

# The Sabbath Recorder.

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

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## The Sabbath Recorder.

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FOR THE SABBATH-RECORDER.

REST.

BY MRS. C. S. BULLOCK.

Rest, tired body, rest  
From all thy toil and care,  
'Neath the cold, damp sod at last;  
It makes no difference where.

Dust to dust is the decree  
To all that's here on earth.  
Rest, rest, tired body, free  
From sin, the world's great curse.

Rest, oh! tired heart, rest,  
For weary it long hath been;  
Rest, tired heart, at last,  
With the body so worn with sin.

Rest, oh my soul, sweet rest,  
Rest not like body and heart,  
But soar away to mansions best,  
From sin and sorrow forever part.

Rest in a Saviour's dying love,  
Away, away to glory soar,  
To the beautiful home above,  
There rest, tired soul, forevermore.

EASTER.

BY C. A. S. TEMPLE.

"The ancient pagans had their temples, altars, images, sacrifices and sacerdotal orders. They were accustomed to a great number of pompous and magnificent ceremonies in their religious worship."—Moshim, Vol. 1, p. 66. They had also, as we have seen, certain great festivals, which were celebrated with great magnificence. But "the simplicity that is in Christ" (perhaps the most remarkable feature in the Christian worship), rendered all such things, except houses for religious worship, wholly superfluous and, as appointments or ordinances for Christian observance, blasphemous and profane. Yet, this crowning excellence of the Christian religion—its simplicity—was regarded and treated, by both Jews and pagans, with unmitigated scorn and contempt!—Mosh., Vol. 1, pp. 30 and 66.

To remove, in some measure, this prejudice, and to render their religion and their worship more attractive to their unbelieving neighbors, the early Christians began to increase the number of their rites and ceremonies, and even in the first century, Festivals and other pagan observances, began to be introduced! Thus it appears that the real object, or motive, of the Christians, in adopting the festival, was widely different from that which they professed. *The honor of Christ*, their professed object, was but a flimsy excuse for a weak, mercenary, criminal concession to pagan vanity, pagan arrogance and pagan hate! It betrayed—on the part of Christians—an utter lack of that firmness, consistency and devotion to the cause of the Master, which it was both their duty and their privilege to maintain.

No doubt it was in allusion to this fact that Paul wrote, 2 Thess. 2: 7, "The mystery of iniquity doth already work." Even in that century, the Christians began to celebrate by a pagan observance (a religious festival) the anniversary of Christ's resurrection! By what name this festival was known among Christians, in that century, history does not inform us. In succeeding ages the Latins called it "Pascha."—Mosh. Vol. 1, p. 68. Later it received its present name—Easter. The Asiatic and Western Christians differed somewhat, in their views of the proper time for its celebration. This caused "sharp and vehement contentions," which were not terminated till A. D. 325, when a decree of the Council of Nice "rendered the time of the celebration of Easter, the same through all the churches."—Mosh., Vol. 1, pp. 45, 66, 69. Such, in brief, was the origin of Easter, as a so-called Christian observance.

ITS TRUE CHARACTER AND RELATIONSHIP.

When Christ came, the Jews, unmindful of the divine prohibition, as also of the lessons of experience, had already adopted some of the rites and ceremonies of the pagan worship, and had incorporated them into their service in the temple, among "the rites which they had received by divine appointment."—Mosh., Vol. 1, pp. 2, 3. In the light of the divine statute, "Thou shalt not add thereto" (Deut. 12: 22) it is easy to see that this conduct of the Jews was not only inexcusable, but that it merited the severest reprobation. How then could

the Christian church, innocently, adopt and celebrate, as a Christian ordinance, any rite, or observance which God has forbidden, or which even he has not appointed? Does the Word of God give law for the Jew, and, for the same thing, license, for the Christian? Are the thunders of divine denunciation against every form and feature of paganism intended for the Jew only? Do they fall inert and powerless and meaningless at the feet of the Christian church? May she do, with impunity, what the Jew was so peremptorily forbidden to do, and which, when done, brought down upon him such great and terrible judgments?

But what has the church done? Let us see. 1. Her adoption of Easter, the ordinance we are now considering, was unauthorized. It had no warrant, expressed or implied, in divine law. It was, therefore, an unlawful "addition" to divine appointment! 2. To celebrate that ordinance, the church chose and adopted a festival, a rite or observance, abounding in the pagan Mythology, but unknown in the Ritual of Christ! An observance of which the Master says, most directly and pointedly, "Touch not the unclean thing." A significant repetition of the ancient interdict—"Neither shall ye walk in their ordinances!" Lev. 18: 3.

Again, it is claimed that by the express appointment of his inspired apostles, Christ has made the first day of the week, "the Christian Sabbath," a perpetual weekly memorial of his resurrection. But as he has appointed no such ordinance for that purpose, so he has permitted none. By positive statute, "Thou shalt not add thereto," he has forbidden it. Such a professed attempt to honor the Master, by celebrating an ordinance which he has positively forbidden, and, that too, with a pagan observance, was more than "touching the unclean thing;" it was literally "walking in the ordinances" of the heathen, so solemnly and explicitly forbidden in divine law. Lev. 18: 3. It was nothing more nor less than open, actual rebellion against the most solemn and explicit divine command.

The following facts in the history of this festival will shed still more light upon its present pagan character.

1. Its name.—The ancient pagans seem to have worshiped, with entire unanimity, one great "goddess of sensual love." The Romans called her "Venus;" the Greeks, "Aphrodite;" the Sidonians and Philistines, "Ashtoreth;" the Phœnicians, "Astarte;" our pagan ancestors, "Eostre;" the Saxons, "Easter." Each of these names those nations seem, respectively, to have applied to the same divinity, and one of them, "Easter," the Roman church has adopted and applied to the "Pascha" of the early Christians!

2. Her character.—Like the ancient Romans, all regarded this great goddess as "the patroness of lewdness, obscenity and adultery. Her worshippers literally "rioted in licentiousness" and every kindred abomination.

"April was the most agreeable month in the year to Venus because it produced flowers; hence called *mensis Veneris*"—the month of Venus.—Ad. Rom. Antiq., p. 238. Her chief festivals were celebrated in that month, and were called from her Greek name, Aphrodite.—Appleton's Cyclopaedia, Art. Venus. These festivals were regarded as "dedicated to lasciviousness and uncleanness."

3. Flowers.—The custom of celebrating Easter with a great profusion of flowers, is another and sure mark of its pagan, Aphrodisian origin, character and relationship! According to the pagan Mythology, "Venus was fond of flowers," and "wherever she went flowers sprang up."—Ap. Cyc., Art. Venus. Although "young animals were sometimes sacrificed to her, the offerings usually presented were incense and garlands of flowers."—Ap. Cyc., Art. Venus. At her festivals, her temples, altars and images were lavishly decorated with them. Just so with "Easter," in the Roman church. On that festival, her churches, altars, etc., exhibit the same dazzling display of flowers!

To the shame of our common Protestantism, we have more than imitated that church—and the ancient pagans as well—in the celebration of this festival. In many Protestant churches, garlands and wreaths are

twined and scattered around in every way, conceivable and inconceivable! Flowers in pots, and bouquets of flowers in vases, adorn the pulpits, tables and niches—where in fact, where they can be put, are flowers.

In this way the Christian church, which should be, at all times, an example of "the simplicity that is in Christ," becomes a mere theater of pagan ostentation and display!

What a spectacle for the Christian to contemplate, when, on the morning of "Easter Sunday," he enters the house of God, and finds it all ablaze with these emblems of the ancient pagan worship! If he is at all acquainted with ancient pagan history, he cannot fail to see that the scene before him is but a repetition of the old Greco-Roman Aphrodisian Venus, "the goddess of sensual love," the patroness of lewdness, obscenity and adultery, for the time, in full possession, and holding high carnival, in the Christian church!

Not until light and darkness can be assimilated, not till Christ and Belial are in "concord," can such a scene be in harmony with the quiet simplicity, the solemn reverence, which becomes the house, the day and the worship of the true God. It is a profanation! It is akin to the sin of Manasseh, who "set up a graven image" and altars for idol-worship in the temple of the true God! 2 Kings 21: 4, 7. It is in positive, flagrant violation of that divine precept, "Thou shalt not do so unto Jehovah, thy God." Deut. 12: 31.

Thus it appears that this festival is by birth, by name, and by the manner of its celebration, a pagan, and that, too, despite the sanctimonious glamour with which the present professed object of its celebration has invested it!

### ORIGIN OF ITS SAXON NAME.

The instructions of Gregory the Great to St. Austin, his missionary in Britain, in the sixth century, may shed some light on the incorporation of the heathen with the ancient Aphrodisian, and possibly, upon the adoption of its present pagan, Saxon name. Says Gregory: "Whereas it is a custom among the Saxons to slay abundance of oxen and sacrifice them to the devil, you must not abolish that custom, but appoint a new festival, to be kept, either on the consecration of the churches, or the birthday of the saints, whose relics are deposited therein, and on these days the Saxons may be allowed to make arbors around the temples, changed into churches, to kill their oxen, and to feast as they did while they were pagans; only, they shall offer their thanks and praises, not to the devil but, to God!"—Dowling's Hist. Romanism, p. 130. "Appoint a new festival!" No doubt this "moulding of Christianity and paganism" into one religion, which Austin was instructed to attempt with the newly fledged "Christians," furnished the occasion, either then or afterward, for the adoption of their pagan Easter. It was not necessary, nor is it now, in order to retain the festival, that all its grosser features should be preserved. The retention of its name, its flowers, its feasts and carousals, are fully sufficient to maintain its identity, while, as with the other Romish festivals, its connection in the Roman church, with "the sacrifice of the Mass," gives ample attestation that its paganism is genuine and assured!

The occurrence of Easter, among the Saxons, in the month of April, about the time of the year when our Lord was crucified, and so, too, about the time when the Christians were accustomed to celebrate his resurrection, was probably seized upon as a convenient pretext, or opportunity, for adopting and celebrating it, by its pagan name, as the Christian "Pascha!" Concession and compromise were the order of the times, the principal means by which the church gained over the pagans to the Christian profession.

Such an adoption of "a new festival," therefore, such an accommodating Christianity, would naturally commend itself to the pagans, who would not hesitate to adopt any new religion which would tolerate and encourage their life long cherished "abominations." But however this may be, the fact that the nominal conversion of our pagan ancestors was begun by incorporating some of their paganism with the Christian worship and Christian order, gives, at least, an air of

plausibility to the presumption, while the certainty of the pagan origin, character and associations of Easter, places it, with all other Romish festivals, outside the pale of Christian ordinances or of Christian fellowship! Plausible, indeed, in its pretensions, specious and even captivating in appearance, yet like all other Romanisms, Easter is at best a counterfeit, an imposture, and so, must take its place among that long catalogue of "sorceries," with which "Great Babylon deceives the nations."

### BLACKBOARD LESSON.

Given at West Hallowell, Ill., March 13, 1886.

L. V. P. COTTRELL.

#### I. SPECIAL PROVIDENCES.

Though the word God is not in the book of Esther, God is. Many sermons are full of Christ in which his name is not mentioned. God's hand led Esther into a position where she might be instrumental in saving her people. He has led others likewise, as means to an end. He has placed each of us here for definite service. He will raise up others if we shrink. He might do all himself, but prefers agents.

#### II. AGENTS.

1. Moses, Joseph, Luther, Lincoln.

#### III. CIRCUMSTANCES.

2. Favorable, Unfavorable.

Moses thought the impediment in his speech sufficient to excuse him from duty. But no! Joseph sold into bondage, far from home, father and brothers little dreamed—though he was a great dreamer—how God would use him to save those very friends. Look at the opposition of Luther, and the bloody way which Lincoln made for freedom's feet, and think what would have happened to the world had these men been daunted by circumstances. God waits for reformers who will be true though forced into the most unlikely conditions for usefulness.

#### IV. BEAUTY.

1. Beauty, Wealth, Social position, Office, Intellect.

1. Beauty is the gift of God most debased of any. What a power for good or evil! Consecrated to God it is lovely indeed. It is a sacred thing to be a woman, but to be a beautiful one more so. Think of the degraded personal charms of so many in our cities, operas and theaters. Esther's beauty, by which she won the king's favor, also proved a means of blessing God's people. Florence Nightengale, bending in her consecrated beauty over the couch of the sick and dying, has won many souls to God in whose image she was created, and whose character she reflected. The beautiful Kate Jordan of Peoria, Ill., as she led the great chorus during Mr. Moody's meeting in that city, brought tears of joy to my heart as I saw such beauty and heard such a voice dedicated to God's work, and tears filled her own eyes as I grasped her hand after the service and told her how it filled my soul with praise. Sister, does your beauty, youth, talent act for God?

2, 3. Wealth, worldly promotion, office, are given to advance the kingdom of Christ. Social honors are opportunities for doing good. Mrs. Lucy Hayes made her name immortal and wrought incalculable good for the temperance reform during her bold, brave, short stay in the White House. Who knows how good this world might be to-day had every steward of wealth, position or honor realized her responsibility?

4. If every intellect were like Milton's rather than Byron's, like J. G. Holland's than Shelly's, like Moody's than Ingersoll's, like Elizabeth Stuart Phelps' or Harriet Beecher Stowe's instead of Mrs. Browning's or George Eliot's, like Frances Willard's than Belva Lockwood's, like Grant's than Alexander's or Napoleon's,—if all who have written or spoken or lived had been like Christ rather than fallen angels, we might be to-day in the midst of the grand millennium.

#### V. PREPARATION.

1. Courage, faith, Dependence, Wise, diligent.

1. There are times when a heroic soul will say like Esther: "If I perish, I perish." So said the martyrs, so say the missionaries to foreign lands, and so say reformers and

Christian warriors in our day, on fields great and small, without and within.

2, 3. Fasting implies humility and refers to intercession with God. Backed by the prayers of her people, Esther was brave. Are we praying for our leaders, and are they not stronger for our prayers? The battle was victorious when Moses' hands were upheld by the people.

