when words fail us to ex-Representative O'Neil, of St. Louis, who | press our feelings. Words cannot express has just returned from the scene of the the gratitude I feel, not only for the visit feelings which have met me and my little ones ever since our return to Allegany

To all my friends, and especially to the Ladies' Aid Society, who have helped me in ready-made garments to the amount of upwards of \$15, I can only say, you have your reward in the promise given.-Matt. 25:40.

S. L. WARDNER.

Pennsylvania.

SHINGLE HOUSE.

Upon the 24th of February, a party gathered at the home of Deacon Charles B. Wilber, of Bells Run, for the purpose of celebrating the 44th anniversary of their marriage, 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 fit to spare so long as standard bearers of his truth. 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

The company left gifts betokening their kindly esteem. Thus ended one pleasant and profitable gathering.

There are some important interests in the village of Shingle House. This is a thriving, stirring village, with good school accommodations. It has some good mechanics, one machine shop, and is thought to be a good point for more machinery. Should any Sabbath-keepers contemplate changing their situation, we earnestly solicit attention to this work. One Sabbath-keeping firm is here now prospecting in regard to a shop to make, repair and paint carriages and other wood work of that description; another mechanic is expected soon, if he has not already arrived. There is now a fair opportunity for Sabbath-keepers to purchase village lots; one has already purchased and building will commence this Spring.

The church is earnest and in a healthy G. P. Kenyon.

New Jersey.

NEW MARKET.

Our church interest is good; three arose last Sabbath for prayers.

society in the family of Mr. He comes here to enter the

brother. Mr. C. T. Rogers is giving Sabbath-keepers. He has b formerly owned by H. V. Dur commenced the foundation 30x60 feet; when it is finishe employment to four or five la would like such an opportuni municate with Mr. C. T. Rog ket, N. J., who will give part and price. The building is to in May.

A very enjoyable sociable w home of Dea. Dunham last I The church has bought for

new and excellent anthem boo Collection of Anthems" by t author, H. P. Danks. At our last Sixth-day evening

ing twenty were in attenda nual church and society n April 4, 1886.

At the last church meetin was appointed to correspond resident members with the ol them to join with the chui reside. As churches we are our non-resident members. to hold their membership course they can do so, but in ought to bear their share o burdens of the church. W church is fully as much to the present loose way in v letters as those who take then way would be, when a lette designate the church the unite with in order to obtain us find some plan that will s ful habit into which we, as

> West Virginia. LOST CREEK.

Our brethren here are grea Dea. M. H. Davis is better many prayers are going up fully restored to his former h fill his place in the church.

When the pastor is away the First-day ministers are come and preach for us in re they have received, but we h a plan that seems to do us a is especially instructive to o It is to let the brethren occ some practical Bible subject ranged and mutually agreed a special service of that k and it proved the most pr engaged of anything we have very instructive to all who aim was to give, not the the practical bearings of the Sa the Bible enjoins them d The following was the order might improve upon, but it

to our people: How to spend the Sabbath at 1 What to read upon the Sabbat The duty of attending public v

How to spend the Sabbath at th How to keep the Sabbath abroa When the Sabbath begins and

The Seventh day is the Sabba I do believe that such a

ally, if wisely and earnestl develop the vital piety of than the best of preaching

Florida.

DAYTONA

Sabbath, March 20, 188 joicing to the Daytona Ch be remembered by those w feast on that day. At 9 Bro. D. D. Rogers' childr kin's wife were baptized. ber of the Methodist Ep chose to go with her husb first time the ordinance ministered for the Day Clarence and Josie were nent members of the c children of Brother and who have so long desired prosper and a church built up in Daytons. M joiced while witnessing t pecially the parents, and who lived to witness the as angels look down and hope that Bro. Rogers the delightful scene? those in the flesh saw it w

inclement month of March to the of April. It would add sixty days ession, thus giving time for more and gislation. It would give the benelmy weather to the celebration, and ital of the nation, clothed in green liant with color, could then be seen rs at its best.

Jome Mews.

New York.

ALFRED.

not a surprise; but, as the times as surprising. On the evening which ne 17th of March, after due notificaa Christian way, our house was early th 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 small for the y, which was not too large, the house Main, adjoining, which is to be the home of Mrs. Wardner, quietly bentraband of peace, and was approto the commissary department. Here s were unloaded and it was here t the generous tables were spread. said, "better is a dinner of herbs we is than a stalled ox and hatred h." I wonder if Solomon ever tried stalled ox was not there, nor the I herbs, but whatever else is need. appetite and social zest, with large g of Christian love, was there. At onage, Bro. J. C. Burdick, and others. m on the pan by furnishing excelenjoyable music at just the needed At 11 o'clock a few words and prayer pastor and pleasant farewells were and the company dispersed. Mrs. r is grateful for the provisions, clothmoney, brought for her use, netting, bout \$40, for which words are too thanks.

JAMES AND R. G. SUMMERBELL.

are times when words fail us to expr feelings. Words cannot express titude I feel, not only for the visit nd the substantial tokens of these which have met me and my little er since our return to Allegany

my friends, and especially to the Aid Society, who have helped me in ade garments to the amount of up-\$15, I can only say, you have your n the promise given.—Matt. 25:40.

S. L. WARDNER.

Pennsylvania.

SHINGLE HOUSE.

the 24th of February, a party at the home of Deacon Charles B. of Bells Run, for the purpose of ng the 44th anniversary of their which was also the 65th birthday Wilber. Reminiscences of the past ived by the speeches made referring hristian influence of this noble pair, od in his infinite wisdom has seen pare so long as standard bearers of . Nearly all of those present lence that this brother and sister en them strength and courage to n in life's conflicts and in meeting

mpany left gifts betokening their steem. Thus ended one pleasant table gathering.

are some important interests in the Shingle House. This is a thriving village, with good school accom-It has some good mechanics, hine shop, and is thought to be a int for more machinery. Should ath-keepers contemplate changing ation, we earnestly solicit attention ork. One Sabbath-keeping firm is prospecting in regard to a shop to pair and paint carriages and other ork of that description; another is expected soon, if he has not alived. There is now a fair oppor-Sabbath-keepers to purchase vilone has already purchased and will commence this Spring.

New Jersey.

NEW MARKET. arch interest is good; three arcse eth for prayers.

wrch is earnest and in a healthy

G. P. KRHYON.

A very enjoyable sociable was held at the home of Dea. Dunham last Thursday even-

The church has bought for the choir the new and excellent anthem book, "Diamond Collection of Anthems" by the well-known author, H. P. Danks.

At our last Sixth-day evening prayer-meeting twenty were in attendance. The annual church and society meeting occurs April 4, 1886.

At the last church meeting a committee was appointed to correspond with all nonresident members with the object of getting them to join with the church where they reside. As churches we are very careless of our non-resident members. If they prefer to hold their membership where it is, of course they can do so, but in that case they ought to bear their share of the financial church is fully as much to be blamed for | with their teams and plows. the present loose way in which we give

West Virginia.

LOST CREEK.

Dea. M. H. Davis is better this Spring, and such, I say, have little idea of the discourmany prayers are going up that he may be aging circumstances of those who, with enfully restored to his former health, and again | feebled hands, are striving to uphold the fill his place in the church.

When the pastor is away on the Sabbath the First-day ministers are very willing to come and preach for us in return for favors they have received, but we have lately tried a plan that seems to do us all more good and is especially instructive to our young people. It is to let the brethren occupy the time on some practical Bible subject previously arranged and mutually agreed upon. We had a special service of that kind in January, and it proved the most profitable to those engaged of anything we have ever had, and very instructive to all who listened. The aim was to give, not the theoretical but, the practical bearings of the Sabbath question as the Bible enjoins them directly upon us. The following was the order, which others might improve upon, but it was well adapted to our people:

How to spend the Sabbath at home, C. N. Maxson What to read upon the Sabbath, Dr. I. S. Kennedy The duty of attending public worship,

L. A. Bond How to spend the Sabbath at the house of God, How to keep the Sabbath abroad, W. E. Drummond When the Sabbath begins and ends,
M. B. Davis The Seventh day is the Sabbath,

I do believe that such a service occasionally, if wisely and earnestly carried out, will develop the vital piety of our churches more than the best of preaching.

Florida.

DAYTONA.

