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# Sabbath

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

TERMS-\$2 A YEAR, IN ADVANCE.

VOL. XLII.-NO. 15

ALFRED CENTRE, N. Y., FIFTH-DAY, APRIL 18, 1886.

observance of the Sabbath. Whatever may

be thought of the responsibilities of those

who make no pretensions to Sabbath keep-

WHOLE NO. 2148.

### The Sabbath Recorder.

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IS THERE A FUTURE

for the Seventh-day Baptist Denomination?

BY REV. JOS. W. MORTON.

Essay read before the Quarterly Meeting of Wisconsin Churches, at Milton Junction, and published

The Seventh-day Baptist denomination is in some sense, a voluntary organization. I cannot produce a charter written by the finger of God. The world, therefore, has a right to demand of us good and satisfactory reasons for our own existence. It is not enough to say that we have a right to exist because we do exist, for our existence is voluntary. There is probably not one of our members that might not find an ecclesiastical home in some large denomination within a month from to-day, and that, too, without the formal abandonment of a single one of our peculiar doctrines or practices. We can not, therefore, say that we exist as a separate body because the other denominations will not receive us to their fellowship: for they would be very glad to receive us-with or without a change of practice. The only valid reason that we can offer for our separate denominational existence is this: That we are doing a needful work for God and humanity that no other existing organization is able and willing to do. If we can say this in truth, there is a future for us, and will be till that work is accomplished. Whether we shall reach and enjoy that future, or not, will depend upon ourselves, in a

great measure. Now what is that peculiar work in which we, as a denomination are engaged? It is not the work of missions; for almost all other Christians are engaged in that; nor that of temperance reform, for all Christendom is engaged in that. It is not the maintenance of congregational church government, for millions of our fellow-Christians are, equally with ourselves, devoted to that It is not the maintenance of the doctrine. that the immersion of believers is the only true baptism, for millions of our fellow Christians maintain that doctrine also as firmly and consistently as ourselves. There is but one doctrine that distinguishes us from all others; and that is the doctrine of the Sabbath. We believe that the seventh day of the week, and no other, is the Sabbath of the Lord our God, according to the Decalogue, and that all men ought to keep it holy; and by this faith, and the corresponding practice, are we distinguished from the rest of the Christian world. And right here I would remark, once for all, that I do not forget, that the Seventh-day Adventists hold the doctrine and observance of the Bible Sabbath substantially as we do, and that the question whether they and we should, or should not, become one body has been thoughtfully considered, but that, in the opinion of the wiser members of both denominations, there are differences of doctrine and practice between them and us which necessitate, if they do not fully justify, separate denominational action. I shall not refer to this subject again.

Now, assuming that the Lord's holy Sabbath is an institution of the first importance, and that the world and the greater part of the church, have not only sinned against God, but have grievously wronged themselves in departing from it, it follows, with out argument, that, so long as the church and the world shall persist in this departure, there is, and will continue to be, a future for us to whom God has providentially entrusted the duty of testifying against it. If any considerable portion of the church should embrace the Sabbath, it might become our duty to disband and form other connections. For example, if the great Baptist denomination should adopt the Sabbath of Jehovah, and thus become precisely like ourselves in faith and practice, I can conceive of no reason why we should not join them, as the larger body, and henceforth co-operate with them.

I do not insist that God intends by means of the Seventh-day Baptist denomination to | number is diminishing instead of increasing, convert the world to the Sabbath. I do not know precisely what he does intend to ac- formality is a thing that naturally grows and are set for the defense of this particular may yet leaven the whole mass.

defend it with all our might and means. I do not even know that the world, or the greater part of the so-called church, will ever observe God's Sabbath. I wish they might, and I hope they will; and if they should, it is quite probable that the change will be brought about through some great moral and religious convulsion, in which we shall\_bear but an inconsiderable part. When that time comes, if it does come, the need of our separate organization will undoubtedly cease to exist, and we may then properly and safely disband. But in so far as we may forecast the future, there is but too much reason to expect a long-continued struggle with the Roman Sunday; and in that struggle we are possess the best and only efficient armor to there a more imperative demand for work and self-sacrifice than now; never a more glowing prospect of success.

But for you, and for me, as individuals, there may be no such glad future. As others have fallen out of the race and missed the reward, so may we; and, if individuals, by hundreds and thousands, have missed it, is it not a possible thing, that as a denomination, we may fail to realize our responsibilities, and may abandon the reward to others God certainly will not leave himself without witnesses; but he may choose others who will witness more faithfully than we. Many a once fertile field has been given over to barrenness and desolation, because it was not properly cultivated. There are communities, even in our own highly favored land, where the meeting-house has given place to the saloon, and the voice of prayer has ceased. Christian denominations have arisen, flourished for a time, dwindled and died, having accomplished, apparently, all the good of which they were capable. And may not this be our lot? It is a fact, that in point of numbers, even we scarcely hold our own. Our children are drifting away from us, before or after their conversion. But few of our young people, especially in the Eastern churches, are willing to devote themselves to the gospel ministry. We are increasing in wealth, and in liberality; our schools are flourishing as never before; we are harmonious in our counsels, but we are making few inroads upon the dominion of Satan. Our members are daily yielding to the numerous temptations by which they are beset, turning away from the Sabbath, and often from the other truths of the Bible. In short, we cannot deny that there are many things in our denominational experience well calculated to dishearten us. In view of these things, perhaps we may be excused if we pause to ask ourselves the question—"Is there a future for us?" There certainly is a glorious future for those who shall faithfully witness for Sabbath truth; but is it for us? Is it for our children? Is it for those who shall succeed us in our denominational work?