4. We are told to be "wise as serpents." Esther was wise as well as earnest, skillful as well as prayerful. She put on her royal apparel. As one says: "She acted as if all depended on herself but prayed as if all depended on God." Her wisdom made her diligent. If she failed, it should not be because she had not done her part well. Faith and works won the cause.

#### V. MISSION.

1. Body, Soul.

Esther saved only the body from perishing. Our mission is higher: the salvation of the soul. Are we as anxious and consecrated as we should be for the world or our friends to be saved from eternal death? If one of our family is ill, how we hasten for a physician! Do we not care that the soul dieth? Do we call in the Great Physician of souls when our friends languish in the pangs of sickness eternal, unless arrested in its onward march?

VI. "Thou and thy father's house shall be destroyed." Such must have been Esther's fate had she disregarded her mission. Who is, or may be, perishing for want of our help? There is always a somehow, sometime, somebody, in God's great plan. Is it I? What is the call to Seventh-day Baptists to-day? Are we not "come to the kingdom for such a time as this?" "Who knows?"

One who neglects duty perishes. Esther would have been killed with the Jews had she not done her duty. Because ye did it not, Christ will say to those on his left hand.

God will bring glory to his cause in some other way if we fail, but we will be robbed of the honor of being and doing a part in his great plan. Let us perish rather than shrink if we are "come to the kingdom for such a time as this." After all, this is what I wanted to get to; after all, this is the point you may make personal, and answer by your more consecrated future endeavors, brothers and sisters.

### PERSONAL EFFORT.

This is the age of associations; individual effort is, in a large manner, superseded by corporate action. We do nearly all our good by committees and societies. Many, being unable altogether to escape from the responsibility of doing something for the cause of Christ, pay others to act as their substitutes; and thus organizations are necessitated to accomplish, mechanically, as it were, what can only be done effectually by individual effort. Such organizations, no doubt, accomplish a vast amount of good, and it is not easy to see how, in the present state of society, they could safely be abolished; but it must be acknowledged by all who have thought deeply on the subject that Christian work has been too exclusively directed into this channel, and that it would be well if, along with this concerted action, there were more of spontaneous and intelligent individual action.

What the world needs more than anything else—more than gifts of money, rules, speeches, theories, organizations—is the revival of personal agency; the touch of a hand, the glance of an eye, the tone of a voice, the sympathy of warm, loving hearts, charged with all-healing influences, to sow the desolate wilderness thickly with the good seed of the kingdom. We wish the sower to go forth alone, and, by individual contact with the evil of the world, to remedy it by the influence of personal faith and living love. Like Elijah, we want the servant of Christ to lay his own living body, through sympathy, upon the dead body of suffering humanity; and thus, by imparting warmth to it, prepare it for restoration to spiritual life. Like a greater than Elijah, who identified himself with the outcasts of society, and said, "Zaccheus, come down, for to-day I must abide at thy house," we want every Christian who is a debtor to all men to come home with the poor and the ignorant, and make their trials his own, that thus he may truly relieve and bless them. It is required that there be a real crucifixion of the flesh in the blessed labors of the cross. Such sowing would do far more good than any other agency. He that sows and he that reaps in such a case would rejoice together in the harvest. 1 Cor. 3: 8; 15: 58; 13: 7-12.

IMPERFECT IN ORIGINAL



## Missions.

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

THE press of Brazil is said to have had most to do with beginning and carrying forward the work of emancipation in that country.

CHILI is said to be the most progressive country in South America; and there seems to be an increasing interest in Protestant religion.

MR. WM. E. BLACKSTONE, Oak Park, Cook Co., Ill., who has sent for a copy of our last Annual Report, is preparing a missionary map of the world.

BRO. J. F. SHAW, of Texarkana, Ark., expects to make a missionary visit to the Flatwoods Church, Attalla, Ala., about the middle of April. This will, we feel sure, bring much help and encouragement to our brethren and sisters there.

IN connection with the work of the Corresponding Secretary the past quarter, several discourses and addresses were given; 226 official communications written; 134 received; 426 packages of printed matter mailed; and the Missionary Department of the RECORDER edited.

BRO. W. K. JOHNSON, of Robertson Mills, Stone Co., Mo., reports 8 weeks of labor; 5 preaching places; 38 sermons; average congregations of 60; one other meeting; 20 visits and calls; 300 pages of tracts, etc., distributed; addition of two converts to the Sabbath, and \$2 00 received for missions.

A WRITER in *The Foreign Missionary* gives three reasons for the evangelization of the Chinese on the Pacific coast: 1. The reflex influence of the work on China. A number have gone back to their country to preach the gospel. 2. All arguments for Home Missions apply here. 3. Loyalty to our Lord Jesus Christ demands it.

WE are more than willing to publish such letters as Bro. Hull sends us from DeWitt, Ark., for, in any event, the information is worth having. We do not, however, see the way clear to recommend the establishing of a school for freedmen, at present, simply because we have not the funds in our treasury to do it with. Other denominations are doing a great and good work among the colored people; our denomination is able to do work among them also; and when the means are furnished we shall most heartily favor such an enterprise.

ONE of our missionaries reports about ten days of preaching and visiting in a certain community; increased audiences; sixteen persons brought to the Saviour; and a contribution for missions of two dollars and fifty cents. Dear brethren and friends, shall we take this as the measure of your appreciation of the minister's earnest labors, of the interest of those who have become responsible for his support while laboring in your midst, and of the blessings of salvation that have come to you through this instrumentality?

THERE is one of our small Western churches that is among the first and most generous to respond to appeals for funds to carry forward our work. It was when we were raising money to repair the Shanghai Mission House, we believe, that, along with a good subscription came these encouraging words: "If you are not likely to get enough, let us know." It is a hearty and liberal "pull all together" brethren, that will keep the cause advancing. The pastor writes as follows:

"I presented the subject of tithing and the request contained in your circular as I stated to you that I intended to do. The brethren voted to instruct me to say to you that they would endeavor to do as much for missions this year as last. I have, therefore, filled out the blank from the last year minutes of the Missionary Society. I hope that we shall be able to do even more than reported. Our collection last Sabbath for the Tract Society was much larger than usual."

FOR the kind words of interest and sympathy received by the Corresponding Secretary, he wishes to express his grateful appreciation. A few persons seem to think that he is having a vacation, and express the hope that he may soon be restored to active work. To such the Secretary would like to say that he has seldom done harder or more anxious work for the Society

and our cause than during these seven or eight weeks in Florida, or labored under more unfavorable circumstances. The kind and amount of work usually done in connection with the Secretaryship will, it is expected, be performed during the current Conference year, either by the Secretary himself, or by some one whose help he shall obtain. The condition of our health has made only one material change in the work we had planned to do; we expected to have preached considerably for the little "Post Road," or First Westerly Church, R. I., hoping thereby to help them and bring some money into the Society's treasury. But this would really have been so much extra work assumed, and out of the line of the regular duties of the office. We were becoming pleasantly acquainted with the friends there, and that we were unable to carry out the plan was a personal disappointment.

FROM S. D. DAVIS,  
General Missionary.

The close of the quarter found me from home in my work, and without the blank form of report, hence the delay in getting out my report. Please excuse the delay. On the 9th of December, 1885, I left my home for Southern Pennsylvania. My apology for going before I received your order is that I became so impressed that I must go at once, that I did not dare to refuse, and I am now fully convinced that no other time before or since, could have been so favorable for the work accomplished. I feel to thank the Lord for allowing me to be connected with it, and I do feel grateful to you for the extension of my field to that section of country, though the expense of the traveling amounted to about half of the salary allowed. I returned on the 24th to Clarksburg. As the work in Pennsylvania has been previously reported I will only add that it is the opinion of your missionary that further labors on this field, judiciously performed, would be blessed with as rich results. The great need on this field is a house of worship.

January 21, 1886, I received a call to New Milton, to assist in a union meeting at that place, and on the 22d started thither. I continued preaching and visiting in this place until February 1st, and though my first audience was small, the last one was the largest ever known in the church since its dedication. Sixteen persons were brought, in this meeting, to the Saviour. Glory be to his name. On the 2d day of February I preached at Victory Church to a large audience. On the 3d I was detained at New Salem by a severe storm, and assisted in two meetings in a revival series, and reached my home on the 4th. On the 6th I joined, by previous engagement, Eld. L. R. Swinney in a series of meetings at Lost Creek. This meeting was a blessed success, bringing back many wanderers to duty and a few were converted. I closed my labors here on the night of the 17th, with a full house. All that were forward for prayers had been converted and about 15 that night arose for prayers. I now left the work in the hands of the pastor, who promised me to make an effort at the close of the meeting to raise funds for the Society I had the honor to represent. On the 18th I started to New Salem, and on my way preached to a large audience assembled at Sycamore Dale. The next day I made a number of calls and attended church meeting. I closed the meeting at this place on the eve of the 21st, and, notwithstanding the stationed minister held service in the M. E. church, our house was well filled with as appreciative hearers as I ever preached to. The next day I made 6 visits, and held one prayer meeting at the house of a sick sister. On the 23d I went to West Union and engaged in a series of meetings there, preaching day and night until the 28th, with the exception of two sermons which were preached by others. Here I witnessed the conversion of 9 bright young people and, notwithstanding the brilliant prospect of a glorious work in that town where such a work is so much needed, failing health, or rather voice, compelled me to come home and rest for a meeting we hope to begin at the Middle Island Church on the 16th day of this month.

In conclusion allow me to say, I feel that the Lord has been very good to me. Although my work has been performed in weakness, every effort has been crowned with success. I regret that so little money has been raised on the field, but times in West Virginia and Southern Pennsylvania are, financially, extremely hard, owing to the failure of the wheat crop and the drouth and grasshoppers which have prevailed the two past Summers.

## PRAYING FOR MISSIONS.

May it not be that there is not enough fervent and united prayer for the cause of missions? Eminent saints of God have been men strong in prayer. The Bible teaches us to pray. Not to pray is to disregard a divine commandment. Prayer is one of the great laws of the kingdom of heaven, in its development on earth. To pray for the coming of the kingdom of Christ, and for the sending out of the light and truth of God, is to pray for missions. The divine promises encourage us to pray; for the Lord says he will answer the prayer of fervency and faith, when the supplications are according to the holy and divine will.

Blessings are needed that God, who will hear from heaven, his dwelling place, alone can bestow. The workers, on home and foreign fields, need to be helped, protected, comforted and guided, that they may be more and more efficient in the Master's service. We ought to pray that those for whom the missionaries labor may be led out of darkness into light, being taken from the kingdom and power of Satan into the kingdom of God's dear Son; and that, growing in the knowledge and obedience of the truth, they may be built up in doctrine and life. We need to pray for ourselves, our churches, homes and schools, that we may be baptized, immersed anew in the spirit of missions, a work whose greatness and grandeur we cannot comprehend, to the end that there may be a constant increase of prayers, offerings and efforts. The Missionary Board need the prayers of their brethren; for their responsibilities and anxious cares are greater and more deeply felt than many seem to think or know. And the Lord of the harvest himself has commanded us to pray that more laborers may be sent forth into the field, which is the world.

When and where shall we pray for missions? In secret, when alone with him to whom we make known the heart's strong desires; at the family altar, that the children and all the members of the household may also have their minds turned toward the world's need of salvation through him who died for all the world; in the pulpit, where prayer and service are offered in the name of him who wills that witness be borne unto his name, even to the uttermost parts of the earth; and at the monthly concert of prayer for missions, where praise, thanksgiving, confession and petition shall relate to that theme which interests the angels of heaven,—the world's evangelization; and where, with one accord, the hearts of brethren and sisters shall rise toward the matchless and far-reaching love of God in Christ, which, reaching around the world, embraces all classes and conditions of men, knowing them only as the lost who need salvation.

What will prompt to more prayer for missions? Information concerning the real needs of men in our own and in other lands, and in regard to the work that has already been done in their behalf; faith in God and his Word, and in the gospel as the power of God unto the salvation of believing Jew or gentile; and personal work of some kind for missions; for the heart's sympathies and desires are sure to follow in the line of the of the hand's endeavors.

Shall there not be more praying for missions?

FROM L. A. PLATTS,  
Missionary Pastor.

I have served the Hornellsville Seventh-day Baptist Church as Missionary Pastor, for the quarter ending Feb. 28th, preaching every Sabbath—13 sermons in all, teaching a Bible class, and holding 12 prayer-meetings. The average attendance at preaching service has been 25, and at the prayer-meetings 9. I have called on all the families but two, who live, respectively, 3 miles and 5 miles out of the village.

We now hold our services in the hall of our village Fireman's Association, and are much better accommodated than before. The reason, however, for the change was an apparent unwillingness on the part of the Baptist church, or some of its members, to allow us to use their vestry and the bell. There was evidently some prejudice, possibly some conscience trouble in the matter, as they could give no good reason for refusing us the use of the bell, except that "some of the brethren did not like to hear it rung on Saturday; that, being rung regularly on that day for public worship, and again on Sunday for public worship, it must *tell a lie on one day or the other.*" The trustees of the church claimed that we had never rented the use of the bell. We then submitted to them a proposition, in writing, to rent the vestry with the privilege of the use of the bell, and asked for a statement of terms on which we

could have them. We learned through persons who were present that our application was brought before a church meeting, discussed, and laid on the table. Waiting a reasonable length of time and getting no answer, we settled with them for what we had had and took rooms elsewhere. Under these circumstances we felt most keenly the need of a house of our own. But we must wait for that.

Our church and society is made up as follows: Members of church 22 (five of whom are temporarily non-resident, and may soon be out from us altogether), also 5 or 6 non residents from whom we do not hear, and whom we do not count in this statement; 8 members of society not members of our church, mostly members of other churches; 17 children in Sabbath-school not church members. Making 47 in all who attend our services more or less regularly. They come from 20 different families. Two of these families, two women with two children each, have been added to our society during the quarter. The five spoken of as temporarily non-resident are Bro. Forbes and family and Bro. Ayers and wife, the brethren are in Florida, and their families are at Alfred.