Sabbath, March 20, 1886, was a day of rejoicing to the Daytona Church, and will long be remembered by those who partook of the feast on that day. At 9.30 A. M., two of Bro. D. D. Rogers' children and Bro. Larkin's wife were baptized. She was a member of the Methodist Episcopal church but | but attract the attention of the masses, who chose to go with her husband. This was the first time the ordinance of baptism was administered for the Daytona Church, and Clarence and Josie were children of constitnent members of the church and grandchildren of Brother and Sister D. B. Rogers, who have so long desired to see God's cause prosper and a church of Sabbath-keepers built up in Daytona. Many glad hearts rejoiced while witnessing the baptism and especially the parents, and the grandmother who lived to witness the blessed sight; and as angels look down and rejoice, may we not hope that Bro. Rogers was also beholding the delightful scene? Certain it is, that opinion, can accomplish the work that he those in the flesh saw it with tearful eyes, and can in every part of Southern Illinois. Should

society in the family of Mr. Chas. Rogers. blessed the Lord for the happy result. Then he be appointed a missionary for one year in He comes here to enter the factory of his assembling at the meeting-house, purchased by Bro. D. B. Rogers for the prospective Mr. C. T. Rogers is giving employment to | church, these three, and Bro. Larkin, a mem-Sabbath-keepers. He has bought the lot ber of the Plainfield Church, were received formerly owned by H. V. Dunham, and has into the Church—the three by imposition commenced the foundation for a building of hands, and then all by the right 30x60 feet; when it is finished he can give hand of fellowship by the pastor—afteremployment to four or five ladies; any who wards the hand of welcome by the members. would like such an opportunity might com- Bro. Main, spoke a few words of instruction, municate with Mr. C. T. Rogers, New Mar- comfort and cheer, after which came a coveket, N. J., who will give particulars of work nant meeting and the administration of the and price. The building is to be completed | Lord's supper, which closed a very pleasing and profitable season of Sabbath services.

Our sojourning brethren and sisters, Bro. Main, Brother and Sister Langworthy, and Brother and Sister Potter, are expected to start for home soon, and Bro. E. B. Davis 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 convenient parsonage and it will be quite comfortable when completed. They are certainly to be commended for their zeal.

We invite others to join us. There is room for workers. We will welcome you. Come and see.

Illinois.

STONE FORT.

We have had an unusually hard Winter, especially from about the beginning of the new year. Spring seems now, however, to burdens of the church. We feel that the be fairly upon us and the farmers are busy

As to our religious matters, we are, I letters as those who take them. A very good | trust, making a little progress, but it is very way would be, when a letter is given, to slow. Those of your readers who are acdesignate the church the member must customed to attend large, well organized unite with in order to obtain a letter. Let churches where the pastor has a full house us find some plan that will stop this shame- on the Sabbath, where non-Sabbath-keepera ful habit into which we, as a people, have who may be present are apt to be impressed with the thought that they are in the midst and where the weekly prayer-meetings are attended by an hundred earnest worshipers, and where the Sabbath-school is recognized Our brethren here are greatly rejoiced that as a source of power in the communitystandard of divine truth in the face of the most formidable opposition, by the flesh, the world and the devil, all of whom seem to be 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 our own people at our Sabbath gatherings; and as our number is small and our membership much scattered, our Sabbath congregations are small. Yet, we have been keeping up our Sabbath-meetings and Sabbath-school, when not hindered by the inclemency of the weather. There has been apparent quickening of late in our sixth-day evening prayer-meetings, with an increased

> evenings; also on the third First-day in each month in the forenoon. At our evening and First-day meetings, our congregations have considerably increased of late. On the first Sabbath in the present month we received two candidates for baptism, who were baptized on the day following. I would not omit the mention of the names of Elders F. F. Johnson and Robert Lewis, as coworkers in the good cause. Bro. Lewis baptized the converts above named, one of whom was his own son. The other one was my

I desire now to say a few words in regard to Southern Illinois as a field. I think that our 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 that the soil here is now just in the condition to es. be cultivated. There was a time when prejudice ran so high that no Seventh-day minister could get an impartial hearing; and there are but few who can yet. Now with this condition of things in view, it does seem to me, that if there is one man in the denomination who preaches the true gospel, and who is a man of God, one who can not only give, can draw such crowds as no other minister of whatever denomination can, that is just the man who is needed on such a field; and such a man is Eld. J. L. Huffman. Now l am not saying that Bro. Huffman is an abler speaker, or a better preacher than numbers of others who have labored in Southern Illinois. But 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 church, but the very fact of those baptisms shows that the prejudices of the people have been largely overcome. No other minister, in my

Southern Illinois my opinion is that very nearly the entire salary can be raised on the field. I deem it proper to say, in conclusion, that Bro. Huffman has nothing to do, either directly or indirectly, with this appeal in behalf of a field upon which my heart is fixed. M. B. KELLY.

MARCH 15, 1886.

Wisconsin MILTON JUNCTION.

While we can report no revival this Winter, the church is in a healthy condition and its different appointments are well attended. Our pastor has been preaching some very able and interesting sermons for several weeks past on the prophesies.

On Wednesday afternoon and evening March 10th, the church and society turned out and paid the pastor and wife a visit, filling their comfortable home to overflowing. All brought sunshine and merry faces and some brought tokens of a more substantial

About \$300 have been expended this Winter on the basement of the church, and the Sabbath-school now has a very inviting room in which to hold its sessions.

The weather has been warm and pleasant for a few days past, bringing among us the robin and the wild goose, but several inches of snow and a driving storm this morning will doubtless cause a hasty retreat.

MARCH 21, 1886.

Condensed Hews.

Domestic.

The emigration from Ireland for the year 1885 was 62,400, against 76,043 during the year previous.

Dr. J. H. Kane, a brother of Dr. Kane of a prosperous, happy and respected people, of Arctic fame and with him a participant in the north pole expedition, died March 22d, at Summit, N. J.

Twelve hundred men and boys employed at the Summit Branch, Pa., Anthracite Coal mines have struck for an increase of ten per

unanimously instructed Representative Barry to report adversely a bill to double the rate of prostors or found to restance or found to report adversely a bill to double the rate of prostors or found to report adversely a bill to double the rate of prostors or found to report adversely a bill to double the rate of prostors or found to report adversely a bill to double the rate of prostors or found to report adversely a bill to double the rate of prostors or found to report adversely a bill to double the rate of the First Seventh-day Baptist Church of Brookfield, and fell asleep in the hope of eternal life through the Lord Jesus Christ. The House Committee on Post-offices has A new secret order, the Knights of Indus-

try, is being formed at Boston, Mass. The order will embrace hand and brain workers throughout the country, and work on the after.) same line as the Knights of Labor. Ex-Senator Bruce and ex-Congressman

Lynch, of Mississippi, called, on the President and appealed to him for moral support in suppressing outrages upon colored people in the South. The President promised to comply with their request.

A cyclone passed through the northern part of Allan county, Indiana, March 22d, visting the village of Williamsport with great-Many dwellings were damaged and every I keep regular appointments for First-day barn in the village was overturned. A number of cattle were killed.

Colonel White, an insurance agent of Tomb. stone. Ariz., who arrived from Fort Huaachua March 26th, reports that just before he left there a courier arrived from Lieutenant Maus's camp with the news that all Indians had surrendered except Maugus and two warriors, who have been off the reservation

A great explosion of natural gas occurred at Lake Abram, near Berea, Ohio, Thursday, March 25th, seriously injuring four men, besides wrecking the buildings in the vicinity. The well was being bored by the Berea pipe line company. The drill had gone 850 feet without a sign of gas when suddenly a big volume was struck. The gas rushed up, and filling the engine room, exploded.

Foreign.

The Greek government has negotiated a loan of £800,000 in London for war purpos-

The police have raided the gambling houses in several towns of England. One hundred and fifty arrests have been made. The synod of the church of Ireland has

adopted resolutions declaring loyalty to the

British crown and to the union between Ireland and Great Britain. It was announced that Mr. Gladstone would on Monday or Tuesday of this week lay on the table in the House of Commons

his motion in relation to the government in Reports from Rangoon say that the British troops have defeated 400 Burmese near Gemethen, killing sixty and capturing many prisoners and guns and a number of ele-

O' Donavan Rossa has suspended publication of the United Irishman. It is said that ised not to issue the paper until he sees the outcome of Mr. Gladstone's proposals.

The Emperor William's complete restoration to health is ascribed to the warm weather now prevalent. March 22d was the eightyninth anniversary of the emperor's birthday. The newspapers took the occasion to pay him the most fervid tributes.