For all the discouraging circumstances above alluded to, there must be causes; and these causes are in ourselves, not in God. Can we find out what they are? and can they be removed? They are perhaps numerous -far more numerous than any of us are aware of; but I believe some of them may be pointed out, and could be easily removed.

1. The lack of entire consecration to God. We are commanded to "seek first the kingof that, we make God's kingdom a matter of secondary importance, seeking our own interest and worldly advancement first of all, and ready to sacrifice both truth and duty to the apparent needs of the hour. It hardly needs to be said, that of those brethren and sisters who have abandoned the observance of the Sabbath, not one in ten had any higher motive than pecuniary profit, or worldly ambition. This entire consecration to God and his service is of the very first importance. I do not say that a Christian cannot live without it; but I do affirm that no one can be a successful witness for truth without complete consecration. No wonder that, with

truth, with others, and that our duty is to | 2. Carelessness and unfaithfulness in the Jews, and as it is to us, "a sign" to show revealed a truth, has never brought to light a good. Tell your pastor.—Pulpit Treasury.

ing, it stands to reason that those who have inscribed this institution upon their banner, and made it their watchword, must maintain it conscientiously and consistently, or go down before their enemies in inglorious defeat. From the denominational standpoint, if we are not Sabbath-keepers we are nothing, and can exert no good influence. How is it with us? Are we, as a people, careful to keep the Sabbath? Do we deny ourselves of little conveniences in order to keep it holy? Do we conscientiously avoid the custom of appropriating a few minutes, called to bear a prominent part, because we or hours at its beginning or end to secular uses? Some of us, no doubt, do; but are be employed in the fight. We have, there-the majority of our people thus careful? fore, a grand future before us. Never was I fear not. Indeed, I think I may say, I know that they are not. Now one reason of this carelessness is that our people—especially our young people—are not thoroughly instructed in the Bible doctrine of the Sabbath, and deeply penetrated with a sense of its importance. They have been told, and some of them half believe it, that one day is just as good as another, and that it cannot make much difference what day we keep, especially if we keep "one in seven." They forget that the seventh day has the seal of Almighty God upon it-a seal that no man has either the right or ability to cancel and that belongs to no other day of the week. They are not thus easily duped on other matters. If I should hold up before them two sheets of paper, each covered with writ ing; the one containing a deed of convey ance of a twenty-thousand-dollar farm, the other, the story of a little kitten, and should say: These sheets of paper are of equal value: they were made in the same mill; they are of similar material, of the same length, width and thickness, and have the same watermarks; the writing was done by the same hand, with the same pen and with ink from the same inkstand, is here a box or girl, of the age of twelve years or upward in all our denomination, that would not detect the falsehood at once, and reply, in substance Sir, that sheet that contains the deed for the farm, properly signed, sealed and au thenticated, is worth whatever the farm is worth, while the other is practically worth less? I have known for years that our people were more or less negligent in the instruction of our youth in our denominational principles: but I confess I am amazed to think that we ever could have allowed our selves to send talented and otherwise intelligent young men to William's College, or any other Sunday institutition, who were so defective in denominational training, and so ignorant of the moral law as to be befooled and led away by such sophistries as those that were detailed in our hearing yesterday. O brethren, if there is to be a future for us, we must be more careful and thorough in the instruction of our youth in the principles of Sabbath keeping.

servance of the Sabbath is by no means the worst feature of our Sabbath-breaking. How few of us can conscientiously say that we take a holy delight in the spiritual observance of the Sabbath; that we habitually hail its weekly return with a holy joy, not only in the physical rest that it brings to our wearied bodies, but especially in the opportunity that dom of God and his righteousness;" instead | it presents for sweet and undisturbed communion with God! If it is the bourden duty of all Christians not to forsake the assembling of themselves together, with what emphasis does this duty hold us, whose main assemblies are held on God's own holy day! Are we free from blame in this matter? Who can tell the number of vacant seats that may be found any Sabbath morning in our houses of worship? Do I run any risk of misinterpreting the facts, when I allege that not more than three-fourths of our members are in the habit of frequenting the house of God on the Sabbath, and that not more than one-half of them are usually found in the evening prayer-meeting? I know that this so little heart in our religion, so little power is an underestimate in the churches where or inclination to practice self-denial, our I am best acquainted. Do I hear it intimated that the same thing is true of the and as this leaven of selfishness and ungodly | Sunday churches? No doubt it is; but the cases are different. Those churches are not complish through us; but I do know that we spreads, we have good reason to fear that it witnesses for the Sabbath, and this glorious

But our carelessness in the outward ob-

and popular churches can float with the current; if we undertake to float either Scylla or Charybdis is sure of us.

Recorder.

(Concluded next week.)

ALL TRUTH CHRISTIAN TRUTH

BY REV. W. C. DALAND.