The church is in good heart, and interested in all our denominational work.

May the blessing of God be upon us all, and may his spirit direct in all your counsels.

FROM ANDREW CARLSON.

RUSH POINT, Minn., March 4, 1886.

Again it is my privilege to present to you my report.

My missionary labors have been considerably crippled this winter on account of sickness. I have thought best not to undertake any long journey. The good Lord has blessed this section with his presence, and a good number, especially among the young people, have been led to accept Christ. My prayer is that they may let the Lord lead them into all truth.

I received several calls from St. Francis, Anoka Co., and Snake River, Sherburn Co., Minn., to come and visit those places this winter. I labored at these two places two years ago. I left home for the first place the 14th of January. The interest was good at this place and a good many professed Christ, but only three are keeping the Sabbath of the Lord. Eight miles from this place is the second. The meeting there was well attended and the spirit of the Lord was at work. Backsliders were raised up to renewed life. Four persons are keeping the Sabbath, others say it is right to do so, but they seem to think it is too heavy a cross to take up. And I think the longer they stand and look upon it, the heavier it will be. Those that have taken it up say it is not a burden. A man who sees himself to be a transgressor of God's holy law, has without doubt the heaviest burden to carry. I received at these two places \$6 65 for the general fund. On my way home I visited the Isanti Church. Its welfare is as usual. They gave \$5 00 to the general fund. After I had staid at home a little over a week, I left for Wisconsin. The Wood Lake Church is in a good spiritual condition. The last Sabbath in February we met around the communion table. All members were present. It was a blessed day to us all. I have also visited some new places, as follows: Alabama, Wis., at which place I found three keeping the Sabbath, among the Danes; and Swide Lake, Minn., at which place several families are keeping the Sabbath, but most all are against organizations. They desired me to come again and hold meetings among them. May the blessing of God rest upon all our undertakings in advancing his cause, is my sincere prayer.

Yours in Christ.

Bro. Carlson reports 6 weeks of labor; 4 preaching places; 25 sermons; congregations from 15 to 40; 18 visits and calls; 400 pages of tracts, etc., distributed; and \$11 65 received for missions.

FROM G. J. CRANDALL.

NORTH LOUP, Neb., March 2, 1886.

The quarter just closed has been about the same as those previously reported. The religious interest in the entire field remains about as it has been for several months. It is now probable that two of the three Sabbath-keeping families living on Davis Creek will soon move to this place. One new family came from Brookfield, N. Y., to locate here, last week and to-morrow we expect two families from Harvard, Neb. There is no particular change in Calamus. I try to keep up the work there the same as I used to. The church here is gradually gaining strength, and I think if we are only true to Christ, will be strong enough to support itself before long.

I hope by the grace of God and the united prayers of his people, to accomplish that for which the mission is maintained.

Bro. Crandall reports 13 weeks of labor; 30 sermons at North Loup, and 2 preaching stations; average congregations at North Loup of 150; the others from 15 to 25; 22 other meetings; 33 visits and calls; and \$4 40 received for missions.

## CORRESPONDENCE.

CH. TH. LUCKY.

STRYCHANCE, Galzitz, Austria,  
Feb. 28, 1886.

Dear Brother in Christ our Lord,—Your dear letter reached Strychance the 20th of this month, but I regret to have been absent till Sabbath, and had by this circumstance no opportunity to get your writing in hand till yesterday. I have been highly delighted by your kind and cheering words. It affords great pleasure to me, knowing that my friends and brethren of my faith remember me from afar, and think of my work and of the prosperity of it. What a great love! It is Christ's love perfected in us. Hereby know we that we abide in him, and he in us because he has given us his spirit. I thank you from the bottom of my heart. May the Lord bless you and your house, and all the brethren and their families. May the Lord be with your work always, even unto the end of the world. My remissness [in not writing to us] your dear letter reminds me of, makes my face highly blush. I know I am deserving of more than the tender reproach which your dear letter bears for me. I should have more energy to combat all obstacles. But still you may believe me, dear brother, if you knew the troubles, trials and difficulties I have met with, you would surely pardon my silence.

I do not mean to complain and to murmur against the portion the gracious Father gave me. On the contrary, I have cause enough to rejoice. I have not come here in vain, for the Lord has sent me here to preserve many lives for his kingdom. I have done a good work here. The Lord has prospered me. But I regret to have had no accommodation to do anything beside.

I thank you and dear Brother Daland for the trouble you have taken in presenting and encouraging the work I am, with the grace of God, to lead. Please be not discouraged. Collect all the money you can. I hope the Lord will bless our work, for it is time. For the Lord will redeem Jacob. The Lord has mercy upon his people.

I hope to be able to sail, if late, in the beginning of April, so the Lord will permit it. Should I happen to miss it, to the Association at New Market I will come at all events. May the Lord be with us and help us in all our enterprises.

I hope to write to you in the run of this week again. I hasten to finish, because the mail is very soon going. With the best regards and brotherly love in him who is love.

My love to all the brethren and sisters nigh and far.

Yours very truly,

J. L. HULL.

DE WITT, Ark., March 8, 1886.

As there seems to be a desire with some of our people to establish a mission among the freedmen of the South, I thought perhaps it would not be out of place for me to give a slight idea of the chance here. It seems to me that a mission school, under a good system of labor, would be a good thing for them, and at the same time pay in dollars and cents.

Bro. A. S. Davis is said to be the best educated teacher in Arkansas county, and is competent to take charge of such a school. There are also three other teachers among the Sabbath-keepers here, who, I believe, are willing to work in the service of God in any capacity duty may call.

There is quite a quantity of land near Bro. A. S. Davis, now for sale at three dollars per acre; also a school section, joining his, which will soon be in market, and will probably be sold, if sold soon, at from two to five dollars per acre. Lumber at the mill three or four miles away sells—for oak, ten dollars per thousand; cypress, twelve dollars and fifty cents; pine at the railroad, for much less.

A board house, well battened, with double floor, is better than most people have here; and if we add to this the ceiling, the cost of building would be small compared with many other places.

The land of which I speak is both prairie and timber, and is a portion of a large tract purchased three years ago at one dollar per acre. Land has more than doubled in value in the last year.

School land is sold on four years time by payment of one-third down.

## Sabbath

"Remember the Sabbath day, to keep it holy: six days shalt thou labor, and on the seventh day thou shalt rest."

### FOR THE SABBATH

### THE COMMANDMENTS

The commandments of God. Have you heard them? And have you their wonderful power? How Jehovah came down upon Mount Sinai, and gave to the children of Israel the light of the law, and the fire of the Spirit, and the will, the commandments to which the nations in wrath have feared the wrath of his judgment.

The commandments of God. Have you seen them? Those ten blessed precepts of God. By the finger of God were they written on tables of stone, pure as gold. And to-day in the nineteenth century they shine, in such bright array, that the wayfaring man, though ignorant of the Sabbath day, should remember the Sabbath day.

The commandments of God. Do you keep them? Or do you forget that each week He says to his children, "Remember my sanctified Sabbath day, and I will bless you and your house, and all the brethren and their families. And all other days but the seventh He commands that your work shall be as the work of the Lord."

The Word of the Lord. Do you believe it? And the truths the blessed Saviour has given to the world? Till all shall be fulfilled in heaven. No power on earth or in heaven is given to angels of men. To change what Jehovah has said. The precious commandments to which the nations in wrath have feared the wrath of his judgment.

### PROGRESS OF THE

Below we give extracts from some of the RECORDERS, some to the RECORDERS' Outlook. These show how unsettled as to the sacred day, and how, for the sake of the Sabbath, they are turning to the Sabbath. We have long believed that the Sabbath of Jehovah, blank No-sabbathism, when law, no Bible, and no religion, we are glad to see choosing the former, rather than the latter. Because men and wish to retain it, and cherish some lingering hope, day may be reconciled withings, they are slow to yield long held. But sooner or must face every honest Christian Sunday must go; and when between God's Sabbath and squarely upon the Christian result cannot be doubtful. prevail.

MONCTON, N. B., CANADA.

To the Editor of the SABBATH RECORDER.

Since I received a special issue of the SABBATH RECORDER, I have probably of inducing two or three to commandment; and I feel want to work for the Master. I find that the opposition have concluded to send for distribute. Please send as you may select, including "Address to Baptists." of the money enclosed I the RECORDER sent to friend, for just as long as may send a few back numbers but not before Jan. 1st.

Yours truly

Geo. S. Summerville, Texas Co.

To the Editor of the SABBATH RECORDER.

As I have become in both question, and wish subject, you will please ply of your tracts. In tracts, I do so with a view information I can in regard true Sabbath; and I do the Lord is willing, I view to comparing them ascertaining, if possible truth. I have ever been truth as it is contained regard to men's views; that I have not found Sabbath in the Bible. belong to any church have a hope in Christ.

There are but few Sabbath part of the country; Barton is the only man neighborhood that keep He is at present an agent seventh day, and is acting as an independent his own and adjoining Christianity is apparent state in this part of the Sabbath question has recently, it is hard to will have when it is There are a great many



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.

THE COMMANDMENTS.

The commandments of God, Have you heard them? And how did you observe them? How Jehovah came down upon Sinai, And gave to the children of earth, And the lightning, the fire and thunder, His will, the commandments ten, While terrified nations in wonder, Feared the wrath of his judgments had come?

The commandments of God, Have you seen them? Those ten blessed precepts of old, By the finger of God were they written On tables of stone, pure as gold; And to-day in the nineteenth century They shine, in such bright array That the wayfaring man, though a fool, may read, Remember the Sabbath day.

The commandments of God, Do you keep them? Or do you forget that each week, He says to his children, "Remember my sanctified Sabbath to keep?" He gave it to you with his blessing, He hallowed and rescd their throne, And all other days but the seventh, He commands that your work shall be done.

The Word of the Lord, Do you believe it? And the truths the blessed Saviour revealed, "Not a jot or tittle of the law shall fall, Till all shall be fulfilled." No power on earth or in heaven Is given to angels or men, To change what Jehovah has written, The precious commandments ten.

PROGRESS OF THE WORK.

Below we give extracts from several letters, some to the RECORDER and some to the Outlook. These show how men's minds are unsettled as to the sacredness of the Sunday, and how, for the sake of a solid basis, they are turning to the Sabbath of the Lord. We have long believed that men must embrace the Sabbath of Jehovah, or rush into blank No-sabbathism, whence the road to no law, no Bible, and no religion is short and easy. We are glad to see men deliberately choosing the former, rather than the latter alternative. Because men believe the Bible, and wish to retain it, and because they still cherish some lingering hope that the Sunday may be reconciled with its holy teachings, they are slow to yield the positions so long held. But sooner or later the issue must face every honest Christian man; the Sunday must go; and when the single issue between God's Sabbath and no Sabbath is squarely upon the Christian conscience, the result cannot be doubtful. The truth must prevail.

MONCTON, N. B., Canada, March 17, 1886. To the Editor of the SABBATH RECORDER. Since I received a specimen copy of the RECORDER, I have probably been the means of inducing two or three to keep the fourth commandment; and I feel daily as though I want to work for the Master in that line. I find that the opposition is very strong, and have concluded to send for a few tracts to distribute. Please send one dollar's worth, as you may select, including one or two of "Address to Baptists." For the remainder of the money enclosed I would like to have the RECORDER sent to my address, for a friend, for just as long as it will pay. You may send a few back numbers if on hand, but not before Jan. 1st.

Yours truly, GEO. W. MCCREADY.

SUMMERVILLE, TEXAS Co., Mo., March 18, 1886. To the Editor of the SABBATH RECORDER.

As I have become interested in the Sabbath question, and wish to investigate the subject, you will please send me a full supply of your tracts. In sending to you for tracts, I do so with a view to gaining all the information I can in regard to what is the true Sabbath; and I do hereby agree that, if the Lord is willing, I will read them with a view to comparing them with the Bible, and ascertaining, if possible, what is the real truth. I have ever been an advocate for the truth as it is contained in the Bible, without regard to men's views; and I must confess that I have not found any change of the Sabbath in the Bible. At present I do not belong to any church or denomination, but have a hope in Christ.

There are but few Seventh-day people in this part of the country, in fact, Rev. A. J. Barton is the only man in this immediate neighborhood that keeps the seventh day. He is at present an active advocate of the seventh day, and is spending considerable time acting as an independent missionary in his own and adjoining neighborhoods. Christianity is apparently in a lukewarm state in this part of the country. But as the Sabbath question has lain silent here until recently, it is hard to tell yet what effect it will have when it is properly investigated. There are a great many here that cannot read;

and there are those here who are destitute of reason, and who will read the Bible with a view to understanding it as they have been taught to believe, without stopping to consider that their teachers may have been misled; but there are also those that are willing to go to the divine Word to gain information when there is a controversy on any Bible subject; and there are those here that are willing to acknowledge that they cannot see any reason why the seventh day should not be kept in place of the first. May God bless the truth wherever it may appear. Yours, J. W. MCKEE.

WILSONVILLE, Neb., March 12, 1886.

Rev. A. H. Lewis, D. D.,—I have several things that I wish to state to you, and ask explanation.

First, I am convinced that the Sabbath is, as it always was, a part of the decalogue, and therefore to be celebrated on the seventh day of the week.

Second, I would like to be connected with a Seventh-day Baptist church, but I know of none, and have never known one. I am a missionary Baptist minister, and have been for 22 years. I should like to know what to do. There is a Seventh-day Adventist church here, but the Sabbath question is the only Bible doctrine they hold, so far as I believe. Besides, I am a temperance man 365 days in a year, and vote as I pray. I stopped the Standard and the Examiner because they opposed saloons, and also opposed voting for prohibition. I told them that a religious paper ought to advocate good morals. If you pursue a like policy, you need not answer my questions. I have cut loose from this Babel, not that I have dissolved my church relation.

