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Sabbath

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

TERMS-49 A YEAR, IN ADVANCE.

VOL. XLII.-NO. 14

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 8, 1886.

WHOLE NO. 2147.

Roy in Way Bond

Sabbath Recorder.

Entered as second-class mail matter at the postoffice at Alfred Centre, N. Y.

> 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 blest, 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,

BASTER.

BY C. A. S. TEMPLE.

"The ancient pagans had their temples, altars, images, sacrifices and sacerdotal or-They were accustomed to a great number of pompous and magnificent ceremonies in their religious worship."-Mosheim, 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, nances for *Christian* observance, blasphecellence of the Christian religion—its simplicity—was regarded and treated, by both and contempt!—Mosh., Vol. 1, pp.30 and 66.

To remove, in some measure, this preju- solemn and explicit divine command. dice, and to render their religion and their 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 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 arrofirmness, consistency and devotion to the | Christians! 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 "ren dered the time of the celebration of Easter, the same through all the chruches. -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 sons of experience, had already adopted some of the rites and ceremonies of the the pagan worship, and had incorporated so with "Easter," in the Roman church. them into their service in the temple, among | On that festival, her churches, altars, etc., "the rites which they had received by divine appointment."—Mosh., Vol. 1, pp. 2, 3. In the light of the divine statute, "Thou

the Christian church, innocently, adopt and the same thing, license, for the Christian? | flowers. Are the thunders of divine denunciation against every form and feature of paganism intended for the Jew only? Do they fall the feet of the Christian church? May she | play! 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 positive, flagrant violation of that divine has appointed no such ordinance for that precept, "Thou shalt not do so unto Jehopurpose, 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 celebratexcept houses for religious worship, wholly ing an ordinance which he has positively servance, was more than "touching the unmous and profane. Yet, this crowning ex- clean thing;" it was literally "walking in the ordinances" of the heathen, so solemnly and explicitly forbidden in divine law Jews and pagans, with unmitigated scorn Lev. 18: 3. It was nothing more nor less than open, actual rebellion against the most

The following facts in the history of this worship more attractive to their unbelieving | 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 be introduced! Thus it appears that the Romans called her "Venus;" the Greeks, tion of the churches, or the birthday of th real object, or motive, of the Christians, in | "Aphrodite;" the Sidonians and Philistines, adopting the festival, was widely different | "Ashtoreth;" the Phenicians, "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, gance and pagan hate! It betrayed—on | "Easter," the Roman church has adopted | praises, not to the devil but, to God!"the part of Christians—an utter lack of that and applied to the "Pascha" of the early Dowling's Hist. Romanism, p. 130. "Ap

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

> 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, Aphrodisia.—Appleton's Cyclopedia, as "dedicated to lasciviousness and uncleanness."

another and sure mark of its pagan, Aphrodisian origin, character and relationship! was fond of flowers," and "wherever she went flowers sprang up."—Ap. Cyc., Art. festivals, her temples, altars and images were lavishishly decorated with them. Just

twined and scattered around in every way. celebrate, as a Christian ordinance, any conceivable and inconceivable! Flowers rite, or observance which God has forbidden, in pots, and bouquets of flowers in vases, or which even he has not appointed? Does the adorn the pulpits, tables and niches—every-Word of God give law for the Jew, and, for where in fact, where they can be put, are

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

> template, 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 Aphrodisia! 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 | do all himself, but prefers agents. 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 vah, thy God." Deut. 12: 31.

birth, by name, and by the manner of its celebration, a pagan, and that, too, despite the sanctimonious glamour with which the friends. Look at the opposition of Luther, knows?" superfluous and, as appointments or ordi- forbidden, and, that too, with a pagan ob- present professed object of its celebration and the bloody way which Lincoln made for

> ORIGIN OF ITS SAXON NAME. The instructions of Gregory the Great to

St. Austin. his missionary in Britain, in the sixth century, may since some light on the incorporation of the Macha with the ancient Aphrodisia, 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 consecra saints, whose relics are deposited therein and on these days the Saxons may be allow ed 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 point 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 "April was the most agreeable month in it now, in order to retain the festival, that all its grosser features should be preserved. The retention of its name, its flowers, its feastings and carousals, are fully sufficient to maintain its identity, while, as with the ganism is genuine and assured!

The occurence of Easter, among the Sax-3. Flowers.—The custom of celebrating ons, in the month of April, about the time Easter with a great profusion of flowers, is of the year when our Lord was crucified, tians were accustomed to celebrate his resur- honor realized her responsibility? According to the pagan Mythology, "Venus rection, was probably seized upon as a convenient pretext, or opportunity, for adopting | rather than Byron's, like J. G. Holland's and celebrating it, by its pagan name, as the | than Shelly's, like Moody's than Ingersoll's. Venus. Although "young animals were Christian "Pascha!" Concession and com. like Elizabeth Stuart Phelps' or Harriet sometimes sacrificed to her, the offerings promise were the order of the times, the Beecher Stowe's instead of Mrs. Browning's humanity; and thus, by imparting warmth usually presented were incense and garlands | principal means by which the church gained | or George Eliot's, like Frances Willard's than of the divine prohibition, as also of the les- of flowers."—Ap. Cyc., Art Venus. At her over the pagans to the Christian profession.

Such an adoption of "a new festival," ity, would naturally commend itself to the pagans, who would not hesitate to adopt any | day in the midst of the grand millennium. exhibit the same dazzling display of flow- new religion which would tolerate and encourage their life long cherished "abomina-To the shame of our common Protestant- tions." But however this may be, the fact shalt not add thereto." (Deut. 12: 22) it is ism, we have more than imitated that church that the nominal conversion of our pagan an-

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 pretentions, 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 What a spectacle for the Christian to con- Babylon deceives the nations."

Recorder.

BLACKBOARD LESSON.

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

L. V. P. COTTRELL.

. 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 shirk. He might

Moses, II. AGENTS. 1. Luther. Lincoln.

S Favorable, Unfavorable CIRCUMSTANCES. 2.

Moses thought the impediment in his speech sufficient to excuse him from duty. help? There is always a somehow. some-But no! Joseph sold into bondage, far time, somebody, in God's great plan. Is it Thus it appears that this festival is by from home, father and brothers little I? What is the call to Seventh-day Bapdreamed—though he was a great dreamer how God would use him to save those very kingdom for such a time as this?" "Who reformers who will be true though forced into the most unlikely conditions for usefulness.

III. 3. Social position, Office, 4. 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. I 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 conand 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 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 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, other Romish festivals, its connection in the are given to advance the kingdom of Christ. Roman church, with "the sacrifice of the Social honors are opportunities for doing Art. Venus. Those festivals were regarded | Mass," gives ample attestation that its pa- 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 and so, too, about the time when the Chris- had every steward of wealth, position or

4. If every intellect were like Milton's Belva Lockwood's, like Grant's than Alexander's or Napoleon's, -if all who have written therefore, such an accommodating Christian- or spoken or lived had been like Christ rather than fallen angels, we might be to-

1. Courage, faith, IV. PREPARATION

2. Consecration,
B. Dependence,
4. Wise, diligent.

1. There are times when a heroic soul will shalt not add thereto" (Deut. 12: 22) it is ism, we have more than imitated that church that the nominal conversion of our pagan and the that reaps in the case of the Jews was not only inexcusable, but that .t merited was not only inexcusable, but that .t merited with the Christian worship was not only inexcusable, but that .t merited celebration of this festival. In many Protthe severest reprehension. How then could estant churches, garlands and wreaths are and Christian order, gives, at least, ar air of foreign lands, and so say reformers and English Tract.

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

2, 3. Fasting implies humility and refere 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 | 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 tists to-day? Are we not "come to the

One who neglects duty perishes. Esther freedom's feet, and think what would have would have been killed with the Jews had happened to the world had these men been she not done her duty. Because ye did it. daunted by circumstances. God waits for not, Christ will say to those on his left.

> 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 shirk 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

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 secrated beauty over the couch of the sick 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 chorus during Mr. Moody's meeting in that 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 lown eyes as I grasped her hand after the 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 servent of Christ to lay his own living body, through sympathy, upon the dead body of suffering to it, prepare it for restoration to spiritual life. Like a greater than Elijab, 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 feet in the blessed labors of the cross. Such sowing would do far more good than any other

IMPERFECT IN ORIGINAL

Missions.

"So ye into all the world; and preach the gospel **be every** ereature."

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

CRILI is said to be the most progressive country in South America; and there seems to be an increasing interest in Protestant re-Egion.

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

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

In connection with the work of the Corpesponding 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. Johson, 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 mis-

A WRITER in The Foreign Missionary gives three reasons for the evangelization of the Chinese on the Pacific coast: 1. The re Lex influence of the work on China. A num her 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 Betters as Bro. Hull sends us from DeWitt, Ark. for in any event, the information is the largest ever known in the church since worth having. We do not, however, see the its dedication. Sixteen persons were way clear to recommend the establishing of | brought, in this meeting, to the Saviour. a school for freeedmen, at present, simply because we have not the funds in our treasary to do it with. Other denominations are doing a great and good work among the colered 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 for prayers had been converted and about 15 ffly 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 responsi-We 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 withstanding the brilliant prospect of a 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. filed out the blank from the last years minntes of the Missionary Society. I hope that we shall be able to do even more than reported. Our collection last Sabbath for the Bract Society was much larger than usual."

For the kind words of interest and sympathy received by the Corresponding Secrebary, he wishes to express his grateful apthat he is having a vacation, and express like to say that he has seldom done harder or more anxious work for the Society two past Summers.

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 shal 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 wor-

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. continued preaching and visiting in this place until February 1st, and though my first audience was small, the last one was 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 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, notglorious work in that town where such a work is so much needed, failing health, or rather voice, compelled me to come home

the Middle Island Church on the 16th day of this month. the Lord has been very good to me. Although my work has been performed in weakness, every effort has been crowned day for public worship, and again on Sunwith success. I regret that so little money day for public worship, it must tell a lie on liles from Harvard, Neb. There is no parpreciation. A few persons seem to think has been raised on the field, but times in one day or the other." The trustees of the ticular change in Calamus. I try to keep West Virginia and Southern Pennsylvania church claimed that we had never rented the up the work there the same as I used to. the hope that he may soon be restored to are, financially, extremely hard, owing to use of the bell. We then submitted to them The church here is gradually gaining acre. Land has more than doubled in value active work. To such the Secretary would the failure of the wheat crop and the drouth a proposition, in writing, to rent the vestry strength, and I think if we are only true to in the last year. and grasshoppers which have prevailed the with the privilege of the use of the bell, and Christ, will be strong enough to support it- School land is sold on four years time by

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 augels 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 al 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 mis

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

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. and rest for a meeting we hope to begin at There was evidently some prejudice, possibly some conscience trouble in the matter, as they In conclusion allow me to say, I feel that | the use of the bell, except that "some of the | keeping families living on Davis Creek will brethren did not like to hear it rung on Saturday; that, being rung regularly on that

could have them. We learned through persons who were present that our application united prayers of his people, to accomplish was brought before a church meeting, dis- that for which the mission is maintained. cussed, and laid on the table. Waiting a reasonable length of time and getting no 30 sermons at North Loup, and 2 preaching answer, we settled with them for what we stations; average congregations at North had had and took rooms elsewhere. Under Loup of 150; the others from 15 to 25; 22 these circumstances we felt most keenly the other meetings; 33 visits and calls; and need of a house of our own. But we must | \$4 40 recived for missions. 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 al 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 missionary labors have been consider ably crippled this winter on account of sick ness. I have thought best not to undertake any long journey. The good Lord has blessed this section with his presence, and a 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 | fifty cents; pine at the railroad, for much about as it has been for several months. It is could give no good reason for refusing us now probable that two of the three Sabbathsoon move to this place. One new family came from Brookfield, N. Y., to locate here, last week and to-morrow we expect two famasked for a statement of terms on which we self before long.