The fact of the all-embracing character of Christian truth has been recognized in every age. It was affirmed by Jesus himself when he promised the Spirit as a guide "into al truth," and when he declared himself to be 'the way, and the truth, and the life." I finds continued recognition in the apostoli writings, and in the hands of Paul against pagan philosophy and pagan religion it did valiant service. Indeed it is almost the first weapon seized by the Christian warrior today when called upon to battle for his faith In its various phases it speaks to minds of the most diverse temper, and it can be effectively used in almost any emergency. It proceeds upon the broadest basis possible The avowed end of every system of philosophy or religion is to arrive at truth. Hence, resting on this common ground, the skeptic and the Christian can meet intelligently. If this principle fails, the case is indeed hopsless. When Jessa stood before Pilate he said, "To this end was I born, and fo this cause came I into the world, that I should bear witness to the truth. Everyone that is of the truth heareth my voice." The

rejoinder is significant. In the true spirit of modern doubt the astute Roman politician asked in contempt, "What is truth?" The most candid defense was spurned with sneer. Against this universal skepticism logic is utterly powerless. It is the peculiar characteristic of the principle that all truth is Christian truth, that its efficiency is moral rather than logical, cumulative rather than final. The best defense of truth is truth and when the subtler forms of doubt assai the very foundations of our faith, the only thorough confidence, the only sure reliance is upon truth herself, who will never fail the Christian, if he himself be true. The love of truth is one of the most strik one blood of all nations which Paul declared

ing traits of humanity. Indicative of that to the curious Athenians, the thirst for knowledge is a bond which holds together the scattered races of mankind. But alas! truth as an ideal sadly fails to be realized for us. Each man, each group of men, each philosophic school, each church, sometimes, seizes upon its modicum, its detached portion of truth, which it would fain delude itself into believing to be the fundamental verity of the universe. But truth itself is wide, all-embracing and comprehensive. It i likewise infinite in its range, and by our mental processes inexhaustible. To our short-sighted vision there appear many contradictions and inconsistencies; but when we rightly appreciate our relation to the vas universe, we know that truth which could come to us without mystery and paradox would be but a group of broken fragments.

It is one of the glories of Christianity that it contains all the elements of truth which lie here and there strewn throughout other systems of religion. All through the ages we see the faint glimmerings of the divine light from God himself. They show that he has never left himself "without witness," even in the darkest and most perilous times. Much truth have men know, "because that which may be known of God is manifest in them; for God hath shewed it unto them (Rom. 1:19). Scattered fragments we find in anticipation of Christian doctrine, and of the ethical precepts of our Saviour. But institution is not to them as it was to the antecedent religion or philosophy has never form him of his agency in your spiritual

that the Lord our God doth sanctify us. practical direction for life for which the re-They can maintain themselves and keep up | ligion of Jesus has not a place, and which he their membership without any strict adher- has not affirmed more clearly. Truth, ence to truth or consistency. They have wherever it is disclosed, is God's thought. It wealth, popularity, an educated and eloquent is not surprising that in pagan systems we ministry, a large and agreeable development | shall find even valuable statements of divine of the social element, and such a measure of verities; it is not a cause for wonder that the conformity to the world as leaves but slight acute and vigorous intellects which have occasion for the practice of self-denial. But adorned the philosophies of the world should we cannot live, as a denomination, without | have given us great and far-reaching views piety and devotion to duty. We are weak of truth; but what a transcendent marvel is in numbers and in wealth. We are unpopulit, when we consider the human side of its lar. The Sabbath brings inconvenience and origin, that Christianity should gather requires self-sacrifice; and, unless there is a within itself all these truths, that after sincere love for it in the heart, when trial eighteen centuries, without a modification, it comes it will soon be abandoned. The strong | can still challenge the admiration of the most advanced of the boasted apostles of the future, as comprehending all the problems of supreme interest to man! This is the phenomenon to be explained, and it has ever remained inexplicable.

Again: our religion by giving every truth

its place is able to correct those which, away from Christianity, are distorted and out of proportion. Aside from Christianity most truths are corrupted, twisted and tortured. Christianity makes the "crooked straight and the rough places plain," restoring the original perfection. The Pantheist conceives God as infinite but destitute of personality. as in no wise distinct from the universe, or from nature. There is for him only one substance, external and infinite, of which all existing things are modifications with no permanent individual existence. The ideas of infinity and universality are exaggerated. and all others are left out of account. Personality, whether of God or man, is ignored entirely. Contrast with this the Deistic conception of God as not only distinct from the world, but outside it altogether. He is the Creator of the universe, who started its machinery once upon a time and now sign dispassionately off at one side to see it go Personality of God and man are both reco nized, but God's infinitude is night. Here Christianity corrects boili faulty and exaggerated views of traditions presents the true idea of God, "above". and through all, and in you all," at once in finite and personal. Illustrations might multiplied ad infinitum. Ever other system needs correction, and Christianity, when compared, is seen to be the true measure and standard by which they all are to be judged.

Once more: Christianity completes all knowledge and all truth exterior to itself. It contains all truth; it rectifies all truth; it also perfects all truth. Every other system is conspicuous on account of some lack or failure. It is the glory of Christianity that it can supply these needs. This is because it is founded upon the Word of God. All our speculations in science or philosophy are like a kind of puzzle, which is ever perplexing us. Life itself is a riddle, insoluble by human ingenuity alone. Without revelation our knowledge is incomplete and our views of truth imperfect and one-sided: with it our knowledge rises toward that perfection which is the symbol of God himself.

#### TELL YOUR PASTOR,

Tell your pastor when his services have been a blessing to you. His words may have convicted you of sin, warned you of some lurking danger, guided you in perplexity, comforted you in sorrow, elevated your groveling desires, and brought the very life of God to your soul. Whatever good his words may have conferred upon you, make it known to your pastor. The knowledge will comfort and encourage him. He has many discouragements in his work. Among these is the reticence of his people respecting their appreciation of his services, or of the blessings which, in whatever form, may have come through his words to their souls. There is no danger of pride's being engendered in his heart by your cheering words, as it is sometimes imagined might be the case by superficial thinkers. Gratitude, praise, joy, are more likely to fill his heart and burst from his lips. Besides, you owe it to your pastor to tell him how you have been benefited by and through him. It is part of the reward allowed him by God for his work. It is only following the footsteps of the good in all ages, and the example is given by God himself, who will say to each faithful servant, "Well done." Do not let your pastor, then, be discouraged through your failure to in-

### Missions.

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

THE little church at Texarkana, Ark., now numbers twenty-nine members.