You speak of a book you have published on the Sabbath. What does it cost? I hope to be able to get it, but am not able now, as I preach here in this new country without salary. I like the Outlook, and it has made a Sabbatarian of me. I will send you the stamps for a year's subscription.

In the January number, you say Jesus died on Wednesday evening and rose on Saturday evening. I have long seen that he did not, according to common theory, lay in the grave near 72 hours. But I have not seen your argument on the Sabbath therein named as being a festival Sabbath; and then, how do you reconcile the statement, Luke 24: 21, 29, that, towards evening of the first day of the week, or 4 days after the death of the Saviour, Cleopas said, "to-day is the third day since these things were done?" Please give me the light, or tell me where I can get it, and for how much.

Your brother and inquirer after truth, M. MECHAM.

ALMA, Ark., March 16, 1886.

Dear Brother,—Several years ago, when living at Paris, in this state, I received several copies of the Outlook, and was interested in the subject matter. I have been many years in the ministry, but the Sabbath question is to me yet an unsolved problem. If the Outlook is yet published, please send me a sample copy and full list of books on that subject, as, if I ever get able, I want to get some of the best text books on that subject. Please recommend to me the best single volume.

Yours truly, S. I. LEE.

MARCH 10, 1886.

Mr. A. H. Lewis, Dear Brother,—You are still presenting unanswerable arguments in defense of the Sabbath, against paganism. At present there seems to be nothing I can do to aid you in your work, as I do not know where or how to take hold, except to wish you God speed. You will please change my address from Madison, to Beazley, Fla.

REV. F. M. WELLS.

MILTON JUNCTION, Wis., March 21, 1886.

The great Sunday-school convention of Rock County, was held in our church last week. I guess some of them got a hint as to which day is the Sabbath of the Lord our God. May good come from the seed sown, as from the little meeting with us two years ago. That seed sown then, is bearing fruit now, as appears from a letter read yesterday from a brother who seems hopeful that his whole church will come to be Seventh-day Baptists. Let the truth prevail.

JAMES PIERCE.

"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: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

Education.

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

REPORT

of the Treasurer of Alfred University for the quarter ending Feb. 28, 1886.

Revenue and Expenditure Account.

Table with columns for Receipts and Disbursements. Receipts include Tuition, Interest, Rentals, Memorial Hall Subscription, E. R. Pope, Treasurer, Seventh-day Baptist Memorial Fund, W. C. Burdick, Treasurer, Seventh-day Baptist Education Society, State Literature Fund, State Teacher's Class Fund, Special Appeal, and Overdraft, University Bank. Disbursements include Overdraft, University Bank, last report, Salaries, Interest, Notes taken for Tuition, Fuel, Janitor's wages, Repairs, Chemicals, Apparatus, Tuition repaid on account of sickness, Tuition repaid on account of Teacher's Class, Insurance, Memorial Hall, Labor Account, Postage, Special Appeal, Petty Expense Account, Reduction of Indebtedness, and Cash on hand.

Examined, compared with the vouchers and found correct.

IRA B. CRANDALL, W. C. BURDICK, L. D. COLLINS, M. J. GREEN, J. ALLEN, Auditing Board.

HINTS TO STUDENTS.

Two leading desires govern every real student. He desires to know truth. A thousand times one must remind himself that truth, in every direction, is better than error—more powerful, more ennobling, more delightful. How can a human soul ever be satisfied without constant and diligent search for truth? Not the views of the text-book, nor ever of the honored professor, nor what is often mightier far—the views that prevail among young associates; not the explanation that is easy, the theory that is famous, the side that will promote one's social, or political, or financial interest; no, the question must always be, about everything, what is the truth? A thousand contemporaries may hold on, without inquiry, to what has been long established among men, and ten thousand may fling up their hats in honor of any real or supposed novelty that is nicknamed "science" or "modern thought"; the real student will strive independently, humbly, patiently, to find out what is the real truth. Youthful presumption and arrogance on the one hand, and on the other hand an indolent acceptance of fashionable opinion, are alike unfavorable to genuine study.

The other great desire of a student is mental improvement. In seeking to know, he is seeking to be. Knowledge is nowhere to be regarded as an end, but only as a means: first, a means of discipline; secondly, a means of influence, and throughout, incidentally, a means of enjoyment. After all that is said upon this point, few youthful students half understand its importance. Even professional studies, which are often treated like learning a trade, should be so pursued as to develop and discipline one's mental powers. For, remember that not only development is needed, and symmetrical development of all our faculties, but also discipline. A man must learn to fix his mind upon a subject, and hold it there at will. The general who has to organize and discipline an army of recruits, so that he can send them forth to marshaled conflict whenever his trumpet sounds, and make them stand in line of battle till he bids them advance as conquerors or retreat in good order, presents but a faint illustration of the task every student ought to perform with his own faculties. Teachers and text-books my help, kind words from friends and secret dreams of ambition may stimulate, but the student must himself do the work of self-development and self-discipline. There is difference in advantages, and we cannot be thankful enough if we possess them in a high degree, but every educated man is self-educated.

The student who is to amount to much must be capable of subordinating the present to the future. He must know how "to scorn delights, and live laborious days." The importance of will in study is perhaps seldom appreciated. Regular tasks appointed by recognized authority, and shared with nobly emulous comrades, give extremely valuable assistance. Often in later life, when compelled to make some difficult acquisition or investigation, one feels lonely, and pines for the help of a teacher, or at least a single fellow-student. But it is utterly fatal to be merely passive, doing only what is required, and only because it is required, or stirred simply by passing emulation; the student must bring to bear a determined will. You can understand a thing far more quickly and more thoroughly, if you are really determined to understand it.

You can remember far more readily and accurately, what you distinctly intended to remember when it was first acquired. And nowhere in practical life is there greater need than the student has of unconquerable perseverance. That original and able thinker, Dr. Tiberius Gracchus Jones, once spoke in a sermon, as reported by a thoughtful hearer, of "the love of completeness" as one of our most wholesome passions. When a young student has fairly undertaken to master a certain subject, or to perform any defined amount of mental work, he ought to feel a passionate desire to complete the task, for the sake of his mental habits, if for no other reason.—Broadus.

HOW AN ALPHABET IS DEVELOPED.

Suppose that some old nation of Asia, after having for ages drawn an ox when they wished to recall an ox, began at last to draw the picture of an ox also when it was needed to write about plowing. Then instead of an ox it would convey an idea relating to an ox, and would be what is called a symbol. After a while some one would say to himself: What is the use of drawing all of the ox when the head alone, which every one will know from its shape and its horns, gives just the same thought? Now suppose this ox head gradually gets to mean the sound of ox in all words of the language wherein that syllable occurs, as in the name of the river Ox-us. Then the ox head would appear in words having nothing whatever to do with cattle or plowing. Then it is called a piece of sound-writing, because it does not recall a certain given thing, but a sound. Sound-writing is thus an improved kind of picture-writing. You all know sound-writing, and have probably composed sentences in it, but you know it under another name. Hardly a magazine for young people is printed in which you will not find rebuses. Well, many rebuses are nothing but sound-writings. And many, many thousand years ago our ancestors had no other kind of writing.

And the next step onward from sound-writing was syllable-writing. Remember that people who had reached that stage of a sign or a symbol as representing one syllable at the least. Suppose the ox-head was called alex. It would soon be found more convenient to employ it in all words where there was the sound or syllable of alex. And this was the process with as many other letters as there were in such early writing. We will call this the syllabary stage, because signs stood for syllables, and so distinguish it from the alphabet that came later.

The next advance would be to take the little picture for the sound alone, and thus begin to use a real alphabet.—From "Wonders of the Alphabet," by Henry Eckford, in St. Nicholas for April.

STUDY OF THINGS.

Parents and teachers will do well to turn the thoughts of the young to the careful observation and study of particular things round about them. By calling attention to the robin that hops from limb to limb, one may lead a child to observe its plumage, its habits, its nest, its eggs, its winter habits, etc., till, interest being aroused and powers of observation stimulated, the child becomes not only an ornithologist, but able to observe and reflect upon a hundred other things. So a flower, a stone, the sight of a star, may open the gate to vast and wonderfully entertaining realms of thought. Begin soon, that observation and reflection may be early developed. It is a rare privilege to open fields of thought to the eager mind of childhood.—Golden Rule.

ALL the universities of Scotland are recognized by the state and receive a yearly grant in proportion to the number of professors, etc. Some of the professional chairs are in the gift of the "Crown," so that usually, though not always, the candidate sharing the political opinion of the government in power secures the appointment. The four Scotch universities have the privilege of electing two members of Parliament—Edinburgh and St. Andrews electing one, Glasgow and Aberdeen another. Edinburgh, without doubt, is the most important of the Scotch universities. It has a large medical "school," with close on to 1,700 students, and an especially able Faculty. Altogether between three and four thousand students attend this university. The degree of M. A., which is the diploma of the Scotch universities, is conferred after successful competition in the three branches of Classics, Mathematics, and Philosophy.

CLIPPINGS.

The sum of \$1,000 has been presented to Vassar to promote the study of Shakespeare. It has been decided by the Connecticut Supreme Court that Yale students cannot vote.

Harvard College has: students enrolled in the college proper, 1,068; the whole number in the university, 1,662.

The distinguished entomologist, Dr. C. V. Riley, has given to the National Museum his collection of over 20,000 species of North American insects, including 115,000 specimens, which he has been over 25 years in collecting.

Prof. Martin N. Wyckoff, of the Reformed (Dutch) mission to Japan, has published a book in Japanese for beginners in English composition, in Roman letters. A Japanese boy can now learn to read his language in ten months instead of ten years as formerly.

The common schools of Japan now number 29,081, with 84,765 teachers and 3,004,167 pupils. There are 173 high schools, having 984 instructors and 13,132 scholars; and 84 normal schools, with 713 teachers and 6,368 students. The two universities, that of Tokio and the Imperial University of Engineering, together employ 165 professors, and are attended by 1,897 students.

Temperance.

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

JOHNNY'S CALCULATIONS.

Johnny was pouring over his mental arithmetic. It was a new study to him, and he found it interesting. When Johnny undertook anything he went about it with heart, head and hand.

He sat on his high stool at the table, while his father sat just opposite. He was such a tiny fellow, scarcely large enough to hold the book, you would think, much less to study and calculate. But he could do both, as you shall see.

Johnny's father had been speaking to him mother, and Johnny had been so intent in his book that he had not heard a word; but as he leaned back in his high chair to rest a moment he heard his father say: "Dean got beastly drunk at the club last night; drank ten glasses of wine, I was disgusted with the fellow."

Johnny looked up with bright eyes. "How many did you drink?"

"I drank one, my son," said the father, smiling down upon his little boy.

"Then you were only one-tenth drunk," said the boy reflectively.

"John!" cried his parent sternly in a breath. But Johnny continued with a staidous air:

"Why, yes; if ten glasses of wine makes a man beastly drunk, one glass will make him one-tenth part drunk, and—"

"There, there!" interrupted the father, biting his lips to hide the smile that would come; "I guess it's bed-time for you, and we'll have no more arithmetic to-night."

So Johnny was tucked away in bed and went sound asleep, turning the problem over and over to see if he was wrong. And just before he lost himself in slumber he had thought: "One thing is sure: if Dean hadn't taken the one glass he would not have been drunk. So it is the safest way never to take one; and I never will." And the next thing he was snoring, while Johnny's father was thinking: "There's something in Johnny's calculation, after all. It is not safe to take one glass, and I will ask Dean to sign a total-abstinence pledge with me to-morrow." And he did so, and they both kept it. So great things grew out of Johnny's studying mental arithmetic, you see.—Temperance Banner.

AN ARGUMENT ON HIGH LICENSE.

A petition in favor of high license having been presented to the Board of Supervisors of San Francisco, the "Licensed Tax Payer's Union" presented a protest, in which they speak as follows:—

"Because, as a temperance measure, it would not meet, or even aid, the end in view, liquor being still on sale at the same or a lesser cost, and in unlimited quantities. "Because it would be a false and misleading subterfuge, framed in the interest of the wealthy dealer, and resulting only in the increase of his business.

"Your petitioners aver that the 'liquor traffic' is 'bad' and 'pernicious'; if so, why license it at all? And if licensed, why centralize a profitable 'evil' in the hands of a few? Why create a liquor-selling monopoly? A mobilized evil is certainly more impregnable than one disintegrated.

"Your petitioners express a desire to raise the 'moral' tone of the 'liquor traffic' and to place it in the hands of a 'better order of men,' and they propose to raise the 'moral' tone of a 'bad' and 'pernicious evil' by raising the cost of license.

"Is the financial ability to pay a guage of character? If so, the wealthy scoundrel has clear sailing. Poverty should not thus be made to soil the character of men, nor should a patent of purity be thus open to purchase.

"On these grounds, and aside from all questions of personal and business interests, we place our opposition to the demand of your petitioners."

This statement is unanswerable. It shows the folly of "high license," and, in fact, the error of any license at all. The truth is, that the more respectable you make the liquor traffic by professedly raising its "moral tone" the more you increase its power to do mischief. It is only an evil to license an evil.—Signs of the Times.

TENNESSEE'S PROPOSED AMENDMENT.

The proposed prohibitory constitutional amendment for the state of Tennessee is as follows: "No person shall manufacture for sale, or sell, or keep for sale, as a beverage, any intoxicating liquors whatever, including ale, wine and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and thereby shall provide penalties for the violation of the provisions thereof." This amendment was adopted by the last legislature, and must be adopted in identical terms by a two-thirds vote in each house of the next legislature before its submission to the people.—Star and Crown.



The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, April 8, 1886.

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

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, Ashaway, R. I. All other communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Alfred Centre, Allegany county, N. Y. Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

Up comes the primrose, wondering, The snowdrop droopeth by; The holy spirit of the spring Is working silently.