The Abysinian troops sent by King John to relieve the beleagured garrison at Kassala have fought a battle with hostile Arabs near have not paid their apportionments for the year that place. The Arabs were defeated and ending Sept. 1, 1885, or for previous years, that the 550 of their men were killed. It is reported money in the treasury was long ago exhausted that great numbers of natives are dying of and a considerable portion of the expenses for last mall pox at Tamai.

It is stated that a desperate quarrel has taken place between Lord Randolph Churchill and William Smith, both of whom were members of Lord Salisbury's cabinet, and that Mr. Smith threatens to withdraw from the conservative party unless he receives an apology from Churchill.

Reports from the mining districts in France and Belgium are growing more alarming every day. The miners in both countries are steadily extending their strikes | tre, N. Y. and becoming disorderly. It is affirmed that the strikers in Decazeville have destroyed one of the mines there by fire.

MARRIED.

In Independence, N. Y., March 20, 1886, by Eld. J. Kenyon, at his home, HENRY C. POTTER, of Independence, and Miss Elsie L. Hull, of Halls-

In New Market, N. J., March 21, 1886, by Rev. J. G. Burdick, Mr. HARRY L. CURREY and Miss EMMA R. STAATS, both of Bound Brook.

In Westerly R. I., at the residence of the bride's parents, March 23, 1886, by Rev. I. L. Cottrell, Mr. DANIEL B. GREEN and Miss PHEBE A. HOLLAND, both of Westerly.

In Clear Lake, Wis., at the residence of P. C. Maxson, March 22, 1886, by Rev. J. Cannar, Mr. J. S. GRAY and Mrs. LYDIA M. BLACK, both of Clear

DIED.

In Rathbonville, N. Y., March 16, 1886, Mrs MARTHA SPENCER, who was there visiting among her children. Mrs. Spencer was born in Cincinnatus, Cortland Co., N. Y., March 6, 1806. She died, after severe suffering of about three weeks from a complication of diseases, which she bore with Christian resignation. A widow twenty-seven years, she had endeared herself to her neighbors and friends, until her name and home became a landmark of the times gone by, long to be cherished among pleasant memories. A believer in the Christian religion, she lived and died a member of the M. E. Church, of Almond, N. Y. Her mind was clear to the last. Brief religious services were held at Rathbonville, and her remains were borne to Alfred by her children, where, among her old friends, her funeral was held; services by the writer, assisted by Bro. W. C. Titsworth. J. s.

In Little Genesee, N. Y., March 21, 1886, of inflammation of the brain, VERNA L., infant daughter of Arthur L. and Ida M. Case, aged 7 months.

At Leonardsville, N. Y., March 20, 1886, Jessi CLARKE, in the 84th year of his age. He was

At Leonardsville, N. Y., March 22, 1886, Asa M. WEST, in the 73d year of his age. He was a steadfast believer in Christ and a very faithful and useful member of the First Seventh-day Baptist Church of Brookfield. (A fuller notice will be given here- now in stock, and thus have a chance to select

At Leonardsville, N. Y., March 16, 1886, Mrs. SARAH CLARKE, widow of the late John L. Clark, in the 80th year of her age. She was a believer in Christ and a member of the First Seventh-day Baptist Church of Brookfield.

In Watson, Lewis Co., N. Y., March 16, 1886, aged 6 months and 3 days, Robert Nehemiah. child of John M. and Rose E. Mumford, and grandchild of Deacon R. N. Mumford, deceased, and Mrs. Abigail Mumford. Funeral services, conducted by Elders T. R. Reed and L. C. Rogers, were held in the Watson Seventh-day Baptist church. est effect. The M. E. church and the With the large circle of relatives, many sympathiz-United Brethren church were destroyed. ing friends assembled. Sermon by the writer of this notice. Subject of discourse, The Transitory Nature of Earthly things, from the text, Is. 64: 6.

> So fades the lovely blooming flower. Frail, smiling solace of an hour; So soon our transient comforts fly. And pleasure only blooms to die.

In Scott, N. Y., March 20, 1886, of consumption, Mrs. SARAH A BROWN WHITING. Mrs. Whiting was born in the town of Sempronius, N. Y., July 15, 1840, and died at the age of 46 years. The deceased experienced religion about eight years ago, not uniting with any church. She was a great reader of the Bible, and died in full faith. The funeral sermon was preached from the text of her own selection, "For we know that if our earthly house of this tabernacle were dissolved, we have building of God, a house not made with hands, eternal in the heavens," 2 Cor. 5: 1. F. O. B.

In Farina, Ill., March 10, 1886, Mrs. Lucy Por TER, widow of Benjamin Franklin Potter. She was 71 years and 13 days old at the time of her death. Her "native land" was Truxton, N. Y When young she was baptized and joined the Linck laen Church. Afterward she was a member of the Little Genesee Church for many years, during twenty years of which time she resided at Alfred Cen tre. In 1841, at Nile, N. Y., she became the wif of Mr. Potter. About twenty years ago she moved to this place, where she has since lived. She has been an uncommon sufferer. Having had that lingering and painful disease, rheumatism, so bad that she was deprived of the use of her feet, and to good extent also, the use of her hands, she became a cripple thirty years ago. Even in this condition, for fifteen years she did much of her work, when she became entirely blind. For eight years she could neither see nor walk, nor have much use o her hands. During the rest of her life, about seven years, she could see enough to recognize her friends. During all this she exercised a living faith in Christ, and was supported by the divine presence. Many will miss the softening and sympathetic influence of such a sufferer in her death. We have good reason to believe that her sorrow and faith have changed to joy and rejoicing in the presence in Jesus ('hrist.

SPECIAL NOTICES.

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

In behalf of the Church,

THE Treasurer of the General Conference would respectfully remind those churches which year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to

A. C. BURDICK, Treasurer. ALFRED CENTRE, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Musionary Society, or both, will be furnished, free of charge, on application to the SABBATH RECORDER, Alfred Con-

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

CHICAGO MISSION.—Mission Bible-school the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially invited to attend.

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

John A. Burdick and Lydia Burdick, having removed from Alden, Minn., to Albert Lea, in the same state, d-sire their correspondents to address them at the latter place.

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

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

EVERY year we are obliged to disappoint a number of our customers who desire to have a monument or headstone erected before Decoration Day, because they have waited until the last moment before ordering, and we have so many orders ahead of theirs that it is impossible for us to letter and set 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. Parties living at a distance should write for our special design sheets of work something at their homes. You will be surprised at our low prices. E. N. Alden, (successor to Lovasso Field & Co.,) Hornellsville, N. Y.

AMERICAN SABBATH TRACT SOCIETY.

To the friends of the Lord's Sabbath:

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

In addition to the recent issue of more than the usual amount of tracts, the Society now sends out papers as follows: 1, The Evangelii Harold, among the Scandinavians; 2, the Boodschapper, among Hollanders; 8. The Outlook, over 50,000 copies quarterly, among clergymen; and 4, The Light of Home, 110,000 monthly, among house-keepers in our country. These papers, at a moderate estimate, reach regularly more than a half a million of readers. and are equivalent to about sixty-five millions of pages of tracts distributed per annum. We have never undertaken anything on an aggressive line before that can at all compare in magnitude with this work now in progress. With thankfulness to the Lord of the Sabbath for such agencies, we ought to make faithful use of them and not allow them to fail at any time for lack of means. We have not undertaken too much for the Lord's cause, and we trust that for its sake your contributions will be increased. Unless they are, much of the work that promises rich returns must be given up. The needs for 1835-6 demand an average of nearly \$1,000 per month, to supply which will require only about 13 cents per month for each member of our churches. May we not rely upon you to give so liberally that the general average will reach that amount? We urge all to whom this circular comes to remember that the enlarged work demands an enlarged income at once, and we appeal to you not only to give liber. ally but to pray for God's blessing upon this effort to make the funds adequate. Contributions may be made through your systematic plans, or be sent direct to the Treasurer of the Society, J. F. Hubbard, Plainfield, N. J.

J. B. CLARKE, Soliciting Agent. GRO. H. BABCOCK, Corresponding Secretary. PLAINFIELD, N. J., Feb., 1886.

BUILDING LOTS,

ONE-HALF ACRE EACH

ON CHURCH STREET.

J. P. DYE, Clork. A. S. STILLMAN, Alfred Centre, N. Y.

The following touching lines were sent by mother to her son, with the present of a Bible:

Remember, love, who gave thee this When other days shall come, When she who had thy earliest kiss Bleeps in her narrow home, Remember 'twas a mother gave The gift to one she'd die to save.

That mother sought a pledge of love, The holiest for her son, And from the gifts of God above. She chose a goodly one: She chose for her beloved boy The source of light and life and joy.