A PRESBYTERIAN minister credits th blessings that came to one of his pastorates to the missionary spirit that grew up in the church as the result of reading missionary news, and holding missionary concerts.

IT seems to be a fair statement to say, that among the Protestant churches of England and America, in 1883-84, the converts averaged 1.3 to each ordained laborer; while on foreign mission fields they averaged 24.5. And still there are those who persist in talking about the unwise outlay of money in missions to the heathers.

Good work done in faith, and faithfully, cannot go unrewarded. The early mission. ary work in Bechnanland, Africa, was ten years without a convert. A friend from England sent word to Mrs. Robert Moffat, asking what gift she should send her. The believing and courageous woman answered, "Send communion service, it will be sure to be needed." At length a church was organized with six members; and the service arrived from England one day before the time appointed for the first administration of the Lord's supper.

It is stated that of the missionary offering s made to the American Board, thirty-five per cent, upon an average, goes to the support of various mission enterprises in Turkey; twenty per'cent goes to India and Ceylon; thirteen per cent to Japan; ten per cent to China; six per cent to the Pacific Isles; six per cent to the Papal lands of Austria, Spain and Mexico; four per cent to the Zulus in South Africa; while three per cent assists in the communication of missionary intelligence; and three per cent in the home and foreign correspondence, and the administration of the treasury.

THE following are the totals of a tabular view of the missions of the American Board of Commissioners for Foreign Misons for the year 1884-85: stations, 83; dained, 156; male physicians, 8, besides by all these methods she will learn that her that are ordained; female physicians. 4: ther laborers, 6; wives, 147; other women, 101-total American laborers, 422. Nahive laborers: pastors, 147; preachers, 212; if it should not go into operation, owing to teachers, 1,319; helpers, 505—total native the opposition of nations who have hitherto haborers, 2,183. Number of churches, 303; had no complicity with the opium trade, members, 23,210; additions, 3,008; colleges and high schools, 50; pupils, 1,981; girls' Coarding-schools, 40; pupils, 1,690; common | beneficent to China. It indicates a disposischools, 813; pupils, 30,941. What a large field! How much seed-sowing! The field is the world; the seed is the word of the | with this people just waking to international kingdom.

Some English ministers purpose to devote one service of the fifth Sunday of the month, of the heathen and the results of missions well for our ministers to make a similar use of the fifth Sabbath? We have no words of complaint with reference to our pastors, as a ation for their co-operation and sympathy. Still the memory of our neglect to keep before the congregation to which we preached mominational enterprises, as we ought to have done, is so fresh, that we cannot but I than in lines that are patent to all. think that there must be pastors now who do not realize how much help they could give | aspect of our work, we find that there have in this way. Do you say, the people have been ten deaths of persons whose names were the RECORDER and Annual Reports published for the purpose of giving information? We say, they have the Bible; why are you so carnestly urging its teachings upon their attention? Some will do their duty toward God and the denomination, whether you in the United States, July 21st; Mr. Randall at of Unity of the Christian Church and Prayer | shall reap in joy. There will be no harvest you preach faithfully or not; but the larger number will be influenced, to a greater or less degree, by what you say or do in these regards. The pastor who is filling his high and holy position can do very much, by his words and spirit, toward turning the scale in many persons' minds one way or the other in respect to their interest, loyalty and benevolence toward the various undertakings to which we, as a people, are committed. Happy is that pastor who, unlike the writer, has no occasion to regret unfulfilled obligations in this respect. Dear brethren, truly may it be said, that, in no small degree, you are trusted to our hands.

#### PROM D. H. DAVIS.

SHANGHAI, China, Jan. 25, 1886.

Thinking it might be of interest to you to hear something regarding the meetings held in Shanghai during the week of prayer, under arrangements of the Evangelical Alliance, I gather up a few crumbs from the table of the speakers. The first to lead in these meetings was Rev. L. H. Gulick, M. D., President of the Alliance, and I shall speak more particularly of his remarks because they embody many facts of general missionary interest. Our hearts and minds were prepared for thankfulness and prayer by having set before us, very briefly, something of a review of the China mission field. He said the year 1885 has much to encourage.

At the beginning of the year the France and China difficulties, in which hundreds of lives were lost, although war had not been declared, was dragging indefinitely along, and there seemed little prospect of an early settlement; when, to the surprise of all, the 4th of April, and the full treaty signed on the strength to union in prayer. 9th of June. It is early, even yet, to gather up the full results of this painful episode; but it is evident that China has learned much by the conflict, and has come out of it stronger than ever before. Her rulers and even the people have been enabled to discriminate, to some extent, between the different nationalities of the West, and this, too, in ways which favorably affect our work. Those of the Protestant faith are much better appreciated than before, though there are still heavy incrustations of ignorance and prejudice to be removed.