I hope by the grace of God and the

Bro. Crandall reports 13 weeks of labor:

COBBESPONDENCE.

Dear Brother in Christ our Lord, -Your

CH. TH. LUCKY.

STRYCHANCE, Galizien, Austria, Feb. 28, 1886.

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

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

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

payment of one-third down.

Sabbath

Remember the Sabbath-di Hx days shalt thou labor, and the seventh day is the Sabbath

> For the SABBATE RE THE COMMANDE

The commandments of God, Have you heard them?
And heard of their wonderful How Jehovah came down upon And gave to the children of eas Mid the lightning, the fire and His will, the commandments to While terrified nations in wond Feared the wrath of his judgme

The commandments of God, Have you seen them?
Those ten blessed precepts of o By the finger of God were they On tables of stone, pure as gold And to day in the nineteenth ce They shine, in such bright arra That the wayfaring man, thou Remember the Sabbath day.

The commandments of God, Do you keep them? Or do you forget that each weel He says to his children, "Remember my sanctified Sabi He gave it to you with his bless He hallowed and rested thereon And all other days but the seve He commands that your work

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

PROGRESS OF TIL

Below we give extracts ters, some to the RECORDI Outlook. These show how unsettled as to the sacre day, and how, for the sake they are turning to the Sal We have long believed that brace the Sabbath of Jeh blank No-sabbathism, when law, no Bible, and no relig easy. We are glad to see choosing the former, rathe alternative. Because men and wish to retain it, and cherish some lingering hor day may be reconciled wit ings, they are slow to yield long held. But sooner d must face every honest Ch Sunday must go; and whe between God's Sabbath an squarely upon the Christia result cannot be doubtful. prevail.

MONCTON, N. B., Cana To the Editor of the SABBATH RECO Since I received a spec RECORDER, I have probab of inducing two or three commandment; and I fee want to work for the M I find that the opposition have concluded to send f distribute. Please send as you may select, includ "Address to Baptists." of the money enclosed I the RECORDER sent to friend, for just as long a

> G EO SUMMERVILLE, Texas Co.,

Yours truly

may send a few back nu

but not before Jan. 1st.

To the Editor of the SABBATH RE As I have become in bath question, and wish subject, you will please ply of your tracts. In tracts, I do so with a vie information I can in reg true Sabbath; and I do the Lord is willing, I w view to comparing then ascertaining, if possible truth. I have ever bee 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.

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CORBESPONDENCE.

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CH. TH. LUCKY. STRYCHANCE, Galizien, Austria, Feb. 28, 1886.

Brother in Christ our Lord,-Your etter reached Strychance the 20th of onth, but I regret to have been absent bbath, and had by this circumstance portunity to get your writing in hand terday. I have been highly delighted rkind and cheering words. It affords pleasure to me, knowing that my and brethren of my faith remember m afar, and think of my work and of psperity of it. What a great love! It ist's love perfected in us. Hereby ve that we abide in him, and he in us he has given us his spirit. I thank m the bottom of my heart. May the less you and your house, and all the n and their families. May the Lord your work always, even unto the end world. My remissness [in not writus] your dear letter reminds me of, my face highly blush. I know I am ng of more than the tender reproach our dear letter bears for me. I should hore energy to combat all obstacles. ll you may believe me, dear brother, knew the troubles, trials and difficulave met with, you would surely par-

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t year. land is sold on four years time by d one-third down.

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."

> For the SABBATH RECORDER. THE COMMANDMENTS.

The commandments of God. Have you heard them ? And heard of their wonderful birth. How Jehovah came down upon Sinai. And gave to the children of earth. Mid 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 rested thereon. 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 fail, Till all shall be fulfilled.' No power on earth or in heaven s 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 teach ings, 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

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 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 Sakbath question, and wish to investigate the subject, you will please send me a full sup ply of your tracts. In sending to you for tracts, I do so with a view to gaining all the do to aid you in your work, as I do not know 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

have a hope in Christ.

this part of the country, in fact, Rev. A. J. | fruit now, as appears from a letter read yes. Barton is the only man in this immediate terday from a brother who seems hopeful ed by recognized authority, and shared with neighborhood that keeps the seventh day. | that his whole church will come to be Sev-He is at present an active advocate of the enth-day Baptists. Let the truth prevail. 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

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 Repairs..... 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 op- Cash on hand..... posed 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, bath; and then, how do you reconcile the said, "to-day is the third day since these things were done?" Please give me the 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 interestdistribute. Please send one dollar's worth, ed in the subject matter. I have been many as you may select, including one or two of | years in the ministry, but the Sabbath ques-"Address to Baptists." For the remainder tion is to me yet an unsolved problem. If of the money enclosed I would like to have the Outlook is yet published, please send me dentally, a means of enjoyment. After all the RECORDER sent to my address, for a a sample copy and full list of books on that friend, for just as long as it will pay. You | subject, as, if I ever get able, I want to get | may send a few back numbers if on hand, 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.

REV. F. M. WELLS.

Mr. A. H. Lewis, Dear Brother,-You are still presenting unanswerable arguments in defense of the Sabbath, against paganism. where or how to take hold, except to wish you God speed. You will please change my address from Madison, to Beazley, Fla.

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 Sabbath in the Bible. At present I do not to which day is the Sabbath of the Lord belong to any church or denomination, but our God. May good come from the seed sown, as from the little meeting with us two There are but few Seventh day people in | years ago. That seed sown then, is bearing JAMES PIERCE.

"REMEMBER the Sabbath-day to keep it holy. Six days shalt thou labor, and do all will have when it is properly investigated.

There are a great many here that cannot read:

| daughter, thy manservant, nor thy manual far more quickly and more thoroughly, if boy can now learn to read his language in of the next legislature before its submission for more quickly and more thoroughly, if boy can now learn to read his language in of the next legislature before its submission you are really determined to understand it. There are a great many here that cannot read; is within thy gates."

Education.

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

REPORT

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

> Revenue and Expenditure Account. RECEIPTS.

- 1	I UIUUU
1	Tuition Notes 292 03
İ	Interest
	Rentals 109 60
	Memorial Hall, Subscription 52 00
	E. R. Pope, Treasurer Seventh-
ĺ	day Baptist Memorial Fund. 550 00
į	W. C. Burdick, Treasurer
ĺ	Seventh-day Baptist Educa-
	tion Society
•	State Literature Fund 474 22
	State Teacher's Class Fund 109 00
	Special Appeal 207 40
,	Overdraft, University Bank 97 99-\$5,609 90
	DISBURSEMENTS.
,	
	Overdraft, University Bank,
	last report
	Salaries 2,770 38
ì	Interest 967 00
•	Notes taken for Tuition 338 03
	Fuel 510 82
l	Janitor's wages
	Daniel S Hages

E. & O. E.

Chemicals.....

Apparatus.....

sickness.....

Teacher's Class.....

Postage, Special Appeal.....
Petty Expense Account.....

Reduction of Indebtedness... 400 00

Tuition, repaid on account of

Tuition, repaid on account of

WILL H. CRANDALL, Treasurer. Examined, conpared with the vouchers and

IRA B. CRANDALL, W. C. BURDICK, L. D. COLLINS,	Aud Boan
M. J. GREEN, J. ALLEN,	Boan

18 00

5 50 - \$5,609 90

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 call this the syllabary stage, because signs satisfied without constant and diligent stood for syllables, and so distinguish it search for truth? Not the views of the from the alphabet that came later. text-book, nor ever of the honored professor. both therein named as being a festival Sab- the explanation that is easy, the theory that "Wonders of the Alphabet," by Henry Eck is famous, the side that will promote one's ford, in St. Nicholas for April. social, or political, or financial interest; no, statement, Luke 24: 21, 29, that, towards the question must always be, about everyevening of the first day of the week, or 4 days | thing, what is the truth? A thousand conafter the death of the Saviour, Cleopas temporaries may hold on, withou 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 light, or tell me where I can get it, and for 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 opinon, 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, incithat 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 grant in proportion to the number of pursued as to develop and discipline one's professors, etc. Some of the professional pregnable than one disintegrated. mental powers. For, remember that not chairs are in the gift of the "Crown," so only development is needed, and symmetri- that usually, though not always, the candidate raise the 'moral' tone of the 'liquor traffic cal development of all our faculties, but sharing the political opinion of the governalso discipline. A man must learn to fix | ment in power secures the appointment. his mind upon a subject, and hold it there The four Scotch universities have the privat will. The general who has to organize | ilege of electing two members of Parliament and discipline an army of recruits, so that | -Edinburgh and St. Andrews electing one, he can send them forth to marshaled con flict whenever his trumpet sounds, and without doubt, is the most important of the At present there seems to be nothing I can | make them stand in line of battle till he | Scotch universities. It has a large medical bids them advance as conquerors or retreat "school," with close on to 1,700 students, in good order, presents but a faint illustra- and an especially able Faculty. Altogether form with his own faculties. Teachers and text-books my help, kind words from friends | A., which is the diploma of the Scotch and secret dreams of ambition may stimu- universities, is conferred after successful late, but the student must himself do the competition in the three branches of Classwork of self-development and self-disci- ics, Mathematics, and Philosophy. pline. 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 appointnobly emulous comrades, give extremely | ber in the university, 1,662. valuable assistance. Often in later life, terly fatal to be merely passive, doing only collecting. thy work: But the seventh day is the Sab- what is required, and only because it is rebath of the Lord thy God: in it thou shalt | quired, or stirred simply by passing emula-

You can remember far more readily and accurately, what you distinctly intended to 29,081, with 84,765 teachers and 3,004,187 remember when it was first acquired. And pupils. There are 173 high schools, having nowhere in practical life is there greater 984 instructors and 13,132 scholars; and \$4 need than the student has of unconquerable normal schools, with 713 teachers and 6,368 perseverance. That original and able think- students. The two universities, that of er, Dr. Tiberius Gracchus Jones, once spoke Tokio and the Imperial University of in a sermon, as reported by a thoughful gineering, together employ 165 professors, hearer, of "the love of completeness" as and are attended by 1,897 students. 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, needful to write about plowing. Then in- heart, head and hand. stead of an ox it would convey an idea relating to an ox, and would be what is called | while his father sat just opposite. He a symbol. After a while some one would such a tiny fellow, scarcely large enough to say to himself: What is the use of drawing hold the book, you would think, much dem all of the ox when the head alone, which to study and calculate. But he could de every one will know from its shape and its | both, as you shall see. 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 | as he leaned back in his high chair to rest a of the river Ox-us. Then the ox head moment he heard his father say: "Dean got would appear in words having nothing beastly drunk at the club last night; drank 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 soundwriting 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 aleph. It would soon be found more convenient to employ it in all words where there was the sound or syllable of al. And this was the process with as many other letters as there were in such early writing. We will

The next advance would be to take the lay in the grave near 72 hours. But I have nor—what is often mightier far—the views little picture for the sound a alone, and not seen your argument on the Sab- that prevail among young associates; not thus begin to use a real alphabet.—From thing in Johnny's calculation, after all. It is

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 etc., till, interest being aroused and powers | which they speak as follows: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 Glasgow and Aberdeen another. Edinburgh, tion of the task every student ought to per | between three and four thousand students attend this university. The degree of M.