We call attention to the quarterly report of the treasurer of Alfred University, published on another page. Mr. Crandall will be very glad to answer any questions which any of our readers may desire to ask concerning the financial condition and wants of the University.

RECENT storms have considerably damaged the drives on the lake front of Lincoln Park, Chicago. It is said that, attention being called to this fact, the startling discovery has been made that the water in Lake Michigan is gradually attaining a higher level by about four inches annually. This may be an interesting fact for the scientist, albeit a rather threatening one for the city of Chicago, and it may be a newspaper canard.

In the course of his sermon to women, the other day in Chicago, Sam Jones spoke upon the temperance question. After picturing the effects of drunkenness on the home, he called out in an impassioned manner, "Sisters, how many of you are in favor of constitutionally and eternally prohibiting this iniquitous business?" Instantly, as if moved by one common electric shock, six thousand women were on their feet. If the settlement of this liquor question could be put into the hands of American women, the end of the business would not be far off.

THE Christian Standard, of Cincinnati, Ohio, last week celebrated its twentieth anniversary. Its issue of April 3d gives interesting letters from friends of the paper, an account of the origin of the enterprise, and a brief history of its progress to the present time. The paper is published in the interests of the people known as Disciples. Among its founders, and one of its first stock holders was our late lamented President Garfield. A capital stock of \$20,000 was made the basis of the undertaking. This sum was all consumed at the end of two years, and the enterprise for a time was thrown upon the editor, but soon other assistance came to his relief in the business management. The offices were located in Cincinnati, and the enterprise was again set on its feet. The Standard Publishing Company now issues, besides this weekly paper, Sunday-school helps, books, etc. We congratulate our worthy contemporary on its success, and wish for it a long life, and an ever widening field of usefulness. The history of the Standard, with respect to its financial experiences, is no exception to the general rule of all successful newspaper enterprises. The greatest wonder is that it did not sink more than \$20,000 before it reached solid ground.

THE affairs of Europe at the time of going to press are not very bright. In England the interests all center in the Gladstone Irish policy. While this has not been formally announced, it is generally understood that the plan embraces a local parliament for Irish local affairs, with a representation in the general government. The proposed relation being much like that of the state to the general government in our own country. The plan also embraces a scheme for the ownership of lands, which is somewhat difficult to understand, as we have nothing like it in our country. It is understood that there is strong opposition to the measures proposed in the party of the Premier, and there is strong probability that an opposition party will be organized with Mr. Chamberlain and Mr. Trevelyan, late members of Mr. Gladstone's cabinet, as leaders. This will probably defeat the plans of the ministry, which means a change of government, possibly a dissolution of parliament and another general election. We think that, personally, Mr. Gladstone can afford to stand by his measures and take the consequences which may follow; whether the opposition and the con-

try at large can afford it, does not seem quite so clear.

Outside of strictly English affairs, interest in the Eastern question centers in the Balkan district. Greece still maintains a hostile attitude towards Bulgaria, in spite of the efforts of the united powers to pacify her. Prince Alexander, of Bulgaria, steadfastly maintains his claim to rule over Eastern Roumelia for life, while Russia insists that this right shall be limited to five years. Meanwhile, Turkey, Austria, and all the rest, are eagerly watching developments with itching fingers. Suspicious movements are going on in various directions, and all seem to be getting ready for active operations, should the times seem to demand them. It looks as though a general European war might be precipitated at almost any time. May such a calamity be forever averted.

"JEWS, OR CHINESE?"

The Jewish Progress, published in California, in a recent issue has this paragraph: "It would be difficult to find a handful among our Jewish population who are not heart and soul in the movement to rid our city and state of the Chinese horde. Among our business men is a feeling that Chinese labor must be done away with, even at a sacrifice to themselves. As a consequence the Jewish merchants are discharging their Chinese employees as rapidly as possible. Those who object to the boycott have as yet not been heard from, and the chances are that few will be found who are not ready to pledge themselves not to employ Chinese labor in any manner and form."

Commenting on this un-American sentiment the Hebrew Standard says:

"We are free to admit that the Chinese question, as understood in California, may present a different aspect than it does to Eastern eyes; nevertheless, we cannot help thinking that the paragraph clipped from our esteemed Pacific contemporary, the Jewish Progress, is anything but Jewish, either in tone, sentiment or feeling. The Jew should always remember that this country, where he enjoys his right as a man, is open and free to all—the Chinese included. When the Roumanians declare a desire "to rid their country of the Jewish horde," our contemporary is the first to lift up its voice against the European barbarians.

"That mercy I to others show That mercy show to me."

This is well said. Now let the Irish horde and all the rest of the foreigners, who have taken it upon themselves to monopolize the rights of American laborers, reflect upon this sound philosophy. "Put yourself in his place," is a good, worldly maxim. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," is good enough for heathen, Jews or Christians. Happy the people willing to live by it.

Communications.

STRENGTH IN OBEDIENCE.

Thoughts suggested by reading the article under this heading, published in the RECORDER of Feb. 25th.

The spirit of trust and confidence in God which is made manifest in the article referred to we believe to be worthy of consideration; and when it comes somewhat as a farewell salutation from one of our fathers in Israel, who has tried the buffetings of the world for more than four score years, it behooves us who are younger to ponder well the subject, and be profited by it.

The fact, clearly stated in that article, that God requires nothing of men which they cannot perform, is one which should cheer the Christian all along the pathway of life. We have only to study the Word of God to learn that his people have always been called to pass through dark places and difficulties; but while learning this we may also learn that he has always proven true to his words, "Lo, I am with you always, even unto the end of the world."

When Joshua succeeded Moses, in leading the Children of Israel, God's words came forth clear and decisive, "Fear not, even as I have been with Moses, so will I be with thee; turn not thou to the right nor to the left, I will not leave nor forsake thee." Joshua accepting and trusting these words went forth to success. When the three worthies were cast into the fiery furnace and came forth without even the smell of fire upon them, we see what perfect trust in God accomplished. And so with Daniel, when he was cast into the den of lions. As we pass on to the time of Christ and his early followers, and hear of the prison doors opening; and the chains falling from those who were bound, while prayer was being offered for their rescue; of the sick who were restored; the blind made to see; the deaf to hear; and those who mourned comforted by their dead's

being raised to life. What a significance these things bear to those who believe the Word of God. But we shall be met here with the idea that the day of miracles has passed. Admitting this to a certain extent, yet we urge that these events have been recorded for a purpose, and from them we should learn a lesson of faith in God; for just so sure as he is what the Bible declares him to be, an unchanging God, just so sure is he as able to protect, guide and direct his people now as then. And though we may not encounter just the kind of difficulties which they did, yet we are constantly brought into contact with that which admonishes us that our strength is weakness, and that even when we think we stand, we need to take heed lest we fall, just as much as did Peter, both when he, trusting in his own strength, began to sink, and when, so confident he could follow his Lord and Master even unto death, he forgot his source of power and strength and denied his Lord.

Human strength is often powerless when left to itself; at just this time comes in the cheering words of holy writ, "I am a present help in every time of need," but in order to avail ourselves of this help, we must trust implicitly in God; and that trust, expressed by our own feeble efforts, will bring us off conquerors; yea, more than conquerors through Christ who loved us.

A lack of this confidence in God and his power to bring us safely through life's difficulties we believe is doing a vast amount of mischief among his people now, even as it did with his ancient people.

We do not more than half believe that all things shall work together for good to those who love God, who are the called according to his purpose. In times of darkness and trouble we are too apt to lean upon the arm of human weakness rather than upon the almighty arm of God. Therefore, we urge that there are a few thoughts which the true disciple of Christ should keep constantly in his mind: God is, and is a rewarder of those who diligently seek him; he lives to reign, rule and overrule all things, through time and in eternity, until he shall subject all things to his power; and he will not permit his children to be tempted beyond what they can endure, if they will but trust and obey him.

We do not wish to be understood that God is to do all the guiding and protecting while we do nothing, for such is not the case. We are commanded to watch as well as pray, lest we enter into temptation, and if perchance, in our human weakness we fall, and thus bring ourselves into darkness and trials, we are not to grope in it until we lose all hold on God, but to accept it as discipline, and thereby be led to draw still nearer as we pass under the rod.

David, who, we learn, was a man after God's own heart, and who, when he fell, continually sought to rise and walk by repenting, clinging to, and trusting, the almighty God, declared that, even though he had given and taken, his name was blessed, and that he would trust him even though he should slay him. So let us trust in God and do his will.

A. A. LANGWORTHY.

HOPKINTON, R. I., March, 1886.

FAITHLESSNESS IN THE CHURCH.

BY REV. W. C. DALAND.

It is said of our Saviour that during his sojourn in his own country "he did not many mighty works there, because of their unbelief." Matt. 13: 58. In another place, without specifically mentioning the reason, it is stated that "he could there do no mighty work." Mark 6: 5.

There was a lack of faith among those who were most familiar with Christ. In what should have been, one would think, of all places, our Lord's earthly home, his omnipotence was rendered comparatively powerless through the unbelief of those who, through envy, questioned his right to his wisdom and doubted the truth of his Messianic claim.

To-day we see a similar lack of faith among those who are in the church of God, which is, of all places, the earthly home of our risen and glorified Saviour; and we have to lament that the hand of Omnipotence seems stayed, as when Christ walked the streets of Nazareth. Among us often he can do no mighty works because of our unbelief.

This unbelief takes many forms, more or less subtle, and all are to be deplored; but by far the worst is the one hardest to reach and to counteract, the one which takes away the mighty power of God, namely, that doubt of the reality of spiritual things evinced by the fact that many of God's people have their treasures and their hearts on earth instead of in heaven. So long as Christians

show by their lives and conduct that their thoughts are centered on the seemingly more palpable and real things of earth, so long will it be evident that there is in their hearts an insidious distrust of the teachings of Jesus concerning the heavenly life. This practical unbelief of those who would indignantly repudiate the charge of skepticism has, for that very reason, a greater influence for evil upon those whose assent Christianity asks, than has the avowed unbelief of scoffers at truth.

It is comparatively easy for a preacher to hammer away at unbelievers and out-and-out infidels, or to talk against the tendency to rationalism in Biblical criticism, etc., etc., but it is a hard and difficult task to oppose this practical unbelief, which does more harm to Christianity in one day than the skepticism of years, and whose influence, furthermore, the godly lives of multitudes of pious Christians cannot offset. What cripples the power of Christianity in the world to-day is not the investigations of physicists, is not the "latest results of scientific research," is not "advanced thought," but rather the practical unbelief in Christ and his teachings, in the church of God itself.

WASHINGTON LETTER.

(From Our Regular Correspondent.)

WASHINGTON, D. C., April 8, 1886.

Three sick cabinet officers, and three remarkable exhibitions of legislative amenities, one in the Senate, one in the House, and another in a committee room, all on the same day, argue something wrong in the atmosphere of the Capital and the Capitol.

In the Senate, Messrs. Logan and Teller indulged in personalities as far as the dignity of that body would allow them. Each said the other was no statesman, and made several similar remarks equally caustic. In the House two members from Tenn. compared each other to the occupants of prison cells, and to criminals who had suffered death on the gallows. And down in the basement of the Capitol, where the Telephone Investigation Committee assembles daily, a distinguished witness was informed by a venerable legislator that he was impudent, and the witness (Col. Casey Young) retorted by calling the Mass. congressman (Mr. Ranney) a "pettifogging lawyer."

The sick administration is convalescent, with the exception of Secretary Manning. His condition still causes much apprehension. Hope for his recovery is only based on the fact that he becomes no worse. There has been no recurrences of the rupture of the same blood vessel, and the paralysis has partly disappeared, but the patient does not gain strength, his voice is husky, and he frequently dozes in the midst of a conversation. On awaking, he resumes talk at the point where he left it. He complains of his beef tea and milk diet, and wonders why they do not give him something solid to build upon.

The President has had a great deal of advice recently to the effect that he must avoid Mr. Manning's fate by taking more recreation and exercise. He has gained forty pounds since he has been at the White House, and his friends express considerable solicitude in regard to his physical condition. A prominent physician remarked that the present Cabinet were working simply with their heads. They increase in avoid-avoid-avoid, and the trouble is that the blood vessels will grow soft and flabby, swell up, and then any undue excitement will cause them to burst. His advice to the President and his Cabinet was to get patent gymnasiums and use them morning and night in their rooms, if they would not take outdoor exercise.

Even should Secretary Manning recover, it is fully conceded here that he will never again dare to assume the onerous duties of his office. As to his successor, the latest rumor in the corridors of the Treasury Department is, that Hon. W. L. Scott, the Pennsylvania congressman, will be tendered that portfolio. Mr. Scott has been prominent in the financial discussions this session, and he proposed some plan of his own for settling the silver problem. He is said to be the richest man in the lower house, and he lives in a pale stone house beside Senator Stanford, of California, who is said to be the wealthiest Senator.

The absence now of stirring political questions in this country may be perceived in the nature of Congressional proceedings. The chief topics discussed are those which affect, more or less locally, the business affairs of the different sections. What we hear most about just now are the strikes.

Representative Reed, of Kansas, summed up a good deal of the common sense of the situation, when he said during the debate on the arbitration bill in the house: "It may

turn out that this legislation may amount to but little. It may turn out that it will amount to much. Suppose we try it, and when we learn more, do more." The tenor of the debate throughout showed that, however the partakers of it might differ about details, they were a unit in recognizing arbitration as the key to the whole labor problem. Great reforms do not mature like fungi. Their beginnings are often feeble and their evolution the work of time. As Mr. Reed suggests, it is worth trying even an imperfect measure, and see how it works. When its faults are apparent, they can be corrected. Meanwhile, the friends of progress will have the satisfaction of seeing the U. S. Government, by the hand of Congress, set the stamp of its approval on arbitration as a principle. That of itself will be a great point gained.