China has learned something of her weakness and of what she needs to enable her to meet the demands of Western na-Unfortunately, what she has learned to feel most is her physical weakness, and she is moving to supply herself with munitions of war, which are the least of her needs. Stimulated by the dving counsels of Gen. Tso-Tsung-Tang, she is preparing to increase her navy, to reorganize her army, to open railroads and to extend her telegraph lines. In connection with these enterprises it is inevitable that she will imbibe much of Western knowledge, both in institutions of her own founding and also in many schools under missionary control, no less than by an education of some of her sons in foreign lands. It is to be hoped that far greatest need is of mental furnishing and moral reinforcing.

The new opium treaty with England, even marks a new stage in Chinese diplomacy and one that may bear much fruit in ways tion on the part of the leading commercial nations of the world to deal in a new style responsibility, from which indefinite good may be expected.

The recent movements in Upper Burmah, by which English territory becomes conterwhen it occurs, to the bringing of the claims | minous with that of China proper, for a considerable extent along its southern and southbefore their congregations. Would it not be | western border, is a very important event for the future of all that southern belt, and consequently for all China. And on the other hand the friendly relations which have body, but, rather, words of grateful appreci - this year been strengthened between China and Japan (even though there be, just now, some not fully known difficulties between them) is a very hopeful fact, that tends to week by week the work and needs of our de-| strengthen the beneficial influences of Japan over China in many impalpable ways, no less

Turning to the more purely missionary on the published list at the close of 1884, six of whom were ladies, and four men. Mrs. Kerr died in the United States, April 1st; Mr. Hocquard at Singapore, April 30th; Mr. Jos. Bell in England in June; Mrs. Ashmore Taiysunfee, Aug. 7th; Mrs. Littlejohn at for the Family. It was said that while there Chafoo, in September; Mrs. Gilmour in Peking, Sept. 19th; Mr. Oleston in Shanghai, Oct. 5th; Mr. Butler at Chinkiang, Oct. 12th, and Mrs. Riley at Chungtu, Oct. 12th. Besides these we record the deaths of three whose names had been withdrawn from the missionary roll, Mrs. Pruyn, Feb. 11th; Canon McClatchie, June 4th; and Mrs. Nelson, Sept. 19th.

The present number of missionaries cannot be accurately stated, but we gather from the missionary journal published from month to month, that since the publicain command of our sources of supplies for | tion of the last list of missionaries, there | and religious institutions. Without the | terest; not only in time but for eternity. pushing forward the work of the Lord en- have been about 85 new arrivals. Adding family there could be no governments, no This is an important matter and cannot be that influence is to be."—Chronicle of The

with any society.

viving which came with the arrival of Messrs. Smith and Studd and their associates of the China Inland Mission, and the meetings they first held in Shanghai, and then in other cities of the north and west, by which much good was done, especially among missionaries, in preliminaries of peace were arranged on the inspiring new faith and hope and fresh

> ported among the native churches, although at Foochow there was a precious experience may ascend to God. We might well pray in the schools under the Methodist care, and United Presbyterian mission.

> Coreans on the borders of China. Within a few weeks a permanent Presbyterian mission station has been secured in the province of that arise from that relationship. Kwangsi, leaving the province of Hunan as the only one now without permanent resident missionaries. Several acts of violence have occurred; but, in the main, peace has been well preserved, and many reports are received telling of ameliorated feelings of from the vices of the age. If Christ took the people toward the missionaries. Several long-standing difficulties have been happily them, we may surely pray that the blessing arranged; while others bide their time. No of the same loving Christ may be upon the reparation worthy the name has been made children of the families to-day. Then there to native Christians who suffered so severely are the older children of the family, those from popular outbreaks in the south in 1884; just entering manhood and womanhood. yet there has been no repetition of such general outrage.

The organization of several sub-branches of the Evangelical Alliance is one of the noticeable events of the year. In 1884 the China Branch was formed in Peking, since which time local organizations have come into existence at Hankow. Shanghai and Canton. In March Cofficers of the branch at Peking addressed an important etter to the British German and American ministers regarding the persecutions of native Christians, which received a response from the Minister of the United States of America. and would doubtless have had a still more important reply from Sir Harry Parker, had he not been suddenly removed by death. much to the regret and loss of all. The Executive Committees of the Hankow and Shanghai sub-branches have issued, during the year, a pamphlet on the Persecutions of Native Christians, which has received considerable attention in the home lands, and has, we trust, done good. It is apparent that the number of native converts has been considerably increased during the year, a fact in which we must all rejoice, and from which we are all encouraged, though we bear anxiously in mind the vast work still before the church in China. Following this address various prayers of thanksgiving and praise were offered, and other remarks were made by various missionaries present.

On Tuesday evening the subject presented was Prayer for the Christian Church and the Confession of Sin. The need of humble confession was necessary to insure the blessing of God. It is not mere formal confession that is wanted, but contrite heart confession -confession of personal injuries and sins done toward God and man. The reason why because there is unconfessed sin in our hearts. Many spirited remarks were made could not be a unit of thought and faith, there could be a hearty Christian love and sympathy. It is not to be expected that all denominations could be merged into one, but entrance into the city of God. there should be a hearty Christian fellowship, and, as far as possible, a united effort for the salvation of the world. After the address on this part of the subject, another speaker spoke on the part relating to prayer for families, who said, why should we pray for the family? Because the family is the first institution of God. It is a divine organization. It is at the head of all political