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

Harvard College has: students enrolled in the college proper, 1,068; the whole num-

The distinguished entomologist, Dr. C. when compelled to make some difficult V. Riley, has given to the National Museum

not do any work, thou, nor thy son, nor thy tion; the student must bring to bear a de- book in Japanese for beginners in English legislature, and must be adopted in identidaughter, thy manservant, nor thy maid- termined will. You can understand a thing composition, in Roman letters. A Japanese cal terms by a two-thirds vote in each house

The common schools of Japan now number

Temperance.

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

JOHNNY'S CALCULATIONS.

Johnny was pouring over his mental after having for ages drawn an ox when arithmetic. It was a new study to him, and they wished to recall an ox, began at last to he found it interesting. When Johnny undraw the picture of an ox also when it was | dertook anything he went about it with

He sat on his high stool at the table,

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 ten glasses of wine, I was disgusted with the

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 drank," said the boy reflectively.

"John!" cried his parent sternly an . breath. But Johnny continued with a sta-"Why, yes; if ten glasses of wine makes

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 Dom 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 someto sign a total-abstinence pledge with me tomorrow." And he did so, and they woth kept it. So great things grew out of Johnny's studying mental arithmetic, you see .- Tenperance Banner.

AN ARGUMENT ON HIGH LICENSE.

A petition in favor of high license having been presented to the Board of Supervisors may lead a child to observe its plumage, its of San Francisco, the "Licensed Tax habits, its nest, its eggs, its Winter habits, | Paver's Union" presented a protest, in

"Because, as a temperance measure, 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 'liquer 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 moneyoly? A mobilized evil is certainly more im-

"Your petitioners express a desire to 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 'pernicions evil' by raising the cost of license.

"Is the financial ability to pay a guage of c'iaracter? If so, the wealthy scoundrel has clear sailing. Poverty should not thus be made to soil the character of men, mer should a patent of purity be thus open to "On these grounds, and aside from

questions of personal and business interests. we place our opposition to the demand 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 in that the more respectable you make the liquor traffic by professedly raising its " meral tone," the more you increase its power to de mischief. It is only an evil to license 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 acquisition or investigation, one feels lonely, his collection of over 20,000 species of North ale, wine and beer. The General Assembly and pines for the help of a teacher, or at American insects, including 115,000 speci- shall by law prescribe regulations for the least a single fellow-student. But it is ut- mens, which he has been over 25 years in forcement of the prohibition herein contained, and thereby shall provide penalties Prof. Martin N. Wyckoff, of the Reformed for the violation of the provisions thereof. (Dutch) mission to Japan, has published a This amendment was adopted by the last

The Sabbath Becorden.

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

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> Ur 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 manmer. "Sisters, how many of you are in favor in tone, sentiment or feeling. The Jew 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.

Ohio, last week celebrated its twentieth an- have taken it upon themselves to monoponiversary. Its issue of April 3d gives inter- lize the rights of American laborers, reflect esting letters from friends of the paper, an upon this sound philosophy. "Put youraccount of the origin of the enterprise, and self in his place," is a good worldly maxim. a brief history of its progress to the present | "Therefore all things whatsoever ye would time. The paper is published in the inter- | that men should do to you, do ye even so to ests of the people known as Disciples. them; for this is the law and the prophets, Among its founders, and one of its first is good enough for heathen, Jews or Chrisstock holders was our late lamented Presi- tians. Happy the people willing to live by dent Garfield. A capital stock of \$20,000 it. 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 Comcany 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 to pass through dark places and difficulties; policy. While this has not been formally but while learning this we may also learn that 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 geneneral 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 left, I will not leave nor forsake thee." Joshcountry. It is understood that there is ua accepting and trusting these words went strong opposition to the measures proposed forth to success. When the three worthies lament that the hand of Omnipotence seems in the party of the Premier, and there is strong probability that an opposition party forth without even the smell of fire upon will be organized with Mr. Chamberlain and them, we see what perfect trust in God ac Mr. Trevelyan, late members of Mr. Glad. complished. And so with Daniel. when he stone's cabinet, as leaders. This will prob., was cast into the den of lions. As we pass ably defeat the plans of the ministry, which on to the time of Christ and his early followmeans a change of government, possibly a ers, and hear of the prison doors' opening; dissolution of parliament and another general and the chains' falling from those who were the mighty power of God, namely, that election. We think that, personally, Mr. | bound, while prayer was being offered for | doubt of the reality of spiritual things evinced Gladstone can afford to stand by his meas- their rescue; of the sick who were restored; by the fact that many of God's people have ures and take the consequences which may the blind made to see; the deaf to hear; and their treasures and their hearts on earth infollow; whether the opposition and the coun | those who mourned comforted by their dead's | stead of in heaven. So long as Christians | the arbitration bill in the house: "It may

Outside of strictly English affairs, interest in the Eastern question centers in the Balkan district. Greece still maintains a hostile atforts of the united powers to pacify her. 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 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 the Jewish merchants are discharging their through Christ who loved us. 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 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 contempory 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 THE Christian Standard, of Cincinnati, horde and all the rest of the foreigners, who

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 lief." Matt. 13: 58. In another place, with- his Cabinet was to get patent gymnasiums 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 work." Mark 6: 5. learn that his people have always been called 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 were cast into the fiery furnace and came

these things bear to those who believe the thoughts are centered on the seemingly more Word of God. But we shall be met here palpable and real things of earth, so long with the idea that the day of miracles has passed. Admitting this to a certain extent, titude towards Bulgaria, in spite of the ef- | yet we urge that these events have been recorded for a purpose, and from them we tical unbelief of those who would indignantly Prince Alexander, of Bulgaria, steadfastly should learn a lesson of faith in God; for repudiate the charge of skepticism has, for maintains his claim to rule over Eastern just so sure as he is what the Bible declares that very reason, a greater influence for evil Roumelia for life, while Russia insists that him to be, an unchanging God, just so sure upon those whose assent Christianity asks, this right shall be limited to five years. is he as able to protect, guide and direct his than has the avowed unbelief of scoffers at Meanwhile, Turkey, Austria, and all the rest, | people now as then. And though we may | truth. are eagerly watching developments with itch- not encounter just the kind of difficulties ing fingers. Suspicious movements are going | which they did, yet we are constantly brought on in various directions, and all seem to be into contact with that which admonishes us getting ready for active operations, should | that our strength is weakness, and that even the times seem to demand them. It looks when we think we stand, we need to take as though a general European war might be heed lest we fall, just as much as did Peter, precipitated at almost any time. May such | both when he, trusting in his own strength, | harm to Christianity in one day than the 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 presamong our Jewish population who are not ent 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 sacrifice to themselves. As a consequence | conquerors; yea, more than conquerors

> 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 who diligently seek him; he lives to reign, rule and overrule all things, through time and in eternity, until he shall subject all his children to be tempted beyond what they 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, 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, continuously 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.

sojourn in his own country "he did not many | then any undue excitement will cause them mighty works there, because of their unbe- to burst. His advice to the President and out specifically mentioning the reason, it is stated that "he could there do no mighty

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.

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 he lives in a pale stone house beside Senator stayed, as when Christ walked the streets of the wealthiest Senator. 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

try at large can afford it, does not seem quite | being raised to life. What a significance | show by their lives and conduct that their | turn out that this legislation may amount to will it be evident that there is in their hearts an insidious distrust of the teachings of Jesus concerning the heavenly life. This prac-

> It is comparatively easy for a preacher to hammer away at unbelievers and out-and-out U. S. Government, by the hand of Con. 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 began to sink, and when, so confident he skepticism of years, and whose influence, could follow his Lord and Master even unto | furthermore, the godly lives of multitudes of death, he forgot his source of power and 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 2, 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 almighty arm of God. Therefore, we urge the House two members from Tenn. compared that there are a few thoughts which the true | each other to the occupants of prison cells, disciple of Christ should keep constantly in and to criminals who had suffered death on his mind: God is, and is a rewarder of those 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 things to his power; and he will not permit legislator that he was impudent, and the witness (Col. Casey Young) retorted by callcan endure, if they will but trust and obey ing the Mass. congressman (Mr. Ranney) a "pettifogging lawyer."

The sick administration is convaiscent, 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 in our human weakness we fall, and thus 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 up on.

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 avoirdupois, and the trouble is that the blood vessels It is said of our Saviour that during his | will grow soft and flabby, swell up, and and use them morning and night in their rooms, if they would not take outdoor exer-

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. To-day we see a similar lack of faith among 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 Stanford, of California, who is said to be

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 afand to counteract, the one which takes away fairs 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

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 arhitration as the key to the whole labor prob. lem. 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 impertect 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 gress, set the stamp of its approval on arbitration as a principle. That of itself will be great point gained.

The Chaplain of the House has made no more sensational prayers since a certain Con. gressman from New York characterized his prayer which referred to strikes, as an "in. cendiary 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.

SLANDEB.

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 bevond 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 despitefully 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 deiver 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 80, 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.

Receipts per A. E Main:	
Profit on Pagoda Shadows, etc., G. F	
Mrs. Jennie M. Cherry, Altoona,	
Pa., C. M	\$3 4 3
The Ladies' Evangelical Society,	. -
Alfred Centre, N. Y., M. M.	· 10 00
Shiloh Church Collections, Shiloh,	-
N. J., G. F 40 00	•
Shiloh Prayer-meeting, C. M 7 82	
A Friend, Shiloh, G. F 500-	52 82
A Friend, Milton, Wis., C. M	3 00
Mrs. W. H. Ingham, to complete	
L. M., of W. H. Ingham,	
S. M. S	10 00
Receipts per Miss Perie F. Randolph:	
Otselic Church, collections, G. F 1 00	
Lincklaen Church, collections, G.	-
F 75	
Lincklaen Sabbath-school, collec-	0.85
tions for S.M. S 1 00—	2 75
Receipts per L. A. Platts:	
Hornellsville Church, for G. F 5 00-	5 00

Dr. E. S. Belley, Chicago, G. F. Collection at Albion, Wis., G. F. Receipts per L. C. Rogers, at B Wm. P. Green and family, G. F Eld. B. F. Rogers, Mrs. B. F. Rogers, Edgar R. Green, Mrs. Edgar R. Green, Miss Lucy Green, Arthur E. Green, Miss Finette 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. G. Whitford, Rev. M. Maurer, Thomas E. Greenman, John Feathers, D. A. Hull, Phebe Burdick. Mrs. Wm. Lafarge, Stephen H. Hull, Miss Rosetta Greenman, Mis. Phebe Greenman, Denie Green. Eliza Hull, Ida M. Hull. Esther Randolph,

Mrs. Wm. Lewis,

Jairus Satterlee,

Arnold Davis,

Reuben Main

Wm. Greenman.

Henry Green,

David G. Satterlee,

Mrs. Melissa Coonrodt

Jared Peckham, Wm. M. Green, Jefferson D. Peckham,

Receipts per Jos. W. Morton:

Mrs. Emeline Burr, Manchester, Receipts per S. D. Davis:

G. B. Kagarise and wife, Salem ville, Pa., G. F..... Esther Negley, Salemville, Pa., G. John Reder, New Milton, W. Va. G. F. C. L. Lodwick, Lost Creek, W Va., G. F.

J. B. Asky, 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 Receipts per H. P. Burdick, on

Receipts per Geo. J. Crandall, coll of North Loup (Neb.) Church, G. Receipts per D. K. Davis on field, Andover (N. Y.) Church......

Receipts per Andrew Carlson: Isanti Church collections..... Mrs. Koin Oberg. .:

Contribution by self..... Receipts per A. G. Crofoot, No. burn Church, Minn., G. F... Young People's Society of Christ deavor, Waterford, Conn., C. 1st Brookfield Church, G. F. C. M. ...