The Chaplain of the House has made no more sensational prayers since a certain congressman from New York characterized his prayer which referred to strikes, as an "incendiary speech." Dr. Milburn said he had no desire to make speeches before Congress, and then it is stated that Col. Morrison, who is supposed to give all his thoughts to tariff reduction, wrote the Congressmen a letter advising a more conservative course in regard to his morning invocations.

ANNIVERSARY OF THE SEVENTH-DAY BAPTIST MISSION SABBATH-SCHOOL OF CHICAGO.

The fourth anniversary of this school was held on the evening after the Sabbath, March 27th, in their usual place of meeting, on Van Buren Street, near Clark. About 120 scholars were present, and with the teachers, parents and friends of the scholars, made an audience of over two hundred. The Superintendent, Bro. Moore, aided by that faithful band of teachers, had made ample preparations for a pleasant and profitable entertainment. Tickets of admission had been issued to the scholars and friends of the school, thus excluding any noisy or mischievous ones that might choose to saunter in. Excellent order was preserved. The exercises consisted of singing, choruses and solos, under the management of the chorister and organist, Miss Ella Covey; recitations, addresses, by the Superintendent, Mr. Ordway, Miss Covey, Mrs. Burno, and Elders Dunn and Morton. After the foregoing, the children were briefly reviewed on the lessons of the quarter, and handsome cards were presented by the Superintendent to nearly all the children. Our friends in Chicago are doing an excellent work in this school, purely missionary labor, whose beneficial results the angels will record and for which these laborers will receive in the present time, and in the time to come, an abundant reward. E. M. D.

SLANDER.

There is a great amount of slander in the world, and many a man spends more time in the effort to clear up reports, than he does in a sincere effort to live a life that is beyond reproach. The man who follows such a course will always find plenty of business in trying to protect himself, but he will have very little time to work for the Lord. Christ never stopped his mission work upon earth on account of abuse, slander and misrepresentation. He prayed for his enemies, loved them that spitefully used him, and taught his followers to follow his example. Says the Psalmist: "Mark the perfect man, and behold the upright, for the end of that man is peace. But the transgressors shall be destroyed together, the end of the wicked shall be cut off. But the salvation of the righteous is of the Lord, he is their strength in the time of trouble, and the Lord shall help them, and deliver them; he shall deliver from the wicked, and save them, because they trust in him." Life is too short to be spent in chasing falsehoods and phantoms. Ivy will not climb a wall of polished stone; there must be some defects in the surface for it to fasten itself to. Just so, slander will not cling to a character unless there are some flaws that have been caused by the individual. As a matter of self-protection, it behooves every one to build a faultless character. A perfect life lived is always its own best reward. X. Y. Z.

MISSIONARY SOCIETY.

Receipts in March.

Table with columns for Receipts per A. E. Main, Profit on Pagoda Shadows, etc., Receipts per Miss Perie F. Randolph, Receipts per L. A. Platts, and Hornellsville Church, for G. F. Lists various amounts and names.

Receipts per Jas. W. Morton: Dr. E. S. Bailey, Chicago, G. F. Collection at Albion, Wis., G. F. Receipts per L. C. Rogers, at Ft. Wm. P. Green and family, G. F. Ed. B. F. Rogers, Mrs. B. F. Rogers, Edgar R. Green, Mrs. Edgar R. Green, Miss Lucy Green, Arthur E. Green, Miss Finesha Greenman, Caleb Bentley, R. W. Green, James L. Green, Wm. D. Green, D. K. Green and family, Charles F. Green, Almon H. Hull, Sarah M. Hull, Mrs. Margaret Hull, R. H. Satterlee, D. H. Whitford, R. V. Maurer, Thomas E. Greenman, John Feathers, D. A. Hull, Phebe Burdick, Mrs. Wm. Lafarge, Stephen H. Hull, Miss Rosetta Greenman, Mrs. Phebe Greenman, Denie Green, Eliza Hull, Ida M. Hull, Esther Randolph, Mrs. Wm. Lewis, Mrs. Melrose Coonrod, Jarius Satterlee, David G. Satterlee, Arnold Davis, Jared Peckham, Wm. M. Green, Jefferson D. Peckham, Reuben Main, Henry Green, Wm. Greenman, Mrs. Emeline Burr, Manchester, Vt., G. F.

Receipts per S. D. Davis: G. B. Kagarise and wife, Salem, Va., G. F. Esther Negley, Salem, Va., G. F. John Reder, New Milton, W. Va., G. F. Collection at New Milton, W. Va., G. F. C. L. Lodwick, Lost Creek, W. Va., G. F. J. B. Aak, Salem, W. Va., G. F. Dea. L. F. Randolph and wife, Salem, W. Va., G. F. P. F. Randolph, Salem, W. Va., G. F.

Receipts per Jas. F. Shaw: Collections of Texarkana (Ark.) Church, G. F. Collections on field, G. F. Receipts per H. P. Burdick, on field, G. F. Receipts per C. J. Sindall on field, Receipts per Geo. J. Crandall, collection at North Loup (Neb.) Church, G. F. Receipts per D. K. Davis on field, Andover (N. Y.) Church, G. F.

Receipts per Andrew Carlson: Isanti Church collections, Carl Olson, Mrs. A. Olson, Collection at St. Francis, Martin Johnson, Andrew Anderson, Mrs. Knio Oberg, Mrs. Swadberg, Mr. Bloom, Contribution by self.

Receipts per A. G. Crofoot, Newburn Church, Minn., G. F. Young People's Society of Christ-deavor, Waterford, Conn., C. M. 1st Brookfield Church, G. F. Shiloh Church, C. M. "one scholar for three years in S. M. S." Mrs. Emeline Crandall, to be credited Miss Susie E. Crandall, mortgaged by her before her death as a Christmas gift for G. F. Young People's Literary Society, Centre, G. F. Sabbath-school, Roanoke, W. Va., C. M. Woman's Missionary Society, Richle Church, C. M. Receipts per W. K. Johnson, G. F.

Receipts through Recorder: Mr. and Mrs. O. M. Witter, N. Y., G. F. Mrs. G. W. Holman, Clayville, G. Mrs. Sarah A. Maxson, Macedon, Ohio, G. F. Mr. and Mrs. Lyman Pratt, Howell, Mich., G. F. Miss Erickson, Lenox, Dak., C. Miss Annie Bee, from five children, Anoke, W. Va., C. M. Sabbath-school, Hartsville, N. Mrs. Susan Davis, Rome, N. Y. Miss Margaret Williams, Rome, N. Y.

Balance Feb. 28th. Disbursements in March. Cash balance to date. E. & O. E. A. L. C. WESTBURY, R. I., March 31.

Home

New Jern Plainfield

The young folks and their Seventh-day Baptist Church, calling upon their pastor of last week, and filled his face, merry laughter and true friendship. There and lots of fun, but the trest, to congregation at the presentation, to the of a volume of "Helps with steel plate illust Sam." The outside of



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MISSIONARY SOCIETY.

Table with columns for Receipts in March, per A. E. Main, and per L. A. Platts. Includes items like Pagoda Shadows, Evangelical Society, and Sabbath-school collections.

Table of Receipts per Jos. W. Morton, Dr. E. S. Bailey, and Receipts per L. C. Rogers, listing names and amounts.

Table of Receipts per S. D. Davis, listing names like G. B. Kagarise and wife, Esther Negley, and John Reder.

Table of Receipts per Jas. F. Shaw, listing Collections of Texarkana (Ark.) Church, G. F., and Receipts per H. P. Burdick.

Table of Receipts per Andrew Carlson, listing Isanti Church collections, Carl Olstrom, and Mrs. A. Olstrom.

Table of Receipts per A. G. Crofoot, listing Young People's Society of Christian Endeavor, 1st Brookfield Church, and Shiloh Church.

Table of Receipts through Recorder office, listing Mr. and Mrs. O. M. Witter, Mrs. G. W. Hoffman, and Mrs. Sarah A. Maxson.

Table of Disbursements in March, listing Cash balance to date, E. & O. E., and WESTERLY, R. I., March 31, 1886.

Home News.

New Jersey. PLAINFIELD. The young folks and the old folks of the Seventh-day Baptist Church, made an evening call upon their pastor, Thursday evening of last week, and filled his house with bright faces, merry laughter and the warmth of true friendship. There were refreshments and lots of fun, but the main feature of interest, to congregation and pastor alike, was the presentation, to the latter by the former, of a volume of "Helps Over Hard Places," with steel plate illustrations by "Uncle Sam." The outside of the book, except for

its "hand-painted" title, looked very much like a blotter, but inside, between the leaves, were crisp bank notes that, added one to another, reached a total of \$130. Dr. Lewis was so surprised that he handed the gift over to his better half. The annual meeting of the Sabbath-school occurred last Tuesday evening, March 30th, in the basement of the church. After hearing the reports for the past year, the following officers were elected for the ensuing year: Superintendent, D. E. Tittsworth; Assistant Superintendent, A. L. Tittsworth; Secretary, Geo. N. Burdick; Treasurer, Geo. E. Stillman; Librarians, Geo. B. Tittsworth, Charles H. Dunham; Organist, Miss Mabel L. Potter.

The following scholars were present every Sabbath: Fred Dunham and Clarence Tittsworth; absent but once: C. H. Griffin, Mary Lewis and Sidney Tittsworth; absent but twice: Geo. Rogers, Frank Smith, Wm. H. Rogers, Grace Lewis and Eva Lewis. It was also announced that Fred Dunham had been absent but once in eight years.

The community has met with a loss during the past month in the death of Ex-Mayor Wm. B. Maxson, son of the late Rev. Wm. B. Maxson, who died suddenly of heart disease while on a visit to Florida for his health. A meeting is to be held in Reform Hall, in which Rev. A. H. Lewis will eulogize the late Mr. Maxson.

MINNESOTA. DODGE CENTRE.

The members of the Seventh-day Baptist church and congregation, and others of this place, met at the house of the pastor on the evening of April 1st, for the purpose of a surprise and pound party, which was a complete success. The evening passed pleasantly in social conversation, the house being well filled.

At the close of the entertainment, Bro. J. Ellis made a presentation speech, stating the object of the meeting, and in behalf of the donors, passing over the money and other gifts to the pastor and his family.

This was responded to by the pastor, thanking the friends for this timely remembrance of the wants of himself and family, thus enabling him to give his undivided attention to his work for the Master and the people, taking no thought for the morrow. The value contained in the articles presented was but a small part of the real value of the occasion, as it was an assurance of the friendship and interest taken in the pastor and in his labors for the advancement of the Redeemer's kingdom in the earth. While it is the lot of all public men to be criticised and pounded, a pounding of the kind referred to in this item is not difficult to receive.

Additional interest clusters around this occasion, coming as it does on the back of a unanimous call from this church to remain with them for the fourth year.

H. B. LEWIS. KANSAS. OURSLER.

Inasmuch as something has already been said in the columns of the Recorder with reference to the establishment of a post-office on the M. & M. railroad, a branch of the A. T. & S. Fe, at my place, I will say that the proposed office has been established and is now in working order. Also village lots have been surveyed and are ready for disposal, in part gratis, to those who will build and occupy. Now is a favorable time and opportunity for Sabbath keepers to secure homes and business, and at the same time strengthen and greatly encourage God's cause, where such strength and encouragement is greatly needed.

We need in our town a blacksmith, carpenter, merchant, stock-buyer, grain dealer, physician, minister, and all the God-fearing, God-obeying people we can get. Who will be first to come? Inquiries cheerfully answered. W. E. M. OURSLER. MARCH 28, 1886.

Condensed News.

Domestic. The Sing Sing, N. Y., prison earnings for March were \$30,675; expenditures \$13,973. The number of immigrants arriving in the United States during February was 9,263. Nine negroes were drowned by the floods on one plantation at Selma, Alabama. Property was damaged \$1,500,000. In the House of Representatives O'Neil's labor arbitration bill has been discussed and laid aside. Reports of great damage by high water have been received from Chattanooga, Tenn., 5,000 people being rendered homeless. Several railroads have been damaged.

The Rev. Sam Jones told his congregation at Chicago a few nights ago that he had renounced the use of tobacco forever.

Engineers have begun a survey for the Niagara Falls and Whirlpool railroad, which is to run along the base of the cliffs from the falls to the whirlpool.

The United States grand jury has indicted Nathan L. Baker and Allen White, leaders, and seven others of the mob, who drove the Chinese out of Oregon City, February 22d.

The values of the exports of merchandise during the twelve months ended February 28th, were \$663,723,574; preceding twelve months, \$748,603,201. Values of imports, \$607,711,701 preceding twelve months, \$604,489,440.

A convention of 1,600 delegates of the Knights of Labor will meet at Music Hall, Cincinnati, April 17th. Mr. Powderly is expected to preside, and it is supposed that the railroad troubles in the West will form part of the business of the meeting.

The Delaware & Hudson Canal Railroad Company have made arrangements whereby they now run elegant chair cars between Binghamton and Albany, on their day passenger trains. The cars are very beautiful both inside and out, and are provided with a porter.

R. G. Dun & Co. report that the business failures in the United States for the first quarter of 1886 number 3,203, with liabilities slightly over twenty-nine millions. The failures for the first three months of 1885 number 3,658, with liabilities of forty-six millions.

March 27th, the firm of A. Oushman & Co., shoe manufacturers, of Auburn, Me., laid before a meeting of their 750 employees the details of a plan whereby the net profits of the business shall be divided among the workmen. The employees appointed a committee to help carry out the plan.

A member of a Camden, N. J., I. O. O. F. lodge has sued the lodge for several years sick benefit, amounting to \$1,100. His sickness was contracted in state's prison while serving a sentence for a crime, in the meantime keeping up his dues, which were accepted and he was not expelled. The result of the case is watched with much interest.

FOREIGN.

It is reported that a revolution has occurred in Uruguay, led by General Carto.

The king of Corea has issued an edict abolishing slavery. One-half of his subjects are slaves.

The Tories calculate that sixty whigs and forty liberals will secede from the Gladstone party.