And bade him keep the gift, that when ______The parting hour should come, They might have hope to meet again In an eternal home. She said his faith in that would be

Sweet incense to her memory.

And should the scoffer in his pride Laugh that fond faith to scorn, And bid him cast the pledge aside That he from youth had borne, She bade him pause, and ask his breast If he, or she, had loved him best.

▲ parent's blessing on her son Goes with the holy thing; The love that would retain the one Must to the other cling. Remember, 'tis no idle toy, A mother's gift-remember, boy -Morning Star.

FELIX.

BY SYDNEY DAYRE.

"Felix, my boy, can you carry this book over to Mr. Gay's for me?"

"'Course I can, grandfather." "I wish you would do it at once then. borrowed it and have kept it longer than intended. Wait, though, until I wrap it up. It is a handsome binding, you see, and I should be very sorry if it were to receive any injurv.

Felix took the book and went out, his grandfather thinking it not necessary to give him any further caution.

But, two hours later the old gentleman set out on his accustomed afternoon walk. As he strolled along a pleasant shaded path he observed a little group of boys stooping over something on the ground, and going near saw that they were intently interested in the motions of two beetles.

"See them tug!" said one. "What do they do it for, anyway?" ask-

"Why, they use that ball of earth to lay their eggs in "

"I don't believe it," said Felix. "It's so, for my father told me," said the

"Yes, it's so," said grandfather with a mile, touching Felix's cheek with the end

The boys sprang up in surprise at seeing him bending over them. "Why, grandfather, is that you?" asked

"Yes. Did you see Mr. Gay?"

"Well-not yet sir. I-just waited a few minutes to run a race with the boys, and then we saw these beetles—and—'

"But where is the book?"

"Oh, that's all safe, sir. I hid it right behind this tree." He ran towards it and his grandfather,

following him, saw Rover, his little dog, very busy at something.

"Get out of the way, Rove," cried Felix. "Here 'tis. Oh!"

His face fell in blank dismay as he raised the book. The dog had torn off the wrapiping and had then gnawed off a corner of the costly volume, of course entirely ruining its

appearance. What a mean, mischievous dog!" exclaimed Felix, ready to cry with regret and

"What a careless, unreliable boy! we might perhaps say," said grandfather. "How could you be so negligent, Felix, when I trusted you with it and told you to be care-

"I'm sorry—" faltered Felix. "But your sorrow will never help the

matter, you see. Nothing which you can do will help it. All the loss must fall on Grandfather took a newspaper from his

pocket and again wrapped up the book. "Now take it to Mr. Gay," he said.

"Tell him exactly what has happened, and say to him that the loss shall be made good as far as I can make it so." Felix hung back.

"Grandfather, I cannot bear to tell him,"

"I know it is hard, my boy. I send you not to punish you, but to try to give you a lesson which you may remember.

could have been set him, but cowardice was tricacies of English grammar. Little Jane not one of his faults, and in a few moments had repeatedly been reproved for doing viohe stood before Mr. Gay, bravely told his er-lence to the moods and tenses of the verb "to ror, and showed the sad result, adding very be." She would say "I be," instead of "I the way, and "the first thing I heard was lack of employment. These children came leaving only the skim-milk to the winning am," and for a time it seemed as if no one 'Hold the Fort' sung in the Zulu tongue." home soon after their father's return, and contestant. Truly, there is neither glory,

ever do a wrong thing without its hurting some one else.'

father is right."

"Can't I pay for it, sir," asked Felix eagerly. "I'll save up every cent of money, and after awhile I'll have enough."

heed.

one could make up to me, for the book was a gift of a dear friend who is now dead. But, my boy, if you are given to careless and negligent ways in your boyhood you will be sure to work far greater mischief to yourself and others than the spoiling of a book. Let me tell you of something that happened to me when I was a boy."

He sat down and motioned Felix to a ing to are?" chair.

you are my father died and I had to stop what would come next. The little girl going to school for a while and go to work. I got a situation in a large business house and often had valuable parcels placed in my

"It is a pity that I had not a deeper sense of the need of being faithful in the performance of all duties whether great or small, to the very letter. I was careless to an extent which led my mother often to warn me that I should come to serious harm if I did not mend my ways. I paid little heed to her cautions, feeling quite satisfied with myself in view of the fact that no one could bring a shade of reproach against my honesty or my truthfulness.

"One day I was given a parcel to carry to the bank.

"Be careful, they said. 'It contains seven hundred dollars.'

"I had a secure inside pocket and had little fear of any loss. As I took my way towards the bank I saw an excited crowd gathered about one of the principal newspaper offices. It was during the darkest days of the war, and I soon learned that some

stirring news was being received. "Of course I had no business to stop. The news would have been as well reported without any supervision of mine. But I looked at my watch and saw that I had nearly an hour to spare, so I threw myself into the crowd and joined my voice with the enthusiastic cheers which rose higher and wilder as each particular of one of Grant's earliest victories was given out. Time and prudence were lost sight of, until the last

"Then I rushed to the bank to be faced by the forbidding looking card: 'Bank

"I had not been specially told to deposit that day, but of course it was understood that I should. It would have been the right thing for me to carry it back and have it placed in the safe, but I was ashamed of having it known that I had loitered, so I committed a second unfaithful act to conceal the first, always a dangerous thing to do. The only way to make amends for a fault is to confess it at once.

"I carried home the money and hid it in the safest place I knew of. You may be sure it was a heavy weight on my mind and as night settled down it grew heavier and heavier. I resolved not to sleep but lay awake listening and starting in alarm at ev-

"At length I was sure I heard mysterious noises, but something seemed to hold me down so that I could not move. The sounds increased—surely people were in the house. I could hear them moving—hear them in the room in which I had hidden the money. Finally, with a desperate effort, I sprang up to find myself in the grasp of a fireman. My room was full of suffocating smoke-the house was on fire. I had fallen into a heavy uneasy sleep and would have been strangled by the smoke if I had not been found just in

"And the money?" asked Felix in great

excitement. "I fought against my rescuer with all my might, declaring I would get it if I died for it. But the stout fellow dragged

me down stairs and out—just before the roof fell in." "What did you do then, sir?" "What could I do but go to my employers

and tell them what mischief my criminal carelessness had worked for them?" Felix drew a long breath and shook his nead soberly.

"It was as dreadful as my having to tell

you about the book, wasn't it?" "A little worse, I think," said the gentle man with a smile. "I hope you will never have such a burthen to carry as that one I bound upon myself through my own folly. It weighed me down all through the young years of my life, for it took me long to pay the debt. It is not for me to say the lesson was too severe a one—it was chosen for me in Infinite wisdom, but I have always felt a strong desire that others should profit by it."

"I will try to, sir," said Felix very earnestly, as he got up to take his leave.

"Do so, Felix. And try to bear in mind the promise to those who are faithful in a few things."—Standard.

HER GRAMMAR.

It is a pathetic sight to watch the mean-Felix thought it the hardest lesson which derings of a childish mind through the in-

One day the two sat together, Aunt Kate busy with her embroidery, and little Jane "Yes," said the gentleman." looking re- over her dolls. Presently doll society became gretfully at the mischief. "Your grand- tedious, and the child's attention was attracted to the embroidery frame.

"Aunt Kate," said she, "please tell me what that is going to be?"

Mr. Gay laid his hand kindly on the boy's answer. Fatal word, be / It was her old ene- Even Satan rebukes ain sometimes. Lord heads, also, in shame? No, no; that shall impulsively prosecute your neighbor, but emy, and to it alone could the child ascribe Shafteebury said that if the evangelists had never be."

attempt to correct her mistake, "please tell good. me what that is going to am?"

Still auntie was silently counting, though her lip curled with amusement. Jane sighed, but made another patient

effort.

Aunt Kate counted on, perhaps by this "When I was not many years older than | time actuated by a wicked desire to know gathered her energies for the one last and great effort.

"Aunt Kate, what am that going to are?" -Youth's Companion.

THE DOG AND THE CAT.

A dog sat howling in the yard and a black cat sat on the wall

"Why do you make such a noise?" asked the cat; "are you howling at me? If so, I will go away at once, as I do not wish to an-

"Howling at you, indeed," replied the dog; "no, I scarcely saw you. I am howling a

The dog was silent for a moment, and then he answered: "I don't know, I've al ways howled at the moon, and my father and mother did, and so did their fathers and mothers, and therefore I do the same." "What harm has the moon done to you?"

asked the cat. "Not any that I know," replied the dog, 'excepting that when it is night and ought to be dark the moon shines out and makes it light. I suppose I don't like things turned ipside down. At any rate I have howled at the moon since I was a puppy, and I suppose always shall. It's my nature—one can't help

one's nature." "Ah," said the cat, "you should get rid of such ways. And as for saying it's your nature, all I can say is that the sooner you get rid of your nature the better. It only requires a little determination."