Shiloh Church, C. M.... Mrs. Emeline Crandall, to be cre Miss Susie E. Crandall, mo propriated by her before her as a Christmas gift for G. F. Young People's Literary Society C. M. Woman's Missionary Society, R

Receipts through RECORDER 6 Mr. and Mrs. O M. Witter, Ni Mrs.G.W. Holman, Clayville, G. Mrs. Sarah A. Maxson, Macedon Mr. and Mrs. Lyman Pratt, Ho

ell, Mich., G. F... L. Krickson, Lenox, Dak., C. Miss Annie Bee, from five chil anoke, W. Va., O. M...... Sabbath-school, Hartsville, N. Mrs. Susan Davis, Rome, N. Y. Miss Margaret Williams, Rome

Balance Feb. 28th.....

Dispursements in March.... Cash balance to date..... A. L. C E. & O. E.

WESTERLY, R. I., March 81 Dome &

New Jers

PLAINFIE The young folks and t Seventh-day Baptist Chu ing call upon their pastor of last week, and filled h faces, merry laughter s true friendship. There and lots of fun, but the terest, to congregation a the presentation, to the of a volume of "Helps with steel plate illust Sam." The outside of

out that this legislation may amount to little. It may turn out that it will amount nuch. Suppose we try it, and when we more, do more." The tenor of the te throughout showed that, however partakers of it might differ about dethey were a unit in recognizing arbion as the key to the whole labor prob-Great reforms do not mature like i. Their beginnings are often feeble their evolution the work of time. As Reed suggests, it is worth trying even

Receipts per Jos. W. Morton:

Eld. B. F. Rogers,

Mrs. B. F. Rogers,

Mrs. Edgar R. Green,

Miss Finette Greenman.

D. K. Green and family.

Edgar R. Green,

Miss Lucy Green,

Arthur E. Green,

Caleb Bentley,

R. W. Green,

James L. Green,

Charles F. Green,

Mrs. Margaret Hull

Thomas E. Greenman,

Almon H. Hull. Sarah M. Hull,

R. H. Satterlee,

D. G. Whitford.

John Feathers.

Phebe Burdick,

Denie Green.

Mrs. Wm. Lafarge,

Miss Rosetta Greenman.

Mis. Phebe Greenman.

Mrs. Melissa Coonrodt.

Jefferson D. Peckham,

Mrs. Emeline Burr, Manchester.

G. B. Kagarise and wife, Salem-

John Reder, New Milton, W. Va.,

G. F..... C. L. Lodwick, Lost Creek, W.

Dea. L F. Randolph and wife,

Receipts per. Jas. F. Shaw:

Collections of Texarkana (Ark.)

Salem, W. Va., G. F..... 1 00 P. F. Randolph, Salem, W. Va.,

G. F..... 1 00—

Receipts per C. J. Sindall on field, G. F.

Receipts per Geo. J. Crandall, collections

of North Loup (Neb.) Church, G. F..... Receipts per D. K. Davis on field, G. F....

Andover (N. Y.) Church...

Isanti Church collections...... 5 00

Andrew Anderson...... 1 00

Mrs. Koin Oberg. 50

Mrs. Swadberg...... 1 00

Receipts per A. G. Crofoot, New Auburn Church, Minn., G. F.....

Young People's Society of Christian Endeavor, Waterford, Conn., C. M....

Mrs. Emeline Crandall, to be credited to

as a Christmas gift for G. F...... Young People's Literary Society, Adams

C. M. 4 25 Woman's Missionary Society, Rit-

Receipts through RECORDER office:

N. Y., G. F. 5 00 Mrs.G.W. Holman, Clayville, G. F. 3 00

Miss Annie Bee, from five children, Ro-

Miss Margaret Williams, Rome, C. M...

Balance Feb. 28th.....

Cash balance to date.....

WESTERLY, R. I., March 31, 1886.

E. & O. E.

Home Aews.

New Jersey.

PLAINFIELD.

The young folks and the old folks of the

Seventh-day Baptist Church, made an even-

ing call upon their pastor. Thursday evening

of last week, and filled his house with bright

true friendship. There were refreshments

and lots of fun, but the main feature of in-

terest, 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

A. L. CHESTER, Treasurer.

Mr. and Mrs. O M. Witter, Nile,

Mrs. Sarah A. Maxson, Macedonia,

Miss Susie E. Crandall, money ap

propriated by her before her death,

years in S. M. S...... 90 00- 133 57

10 00

10 00

Receipts per Andrew Carlson:

Carl Olatron.....

 Mrs. A. Olstron.
 1 00

 Collection at St. Francis.
 1 25

ville, Pa., G. F. 1 15 Esther Negley, Salemville, Pa., G.

Receipts per S. D. Davis:

Vt., G. F. 5 00— 182 75

Stephen H. Hull,

Esther Randolph.

Mrs. Wm. Lewis,

Jairus Satterlee,

Arnold Davis,

Jared Peckham,

Wm. M. Green,

Rouhen Main.

Wm. Greenman,

David G. Satterlee,

R.v. M. Maurer,

Receipts per L. C. Rogers, at Berlin, N. Y.:

3 00

5 00

6 00

7 00

7 00

5.00

5 00

5 00

2 00

1 00

Wm. P. Green and family, G.F.. 8 00

mpertect measure, and see how it works. on its faults are apparent, they can be ected. Meanwhile, the friends of progwill have the satisfaction of seeing the S. Government, by the hand of Con.
, set the stamp of its approval on arbion as a principle. That of itself will be at point gained.

ne Chaplain of the House has made no sensational prayers since a certain Conman from New York characterized his er which referred to strikes, as an "in. iary speech." Dr. Milburn said he had esire to make speeches before Congress. then it is stated that Col. Morrison. is supposed to give all his thoughts to reduction, wrote the Congressmen a r advising a more conservative course in d to his morning invocations.

VERSARY OF THE SEVENTH-DAY BAPTIST HISSION SABBATH-SCHOOL OF CHICAGO.

e fourth anniversary of this school was on the evening after the Sabbath. h 27th, in their usual place of meeting. an Buren Street, near Clark. About scholars were present, and with the ers, parents and friends of the scholars, an audience of over two hundred. Superintendent, Bro. Moore, aided by sithful band of teachers, had made amreparations for a pleasant and profitantertainment. Tickets of admission een issued to the scholars and friends school, thus excluding any noisy or ievous ones that might choose to saun-. Excellent order was preserved. The ses consisted of singing, choruses and under the management of the chorisnd organist, Miss Ella Covey; recitaaddresses, by the Superintendent, Mr. ay, Miss Covey, Mrs. Burno, and Dunn and Morton. After the forethe children were briefly reviewed on easons of the quarter, and handsome were presented by the Superintendent arly all the children. Our friends in go are doing an excellent work in this , purely missionary labor, whose beneresults the angels will record and for these laborers will receive in the it time, and in the time to come, an ant reward.

SLANDER.

ere is a great amount of slander in the , and many a man spends more time in fort to clear up reports, than he does ncere effort to live a life that is bereproach. The man who follows such se will always find plenty of business ing to protect himself, but he will very little time to work for the Lord. never stopped his mission work upon on account of abuse, slander and misentation. He prayed for his enemies, them that despitefully used him, and his followers to follow his example. ne Psalmist: "Mark the perfect man, hold the upright, for the end of that peace. But the transgressors shall royed together, the end of the wicked e cut off. But the salvation of the us is of the Lord, he is their strength time of trouble, and the Lord shall hem, and deliver them: he shall deom the wicked, and save them, bethey trust in him." Life is too short pent in chasing falsehoods and phan-Ivy will not climb a wall of polished there must be some defects in the for it to fasten itself to. Just so, will not cling to a character unless re some flaws that have been caused individual. As a matter of self-proit behooves every one to build a character. A perfect life lived is its own best reward.

MISSIONARY SOCIETY. Receipts in March. ts per A. E. Main: Pagoda Shadows, etc. nie M. Cherry, Altoona, C. M. 8 00— \$3 48 ios Evangelical Society, d. Centre, N. Y., M. M. 10 00 erch Collections, Shiloh, mayor meeting C. M. 783 Salloh, G. F. 500— Milton, Wis., C. M.

Ingham, to complete of W. H. Ingham, 10.00 per Miss Perie F. Randolph: wrch, collections, G. F. 1 00 Church, collections G. Babbath-school, collecfor B.M. B. 1 00per L. A. Platts: ille Church, for G. F. . . 5 00 __ . 5 00

its "hand-painted" title, looked very much Dr E. S. Bailey, Chicago, G. F.. 15 00 Collection at Albion, Wis., G. F.. 8 08— 18 08 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. Titsworth; Assistant Superintendent, A. L. Titsworth; Secretary, Geo. N. Burdick; Treasurer, Geo. E. Stillman, Librarians, Geo. B. Titsworth, Charles H. Dunham; Organist, Miss Mabel L. Pot-

The following scholars were present every Sabbath: Fred Dunham and Clarence Titsworth; absent but once: C. H. Griffin, Mary Lewis and Sidney Tits worth; 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 | a porter. 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 comly 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, 75 00 thanking the friends for this timely remembrance of the wants of himself and family, 4 40 thus enabling him to give his undivided at-1 02 tention 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 postoffice 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 10 00 time strengthen and greatly encourage God's ters, as well as many birthday presents. 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.

Condensed Aews.

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 faces, merry laughter and the warmth of 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

Reports of great damage by high water have been received from Chattanooga, Tenn., 5,-000 people being rendered homeless. Several Sam." The outside of the book, except for 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 army has indicted Nathan L. Baker and Allen White, leaders, and seven others of the mob, who drove the Chinese out of Oregon City, Feb-

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,-

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 taken to Newport and laid to rest by the side of her

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 cine was administered, but without avail; in less

details of a plan whereby the net profits of of his house. He leaves a widow, a son and daugh the business shall be devided 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 sickplete success. The evening passed pleasant- ness was contracted in state's prison while serving a sentence for a crime, in the mean-· 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 her 43d year, cut down in the prime of life. At

The tories calculate that sixty whigs and forty liberals will secede from the Glad- this time she commenced teaching school, by which stone party.

sacres at the Catholic missions in the prov- fall of 1866 they moved to Farina, Ill., where they ince of Quang Bing. The number of the lived about six years. Since that time they have victims is said to be 442.

orced the frontier at Lille.

3d, their wounds having healed. The Russian naval squadron which joined was taken sick about six days before her death with the fleets of other powers at Crete during an attack of pneumonia, which did not seem to be

a critical juncture in the dispute between Turkey and Greece has departed for Suda

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

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 refuse 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

April 1st being the seventy-first birthday of Bismark, the chancellor received a large number of congratulatory telegrams and let-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 growing opposition of Scotch members to granting Ireland a parliament, threatens that if the Scotch members help to defeat to every Scotch measure.

MARRIED.

In Gibson, Manitowoc Co., Wis, March 23, 1886, at the office of, and by, Adolphus Hudson, Esq., Mr. ORSON A. STILLMAN, of Cartwright, and Miss ETHEL M. DEFORD, of Milton.

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. Coit kindly assisted in the services. Her life was one of useful ness, and we trust her reward will be glorious.