Dispatches from Annam report fresh massacres at the Catholic missions in the province of Quang Bing. The number of the victims is said to be 442.

The rioting Belgian strikers threaten to invade the north of France. The French government has consequently strongly reinforced the frontier at Lille.

The majority of M. Pasteur's Russian patients who have been undergoing treatment for hydrophobia left for Russia, April 3d, their wounds having healed.

The Russian naval squadron which joined the fleets of other powers at Crete during a critical juncture in the dispute between Turkey and Greece has departed for Suda Bay.

The situation at Decazeville, France, continues strained, owing to the strike. The public prosecutor has arrived at Decazeville, and instituted proceedings against law-breakers.

Australia opposes allowing France to annex the new Hebrides under any conditions. The colony of Victoria has instructed its London agent to protest in the strongest possible way against the proposed annexation.

About 15,000 strikers refused to return to work in Charleroi district. The men are no longer riotous, however. There is more or less agitation among the strikers in various places, and troops are still needed to preserve order.

April 1st being the seventy-first birthday of Bismark, the chancellor received a large number of congratulatory telegrams and letters, as well as many birthday presents. Many visitors called upon him to present their congratulations personally.

The Czar of Russia and the members of his cabinet started for the Crimea, April 1st. The utmost precautions were taken for the protection of his majesty's person. The railway route over which the party passed was guarded by 100,000 men.

The Freeman's Journal, commenting on the growing opposition of Scotch members to granting Ireland a parliament, threatens that if the Scotch members help to defeat Gladstone's home-rule bill the Parnellites will adopt a policy of relentless opposition to every Scotch measure.

MARRIED.

In Gibson, Manitowoc Co., Wis., March 28, 1886, at the office of, and by, Adolphus Hudson, Esq., Mr. Onson A. Stillman, of Cartwright, and Miss Ethel M. DeFord, of Milton.

DIED.

In Wellsville, N. Y., March 27, 1886, of heart disease, MARY J., wife of Stephen Potter, deceased, in the 64th year of her age. In early life she put on Christ by baptism; and united with the Seventh-day Baptist Church of Independence, with which she was a member to the close of life. She has left one daughter, with her husband, and two grandchildren, and many friends. Her funeral was held in the Baptist church of Wellsville, and Eld. Colt kindly assisted in the services. Her life was one of usefulness, and we trust her reward will be glorious. J. K.

At Ceres, N. Y., March 28, 1886, of heart disease, Mrs. RUTH CASE, in the 75th year of her age. For about twenty years she has been living in the family of her son, George H. Case, in the vicinity of Little Genesee, but for a few weeks past she had been staying with her daughter, Mrs. Hamilton, whose husband, Dr. Hamilton, died in February last. The deceased gave her heart to the Saviour in early life and has since lived consistently with her early profession. Funeral services, held at the residence of her daughter on March 30th, were largely attended. G. W. B.

Mrs. AURELIA ELVA WILLIAMS, wife of Henry G. Williams, died at Denzberg, Lewis Co., N. Y., Dec. 28, 1885, in the 29th year of her age. Sister Williams was converted through the instrumentality of Rev. J. L. Huffman, and united with the Seventh-day Baptist church. Early in life she developed a talent for music, which was utilized by the church. She became one of Israel's sweet singers. Sister Williams departed this life in peace with God and man. Her memory is precious among us. A loving and affectionate wife, an indulgent mother is at rest. Our loss is her eternal gain. The sermon was preached Dec. 28th by Rev. J. R. Clark, pastor of the M. E. church of Watson, assisted by Rev. Thos. R. Reed, pastor of the Seventh-day Baptist church. J. B. C.

In the town of Westery, R. I., March 23, 1886, Emma J. Burdick, widow of the late Gen. Chas. C. Burdick, aged 81 years. She united with the First Hopkinton Seventh-day Baptist Church in early life, and died with a bright hope of heaven. Funeral services were held at her late residence, where she was born, where she had spent most of her life, and where she died. Her remains were taken to Newport and laid to rest by the side of her husband's. I. L. C.

At Ashaway, R. I., March 28, 1886, DENISON WELLS, aged 64 years. Mr. Wells had a heart trouble that had several times prostrated him, but the day of his death he had been feeling unusually well. Late in the afternoon he came into the house from his work, sick; immediately the usual medicine was administered, but without avail; in less than an hour the spirit had forsaken its tenement. He was a kind-hearted and affectionate husband, a tender and indulgent father, an obliging and esteemed neighbor. His little grandchildren loved him dearly, and he will be missed by many outside of his home. He leaves a widow, son and daughter, and their families, one sister, and other relatives. "Be ye also ready." I. L. C.

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In Vandalia, Ill., March 24, 1886, of pneumonia, Adeline Zerk Cray. She was born in Ritchie county, W. Va., Nov. 6, 1842. She was only in her 43rd year, cut down in the prime of life. At the age of fifteen, she found a new experience by faith in Christ, and was baptized and joined the Hughes River Seventh-day Baptist Church. About this time she commenced teaching school, by which she was a great help to her widowed mother, who was left with a large family of children. Oct. 17, 1865, she was married to Ishmael L. Clayton. In the fall of 1866 they moved to Farina, Ill., where they lived about six years. Since that time they have made Vandalia their home. She has lived a consistent Christian life. It must have been a trial to her to live so long away from the people of her faith and choice as she did for fourteen years, while in Vandalia. It should be said to the credit of her husband that, though he did not keep the Sabbath with her, he was kind, and made her life as pleasant as he could under the circumstances. It has been said that "she belongs to that very small class against whom we do not hear unfavorable criticism." It is a joy to think of our departed friends when there is so much that is noble in their lives. She was taken sick about six days before her death with an attack of pneumonia, which did not seem to be severe; but on the fifth day it went to her heart and was likely to prove fatal. She assured her mother, who was summoned to her bedside to bid her a last adieu, that it was all well with her, that she was going home to dwell with Jesus. She called her children around her and gave them most excellent advice, and then bade them a final farewell, and then she waited about an hour for her change to come, when the death angel came to take her home. Before she died she made the arrangements for her burial. After appropriate exercises at the house, conducted by the pastor of the church where she attended meeting, she was laid to rest in the cemetery at Farina, and funeral sermon preached by the pastor of the church here, which was done, to a large congregation, from the text, "To live is Christ, and to die is gain." During her sickness and death her husband was far away from home. They did not succeed in getting word to him in time to return before her death. He heard the sad news when he left the train, and when he arrived at the house they were conducting the exercises there. She leaves a husband and four children to mourn her loss, besides a large circle of relatives and friends. She belongs to a family of ten children, and now half of them are gone to the other shore. May God help us to become more like the suffering Saviour by passing scenes of sorrow, is our prayer.

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The next Quarterly Meeting of the DeRayter, Scott, Lincklaen, Otselec, Norwich, and Cuyler, Churches, will be held with the church in Cuyler, on the Sixth-day before the last Sabbath in April, being the 28th of April 1886.

The following will indicate the order of exercises. Sixth-day evening sermon by Elder Perie Fitz Randolph.

Sabbath morning, sermon by Elder L. C. Rogers, followed by the Lord's supper. Sermon in the afternoon by Elder F. O. Burdick. Sermon in the evening by Elder L. C. Rogers. First-day morning, sermon by Elder F. O. Burdick in the afternoon by Eld. Perie Fitz Randolph. By order of the Quarterly Meeting, THOMAS FISHER.

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

The 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 Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

CHICAGO MISSION.—Mission Bible-school at 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 Sabbath-keepers 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. 8, 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, desire their correspondents to address them at the latter place.

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







Popular Science.

SLAG from iron furnaces is one of the waste materials for which some use is very desirable, as any one may imagine on seeing the mountains of it which accumulate in the vicinity of a furnace. Paving blocks for streets and floors have been made from it to some extent, and one firm in England is making a very fine kind of agate ware from some varieties. Recently, however, by a process of Mr. L. Roth, of Germany, a cement has been made from slag, which promises an adequate demand for the material. This cement, according to the German Government Inspector of Building Materials, has a strength fully 50 per cent greater than the best Portland cement, appears to increase greatly in strength with age, and is, further, a perfectly sound and safe cement to use. It is said to entail no special difficulties in manufacture, and must be cheap as the material is abundant.

DURING experiments in connection with spontaneous generation, it was discovered that many of the lower orders of microscopic plants would endure a high temperature unharmed. The appearance of these minute organisms in water that had been boiled was no evidence that the germs of life were not there. Now it has been proved by experiments made by Professor McKendrick, of Scotland, that they can also resist successfully a low temperature. One hundred and twenty degrees below zero will not destroy them.

MR. THOMPSON, at the Philadelphia Zoological Gardens, explained how he takes the venomous liquid from the mouths of rattlesnakes. He has collected a considerable quantity of the venom for Dr. S. Weir Mitchell, who, it is said, has been engaged for some time in ascertaining the component parts of the poison. Mr. Thompson uses a "lasso" formed of a long stick, to which a leather strap is fastened so as to form a loop at one end. A person holding the other end, and pulling the strap, tightens the loop about the neck of the snake, and then Mr. Thompson, by seizing the neck of the serpent with his right hand, forces its mouth open. With a plate held in his left hand, he collects the venom as the fangs of the snake are vainly operating on the chinaware or glass. A large diamond rattlesnake will deposit a teaspoonful of the poison, which is of a dead yellow color, and looks somewhat like melted butter. After the poison has been in a bottle for some time it changes into small, yellow crystals.

THE surgeons at the Hartford city hospital are making a curious experiment in their endeavors to renew the scalp of Rosanna Flynn. Her scalp was wholly torn off in a Collinsville factory last August. For months the grafting upon the cranium of small pieces of human skin has been in progress, the bits not exceeding in size the dimensions of a silver five cent piece. Eventually the hospital attendants became tired of contributing these bits of skin from their own persons, and especially as the woman was so careless as to hinder the progress of the work by striking her head against objects. The physicians, therefore, have resorted to bits of rabbit skin instead of the human article, and with fairly good success. The skin is built up around the edges, and there is quite an island, so to speak, of mingled human and rabbit skin on the top of the head. The aim of the doctors is to unite this with the edges below, and while they anticipate success they don't look for it under a year, at least.—Boston Herald.

A PECULIAR ILLUMINATION.—A brilliant phenomenon has been noticed at Beaver Falls and other places in Western Pennsylvania, where natural gas blow-off pipes send out their large volumes of flame into the frosty night air, which has aroused particular interest both from its beauty and the absence of any fully satisfactory explanation.

At those works which receive their supply of natural gas directly from a well, and are running only during the day-time, the gas is permitted to escape into the atmosphere at night, and to avoid the roaring sound, is usually ignited as it issues from the top of the blow-off. These gigantic torches light up the country for miles around, the effect being particularly noticeable in cloudy weather, when the glare is reflected. It has been observed that in certain conditions of the atmosphere a vertical, feathery, and very brilliant arrow of fire extends above the flame almost to the zenith. Its greatest brilliance is perhaps at its highest point, where it is described as being quite as bright as a rod of iron at a white heat. The natural pulsations of the gas, as it rushes from the blow-off, affect the outpouring flame, and give the luminous arrow a leaping, flashing motion, which adds greatly to its beauty. The observers agree in stating—and the fact is significant—that the conditions necessary for the appearance of the phenomenon depend upon the presence of a frosty atmosphere and an appreciable haziness, or else it is visible either during, or immediately preceding, a light, fleecy fall of snow, the temperature being somewhat below the freezing point.

Bearing these facts in mind, it is not difficult to explain the arrow. The minute crystalline faces of the suspended snow or ice

particles catch the light from the burning torch, and reflect the rays in precisely the same manner as the ocean, or other expanse of water, on a moonlight night, gives us a long, silvery path of reflected moonbeams. This explanation fits further confirmation in the fact that the arrow extends only to the upper limits of the haze, and, when the lower atmosphere is clear, begins at some distance above the flame.—Scientific American.

JESUS AND ZACCHAEUS.

Jesus went on his way from Perea to Jerusalem, on the ordinary caravan route, which lead through the splendid city of Jericho. At the latter place the wealthy Zacchaeus lived. He had, most likely, heard of the wonderful Jesus and possessed a desire to see him. As Jesus passed along through the city attended by many people, Zacchaeus resolved to get a view of one who was the subject of unusual attraction. But as he was densely surrounded by the surging throng, the publican found it impossible to see him while on a level with the crowd, because he was of very short stature. Running on before the motley multitude, he quickly climbed up a tree close by the roadside, and then scanned the vast company to see if he could determine which one was Jesus. It was the work of but a moment, for the person of Christ was so striking and peculiarly impressive that Zacchaeus readily selected him as the object of his search. Just as this had been done, and while the publican was supposing that he was safely secluded from the gaze of anyone, Jesus looked up toward that sycamore tree, and, with winsome voice, said, "Zacchaeus, make haste and come down, for to-day I must abide at thy house." Had a thunderbolt struck beside him the little Jew would not have been more astonished. Could it be possible that the great Rabbi had condescended to notice such a despised and disreputable man as he? Who was more unpopular than such a man? Who was more heartily hated than Zacchaeus? And the publican knew full well all this, and was perhaps quite apprehensive that Jesus knew his true character and his odious record. But Zacchaeus had no time to extensively soliloquize in such a strain. Quickly he got down from the tree, and the Master left the crowd to accompany him to his house. Zacchaeus did not invite Jesus to go there, but was himself commanded to go home that Jesus might visit him and make a new man of him. Of course there were many loud and angry protests against Christ's going to such a mean man's house, and partaking of bounties which had been dishonestly secured. A hundred voices in mad chorus exclaimed: "He is gone to be the guest of a man who is a sinner!" Christ had needlessly and even purposely put himself in the worst of company; so the crowd thought. They believed that he could not have much self-respect, to say nothing of high-toned piety, to thus associate with one of the biggest villains that ever walked that city. How he lowered himself in their estimation. They were ashamed to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate future of Zacchaeus. He saw that the despised publican would receive him "joyfully," as soon as the power of his love was brought to bear upon his inmost heart.