And the cat purred complacently. "Now I like a moonlight night," said she "the rabbits come out and play and frisk

about, and I can pounce upon one at once and carry it off." "Poaching," answered the dog, gravely; 'that is a bad habit, I'm sure—stealing in fact. And there's no occasion for it; you have your saucer of milk in the morning and evening, and a fine dish of scraps for dinner,

so you have not the excuse of hunger. Why

don't you give up poaching?" "Oh, that would be impossible," said the cat with a simper; you know it's a cat's nature to poach; it is a thing not to be resisted. When one thinks of the delicious young rabbits, what can one do but make an expedition in their direction? and when one sees them, why, it is hopeless to war against one's nature. It is impossible."

"Impossible!" said the dog, slyly; "no, not impossible,"

"Quite," answered the cat, decidedly. "Ah, then," said the dog, "you do not get rid of old practices any more than I do. You can't go against your nature any more than I can against mine. Ah, madam, it is very easy to reprove others and to point out to them the error of their ways, but it is not so easy to reform one's self and take to new habits. I suppose I shall go on howling at the moon and you will go on poaching as ong as we are dog and cat."

The cat looked disconcerted for a moment and then she leaped down on the other side of the wall.—Baptist Weekly.

THE POWER OF SACRED SONG,

The story is told of a Grecian mother who saw her child on the brink of a preci- to each other, by way of encouragement in pice. To shout to it might only quicken its the evil they were about to perform. "He vagrant feet to wander closer to the edge, or | will never miss a little gold, while its posstartle it with fear so as to cause it to tottle | session will make us happy. Besides, what | saved be one less than it might have been, over. She lifted her melodious voice to a right has one man to all of this world's for lack of your name written among them? favorite hymn, and lured the little one back | goods?" to her side. So many a sinner has been led to Christ. In the Moody meetings at Dub- | men had a wife and children, but the other fell on his knees weeping like a child, con-self. The man who had children went to litigation. It is not only the easiest, fessing that he came there utterly indifferent home and joined his family, after agreeing quickest and cheapest way to settle the evening before, but that he heard "Jesus upon a place of meeting with the other at disagreements, but saves much vexation of Nazareth is passing by." "I cannot the darkest hour of the coming night. sleep. If not saved now I never shall be." In Philadelphia, Dr. Sheppard said that this climbing upon his knee, "I am so glad you song was the most eloquent sermon he ever have come home again." heard. A prominent Chicago politician a Christian. An aged sinner in Scotland and gentle voice. was awakened by the same and said, "It | "I love you, father!" went through me like an electric shock." habits heard Sankey sing, "Too late will be him. the cry, Jesus of Nazareth hath passed by," He, too, came to Jesus.

in South Africa stopped in a Zulu hut by through idleness in the father than from the lawyers usually taking the cream, and "I only wish it had been something of could prevent it. Finally, Aunt Kate made a mine that had been spoiled, sir. I guess rule not to answer an incorrect question, but grandfather's right when he says no one can to wait until it was corrected.

The preaching of song had preceded the brought him their earnings for the day.

In an English theater, during ful thing happened! Henry Lee's father the square," and according to the Commandridicule the evangelist in a song and was was arrested to-day for robbing; they took ments, have to do therewith, the better it one clown asked the other. "How d' ye and carried him off to prison. I was so sad peace and prosperity. Even in the most feel?" "Rather Moody," said one; "Rather when I saw Henry weeping. And he hung aggravating cases of trespass, and the like, Sankey-monious," said the other. This was his head for shame of his own father! Only no good citizen should resort to the law, met with hisses, and the audience of theater- | think of that!" going people took up "Hold the Fort," But Aunt Kate was counting, and did not and sung it with grand effect as a reproof. man. "And will my children hang their may be the provocation, don't get mad, and done no more than to teach his countrymen! At the hour of midnight, the man who Moore, in American Agriculturist for Ma

"Aunt Kate," she persisted, with an honest | that hymn they had done an immeasureable

at the mouth of Cleveland harbor. The dren had saved him. But he waited in vain. pilot saw but one light, the lower lights hav- Then he said, "I will do the deed myself, and ing gone out. The vessel mistook the channel and crashed upon the rocks. Many a in the darkness, sailor, day is at hand!" by already in prison. the same, is the poetic version of a scene from real life where the rescued sailors said said he with fervor. "They have saved me, that their only alternative was to "Leave Never will I do an act that will cause them the old stranded wreck and pull for the to blush for their father." shore." The burning of Chicago inspired this same song-writer to compose "Billow of Fire." The last melody he wrote was "Hold Fast till I Come," words by his wife, just before both of them were caught up in a billow of fire in the burning of the train at | and cards on the different beds in the hos. Ashtabula, December 29, 1876. The last pital wards. A man who had sufficiently words he sung in public before that tragedy recovered from a wound to allow of his gowere prefaced by, "I don't know that I ing out with his arm in a sling, coming in shall ever sing here again, but I want to one day, found a card laid upon his bed, sing, as the language of my heart—

"'I know not the hour my Lord will come
To take me away to his own dear home,
But I know that his presence will lighten the

gloom.
And that will be glory for me.'"

In the darkness of a December night, in the midst of a blinding snow storm, the train plunged through a bridge seventy feet, and burned up. When last seen before they reached that death-trap, Mr. Bliss sat with his Bible and a pencil in his hand, composing a hymn or music. It was his sacramental hymn. Only God knows the melody of that unsung sonnet.

Maggie Lindsay, a sweet Scotch lassie of 17, was converted at the Moody meetings, Dec. 31, 1873, and Jan. 27, 1874, met her In fancy he saw his Green Mountain home, fate in a railway wreck, near Linlithgow. She was then reading Sankey's hymn, and mother loved to worship, back turned the had the leaf turned down to the lines, wheels of time and he was a boy again sing-"There is a gate that stands ajar." Little | ing with the father, dead, and the brothers, did she dream that she was about to enter scattered, this same old hymn. In vain he "through its portals gleaming," one of the tried to put the thought away. God had King's daughters in white, having just re-ceived her wedding garment. The last all around the margin of the card, "By the hymns my dear classmate, Dr. Goodel, at help of God, I'll try?" St. Louis, gave out in church the night That night he went into the soldier's that apoplexy closed his lips forever prayer-meeting, and there told of his fight here below, were on the heavenly land. with the card. Again he said, "By the help He seemed full of joy, yet little knowing of God, I'll try!" A little later he went inthat in a few hours he would be gladder to battle-his last fight. When the conflict yet, within the gates. Let us, therefore, was over, as the bodies lying dead upon the make life a rehearsal of the songs of heaven. field were searched for tokens to be sent to It will sweeten life's joys and soften it pains and sanctify our lips for the song of Moses and the Lamb.—Prof. E. P. Thwing.

THE GOLDEN RULE.

Nay, speak no ill, a kindly word Can never leave a sting behind; And oh, to breath each tale we've heard Is far beneath a noble mind!

Full oft a better seed is sown. By choosing thus the kinder plan. For, if but little good be known, Still let us speak the best we can. Then speak no ill, but lenient be

To others' failing as your own!

If you're the first the fault to see Be not the first to make it known! For life is but a passing day,

No life may tell how bright its span. Then oh, what little time we stay

Let's speak of all the best we can!

ASHAMED OF A 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 they could find.

"He is rich and we are poor," said they

Thus they talked together. One of these lin a gentleman over seventy years of age had no one in the world to care for but him-

"Dear father," said one of the children,

The presence of his child troubled the man, who was a victim of drink, going from bad and he tried to push him away; but his arms to worse, chanced to hear this hymn. It clung tightly about his neck, and he laid his was the arrow chosen of God. He became face against his cheek and said, in a sweet

Involuntarily the man drew the innocent Another white-haired man of dissipated and loving one to his bosom, and kissed

and was prostrated with fear and trembling. | dwelling, a boy and a girl. They were poor, | farmers should, so as far as possible, avoid and these children worked daily to keep up entering into litigation; for whether they A missionary going to establish a mission the supply of bread, made deficient more win or lose, they are proverbially worsted,

hissed off the stage. In a Dublin theater him out of our shop when Henry was there, will be for both their present and future

had no children to throw around him a sphere of better influence, was waiting at Moody once told the tale of a shipwreck the place of rendezvous for him whose chiltake the entire reward."