At Ceres, N. Y., March 28, 1886, of heart dis ease, 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

Mrs. Aurelia Elva Williams, wife of Henry G. Williams, died at Denetburg, Lewis Co, N. Y. Dec. 23, 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 devel oped a talent for mus.c, 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. 26th by Rev. J. R. Clark, pas tor of the M. E. church of Watson, assisted by Rev. Thos. R. Reed, pastor of the Seventh day Baptist

In the town of Westerly, R. I., March 23, 1886, ELMIBA C. BURDICK, widow of the late Gen. Chas. C. Bur lick, aged 84 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

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 medithan an hour the spirit had forsoken its tenement. He was a kind-hearted and affectionate husband, a March 27th, the firm of A. Cushman & Co., tender and indulgent father, an obliging and esshoe manufacturers, of Auburn, Me., laid teemed neighbor. His little grandchildren lozed before a meeting of their 750 employees the him dearly, and he will be missed by many outside ter, and their families, one sister, and other relatives. "Be ye also ready."

JUDITH A. COON HENDRICKS Was born in Alfred N. Y., Feb. 21, 1822, and died in Albion, Wis... March 25, 1886. She made a public profession of religion in early life, and united with the First Alfred Church. She was married to Jacob Hen-dricks Nov. 27, 1847, and moved to Wisconsin the same year, settling near Edgerton. From there they moved into the town of Milton, where they time keeping up his dues, which were accepted lived until a few years ago when they came to Aland he was not expelled. The result of the bion. Her funeral took place at the Albion Seventh day Baptist church, on Sabbath day, March 27th, conducted by the pastor, assisted by Prof. S. L. Maxson. Sermon from Heb. 9: 27, 28.

In Vandalia, Ill., March 24, 1886, of pneumonia, ADELINE ZINN CLAYTON. She was born in Ritchie county, W. Va., Nov. 6, 1842. She was only in 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 she was a great help to her widowed mother, who was left with a large family of children. Oct. 17 Dispatches from Annam report fresh mas- 1865, she was married to Ishmael L. Clayton. In the sistent Christian life. It must have been a trial to The rioting Belgian, strikers threaten to her to live so long away from the people of her faith invade the north of France. The French and choice as she did for fourteen years, while in because demanded by our obligations to God and government has consequently strongly rein- Vandalia. It should be said to the credit of her his truth, and in obedience to instructions of the husband that, though he did not keep the Sabbath with her, he was kind, and made her life as pleas-The majority of M. Pasteur's Russian ant as he could under the circumstances. It has patients who have been undergoing treat- | been said that "she belongs to that very small class ment for hydrophobia left for Russia, April 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 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 wished her remains brought to Farina, and a 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 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.

"Dust, to its narrow house beneath! Soul, to its place on high! They that have seen thy look in death, No more may fear to die."

Near North Loup, Neb., March 23, 1886, FANNY TANNER LARKIN, daughter of Captain Wm. Tanner, deceased, and wife of John Larkin, in the 76th year of her age. Sister Larkin was born in Rhode Island in 1810, and in early life became a subject of the Redeemer's kingdom, and united with the First The Freeman's Journal, commenting on Hopkinton Seventh day Baptist Church. She was married to Bro. Larkin, the 26th of September, 1835, and they lived happily together fifty years last Sep tember. They transferred their church member-ship, he, from Rockville, R. I., she, from First Gladstone's home-rule bill the Parnellites | Hopkinton, R. I., to Milton, Wis., thence to will adopt a policy of relentless opposition | Berlin, Wis., thence to Brookfield, Mo., thence to North Loup, Neb. Her life has been one of earnest Christian service, and she departed in the tri-umphs of the Christian's faith. "Blessed are the dead who die in the Lord.'

SPECIAL NOTICES.

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

A. C. BURDICK, Treasurer.

ALFRED CENTRE, N. Y.

THE next Quarterly Meeting of the DeRuyter. Scott, Lincklaen, Otselic, Norwich, and Cuyler. Churches, will be held with the church in Cuyler, on the Sixth-day before the last Sabbath in April.

being the 23d of April 1886. The following will indicate the order of exercises.

Sixth-day evening sermon by Elder Perie Fitz Ran-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 Musionary Society, or both, will be furnished, free of charge. on application to the SABBATH RECORDER. Alfred Con tre, 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 Sabhath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially

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

IF you desire to purchase a Monument, Headstone, Vase, Settee or Chair, for your cemetery lot, I can supply you with first-class work, at the very lowest prices. E. N. Alden, (successor to Lovasso Field & Co.) Hornellsville, N. Y.

AMBRICAN SABBATH TRACT SOCIETY.

To the friends of the Lord's Sabbath:

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

In addition to the recent issue of more than the usual amount of tracts, the Society now sends out papers as follows: 1, The Evangelii Harold, among the Scandinavians; 2, the Boodeshapper, among Hollanders; 3, The Outlook, over 50,000 copies quarterly, among clergymen; and 4, The Light of Home, 110,000 monthly, among house-keepers in our country. These papers, at a moderate estimate, reach regularly more than a half a million of readers, and are equivalent to about staty-five millions of pages of tracts distributed per annum. We have never undertaken anything on an aggressive line before that can at all compare in magnitude with this work now in progress. With thankfulness to the Lord of the Sabbath for such agencies, we ought to make faithful use of them and not allow them to fail at any time for lack of means. We have not undertaken too much for the Lord's cause, and we trust that for its sake your contributions will be increased. Unless they are, much of the work that promises rich returns must be given up. The needs for 1835-6 demand an average of nearly \$1,000 per month, to supply which will require only about 19 cents per month for each member of our churches. May we not rely upon you to give so liberally that the general average will reach that amount? We urge all to whom this circular comes to remember that the enlarged work demands an enlarged income at once, and we appeal to you not only to give liber ally but to pray for God's blessing upon this effort to make the funds adequate. Contributions may be made through your systematic plans, or be sent direct to the Treasurer of the Society, J. F. Hubbard, Plainfield, N. J.

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

BUILDING LOTS.

ONE-HALF ACRE EACH

ON CHURCH STREET.

A. S. STILLMAN, Alfred Centre, N. Y.

BABY'S WARDROBE and HEALTH GARMENTS
complete. Latest styles. Infants putfit,
12 patterns, 50 cents. First Short Clothes, 12 patterns, 50
cents. Full directions for making.
NEW ENGLAND PATTERN CO., Ru'land, Vt.

VILLAGE LOTS—I will sell Village Lots for from \$15 to \$35 each. Also, 160 acres, near town, for \$35 per acre. Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one half cash. North Loup, Valley Co., Nebraska.

Selected Miscellany.

SOME ONE AT THE DOOR.

Awake, O heart! and sleep no more There's some one knocking at the door. His feet have come a weary way; And still abide your long delay.

Though chilling dews have wet his locks, He patient stands, and gently knocks. Your silence grieves him. Rise, O heart, Unbar the door lest Christ depart.

For Christ it is who deigns to stand And ask for what he might demand— An open door, a ready seat, A welcome for his presence sweet.

He comes to save you by his grace; He comes to bring you heaven's place. Awake, O heart! and sleep no more! There's some one knocking at the door. -Richard Gear Hobbs, in The Current.

THE LAST OPPORTUNITY.

"For many years I have made it a rule never to spend a half-hour with any person without finding out if that person was a Christian, and if not, trying to preach Christ to him."

This, in substance, is what the minister said in the little church at the quiet Summer resort by the riverside, where Edith Manton was staying. "For," continued the speaker, "it may be my last opportunity to speak for Christ, or it may be some one's last chance of hearing the truth."

Edith was thinking of these words that morning when she went out in Jerry's boat after lilies. Jerry knew where the flowers were thickest and fairest, and, too, he was counted as the best oarsman on the river. Edith often went out with Jerry, and that morning she was thinking: "I have had more than one opportunity to present Christ to Jerry. But I do not know even whether or not he belongs to Christ. If I had only spoken to him before. I don't know how to begin now." Presently she began sing-

"Pull for the shore, sailor, pull for the shore."

Jerry listened, and when she ended said: "That's a good one, Miss."

things," replied Jerry. "Reckon as how shore, and maybe he won't."

"But why shouldn't you have the oars?" asked Edith.

"Well, I s'pose it's like this: sometimes | I will protect you." a boat gets loose and starts off without oars, or lost in the middle of the river. I never lost nor broke an oar in my life, so I s'pose I must have started without any.

"And so you mean to keep on drifting?" asked Edith, growing interested.

"What can a fellow do? Out in the middle of the river without any oars? He hasn't much chance of getting back to the wharf after them."

"But if the oars have been lying in the bottom of his boat all the time, wouldn't of the white man's fetish?" a man be foolish if he did not pick them up and use them when he found he was drifting down stream and making no progress toward the other shore?"

"Humph!" it ain't much likely that a fellow would let them oars lie right afore his eyes and never touch them, is it, now?" "That is what puzzles me," replied Edith. "You have only just to put out the hand of faith and take hold of the oar of prayer and the Word of God and pull for the shore." "My! Miss, I never thought of that! I've got a Bible that my old mother gave me when I started out; and she taught me

a prayer, too. And I've been letting them oars lie idle in the bottom of the old boat all these years. D'ye s'pose they are as good and stout as ever? And would they pull an old fellow like me into port?"

"I am sure they would. O, Jerry, I wish you would take hold of them and pull." "I believe I will! I'll get out the old Bi-

new one. I promise you, Miss, I'll do it." out to walk down to the river when a messenger came in haste. "O, Miss Manton! the gospel. In another part of the There's been an accident, and old Jerry is room sat a young man he had never seen 'most killed. He wants you. He is out of | before, and he soon turned to him with the

can't live." When they reached the place where Jerry | make it out." was slowly breathing his life away, some one said: "Jerry, Jerry, here is Miss Manton!"

"Sing that!" And there, surrounded by a group of rough, though kindly, men, Edith sang: "Light in the darkness, sailor, day is at hand. See o'er the foaming billows fair haven's land,

Drear was the voyage, sailor, now almost o'er, Safe within the life boat, sailor, pull for the shore." As she paused, Jerry's lips moved, and bending low to hear, Edith caught the

"I did it! I took the oars; I pulled for the shore. I guess I'll make the harbor!" A few more labored breaths, and Jerry had, as we trust, "made the harbor."

"What if I had not used that last opportunity?" said Edith to herself as she walked back to her cottage.—The Pansy.

A PEACE-MAKING JOKE.

been a slave, but on the death of his master, do you keep on loving her, while I talk to in your heart says, "Yes, I will," and the looks of inquiry. They received as friendly he became an ivory broker, which business you for a little while of the love of Jesus for tongue obeys. Or you are tempted to diso- a patting as though they had been the ache managed so shrewdly that he was the you." Then he opened his Bible and read master of many slaves, the ruler of a village, of the sufferings of Christ, when he was not," something in your heart gives another a bell, to which a kindly-faced priest respond. and a very rich man. The ivory traders poured out like water, and all his bones order, and the hands and feet obey. threatened to withdraw their custom, if he were out of joint (Psa. 22:1-21); when redid not drive Stanley out of the country. proach broke his heart, and he was full of have a pilot within your heart that will give resting-place for the Sabbath. We were He, though he had received many valuable heaviness (Psa. 69: 20); when he was right orders; and Paul told the people who among the monks and dogs of St. Bernard presents from the explorer, determined to wounded for our transgressions, and bruised wished to be followers of Christ a wonderful Of the first there are now seventeen reexecute their wishes. Stanley narrates how for our iniquities (Isa. 69:5); when he ea- thing. He told them that instead of this siding in the Hospice. In the Winter that his knowledge of the negro enabled him to dured the cross, despising the shame (Heb. | mind that says to the hands and feet and | number is usually thirteen. frighten the chief thoroughly. Having 12:2); when he cried out from the unfath- the tongue, "Do wrong," "Please yourlearned that the chief would visit the camp omable depths of his woe, "My God, my self," they might have within them the very with two hundred armed men, under the pre- | God, why hast thou forsaken me?" (Matt. | text of exchanging civilities, but really to 27:46). surprise and capture Stanley and his forces, the explorer formed his plans to teach the Christ once suffered for sins, the just for the negro a lesson.