the close of 1884, and deducting final de- tuted medium, or agent, through which God earnest, for much will be lost if the time is partures and deaths, we have the present proposed at first to propagate his kingdom not improved. We should know no such number approximately as 307 married men, in the earth. We should pray for the fam-150 single men, 150 single women, making lily, also, because upon its character and a total of men and single women of 607, or growth depend the character and growth of with married women about 914, which is a every other human institution. The physnet gain of a little over 60. The greater cal and intellectual and moral character of a number of this gain has been in connection | community, state and nation is determined with the China Inland Mission. One new by the family character; so, also, is the religbody of home Christians has, this year sent | ious condition of the Christian church. We | low Christ. To do this successfully, they out two representatives to China—the Bible | should then pray most earnestly for the fam-Christians—making now a total of 34 Prot-lilies of all lands. First, we should pray for estant missionary societies in China-12 the parents, that mutual love and sympathy shine before men, that they may see your American, 18 British, and 4 German. There may be perpetuated; that in the prosecution good works and glorify your Father which are eight or ten missionaries unconnected of life's work there may be harmony of action and unity of purpose; that parents may be In reviewing the missionary events of the promoters of virtue and piety in their own year, prominence must be given to the re- lives; that family embarassments that arise through misunderstanding and various causes may be overcome, and all disturbances of the harmony and peace of the home circles may be wholly done away; that the parents may be wholly under the divine influence of God's Spirit in the discharge of all private and public duties; that the counsel of God's pure Word may be their daily meditation; No very great movements have been re- and that from the altar of family pra er. daily sacrifice of thanksgiving and praise that the family be saved from the infidelic in the extreme north in connection with the influences of the age; that its doors might be We must live near the foot of the cross-so securely locked against all impure and de-A singular instance is reported among the moralizing publications—in short, that the light which come from the throne of God. parents may not lose sight of their holy relationship and the weighty responsibilities

> Second. We should pray for the children of the families, for those who are young that their plastic minds may be moulded aright; that the lessons and precepts and the example set them by parents may save them little children up in his arms and blessed many of whom have gone out from the immediate care of the parents; some in schools. others in business. In not a few cases the sea divides the parents from their son and daughter. At this most dangerous and critical period of their life they are without the counsel and advice of parents. Should we not pray for those that they may be kept from the enemy of all righteourness, and that those who have assumed their charge may have wisdom given them in the discharge of their responsible duties

> Surely we should feel called upon to pray for the family. The purity of the whole family is the hope of the purity of the Christian church. When family life has been thoroughly purified by the gospel of Christ, then we shall have a holy Christian church, and the nation composed of such families will be . Christian nation indeed.

It was also said by others that the Chinese are a nation of families, and that it is through this institution that we, as missionaries, are to send out the light of God's Word through the great empire. Other subjects were spok en upon, from evening to evening, with greater or less appropriateness and interest. But my comments and abstracts are already somewhat lengthy and I will close, hoping what I have written may be of some interest

#### WHAT SHALL THE HARVEST BE!

"Whatsoever a man soweth that shall he also reap." Never was there a more solemn truth uttered. Do we fully comprehend its meaning? If so, are we sowing the kind of seed which we should be willing to reap in time and eternity? The poet says: "Scatter seeds of kindness for our reaping by-and-by." All the energies of man should be concentrated and directed to the work of sowing good seed. Much care should be given to our prayers never rise above our heads is this work; for soils and circumstances differ, and the very best requires careful cultivation. Those who sow the seeds of strife and on the subject and earnest prayers were of- discord will reap the pangs of a guilty confered in behalf of the forgiveness of sin. The science. Those who sow to the wind shall efforts of missionaries. He has for many next evening was occupied with the subject | reap the whirlwind. Those who sow in tears unless the seed is sown, and the harvest will be like that which is sown. If we faithfully sow good seed we shall reap a blessed harvest. which will be eternal life and an abundant

As spring is the proper time to prepare the ground for the different kinds of seed, that we may gather the harvest for our temporal wants, so in early youth, the springtime of life, we should prepare our hearts to receive instruction from God's Word, and will insure us a blessed spiritual harvest. Certainly all want to work for their best inthese to the figures given in the list, at Christian church. It is the divinely insti- made too plain. We should be intensely in London Missionary Society.

word as fail in our efforts for the promotion of God's cause.

Whatever else we may find to employ our time, in the common affairs of life, our intense desire should be to do our duty to each other and to God. All should sow good seed and especially those who profess to folmust follow him closely. What did Christ say to his disciples? "Let your light so is in heaven." By all means let us do so. not carelessly, but with an intense desire to benefit those who are discouraged, and their souls burdened with grief. In helping others to sow precious seed, they are not only bene. fited but we are being led onward and up. ward through larger fields of usefulness Our path grows brighter as we pursue the Christian journey. We attain to a more steadfast character, and we show more of the spirit of Christ in everything which annovs and tries our patience. We have not been as anxious about this question-What shall the harvest be?—as we ought. We need to learn that to be fully prepared to sow good seed, we must have help directly from God. near that we may catch the divine rays of Our lives must bear the imprint of all the Christian graces, which characterized the life of Christ. How will it be with you my unconverted friends in the day of judgment? Will you meet the Master with nothing but leaves and a wasted life? Or will you come with golden sheaves to lay down at the Master's feet? Now is the time to decide: and may you give a joyful answer to the question: What shall the harvest be? MRS. U. M. BABCOCK.

#### THE MISSIONARY REVIEW.

This magazine has gained in circulation, not rapidly but, constantly in the eight years of its existence. Profits go to aid foreign mission work; and the editor has been able to send out \$1,300 where he thought it most needed and likely to do most good. He calls for more economy, greater Christian consecration and less official control, on the part of "large mission boards and their officers;" and for more self-sacrificing devotion on the part of the workers abroad. The following are a few of the many kind words spoken in behalf of the Review:

"One of the ablest and most interesting missionary periodicals." — Christian at

"Very rich, it has a wonderful amount of information on missionary work. No man in this country is better qualified to speak on this subject than the veteran missionary editor."—Presbyterian Journal.