And he did according to his word. When "Will you please tell me what that is go- life was lost. P. P. Bliss took the hint and the other man went forth to his labor on the wrote the popular hymn and melody both, next day, he learned that his accomplice had "Let the lower lights be burning." "Light | been taken in the act of robbery, and was

"Thank heaven for virtuous children!"

A CABD AND WHAT CAME OF IT.

During our late war, a good chaplain of the Union army used to leave leaflets, tracts. "Who left that thing here?" was his

surly question. "The chaplain," answered a nurse.

"I won't have it around?" said the man. seizing the card.

As he was about to throw it from him, his eye caught the words, "We're traveling home to heaven above! Will you go?" "No, I won't!" was his angry answer, as,

in great wrath, he kicked the bit of paste. board from him. The occupants of the ward looked with

surprise to see him, a moment later, delib. erately pick up the card and read it care. fully through.

"We're traveling home to heaven above! Will you go?" he read again and again. the country church where his now aged

home friends, a packet was found on this man addressed to the home in Vermont; and the old mother, as with trembling hands she 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 the little, much worn card, "We're traveling home to heaven above! Will you go?" with its margin bearing the words. "By the help of God, I'll try!"

This is all you and I have to do, dear reader, in finding Christ.—Golden Censer.

ARE THERE FEW? WILL YOU BE ONE?

"Are there few that be saved?" Not so very few, when the final reckoning comes to be made; for in the Father's house are many mansions, and that house is to be "filled." Not so very few; for the Saviour is to see of the travail of his soul and be satisfied, and he who died for all, would not be satisfied with a few souls as his recompense. But the saved will be far fewer than they might have been; and the failure will be wholly their own fault—simply because they did not "strive," and strive in time, to enter into that gate of whose straitness they were forewarned. They thought it better to "labor and tug and strive" for the world's wealth, honor, pleasure, of which they most utterly failed. With the same effort they might have won the riches and glory of heaven. Reader, will the number of the

ARBITRATION BEST FOR FARMERS.

Arbitration is almost invariably preferable

and subsequent dissention. Were individuals, corporations and nations to arrange their disputes by arbitration, instead of resorting to litigation and warfare, the people would be saved millions of treasure, and the world spared much shedding of blood-A peaceful settlement of difficulties is usually followed by prosperity, while "going to law" or war, usually results in loss and suffering to both contestants. Indeed, litigation and warfare are twin relies of the dark ages, and so long as they continue in vogue, we may look in vain for harbingers There were two older children in the man's of the promised millenium. Of all classes, until all amicable attempts at settlement "Ashamed of his father!" thought the have failed. Indeed, and finally, whatever keep your temper and—arbitrate.—D. D. T.

Hoyular Sci

RABIES in dogs is attracting tion of late, principally be researches and success in cu venting hydrophobia of M. Paris. Many erroneous ideas as to the manifestation of rab greatly to the danger of the pi lowing are some of these error 1. That the disease is more dog-days. There is little

months, but rather the most Spring. 2. That a mad dog dreads drinks freely at first, and r his nose in water at all stages but cannot drink. He has b

swim streams in his mad excu 3. That he refuses all food is deranged, but he will greed most anything that comes in

4. That he runs with his legs, and saliva dribbling fro His tail is usually raised in there is seldom any trickling for until the later stages when lyzed.

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Any change of manner or c should at once arouse sus should be watched. The lick jects, the swallowing of stra tearing of clothes or furniture at airy nothings, are all sy should cause the dog to b peculiar hoarse, muffled how experts as characteristic of t the case be one of rabies, a probably bring on a fit of ma fore that comes every observa gent owner will have placed he will have no power for mi

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Scientific American.

DANGER OF CHLORAL.

M. ALBERT, a Vieuna ar a process for rendering no photograph by means of structed photographic st principle consists in the light into the three colors, red, and in the recovery of ready for the press. On a prepared so as to receive by of the light, and the tones the object to be reflected graph is taken, when a neg is at once put under the of which is dabbed over v None but the tones of the now seen in this impress the object is photograp made to reflect but the plate now under the pre impression, the cylinder with blue paint. In the tones of the read colors a means of a third plate. dividual pictures of the red over each other, the the production of the pic

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A CARD AND WHAT CAME OF IT.

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Popular Science.

RABIES in dogs is attracting much attention of late, principally because of the researches and success in curing and pre-Paris. Many erroneous ideas are prevalent as to the manifestation of rabies, which add greatly to the danger of the public. The following are some of these errors:—

1. That the disease is more prevalent in dog-days. There is little difference in months, but rather the most cases occur in Spring.

2. That a mad dog dreads the water. He drinks freely at first, and readily plunges his nose in water at all stages of the disease, but cannot drink. He has been known to swim streams in his mad excursions.

3. That he refuses all food. His appetite and offered up everything to him." is deranged, but he will greedily swallow almost anything that comes in his way.

4. That he runs with his tail between his legs, and saliva dribbling from his mouth. His tail is usually raised in paroxysms, and there is seldom any trickling from the mouth, until the later stages when the jaw is paralyzed.

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.

Any change of manner or custom in a dog should at once arouse suspicion and he jects, the swallowing of straw or paper, the tearing of clothes or furniture the snapping at airy nothings, are all symptoms which should cause the dog to be confined. A experts as characteristic of the disease. If | but of law precept—strongly favors this imthe case be one of rabies, a few days will pression. And, therefore, gospel grace is an probably bring on a fit of mad fury, but be- unappreciated and despised thing to multifore that comes every observant and intelli- tudes, because the reason for grace in the pregent owner will have placed his dog where cept (as well as the penalty) of the law is a he will have no power for mischief. B.

NATURAL LANGUAGE.—A few years ago a society of eminent Frenchmen discussed the question: "What language would a child naturally speak if never taught?" Twenty different results were predicted. To test newfect as its Author's and pure, and 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. After six years, the children and the nurse were brought before the savants, who were on tip-toe of expectation 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 bleating of sheep.—Chicayo Medical Times.

DANGER OF CHLORAL.—At a meeting of the Cincinnati Academy of Medicine the more." uses of "chloral" as a remedy were pretty thoroughly discussed. The experience of the profession seemed to be that "chloral was an uncertain and treacherous remedy." Some persons are more affected by a dose of four grains than others are by a dose of twenty grains. Cases were reported where 200 grains per day had been given, and one case, reported by Dr. Beck, of the Baden army, where 430 grains were given in three and a half hours, the patient sleeping for thirty hours and recovering. The profession also agreed that chloral cannot successfully be administered hypodermically. There were cases reported also where death was caused by the administration of ten or twenty-grain doses, and where dangerous symptoms resulted from a single five-grain dose. Such a remedy cannot be regarded less than dangerous in any excet the most skillful hands.-Scientific American.

M. Albert, a Vienna artist, has perfected a process for rendering natural colors in a photograph by means of a peculiarly conprinciple consists in the analysis of white light into the three colors, yellow, blue and red, and in the recovery of the three colors ready for the press. On a plate, chemically prepared so as to receive but the yellow parts of the light, and the tones of the colors of the object to be reflected, the first photograph is taken, when a negative of that plate is at once put under the press, the cylinder of which is dabbed over with yellow paint. None but the tones of the yellow colors are now seen in this impressing. After that, the object is photographed on the plate made to reflect but the blue colors; this plate now under the press, reflects a blue impression, the cylinder being dabbed over with blue paint. In the same manner the tones of the read colors are provided for by means of a third plate. By printing the individual pictures of the yellow, blue and red over each other, the colors intermix in the production of the picture.

An account of the "Anemogene," an apparatus for imitating the great movements of the earth's atmosphere, has been given to the French Academy of Sciences. By means of this instrument, which takes the form of a miniature revolving globe, the trade winds, | 52 pp. ascending and descending currents, and Reit

GO BACK TO CHRIST.

One day a young man about graduating from the theological class of an Eastern seminary came to his professor with a sorry

"I am about to go out to preach," said venting hydrophobia of M. Pasteur, of he, "and yet I have lost my zeal for the salvation of men, my love for their souls. I vation of men, my love for their souls. I tell you frankly I have not any longer, as I once had, a burning, consuming desire to save the lost. I do not realize as I once did the awful meaning of the word 'lost,' as any The New Test ment to substitute the save the lost. The New Test ment Substitute the save the save the save the lost. I do not realize as I once did the sunday. The New Test ment Substitute the save plied to the soul. I am troubled about it. I have no liberty in prayer as I once had, I have heen terroted to describe the soul to the sou plied to the soul. I am troubled about it. have been tempted to day to give it all up."