"Go each of you to his own hut," he said

chief a welcome. He was moody and stiff. | you believe Him?" "Come my friend, sit down," I said. The

"What is this?" he asked,

"It is a fetish that calls up armed men,"

I struck the gong. The continued sound, the natives like thunder. They had not re- to his enraptured gaze, "the chiefest among "Yes; but Jerry, are you pulling for the oth- forms of men were seen bounding, over the reached at once the highest and sweetest "Well, I don't know much about them and war-whooping in their ears.

Every native present lost his senses. The when one has no oars to pull with he must warriors forgot their guns and fled. The 7:10). just drift. And maybe he will drift to the ammunition bearers threw their goods away, and Ngalyema stood paralyzed with fear. "Be not afraid," I said to him. "Remember, I am your brother, Stand by me-

Where are your warriors?" The poor chief grasped me around the hath no form or comeliness; and when we waist and danced from side to side to avoid shall see him, there is no beauty that we the furious strokes, crying "Save me! Do not should desire him," (Isa. 53: 2). The let them hurt me! I did not mean to do any. | Scriptures do not dwell upon our love to

"Enough boys! fall into line!" I shout- only as the heart is opened to the reception ed, and the well trained fellows fell into of the truth that nothing shall separate us line. I took hold of Ngalyema's hands and from his love (Rom. 8:35), we get any said with a smile, "Well, what do you think | comfort amid our temptations and troubles;

my people have run away! Ah me, such | which I now live in the flesh, I live by the braves! But tell me, where did all these | faith of the Son of God, who loved me, and

people come from." "Ah, that is the bad fetish I told you of! Do you want to see any more? Come, I will strike the gong again."

Half an hour later all the fugitives were back again in camp, swearing faithful brotherhood and everlasting peace with my good

"WOULD YOU BELIEVE HIM!"

pastor's study to inquire the way of salvable to-night, and say that little prayer; or, | singularly modest and attractive appearance, | pel Book and Tract Depository. if I can't remember that, I'll whittle out a | whom he had previously met, and he was glad to find in a few words of conversation The next morning Edith was just starting that she was quietly resting upon the Lord Jesus Christ, as he is freely offered to us in his head, and keeps saying something about question, "Are you saved?" With much pulling for the shore. The doctor says he emotion he replied, "I want to be saved, and I have tried to be saved, but I can't shore that the branches of the trees brushed

vou are not required to make it out, be- how to manage the boat, but the pilot knew Jerry opened his eyes, and said faintly, cause Christ made it all out for you more exactly. Every time he struck his bell the But what is it precisely that you can't make a landing or backed off into the stream. out?" "I can't make out to love Jesus. precisely as he ordered. Suppose when the I was in a meeting the other day when a pilot said, "Go ahead," the engineer had gentleman asked me if I loved Jesus. I said, "No, I want to stop a minute;" and could not tell a lie, and so I was obliged to when he said, "Back her," the engineer confess that I did not love him, when the had said, "No, I want to go on," I am him but I can't help it." Then, in the in- was to have in us "the mind that was in reached, the snow was so deep and so soft read this living Bible, and say to himself, tensity of his feeling, and in evident forget. Christ Jesus." The mind is the pilot; he that mules could not struggle through it, "How does it happen that she, who has not as I love that young lady."

river, arrived at Stanley Pool, he found hear it, for she seems to be a lovely girl, and to-day." You really try, but presently some- | we were fresh and young, the snow bore us, | prayed earnestly. God heard him, helped himself opposed by Ngalehma, a chief with I hope you will continue to love her just as thing happens to make you angry, and out and in a few minutes our guide led us through him, and he became a Christian. - Young

"Do you believe," said the pastor, "that unjust, that he might bring us to God?" "Oh, yes, I have not the slightest doubt putting the old pilot, who was always getto his men: "put your cartridge belts upon that point." "Do you believe that he ting us into trouble, right out of the boat, on. Place your guns under your sleeping- rose from the dead, and ascended up to mats. All of you excepting Susie's men heaven, and is there to day at God's right for us. How smoothly the boat will go if [twenty], scatter yourselves about in the hand?" "Yes. I believe it as firmly as I bush on the side of the hill. Some lie down | believe in my own existence." "Then obin the boat on the wagon, some behind my | serve; if you and I were where he is, we tent, a dozen in the store tents; some of you | could see and hear him, as we see and hear pretend to be sick in your tents. Do not each other. Nay, he could come down in stir until you hear the gong; then run seize to this world personally and visibly; and your guns, and rush up, yelling like mad- | such is his love for you, the would come down if it was best for you, and speak to you Susie's men were ordered to seat them- with his own voice, assuring you of his selves about, and assume a listless attitude. | power and willingness and strong desire to A quarter of an hour later a long line of | save you this very moment, without waiting men were seen descending the hill to the for you to love him, or to get better, or to valley. I counted one hundred and ninety- do anything whatever for your salvation. seven persons in Ngalyema's expedition. I Suppose he should appear just now, and, was seated in a chair, reading a book, as laying his hand kindly upon you, should they entered the camp. I rose and gave the say, 'Son, thy sins be forgiven thee;' would der, "All right," and then obey it; and that

"Yes, yes," was the instant and joyful chief ordered me to depart, and I refused to answer, "I would believe him, and I do bego. After many words, the chief becoming | lieve him, and I love him more than all the exasperated, started to go, when he saw the universe;" and the next instant he was uplarge Chinese gong suspended before the on his knees, weeping in the fulness of his gratitude and gladness. The young lady was forgotten, the world was forgotten, his sinful life was forgotten, his evil heart was forgotten, all, all was forgotten in the adoring contemplation of Jesus, who filled as the rapid strokes were applied, seemed to the whole circle of his view, and stood forth covered from their first shock when the ten thousand," "altogether lovely," until he gunwale of the boat right over their heads, note in the wondrous Song of Songs, and could say, "I am my beloved's, and his desire is toward me," (Song of Sol. 5:10, 16;

It is a serious mistake to move about, as many do, in what are called revival meetings, with the inquiry, "Do you love Jesus?" It is simply impossible to love him until we are born again, and hence it is not only foolish "Ha, ha, Ngalyema!" yelled Susie's men to try to love him, but it is absurd to expect it and then at other times the oars get broken in front of me. "You came to fight! of those who, if they spoke truthfully, would say, He is "as a root out of dry gr Christ, but Christ's love for us, and it is it is only as we meditate upon his love, not

gave himself for me" (Gal. 2:20). The question, then, is not concerning our above the sea. It is very dangerous to cross love for Jesus, but his love for us. Our this pass in Winter, and the brave monks of feeble and fitful love at best is but the St. Bernard stay there, to help and rescue "What!" he shrieked, seizing my arm. faintest reflection of the glorious sun from travelers from perishing and to give them "No, no; don't touch it. That must be a a distant star; but the whispered response to the needed rest and refreshment in their bad fetish," and he shook his head at the a sound that went forth from Calvary "as journey through the deep snow and severe the voice of a great multitude, and as the cold. Sometimes travelers are overtaken by voice of many waters, and as the voice of a sudden snow storm, or they are swept away mighty thunderings;" but the light spray of | by an avalanche. The monks live in this a sea without a shore; and we are called by Hospice in obedience to religious convictions the Holy Ghost to consider the love that No man could be hired to do this service. reached down to the lowest depth of our Love only, love to God and man, could fur. fruits of faith in the life of another. ruin. "God commendeth his love toward | nish motives strong enough. us, in that, while we were yet sinners, Christ | These brave monks have found helpers in | who was a relative of the family. Her fretdied for us" (Rom. 5:8); "we love him, be- a race of dogs, as all the world knows. About twenty persons had assembled in a cause he first loved us" (1 John. 4: 10, 19). They are known as the St. Bernard breed. If Jesus were to come in person to tell you It is said the first dogs came from Spain; and was absent some time. While there tion. Among them was a young lady of of this love, would you believe him?—Gos- but purity of stock has been deemed of less she became a true and earnest Christian.

THE MIND OF CHRIST.

Yesterday I was going down a beautiful river on a steam-boat. The river was very crooked, and it seemed wonderful that the great boat could go smoothly and steadily around the curves, sometimes so close to the against her sides, but never running aground. "Of course you can't make it out, and None of the passengers would have known than eighteen hundred years ago, and now engineer obeyed, and the boat went fast or God is beseeching you to receive it as a gift. slow, turned to the right or left, stopped at gentleman replied that I would certainly be afraid I should not have been here to talk to he had saved. lost forever if I did not love him more than you about this lesson, and try to make you any one else in the world. This is no doubt understand what Paul meant when he told true, and I deserve to be lost for not loving us that the easy and the only way to be good whom in his former exploration, he had much as you can, and that you will love her comes the angry, unkind word. The good the open doorway of the Hospice. Four Men's Christian Magazine.

made blood brotherhood. The negro had more and more so long as you live. Now Spirit whispers, "Do not," but something large dogs immediately ran towards us with bey, and while the good Spirit whispers, "Do quaintance of years. Our guide now rung

> mind that was in Christ Jesus, so that they would think and feel just as he did. That would be like having just one pilot to steer the boat, and letting him say always exactly where it should go. That would be like and taking the new one to direct everything we do that, and take this mind that was in Christ Jesus to be our pilot! Listen to some of His orders:

"Little children, love one another." "Do all things without murmurings or

"In lowliness of mind, let each esteem other better than themselves."

"Bear ve one another's burdens."

"Giving thanks always, for all things, unto God. "Walk as children of the light."

"Put on the whole armor of God." Now, if the mind which was in Christ Je sus is in us, the heart will say to every or-

is the easy way to be good. We cannot understand how this mind which dwelt in the Lord Jesus, can come in and dwell in us, but God has promised to ceivable specimen of man's ingenuity and give it to us. Paul says God himself will work in us, making us wish to please him, and teaching us how to do it if we only do our part by asking that this heavenly guide may come into our hearts and lovingly listen and obey his commands.—Christian Union

BENEATH THE CROSS

Beneath the cross of Jesus I bow with contrite heart, While in his work most precious I gladly take a part.

Beneath the cross of Jesus I come for his command, And lay upon his altar My head, my heart, my hand.

Beneath the cross of Jesus I march to do his will; His promises, they cheer me While I his laws fulfill.

Oh, sacred cross of Jesus! Till Christ shall come in glory To carry me above.

THE ST. BERNARD DOG.