"It has some most excellent qualities, among which are discussions of important questions."—The Independent.

"I read the Review with the greatest possible interest. It is the most valuable missionary publication that I am acquainted with."—Alfred Henry Baynes, Mission Sec.

"It surveys the whole foreign work of the different boards and societies, with historical sketches, freshest facts, incidents and movements, and discusses questions of missionary policy."—Illustrated Christian Weekly.

"We know of no publication that furnishes such a large amount of the very best missionary matter."—Baptist Missionary Magazine.

"A magazine of no ordinary merit."-Illustrated Missionary News (England).

"It is ably conducted, covers the whole ground of missions of all denominations and gives a clear view of the work of all societies." —General Baptist Magazine (England).

Terms: \$1 50 a year in advance. Published by Rev. R. G. Wilder. PRINCETON, N. J., Jan., 1886.

Success of Missions in China.—Mr. J. P. Donovan, of Shanghai, who was present as a visitor at one of the "conferences," took the opportunity of bearing his testimony to the benefits accruing to China from the years filled an important official position in that empire, and his testimony is, therefore, all the more weighty. "Missions," Mr. Donovan said. "are not only not a failure, they are a grand success. Many of our countrymen in China are too indifferent to inquire or examine for themselves the work that is being done; the character and conduct of others is such that they studiously avoid missionaries. But those who will take the trouble to go and see soon discover that a great work is going on. I have seen it myself." said Mr. Donovan, "in Shanghai, Tientsin, Hankow and Peking, and can speak of it from personal knowledge and observation. Indeed, the ignorance of this will enable us to sow precious seed which | Christian people here at home about this great work simply amazes me. The influence of China in the world is destined to be

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THE LORD'S-DA

Sabbath 2

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Sabbath Reform.

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

#### THE LORD'S-DAY.

The subject of the Sabbath is attracting much attention at this time, to judge by the number of volumes put forth on that topic. In the list of such works, the "Right Studies of the Lord's-day "\* has met with a favorable reception.

I present a brief outline of the argument, that we may see this question as many others see it. In this outline I shall present the argument in the order in which it seems most forcible to me without regard to the moved. Any work appropriate and useful order followed by the author.

Studies III. and IV., "The Greek," and "The Primeval Sacred Day," I shall pass without further notice, because the conclugions of the two studies all Seventh-day Bantists would doubtless accept, as they teach the early establishment and the perpetuity of the Sabbath.

Study V., "The Mosaic Sabbath," I also omit for the sake of brevity.

In Study VI., "The Sabbatic System of Israel," page 151, we have this statement:

"The sabbatic system consisted of five members. These five may be regarded as two groups, one of three and one of two members. The three members of the first group were the sacred day, the sacred month, and the sacred year, each the last of a se ries of seven days, months, and years, respectively. The two members of the second group were a sacred day and a sacred year, immediately succeeding seven series of seven days and seven series of seven years, respectively, and, therefore, each constituting the first in a new series of sevens. The first three closed a week. The latter two began

The author traces the influence and meaning of these two classes of sabbaths at considerable length, showing that the first group was restrictive and the other liberalizing in tendency; that the first was a closed period implying an end, the other open, implying limitless expansion. The first group fixed the minds of the Jews, especially the poor, the unfortunate, the humble, upon the ends involved in the second group. Page

"If Israel had been fruitful, doubtless their development or absorption into the larger dispensation [Christianity keeping the Sabbath of the open series | would have been peaceful, voluntary and full of honor: If they had been faithful, even these plain rustics would have seen, in due time, that a change was inevitable, would have become prepared for it, and would have desired it For as the ages went by, and the actions and habits caused by the sabbatic system . . became so familiar as no longer to require

an effort of the mind to attend to them, . . . then would it become plain, even to these former folk, that others than Israelites must learn to worship their God without inhabiting their land or becoming part of their nation, . . . that the revision and re-adjustment could not always be confined to farmers, but must one day embrace all classes of men, that it could not be possible for two diverse and contrasted administrations of society to continue always, side by side, that at length the principles of the divine administration must cover not one year in seven but every year; and yet that this must somehow be in the spirit and not in the letter, for the letter carried out every year would extinguish agriculture and take away man's bread; and that some strange inexplicable significance attached to the fact that when the highest point in the system was reached, . . . the crown rested not on the closing year of the seventh year-week but on the first of a new year-week, so that sevens, the highest dignity was strangely diverted from the seventh to the first."