"When did you have those convictions and feelings of which you speak? When guage. was it you knew the blessedness which now you mourn?" asked the professor.

"That," replied the student, "was shortly after I was converted. It was during the first year of my Christian life. It came to for \$1. Annual members of the Tract Society are entitled me when I gave my whole heart to Christ,

brother, you have revealed the secret. Go right back to Christ, just as you found him at first. Confess your sins as at the beginning, renew you covenant, give up all to God, and if you do not have these feeling, my word for it, the Bible is not true."

The writer of this is well acquainted with that young minister. He took the advice given him. His whole life was changed. 5. That the disease is confined to dogs. From that day to this he has never passed a communion season without welcoming souls into the kingdom of Christ.—Presbyterian.

"THE OMISSION OF LAW-PREACHING."

President Finney taught that the grace of the gospel is equal to the demands of the law; but the pretty general impression is should be watched. The licking of cold ob- that grace has expunged those demands, and that moral government and moral probation consist in gospel opportunities of getting good to ourselves; and not believing so of sin. The omission of law-preaching—I peculiar hoarse, muffled howl is regarded by | do not mean the preaching of law penalty, but of law precept—strongly favors this impression. And, therefore, gospel grace is an unappreciated and despised thing to multitudes, because the reason for grace in the precept (as well as the penalty) of the law is a thing unnoticed, and unknown. So, as to penalty, the doctrine of mercy is lifeless when the alty, the doctrine of mercy is lifeless when the terrific reality of divine justice is conceded, vindicating his teaching about grace.

Mr. Finney said: "Let the law be exalted. perfect as its Author's; spread out its claims accountability; carry it like a blaze of fire to the deepest recesses of every human heart; exalt it as high as heaven; and thunder its authority to the depths of hell; stretch out its lines upon the universe of mind; and let it, as it well may, thunder death and terrible damnation against every kind and degree of iniquity. Yet let it be remembered forever that the grace of the gospel is co-extensive with the claims of the law. Then, and therefore, as a conversion-worker and as a seminary instructor, he exalted Christ. No man

Is not this divine philosophy sadly ignored? How did Christ preface his discourse to Nicodemus about the love of God in the gift of his son with the doctrine, "Verily, verily, ye must be born again." He came to call convicted sinners to repentance; sin-sick sinners to the Great Physician.—Christian Secretary.

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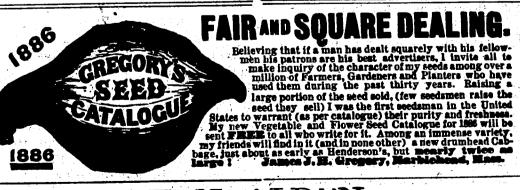
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SECOND QUARTER. April 3. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 35-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemus. John 3: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping. John 4: 27-42. May 15. The Nobleman's Son. John 4: 43-54.

May 22. Jesus at Bethesda. John 5: 5-18. May 29. Jesus Feeding Five Thousand. John 6: 1-21. June 5. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Christ. John 7: 37-52.

June 19. Jesus and Abraham. John 8: 31-38, 44-59. June 26. Quarterly Review, or the Church and Temperance Reform. 1 Cor. 6: 19, 20, Isa. 5:11, 12;28:7, 8 Gal. 5: 19-91.

LESSON II —THE FIRST DISCIPLES.

REV. THOS, R. WILLIAMS, D. D.

For Sabbath-day, April 10th.

SCRIPTURE LESSON.—John 1: 35-51.

35. Again the next day after, John stood, and two of his 36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rab'bI, (which is to say, being interpreted, Master,) where dwellest 39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it

was about the tenth hour.

40. One of the two which heard John speak, and followed 40. One of the two which heard solid speak, and Tohowed him, was An'drew, Si'mon Pē'ter's brother.

41. He first findeth his own brother Si'mon, and saith unto him, We have found the Měs-sı'as; which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld

dim, he said, Thou art Si'mon the son of Jo'na; thou shalt be called Ce'phas; which is, by interpretation, a stone.

43. The day following Jesus would go forth into Gai'i-lee, and findeth Phil-ip, and saith unto him, Follow me.

44. Now Phil-ip was of Beth-sa'i-da, the city of An'drew

and Pë'ter.

45. Phil-ip findeth Na-thana-el, and saith unto him, We have found him of whom Mō ses n the law, and the prophets, did write, Jesus of Naza-reth, the son of Joseph. 46. And Na thăn'a-el said unto him, Can there any good thing come out of Năz'a-reth? Phii-ip saith unto him, Come

47 Jesus saw Na-thăn'a el coming to him, and saith him, Behold an Isrāel-Ite indeed, in whom is no guile! 48. Na-than'a-el saith unto him, Whence knowest thou me desus answered and said unto him, Before that Phil-ip called thee, when thou wast under the fig tree, I saw thee. 49. Na-than'a-el answered and saith unto him, Rab'bi, thou art the Son of God; thou art the King of Isra-el.

50. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree. believest thou? thou shalt see greater things than these. 51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

GOLDEN TEXT.—" The two disciples heard him speak, and they followed Jesus."—John 1:

TIME.—The last of February, A. D. 27.

PLACE.—Bethany (Bethabara), and the way between that place and Cana of Galilee.

OUTLINE.

I. The testimony of John to Jesus, v. 35, 36. II. The first disciples of Jesus, v. 37-40. III. The new converts bringing others to Christ, v.

INTRODUCTION.

The last lesson set forth the divine nature of the Son of God, his absolute and eternal being, his omnipotence, and his distinct personality in the Godhead. 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 grace and truth. This rapid history then gives some of the special announcements of John the Baptist. These statements were so wonderful that the Jews sent priests and Levites to inquire who this herald was, and what his declarations really meant. He answers them: "I am the voice of one crying in the wilder ness, Make straight the way of the Lord." In speaking of the promised One, he says: "He it is whose shoes' latchet I am not worthy to unloose." "The next day John seeth Jesus coming unto him and saith, Behold the Lamb of God, which taketh away the sin of the world." This brings us to our

EXPLANATORY NOTES.

V. 35, 36. The next day after, John stood, and two of his disciples. The writer was probably one of these two disciples, for otherwise it would be difficult to explain the minute detail and vivid style of the narrative. This title, Lamb of God, as in the 27th verse, refers to the paschal sacrifice, and thus to the great atonement for the salvation of the world. These two disciples were now prepared to apprehend the Messiah, and hence John points him out to them, and they behold and follow Jesus.

V. 38. Then Jesus turned . . . and saith unto them, What seek ye? These disciples were sufficiently interested to approach him, but were not aware of his real character to commit themselves to him. Jesus was ready to welcome them. He asked them what they sought, not whom they sought. Doubtless they were looking upon him as the promised Messiah, but the question was, "What seek ye?" that is, in me. It makes all the difference what we look for in the Messiah. Among the numerous nomible conceptions of his nature and real character, only one can be true. If he be only a man, however wise and kingly, he fails to be the promised Messiah. God incarnate, and is not the world's Redeemer. No measure of faith in him can save a sinner. Hence the question put to those two disciples was intensely important for them. They said unto him, Rabbi, where dwellest thou? This title, at this time signified, teacher and was expressive of respect. They supposed that he had a home where he gave instruction to his disciples.

V. 89. He saith unto them, Come and see, and they abode with him that day. Jesus responded to their inquiry by a very pleasant invitation, "Come and ye shall see," as the Revised Version has it, Jesus | Mass. never leaves an honest inquiry unanswered, but responds in a manner to win increased confidence. Probably at first they hoped to visit him at some

that day. V. 40. One of the two . . was Andrew Sin

that he can designate Andrew as his brother.

V. 41. He first findeth his own brother Simon, and saith unto him, We have found the Messias. It may be inferred that each went forth to find his brother, but Andrew found his first. This is a beautiful example. As soon as they had made the great discovery, they were seeking to lead others, and first of all, their own kindred, to the blessed Christ.

V. 42. And he brought him to Jesus. What a blessed mission that was, and what blessed results followed. Andrew's heart was so full of the assurance that he had found the true Messiah, and he was so filled with his life-giving spirit, that it was easy to persuade Simon to come and see for himself. We have here the secret power of success in leading others to Christ.