They are so called because they are kept at the Hospice of St. Bernard, on the St. Bernard Pass across the mountains from mother, crying out, "Mother, mother!" Savoy to Switzerland. This Hospice is a "What is it, my boy?" "Mr. Poole's tav-"Ah, I was not afraid was I? See all of our own, we can say with Paul, "The life large, strongly built stone house, at the top ern is finished, mother." "How do you of the Pass. It is 8,200 feet above the level of the sea, while the top of Mount Washington, where it is so cold, is only 6,226 feet

below the surface, they will not pass the her heart. spot, but dig away the snow and exert themselves to the uttermost in his behalf."

they have saved. One had twenty-seven that has taken place in her, and I should such medals! Very many affecting stories like to be as good as she is. I will be so." of their fidelity are told, and in the church | Then he formed a set of good resolutions. of St. Oswold, at Zug, there is a representa- | He tried to control his tongue and his temtion of one on the tomb of a man whose life per, and kept a strict watch over himself.

account of a cell at the Hospice.

fulness of his surroundings, he added, point. gives orders; he tells the feet where to go, and the riders were obliged to walk. A ing to the young lady just mentioned, "I and the hands what to do, and the lips what heavy mist settled down upon us, and a light | character as I have, can do what I can't do? must be truthful, even if I am lost, and I to say. Some morning you think how many snow began to fall, and nothing more was | She must have some help that I don't know tell you frankly I do not love Jesus as much | wrong things you have done, how idle and | needed to convince us how easily tired trav- of. It must be, as she says, the help of disobedient and selfish and impatient you elers, in much severer weather, might be God. I will seek that help." He went in-"Are you engaged to be married?" have been, and you say, "Now I am going overcome with fatigue and require the atwhen Mr. Stanley, in ascending the Congo "Yes, sir, we are." "Well, I am glad to be good; Jesus, help me to do just right tention of the rescuers from above. But whose very existence he had denied. He

ed. Bowing us a cheerful welcome, he con-It is of no use to try to be good unless you ducted us to the rooms which were to be our

"MISTER, YOUR SIGN'S FALLEN DOWN."

The liquor-seller will not even set up in his bar-room a specimen of his work; he puts up blinds at the doors and screens at the windows to hide his work from the passer. by; but the shoemaker and the tailor exhibit their work in their windows, and show what they have made out of the raw material.

The tailor, when he has finished a new coat, places it where it may be seen by the greatest number of customers; when the shoemaker has finished a first class pair of boots he places them in his window, because the exhibition tends to increase his trade. With the liquor seller it is quite different. He is ashamed of his finished work.

With him the raw material is always worth more than the finished article. Were he to exhibit that he would lose his trade. No wonder he is ashamed to exhibit

In the world's great exhibitions you have seen finished articles of nearly every manu. facture, from a toothpick to a locomotive. and the exhibitors were anxious to explain the method of manufacture, or the texture of the woven fabrics. Almost every conskill was there represented, from the raw material to the finished article. But there was one specimen of manufacture absent. I remember at the Mechanics Fair in Boston. many years ago, being struck with this fact. and, on mentioning it to Deacon Moses Grant, he proposed to apply to the managers for the permission to exhibit a specimen of the liquor-seller's work. He knew a man who was once worth \$40,000 who was then debased and ruined through drink, who agreed for a dollar a day to stand in that fair with a label in front of him which read as follows: "I was once worth \$40,000. I was once respected and respectable. I once moved in good society. Such things as I am now are made out of such men as I once was. Please give us a premium for one of the best specimens to be found in the city."

But they would not admit him. The liquor seller is ashamed of the result of his infamous trade. A boy was passing by a liquor-shop, and seeing a drunken man lying in the gutter in front of the, saloon, knocked at the door, and said "Mister your sign's fallen down," and the angry liquorseller chased him half round the square.

See the results of the traffic in its true colors, placed so full and fair before you that the very youngest cannot err in their decision. A liquor-seller had a tavern undergoing repairs. One day a boy came running to his know, my dear?" inquired the mother. "Why, I saw a man come out drunk!" Now, that is the legitimate fruit of the dram shop.—Gough's Platform Echoes.

THE POWER OF A LIVING BIBLE.

Nowhere is it more true than in the Christian life that actions speak louder than words. A young man had become an infidel, and would no longer read the printed Bible, but he could not help seeing the

In his father's house resided a young lady ful temper made all around her uncomfortable. She was sent to a boarding-school, moment than the qualities required for their On her return, she was so changed that all service in saving human life. Of course who knew her wondered and rejoiced. She many of them die in the attempt. "In | was patient and cheerful, kind, unselfish times of special peril," we are told, "they and charitable. The lips that used to be alare sent out in pairs, one carrying a flask of ways uttering cross and bitter words, now spirits attached to his neck, the other with spoke nothing but sweet, gentle, loving a cloak for any who may need. If the per- words. Her infidel cousin George was son found by them can walk, they conduct greatly surprised at this. He watched her him to the Hospice, and by their loud closely for some time till he was thoroughly barking tell of their return and their need satisfied that it was a real change that had of assistance. If he is insensible, they go taken place in his young cousin. Then he back to the Hospice and call the monks to asked her what had caused this great change. the spot. So keen is their sense of smell | She told him it was the grace of God which that though the sufferer may be several feet | had made her a Christian and had changed

He said to himself, "I don't believe that God has anything to do with it, though she Medals are worn by the dogs for every life | thinks he has. But it is a wonderful change He was all the time doing and saving what A recent traveler has given the following he did not wish to do and say. And as he failed time after time, he would turn and Half an hour before the Hospice was study his good cousin's example. He would so much knowledge or so much strength of

Hoyular Si

SLAG from iron furnaces waste materials for which a desirable, as any one may im the mountains of it which ad vicinity of a furnace. Pa streets and floors have been some extent, and one firm making a very fine kind of a some varieties. Recently, process of Mr. L. Roth, of ment has been made from sla ises an adequate demand for This cement, according to the ernment Inspector of Buil has a strength fully 50 per ce the best Portland cement, ap greatly in strength with age, a perfectly sound and safe. It is said to entail no specia manufacture, and must b material is abundant.

DURING experiments in o spontaneous generation, it that many of the lower order plants would endure a high harmed. The appearance of organisms in water that had no evidence that the germs there. Now it has been pr ments made by Professor I Scotland, that they can also fully a low temperature. On twenty degrees below zero w

MR. THOMPSON, at the P. ological Gardens, explained h venomous liquid from the m snakes. He has collected quantity of the venom for Mitchell, who, it is said, has b some time in ascertaining parts of the poison. Mr. Th "lasso" formed of a long sti leather strap is fastened so as at one end. A person holding and pulling the strap, tigh about the neck of the snake, Thompson, by seizing the nec with his right hand, forces it With a plate held in his left lects the venom as the fangs vainly operating on the chin A large diamond rattlesnake teaspoonful of the poison, wh vellow color, and looks somew butter. After the poison has tle for some time it changes low crystals.

pital are making a curious their endeavors to renew the Flynn. Her scalp was whol Collinsville factory last Augu the engrafting upon the cr pieces of human skin has b the bits not exceeding in size of a silver five cent piece. hospital attendants became uting these bits of skin from sons, and especially as the careless as to hinder the work by striking her head The physicians, therefore, I bits of rabbit skin instead of cle, and with fairly good suc is built up around the edge quite an island, so to spe human and rabbit skin on the The aim of the doctors is to the edges below, and while success they don't look for it least.—Boston Herald.

THE surgeons at the Har

A PECULIAR ILLUMINATION phenomenon has been not Falls and other places in W vania, where natural gas blo out their large volumes of frosty night air, which has at interest both from its beauty of any fully satisfactory exp

At those works which rec

of natural gas directly from running only during the dap permitted to escape into the night, and, to avoid the roa ually ignited as it issues fro blow-off. These gigantic the country for miles are being particularly notice weather, when the glare is i been observed that in certa the atmosphere a vertical, for brilliant arrow of fire ex flame almost to the zeni brilliance is perhaps at it where it is described as being as a rod of iron at a white he pulsations of the gas, as it blow-off, affect the outpot give the luminous arrow a motion, which adds great The observers agree in stat is significant—that the con for the appearance of the pend upon the presence of phere and an appreciable h is visible either during, or ceding, a light, fleecy fall perature being somewhat h

Bearing these facts in m cult to explain the arrocrystalline faces of the sus

e dogs immediately ran towards us with ks of inquiry. They received as friendly atting as though they had been the acintance of years. Our guide now rung ell, to which a kindly-faced priest respond-Bowing us a cheerful welcome, he conted us to the rooms which were to be our ting-place for the Sabbath. We were ong the monks and dogs of St. Bernard! If the first there are now seventeen reng in the Hospice. In the Winter the nber is usually thirteen.

MISTER, YOUR SIGN'S FALLEN DOWN."

he liquor seller will not even set up in bar-room a specimen of his work; he puts blinds at the doors and screens at the dows to hide his work from the passer. but the shoemaker and the tailor exhibit ir work in their windows, and show what y have made out of the raw material. he tailor, when he has finished a new t, places it where it may be seen by the atest number of customers; when the emaker has finished a first class pair of ts he places them in his window, because exhibition tends to increase his trade. th the liquor seller it is quite different.

is ashamed of his finished work. With him the raw material is always th more than the finished article. re he to exhibit that he would lose his le. No wonder he is ashamed to exhibit

n the world's great exhibitions you have finished articles of nearly every manuure, from a toothpick to a locomotive. the exhibitors were anxious to explain method of manufacture, or the texture he woven fabrics. Almost every conable specimen of man's ingenuity and was there represented, from the raw erial to the finished article. But there one specimen of manufacture absent. I ember at the Mechanics Fair in Boston, ly years ago, being struck with this fact. , on mentioning it to Deacon Moses nt, he proposed to apply to the managers the permission to exhibit a specimen of liquor-seller's work. He knew a man was once worth \$40,000 who was then ased and ruined through drink, who ed for a dollar a day to stand in that with a label in front of him which read ollows: "I was once worth \$40,000. I once respected and respectable. I once

ed in good society. Such things as I now are made out of such men as I once Please give us a premium for one of best specimens to be found in the city." ut they would not admit him. The or seller is ashamed of the result of his mous trade. A boy was passing by a or-shop, and seeing a drunken man lyin the gutter in front of the, saloon, cked at the door, and said "Mister your 's fallen down," and the angry liquorr chased him half round the square.

e the results of the traffic in its true rs, placed so full and fair before you the very youngest cannot err in their den. A liquor-seller had a tavern undergoing irs. One day a boy came running to his her, crying out, "Mother, mother!" hat is it. my boy?" "Mr. Poole's tavs finished, mother." "How do you my dear?" inquired the mother. hy, I saw a man come out drunk!" that is the legitimate fruit of the a-shop. — Gough's Platform Echoes.

THE POWER OF A LIVING BIBLE.

where is it more true than in the Chrislife that actions speak louder than s. A young man had become an infiand would no longer read the printed e, but he could not help seeing the s of faith in the life of another. his father's house resided a young lady

was a relative of the family. Her fretemper made all around her uncomfort-She was sent to a boarding-school, was absent some time. While there ecame a true and earnest Christian. er return, she was so changed that all knew her wondered and rejoiced. She patient and cheerful, kind, unselfish charitable. The lips that used to be aluttering cross and bitter words, now e nothing but sweet, gentle, loving s. Her infidel cousin George was ly surprised at this. He watched her y for some time till he was thoroughly ied that it was a real change that had place in his young cousin. Then he her what had caused this great change. old him it was the grace of God which made her a Christian and had changed

said to himself, "I don't believe that has anything to do with it. though she s he has. But it is a wonderful change has taken place in her, and I should o be as good as she is. I will be so." he formed a set of good resolutions. ried to control his tongue and his temand kept a strict watch over himself. as all the time doing and saying what d not wish to do and say. And as he time after time, he would turn and his good cousin's example. He would his living Bible, and say to himself, does it happen that she, who has not ch knowledge or so much strength of ster as I have, can do what I can't do? must have some help that I don't know must be, as she says, the help of I will seek that help." He went inchamber and prayed to that God very existence he had denied. He d earnestly. God heard him, helped and he became a Christian.— Young Christian Magazine.

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 material is abundant.