Christ cared not for the scorn of the envious multitude, and heeded not their murmurings, for he caught sight of a bright jewel, hidden under a repulsive and dark exterior, and he meant to bring it to the light of the world, and, finally, to the radiance of heaven. Zacchaeus was soundly converted, although he did not spend months nor even days in weeping over his sins, and measuring his regrets for the wickedness he had committed in the past. Yet he was a true penitent, and he proved it, by restoring that which he had wrongfully taken from others, with interest added.

Jesus made no mistake when he left the ninety-and-nine self-righteous people of that crowd and went after the lost sheep, and found him. Sinner, though you be as vile as Zacchaeus, yet Jesus is not ashamed to be your Saviour, and you should not be ashamed to accept him as your Master and Lord.

THE LESSON AND THE WORD.

It is better to study any part of the Scriptures than to entirely neglect them, but it is one thing to study a lesson from the Bible, and quite another thing to study the Bible itself. There are persons who study science in books, and simply know what others tell them. There are teachers who hear their pupils recite, but who convey no instruction and do nothing to develop the power of the learner; so there are persons whose study is confined to conning over some fragmentary extract which has been assigned them, and even this they may understand very imperfectly. And they might understand it thoroughly, and still know very little of the book from which it is taken.

A careful scientific observer studies things rather than books; indeed, he frequently finds his books filled with errors, blunders, and misstatements. If he will be sure of things he must use his own eyes and investigate matters for himself. In doing this he learns things which are not in books; he observes facts which no other observer has noted; and he places on record new facts for the benefit of those who follow after.

The man who only studies the Word of God in lessons and scraps, under the direction of teachers, is likely to find what he is told to find; just so much, and no more. A man who searches the Scriptures, who studies them devoutly, sincerely, independently and

faithfully, becomes a scribe well instructed, bringing forth out of the treasure of the Lord things new and old. Happy are they who learn to search the Word of God, who study, not to find what other men believe, nor to prove positions they have already assumed, but to learn the words of truth and soberness, and everlasting life. They only can hope to be truly taught of God of the things contained in his Word, and they will find that Word to be sweeter than honey and the honeycomb.—Armory.

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INTERNATIONAL LESSONS, 1886.

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 Nobis man not whom I was. John 4: 43-54. May 22. Jesus at Bethesda. John 5: 1-8. 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: 51-58, 44-50. June 26. Quarterly Review, or the Church and Temperance Reform. 1 Cor. 6: 19, 20. Isa. 5: 11, 12; 28: 7, 8. Gal. 5: 19-21.

LESSON III.—THE FIRST MIRACLE.

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

For Sabbath-day, April 17th.

SCRIPTURE LESSON.—John 2: 1-11.

1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2. And both Jesus was called, and his disciples, to the marriage. 3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5. His mother saith unto the servants, Whosoever he saith unto you, do it. 6. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. 8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew), the governor of the feast called the bridegroom, 10. And saith unto him, Every man at the beginning doth set forth good wine; and when they have well drunk, then that which is worse: but thou hast kept the good wine until now. 11. This beginning of miracles did Jesus in Cana of Galilee; and manifested forth his glory; and his disciples believed on him.

GOLDEN TEXT.—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."—John 2: 11.

TIME.—Three days after the last lesson. PLACE.—Cana of Galilee.

INTRODUCTION.

What is a miracle? A miracle is some event or phenomenon which is in fact as really as any other event, subject to observation and testimony. While the miracle is supernatural, it is yet to be distinguished as a particular form of the supernatural, a supernatural event or transaction for a particular purpose; hence must be attributed directly to the personal presence and power of God. In the Bible, miracles are described as performed in divine testimony of some great truth doubted by men. This was, doubtless, the design of the miracle described in our lesson. Our Lord was now presenting himself before his relatives and acquaintances in his full divine character. He had been in their midst and they supposed him to be simply Jesus of Nazareth; that he was the incarnate Son of God had not yet been fully proven to their minds. But such a mighty truth could not be made evident to them by human testimony alone. The divine reality must be witnessed by the divine person in distinct manifestation of divine power. Nothing short of such a demonstration would drive away all doubts from their minds and enable them to apprehend Jesus of Nazareth as the promised Messiah.

EXPLANATORY NOTES.

V. 1. And the third day there was a marriage in Cana of Galilee. This shows that Jesus and his disciples passed directly from Bethany to Cana. This village is supposed to have been located a few miles north-east of Nazareth, and it is not unlikely that Jesus visited there before proceeding to the marriage feast. It was customary for the marriage ceremony to take place on Wednesday and the festival to continue several days. And the mother of Jesus was there. This fact, together with the expressed solicitude of Mary concerning the lack of wine, has led many commentators to believe that the wedding was in the family of a relative. It must have been a family of intimate friends.

V. 2. And both Jesus was called, and his disciples, to the marriage. The form of this statement indicates that Jesus received a special invitation. His disciples evidently were invited because they had come to Nazareth with Jesus. It is interesting to note that the very first public act of our Lord, after his baptism and recognition as Messiah, was to endorse and honor the institution of marriage. His participation in the festivities, and his first great act of showing his divine power, would imply that he regarded the occasion as honorable and sacred.

V. 3. And when they wanted wine. Better when the wine failed. In the Eastern views of hospitality, any failure in the provisions for a marriage feast was a very serious matter, and the very possibility of such an event was occasion for great solicitude on the part of those making and managing the feast. The mother of Jesus saith unto him, they have no wine. Mary had discovered this fact; she was anxious to save the family great mortification, but to whom should she mention it first rather than to her son? It is not altogether improbable that she had been informed of the recent experiences of Jesus at the Jordan, and no doubt she was prepared to expect divine manifestations in his character.

V. 4. Jesus saith unto her, Woman, what have I to do with thee? Literally, what is there to me and to thee. Though there might have been very much in common to them, up to this time, now their lives are placed on different planes, he enters upon his divine commission and she remains in her common sphere. Mine hour is not yet come. He refers to an order and plan of work above the mere human suggestion of prudence. Mary seemed to have, at least, a partial understanding of his meaning; for she was satisfied with his answer.

V. 5. Whosoever he saith unto you, do it. This shows that she expected him to provide the wine by some means, but in what way she knew not. She

could only tell the servants to follow his directions. V. 6. And there were set there six water-pots of stone, after the manner of the purifying of the Jews. Every well ordered Jewish house had among its furniture water-pots, in which was kept a large supply of water for the various rites of purification. It seems that in this house there were six, holding two or three firkins apiece. A firkin was a little more than nine gallons.

V. 7. Fill the water-pots with water. And they filled them up to the brim. They had filled water-pots after this manner many times before with pure water. There was nothing new about that.

V. 8. Draw out now and bear unto the governor of the feast. Many a time before this day had they drawn water from water-pots for purposes of purifying, but behold this water was changed to wine, and they must bear it to the governor to pronounce upon its quality.

V. 9. And when the ruler of the feast tasted the water, now become wine... calleth the bridegroom, and saith unto him. He was evidently surprised at the excellent quality of the wine, and hence would know where and why it was procured for the closing days of the feast.

V. 10. Thou hast kept the good wine until now. The common custom set forth the best first but here it had been reserved for the last.

V. 11. This beginning of miracles did Jesus. The advent of the Messiah and his real character had been the subject of prophecy for many hundreds of years, but when he really entered upon his earthly ministry he must needs proclaim himself by signs and miracles. If anyone is inclined to doubt the reality of miracles, let him observe that in this case all chance for deception is shut out. The water-pots were not wine vessels in which a little might have been left before. They were filled by servants who knew not the purpose at that particular time. The wine was pronounced good by the ruler when as yet he did not know how it was procured. It was a clear sign of the divinity and creative power of Jesus, the Christ, who had come to redeem the world.

Books and Magazines.

THE thirty-first volume of the Century reached its close in the April number, which is just at hand. As usual, the number contains a wide range of topics. A frontispiece portrait of Longfellow, made from an ambrotype taken in 1848, adorns the number, and serves as an illustration of the article, Glimpses of Longfellow in Social Life. Memoranda of the Civil War are continued; Italy from a Tricycle is concluded, and Howell's story, The Minister's Charge, is continued. Christianity and Popular Education is admirably handled by Washington Gladden, and Geo. May Powell writes a timely article on Strikes, Lockouts and Arbitration. The Century Company, Union Square, New York. \$4 a year.

THE American Antiquarian is now in its eighth volume. To the uninitiated it might seem that there was little room for the work suggested by the name of this magazine. A casual reading of its pages, however, will be sufficient to dispel any such impression, while a more careful study of the articles which it furnishes must awaken a desire to search out the ancient wonders of this great country. The magazine is ably conducted. F. H. Revell, 150 Madison St., Chicago. Bi-monthly. \$4 per year.

THE Pulpit Treasury for April is at hand. With this number closes the third year of this incomparable magazine. Its monthly visits have become a necessity to all its readers, bringing to them a very argosy of the best things for pastors and Christian workers. This number gives the index to the third volume, and its admirable array of contributors, topics and texts is like an appetizing bill of fare, placed before a hungry guest. Every preacher and student should have this "Treasury." Yearly, \$2 50. To clergymen, \$3. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

THIS is a time when subjects of the most vital interests are being discussed in our country. This affords a wide field for magazine work. The Forum, a new monthly magazine has undertaken to deal with a class of topics not usually treated in magazine articles. A glance at the table of contents for April will afford an idea of what is attempted: The Child and the State, An Employers View of the Labor Question, The Negro in the South, Shall an Eight-hour system be Adopted, Florida, What the Roman Catholics Want, How I was Educated, The Interviewer, Our Boys on Sunday, The Ideal Church. The Forum Publishing Company, 97 Fifth Ave., New York, \$5 a year.

THE April number of Babyhood is on our table. This little magazine goes forth laden with a wealth of suggestion and information for mothers and others having the care of children, and all for 15 cents a month, or \$1 50 a year. Babyhood Publishing Company, 5 Beekman St., N. Y.

RAMBLINGS IN BEULAH LAND is the title of a little book by Jennie Smith, published by Garrigues Brothers, 608 Arch St., Phila. It is an account of the experiences of the writer in living a life of complete trust in God—trust not only in spiritual matters, but trust for physical comforts and necessities, and for guidance in all things. It is the third in a series by the same writer—the other two being, In the Valley of Baca, and From Baca to Beulah Land. The three describe the sickness and dependency of the writer, her recovery by the prayer of faith, and complete rest in Jesus. Paper, 25c.

LETTERS.

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S. D. SOUWALL, W. W. AMES, R. P. HARTSOUGH, E. W. WEST, I. CLAWSON, MRS. W. M. HEMPHILL, BETTIE WOODS.

RECEIPTS.

Table listing names and amounts for the Sabbath Recorder. Includes entries for T. W. Richardson, S. W. Chedel, J. L. Green, etc.

Table listing names and amounts for the Wholesale Produce Market. Includes entries for H. W. Crandall, A. D. Burdick, Mrs. Mary Post, etc.

Review of the New York... for the Recorder, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York.

BUTTER.—Receipts for the week, 20,265 packages; exports 1,051 packages. Good useful old butter has gone out clean and is done for this season.

CHEESE.—Receipts for the week, 10,993 boxes; exports, 15,141 boxes. Exporters bought lines of fine white cheese at 10 1/2 @ 11 1/2, and colored ones at 11 @ 11 1/2, and skims at 2 1/2 @ 3c. Market closes with light stock and firm prices.

EGGS.—Receipts for the week, 20,968 barrels, and 16,462 cases. Sales to day, Saturday, 12 @ 12 1/2c for best marks fresh eggs.

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NOTICE FOR A DIVORCE.—Supreme Court, County of Allegany, Sarah L. Wardner, Plaintiff, against Morton S. Wardner, 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 two days 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. 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.

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The Sabbath Recorder. Entered as second-class mail office at Alfred Centre, N. Y. IS THERE A FUTURE for the Seventh-day Baptist?

BY REV. JOS. W. M. Essay read before the Quarterly sin Churches, at Milton Junction by request.

The Seventh-day Baptist in some sense, a voluntary cannot produce a charter finger of God. The world, right to demand of us good reasons for our own existence because we do exist, for voluntary. There is probably members that might not find home in some large denomination month from to-day, and the formal abandonment of our peculiar doctrines or practices, not, therefore, say that we ate body because the other will not receive us to their they would be very glad to or without a change of practice valid reason that we can offer ate denominational existence we are doing a needful work humanity that no other extension is able and willing to say this in truth, there is and will be till that work is Whether we shall reach and ure, or not, will depend upon great measure.

Now what is that peculiar we, as a denomination are not the work of missions other Christians are engaged that of temperance reform, dom is engaged in that. It is the voice of congregational for, for millions of our are, equally with ourselves, It is not the maintenance that the immersion of believers baptism, for millions Christians maintain that firmly and consistently as o is but one doctrine that distinguishes others; and that is the Sabbath. We believe that of the week, and no other, the Lord our God, accordingly, and that all men of holy; and by this faith, and in practice, are we distinguished from the Christian world.

I would remark, once for forget, that the Seventh-day doctrine and observance bath substantially as we do question whether they should not, become one thoughtfully considered, opinion of the wiser members inations, there are differences practice between them and taste, if they do not fully justify nominal action. I shall this subject again.

Now, assuming that the bath is an institution of the and that the world and the church, have not only God, but have grievously selves in departing from it, out argument, that so long and the world shall persist there is, and will continue us to whom God has provided the duty of testifying against a considerable portion of the church the Sabbath, it might to disband and form other. For example, if the great E tion should adopt the Sabbath and thus become precisely faith and practice, I can only why we should not join the body, and henceforth co-operate. I do not insist that God of the Seventh-day Baptist convert the world to the Sabbath precisely what he do accomplish through us; but we are set for the defense of truth, with others, and the