V. 43, 44. The next day he would go forth unto Galilee, and he findeth Philip. Jesus does not tarry long, but is making his journey towards his former home, and instead of waiting to be found he is finding others. Philip was from Bethsaida. This locates three of the disciples-Andrew and Peter and

V. 45. Philip findeth Nathanael. No sooner is a disciple thoroughly convinced than he seeks and F. Place.

V. 46. Can there any good thing come out of Nazareth? Nathanael evidently had a very high conception of the true Messiah, but could it be possible that he should come out of a family whose home was in that disreputable town of Nazareth? At first ne doubted. Philip saith unto him, Come and see. Do not judge a man by the city from which he comes, but come and commune with the man and learn from his own spirit and words. Feel the power of of his great, loving heart life on your own heart and life, then judge whether he is the Mes-

V. 47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is Fannie Bullock, Lima Centre, no guile. Nathanael was coming with a heart full | Mrs. S. C. Saunders, Milton, of hope that this was the Messiah. Indeed he was A. D. Allen, almost convinced from the testimony of Philip, notwithstanding the question that had arisen in his M. T. Cole. mind. Jesus saw his anxious, hoping heart, B. F. Granberry, Texarkana, Ark., ready to be assured and then to accept. At once he recognized him as "an Israelite indeed." Let every struggling, anxious soul find comfort in this precious truth that Jesus knows all about it, makes | Elias Ayers, St. Andrews Bay, Fla., every allowance, and gives full credit for the best Mrs. W. R. Larkin, Daytona. desires and purposes C. J. York, DeRuyter, N. Y., desires and purposes.

V. 48. Whence knowest thou me? When thou wast under the fig tree, I saw thee. Nathanael had never Mrs. A. L. Robinson, Alfred Centre, met a man before who could read his heart and tell, with unerring certainty, what was there. His question admits that Jesus knew him. But how? Jesus tells him that he knew independently of human information. To show this to Nathanael he refers his mind to some peculiar experience or impress- Review of the New York market for butter, cheese ive trial which he had passed through while under a certain fig tree.

V. 49. Rabbi, thou art the Son of God; thou art the King of Israel. Nathanael's doubts were all banished at once, and his confidence in the true Messiahship was established. One who could see him 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

V. 50. Jesus answered, ... Because I said ... I saw thee under the fig tree, believest thou? When man's heart is once open to the evidence of divine truth, he will see it in larger and larger measure 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 figure, heaven standing open, thus unveiling its glorious realities. The vision of faith is not limited to the divine realities | Near-by fresh-laid, per dozen...... 134@14 of this world. And the angels of God ascending and descending upon the Son of man. Here the Son of man is represented as the center of all communica tion between earth and heaven, and the reality of the low. We quote: communication is represented by the figure of living angels ascending and descending. It is also said, the same kind of vision as that with which he saw the real messiahship of Jesus of Nazareth. All these are spiritual realities, and they are seen by spiritual vision, the vision of true faith. Heaven and angels are as intensely real as earth and physical bodies are, but they are as intensely spiritual as God and all intelligent spirits are spiritual. The Word who was, and was with God, and was God, eternal and absolute, has become incarnate and thus the Mediator between this world of sinful men and the everlasting abode of God and angels.

Books and Magazines.

SECLUSAVAL; OR THE ARTS OF ROMANISM. In this book, written by Mrs. A. C. Graves, in her usual felicitous style, on a subject that at the present moment is exciting the mind of the religious world on this continent, is portrayed the arts and wiles of the Roman Catholic Church, in moulding and shaping the plastic minds of the rising generation. In it there is nothing denominational. Let all Protestants circulate it. We hope to give a more extended notice at some future time. 659 pp., 12 mo., cloth, \$1 50. St. Louis Beptist Publishing Co., 1,108 Olive St.,

THE April Wide Awake opens, very appropriately, with a Spring picture and poem. There are two text-illustrated poems, and some very fine full-page illustrations. The stories, short and serial, are all good. Some instructive papers are: Royal Girls. Feathered Giants, Cave Spiders, What to do in Emergencies, and Search Questions in English Literature. \$8 00 a year, D. Lothrop & Co., Boston,

The St. Nicholas has reached the close of part first of Volume 18 in the April number, which is on our table. As an "Illustrated Magazine for Young People," it was never better than now, and that is saying a great deal. It is possible that there is not at present quite as much interest in continued stories.

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Peter's brother. The Evangelist avoids here, as else- as in some former numbers, but there is more where, mentioning his own name. This is the first that is instructive. No analysis of contents by us time he mentions the name of Simon Peter, and yet is needed to commend it to our readers. \$3 00 a he supposes him to be so well known by his readers | year; 25 cents a number. Century Co., 33 East 17th St., N. Y.

> We have just received a grand and brilliant chorus from J. Fischer & Bro., No. 7 Bible House New York, entitled, "Holy, Holy is the Lord." Composed by F. C. Goeb, and published by the Fischer Brothers. It contains some delightful solos and duets for soprano and tenor, with a pleasing accompaniment for organ or orchestra. May be used for festivals of rejoicing, religious conventions, sacred concerts, etc. Price, 60 cents.

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Mrs. M. Rogers, J. H. Babcock, " Sarah Robinson, Mrs. A. M. Cottrell, Independence, Eva Shaw, Texarkana, Ark.,

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etc., for the week ending March 27, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

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J. A. GREEN.

LEGAL.

CTION FOR A DIVORCE.—Supreme Court. County of Allegany. Sarah L. Wardner, Plaintiff; against Morton S. Wardner, Defendant.

To the above n med Defendant:

You are hereby summoned to answer the Complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twe ty dass after the service of this Summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint

plaint.
Trial desired in the County of Allegany.
HAMILTON WARD. Plaintiff's Attorney,
Office and P. O. Address, Belmont, Allegany Co., N. Y. Dated the 6th day of } February, 1886.

TO MORTON S. WARDNER:

The foregoing Summons is served upon you by publica-ion pursuant to an order of Clarence A. Farnum, Allegany County Judge, dated Feb. 13, 1886, and filed with the complaint in the Office of the Clerk of the County of Allegany, at Belmont, Allegany County, N. Y.

HAMILTON WARD, Plaintiff's Attorney.

Dated February 13, 1886.

OTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against TRUMAN C. PLACE, late of the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, administrator of the said deceased, at his residence in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886.

JAS. H. C. PLACE, Administrator.

Dated Oct. 20, 1885.

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The Sabbath Recorder,

PUBLISHED WEEKLY

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ALFRED CENTRE, ALLEGANY CO., N. Y.

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VOL. XLII.-NO. 14

The Sabbath

Entered as second-class mai

office at Alfred Centre, N. Y.

BY MRS. C. S. BU

Rest, tired body, rest From all thy toil and 'Neath the cold, damp It makes no differen

Dust to dust is the dec To all that's here on Rest, rest, tired body, From sin, the world

Rest, oh! tired heart For weary it long ha Rest, tired heart, at la With the body so Rest, oh my soul, swee

Rest not like body But soar away to man From sin and sorrow Rest in a Saviour's dy Away, away to glor To the beautiful home

There rest, tired sou BASTER.

BY C. A. S. TE

"The ancient pagans h altars, images, sacrifices a ders. They were accust number of pompous and monies in their religious heim, Vol. 1, p. 66. The have seen, certain great were celebrated with gr But "the simplicity th (perhaps the most remark Christian worship), rende except houses for religiou superfluous and, as appo nances for Christian ob mous and profane. Yet. cellence of the Christian

plicity—was regarded and

Jews and pagans, with

and contempt!-Mosh., V To remove, in some m dice, and to render their worship more attractive t neighbors, the early Chri crease the number of th monies, and even in the vals and other pagan ob be introduced! Thus is real object, or motive, o adopting the festival, w from that which they pr of Christ, their professed flimsy excuse for a weak nal concession to pagan gance and pagan hate the part of Christiansfirmness, consistency a cause of the Master, whi

duty and their privilege

No doubt it was in

that Paul wrote, 2 Thes tery of iniquity doth al in that century, the celebrate by a pagan obs festival) the anniversar rection! By what nar known among Christia history does not inform ages the Latins called i Vol. 1, p. 68. Later it name-Easter. The Christians differed som of the proper time for caused "sharp and ve which were not termi when a decree of the C dered the time of Easter, the same through -Mosh., Vol. 1, pp. 4 brief, was the origin o Christian observance. ITS TRUE CHARACTER

When Christ came, of the divine prohibiti sons of experience, some of the rites an the pagan worship, them into their service "the lites which they vine appointment."-In the light of the d shalt not add thereto cary to see that this was not only inexcuse the soverest reprehense