DURING experiments in connection with 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

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 col-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.

of a silver five cent piece. Eventually the to bear upon his inmost heart. hospital attendants became tired of contribsuccess they don't look for it under a year, at with interest added. 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 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, as a rod of iron at a white heat. The natural pulsations of the gas, as it rushes from the olow-off, affect the outpouring flame, and give the luminous arrow a leaping, flashing | finds his books filled with errors, blunders, motion, which adds greatly to its beauty. and misstatements. If he will be sure of TELPING HAND The observers agree in stating—and the fact things he must use his own eyes and investiis significant—that the conditions necessary gate matters for himself. In doing this he 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 preis visible either during, or immediately pre- for the benefit of those who follow after. ceding, a light, fleecy fall of snow, the tem-

particles catch the light from the burning faithfully, becomes a scribe well instructed, same manner as the ocean, or other expanse of | Lord things new and old. water, on a moonlight night, gives us a long, Happy are they who learn to search the silvery path of reflected moonbeams. This Word of God, who study, not to find what explanation finds 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 ing life. They only can hope to be truly above the flame.—Scientific American.

JESUS AND ZACCHEUS.

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 Zaccheus 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, Zaccheus 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 manufacture, and must be cheap as the 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 spontaneous generation, it was discovered was the work of but a moment, for the perthat many of the lower orders of microscopic son of Christ was so striking and peculiarly impressive that Zaccheus 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, "Zaccheus, make haste and come down, for to-day I must abide at twenty degrees below zero will not destroy 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 min as hel Who was more unpopular than such a man? Who was more heartily hated than Zaccheus? And the publican knew full well all this, and was perhaps quite apprehensive that Jesus knew his true character and his odious record. But Zaccheus had no time to extensively soliloquize in such a strain. Quickly he got down from the true, and the Master left the crowd to accompany him to his house. Zaccheus 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 52 pp. lects the venom as the fangs of the snake are vainly operating on the chinaware or glass.

Christ's going to such a mean man's house, and partaking of bounties which had been and partaking of bounties which had been an Appeal for the Restoration of the Bible Sabbath. lishonestly secured. A hundred voices in 40 pp. 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 swedish language.

The last two Tracts in this list are also published in the swedish language. thought. They believed that he could not 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 villians that ever walked that Topical Series.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under Christ, 16 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sanctification of the Sabbath, 20 pp.; No. 6, The Day of the Sabbath, 24 pp. pital are making a curious experiment in city. How he lowered himself in their estitheir endeavors to renew the scalp of Rosanna Flynn. Her scalp was wholly torn off in a Collinsville factory last August. For months the engrafting upon the cranium of small 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 further engrafting upon the cranium of small ture of Zaccheus. He saw that the despised to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah. But Jesus saw a true son of Abraham in the immediate further estimated to regard such a man as their Messiah and the such a the engrafting upon the cranium of small | ture of Zaccheus. He saw that the despised | pieces of human skin has been in progress, publican would receive him "joyfully," as the bits not exceeding in size the dimensions soon as the power of his love was brought

Christ cared not for the scorn of the enuting these bits of skin from their own per- vious multitude, and heeded not their mursons, and especially as the woman was so murings, for he caught sight of a bright careless as to hinder the progress of the jewel, hidden under a repulsive and dark exwork by striking her head against objects. | terior, and he meant to bring it to the light The physicians, therefore, have resorted to of the world, and, finally, to the radiance bits of rabbit skin instead of the human cuti- of heaven. Zaccheus was soundly converted, cle, and with fairly good success. The skin although he did not spend months nor even is built up around the edges, and there is days in weeping over his sins, and measuring quite an island, so to speak, of mingled his regrets for the wickedness he had comhuman and rabbit skin on the top of the head. | mitted in the past. Yet he was a true pen-The aim of the doctors is to unite this with | itent, and he proved it, by restoring that | Alfred Centre, N. Y. the edges below, and while they anticipate which he had wrongfully taken from others,

> 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 Zaccheus, yet Jesus is not ashamed to be your Saviour, and you should not be ashamed to accept him as your Master and

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 blow-off. These gigantic torches light up 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, where it is described as being quite as bright 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

The man who only studies the Word of THE ALFRED SUN, perature being somewhat below the freezing God in lessons and scraps, under the direction of teachers, is likely to find what he is Bearing these facts in mind, it is not difficult to explain the arrow. The minute man who searches the Scriptures, who studies them devoutly, sincerely, independently and

torch, and reflect the rays in precisely the bringing forth out of the treasure of the

they have alreay assumed, but to learn the words of truth and soberness, and everlast-Word, and they will find that Word to be sweeter than honey and the honeycomb.-Armory.

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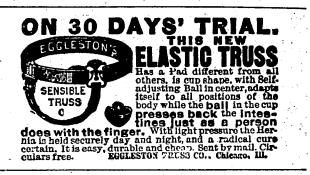
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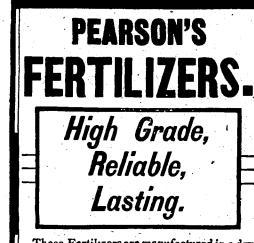
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The Sabbath School.

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

INTERNATIONAL LESSONS, 1886.

SECOND QUARTER. April 3. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 35-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemus. John 3: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping. John 4: 27-42. May 15. The Nobleman's Son. John 4: 48-54. May 22. Jesus at Bethesda. John 5: 5-18. May 29. Jesus Feeding Five Thousand. John 6: 1-21. June 5. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Christ. John 7: 37-52. June 19. Jesus and Abraham. John 8: 81-88, 44-59. June 26. Quarterly Review, or the Church and Temperance

LESSON III.—THE FIRST MIRACLE.

Gal. 5: 19-21.

Reform. 1 Cor. 6: 19, 20, Isa. 5:11, 12;28:7, 8

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 Ca'na of Gal'i-lee; and the mother of Jesus was there: 2. And both Jesus was called, and his disciples, to the

8. 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 under the servants, Whatsoever he saith unto you, do it. 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 ser-

vants 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 men 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 Ca'na of Găl'i-lee, 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.

phenomenon which is a fact as really as any other event, subject to observation and testimony. While the miracle is supernatural, it is yet to be distinpurpose; 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. Itwas 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 belive 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 disci ples 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 imformed 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 com mon 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 satisfled with his answer.

V. 5. Whatsoever he saith unto you, do it. This

could only tell the servants to follow his directions. V. 8. 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 ferst 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 waterpots 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 M. L. Greenman, Jesus, the Christ, who had come to redeem the D. B. Irish,

Books and Magazines.

THE thirty-first volume of the Century reached its P. B. Clarke, close in the April number, which is just at hand. | Mrs. S. L. Maxson As usual, the number contains a wide range of Mrs. E. S. Palmiter, Edgerton, Wis., topics. A fronticepiece portrait of Longfellow, R. P. Hartsough, Harvard, Neb. made from an ambrotype taken in 1848, adorus the G. J. Crandall, North Loup, number, and serves as an illustration of the article, G. J. Crandall, North Loup, 2 00 42 Glimpses of Longfellow in Social Life Memoranda Glimpses of Longfellow in Social Life. Memoranda of the Civil War are continued; Italy from a Tricy-What is a miracle? A miracle is some event or | cle is concluded, and Howell's story, The Minister's | Charge, is continued. Christianity and Popular Mrs. Mary Post, Education is admirably handled by Washington Gladden, and Geo. May Powell writes a timely artiguished as a particular form of the supernatural, a cle on Strikes, Lockouts and Arbitration. The Mrs. Emm. Stevens, Clifford, supernatural event or transaction for a particular | Century Company, Union Square, New York. \$4 | Mrs. Della Carpenter, Union Dale,

> 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

> 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 s'udent should have this "Treasury." Yearly, \$2 50. To clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

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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.

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ports of 1 1866, reported for the RECORDER, y David W. Lewis & Co., Pro-duce Commission Merchants, No. 49 and 51 Pear Street, New York. Marking plates furnished

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. There are some lots of low grades, however, knocking around the market and selling to packers and ex porters at 6@10c. New butter has been taken clean every day this week, and the market closes bare of stock, and all good stock wanted at quotations.

ì	New Dutter, lancy creamery
	" " dairy 30 @81
	" ordinary dairy22 @26
	" poor to common
	CHEESE.—Receipts for the week, 10,993 boxes
	exports, 15,141 boxes. Exporters bought lines of
	for -bits share at 400 0 441 3 - 1 - 1 - 1

fine white cheese at 102@112c., and colored ones at 11@11\frac{1}{c.}, and skims at 21@6c. Market closes with light stock and firm prices. We quote:

Eggs.—Receipts for the week, 20,968 barrels, and 16,462 cases. Sales to day, Saturday, 12@124c. for best marks fresh eggs.

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To the above n med Defendant:

You are hereby summoned to answer the Complaint in

this action, and to serve a copy of your answer on the plaintiff's attorney within two ty 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 com-

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

The foregoing Summons is served upon you by publication pursuant to an order of Clarence A. Farnum, Allegany County Judge, dated Feb. 13, 1896, and filed with the complaint in the Office of the Clerk of the County of Allegany, at Belmont, Allegany County, N. Y.

HAMLITON WARD, Plaintiff's Attorney.

Deted Fabruary 13, 1896 Dated February 13, 1886.

OTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims ligainst TRIMAN C. PLACE, late of the town of Alfred, in said County deceased, that they are required to exhibit the same, with vouchers thereof, to the minoriber, administrator of the said deceased at his resishows that she expected him to provide the wine by some means, but in what way she knew not. She will decrease the said deceased, at his residence in the town of Alles by Co., N. Y., on or before May 1, 1886.

W. McCready, E. R. Curtis, A. B. Prentice, Mrs. subscriber, administrator of the said deceased, at his residence in the town of Alles by Co., N. Y., on or before May 1, 1886.

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VOL. XLII.—NO. 15

The Subbath

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18 THERE A FUT for the Seventh-day Baptist

BY REV. JOS. W. M

Essay read before the Quarterly sin Churches, at Milton June 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 exist enough to say that we have because we do exist, for voluntary. There is probab members that might not fine home in some large denon month from to-day, and th the formal abandonment of our peculiar doctrines or pr not, therefore, say that we ate body because the other will not receive us to the they would be very glad to. or without a change of pra valid reason that we can off ate denominational existen we are doing a needful wor humanity that no other e tion is able and willing to say this in truth, there is and will be till that work Whether we shall reach and ure, or not, will depend up

great measure.

Now what is that peculis we. as a denomination are not the work of missions other Christians are engage that of temperance reform, dom is engaged in that. It mance of congregational Lat, for millions of our are, equally with ourselves, It is not the maintenance that the immersion of bel true baptism, for million Christians maintain that firmly and consistently as is but one doctrine that dist all others; and that is the Sabbath. We believe that of the week, and no other, the Lord our God, accordi logue, and that all men holy; and by this faith, an ing practice, are we disting rest of the Christian world. I would remark, once for forget, that the Seventh-da the doctrine and observance bath substantially as we question whether they ar should not, become one thoughtfully considered, opinion of the wiser member inations, there are difference practice between them and tate, if they do not fully just nominational action. I s this subject again.

Now, assuming that the bath is an institution of the and that the world and th the church, have not onl God, but have grievously selves in departing from it, out argument, that, so lon and the world shall persist there is, and will continue us to whom God has provid the duty of testifying again siderable portion of the ch brace the Sabbath, it migh to disband and form ot For example, if the great I tion should adopt the Sab and thus become precisely faith and practice, I can con why we should not join the body, and henceforth co-or I do not insist that God

of the Seventh-day Baptist convert the world to the Se know precisely what he do complish through us; but are set for the defense o truth, with others, and the