In Study VII., "The Permanent and the Transient in the Sabbatic System," we find

'Under the Mosaic legislation, a universal observance of the Mosaic Sabbath was impossible. The regulations for the weekly purpose of preparation of food, could have been intended only for a land where neither comfort nor health would be endangered by it, and where fruit and other uncooked food made a large part of the people's meals. It would be utterly preposterous to think of applying these regulations to the complex interdependence of a nineteenth century

After emphasizing the fact that the Sabbath "was not merely one day in seven but says, page 207:

"But he who through Moses so strongly place of the Sabbath at the end of the week, by Moses also placed a greater Sabbath and a more significant day at the week's begin-

\*Right Studies of the Lord's day. Geo. S. Gray. Houghton. Mifflin & Co., Boston, 1885. Pp. 292.

have this statement on page 210:

the weekly Sabbath presented the type of all the restrictions of the law. It barred people from the whole round of their ordinary occupations. It forbade alike handwork and hearth-fire. That another so different Sabbath should immediately follow it, served, and must have been intended, to call attention to the difference. In two particulars they were alike. On both days was wholly suspended. On both days a in his sight, and that while I may have convocation was held with all its various exercises and adjuncts. But on the feast day the restraint of the Sabbath was refor the ends of the day was lawful. Especially lawful, and especially prescribed, was the preparation of a hospitable meal. . . . Human nature must have looked forward with great eagerness to the enjoyment of the succeeding day. The first must have seemed imperfect and expectant as compared with the freedom and material enjoyment of the

Of the second first-day Sabbath, the year of Jubilee, we quote this:

"But the position of this most sacred year, the most prominent, the most critical, the most pregnant member of the sabbatic system, is a paradox. Every week closes with its seventh, a sacred day. In every year the seventh was a sacred month. Every week of years closed, with its seventh, a sacred year. And now the climax of the system is made, not the closing seventh of the week but, the first of a week. The lesson of Pentecost is repeated, and by repetition confirmed. On the very largest scale within the measure of human life, there is shown, as in the feast of weeks, a picture of the series of weeks marked by the sacred seventh, as a completed, definite, closed series, followed by a new arrangement, wherein greater, indeed the greatest, dignity rests, not on the seventh but, on the first, while the succession of the weeks is unbroken."

The remainder of the study is devoted to showing that there were temporary elements and permanent ones in the Sabbath; that the Sabbath in the development of the church must have been liberalized and made universal in its uses.

The aim of the latter part of the work, then, is to show that the Jewish system, while limited in its scope and power of direct development, had in it a clear prophecy of that expansion which came in Christianity; an expansion which gave a new day of worship with other things.

With this thought on our minds we are prepared to turn back and read Study II. "The Origination of the Lord's day." If the Jewish system itself contained a prophecy of a first-day Sabbath in connection with the expansion into Christianity, it would seem more than a coincidence that Christ was raised on the First-day, that his meetings with his disciples were on the First-day, that the Spirit was poured out on the Firstday, and that the church so early began to observe the First-day, and inference to silences of Scriptures would have some significance. I know that we deny many of these last statements, but our denials on the most important of these points do not meet the approval of thoughtful scholars any where. To answer the arguments of this book with any effect upon the minds we wish to reach, we must first put ourselves in the place of those whom we would teach, feel the force of example, of history, o long years of association, and then carefully, and by sound arguments, remove those impressions. We must all admit that a change while the week rolled on in uninterrupted in the manner of keeping the Sabbath was inevitable. Why may it not be true, as this author suggests, that the system of sabbaths itself provided for the change by an expansion and modification of the system under the gospel? That an answer can be given is no doubt true, but I am not prepared now to give it. Hence I leave this sketch for a Sabbath could not be enforced in all lands | more competent hand to complete, trusting | or under all types of civilization. The in- | that the answer will appeal to the judgment junction against lighting a fire, even for the and conscience of those who conscientiously accept the teachings of this book.

W. F. PLACE.

### CHEERING CORRESPONDENCE.

SENECAVILLE, Ohio, Mar. 22, 1886.

Rev. A. H. Lewis, D. D., Dear Brother,pretty regularly to my address for several the seventh day of the seven," our author | years, and I have read each number with a | have attended our work show how deeply good degree of satisfaction, and often thought of paying you for it, or at least this question. We shall be glad to aid you emphasized and so variously illustrated the thanking you heartily for the favor, which in any investigation you may desire to make. tenance she describes the flowers and birds I now do most cheerfully, although that will | With sincere regards we remain, neither pay you nor satisfy me, and should not pass off so if we were not overburdened with such expenses; you will therefore please accept my acknowledgements, and best wishes accept the success of your enterprise. And I es for the success of your enterprise. And I es for the success of your enterprise.

GREENVILLE, S. C., March 25, 1886.

Dear Brother,—Through your courtesy I what they now are? To say nothing of her which was paid for medicine. Yet some lips, tongue and breath, do you believe she people claim that prohibition doesn't pay."

In reference to the contrasts of the weekly | will frankly say, further, that although I Sabbath and the Pentecostal Sabbath, we have been in the Christian ministry (Lutheran) for upwards of sixty years, and of course "The peculiar liberty of the mid-summer have conformed to the custom of observing festival was made still more prominent by the first day of the week as sacred time, yet comparison with the weekly Sabbath, for I have never been in the habit of calling it the Sabbath.

I have, ever since I became a Christian, more than seventy years ago, endeavored to observe and enjoy the first day of the week as a sacred day, holy to the Lord, and rest from the ordinary employments of life and devotion to works of piety and charity, and the great national industry of agriculture hope my good intentions have been pleasing failed in strictly adhereing to the letter of the law, I may find mercy and eternal life through the grace that is in Christ; and so of the thousands of true believers who have been carried away with this error, and yet love God and strive to follow the Saviour.

In a word, with your view of the Sabbath question, which I consider able and irrefut able, as set forth in the Outlook, I certainly and heartily agree, and would be pleased to have the quarterly still continued as heretofore, and if it would not be expecting too much to be favored with the work styled, "Biblical Teachings Concerning the Sabbath and Sunday," noticed in your paper.

In the love of Christ and the truth, I am sincerely your brother.

WM. G. KEIL.

Bronson, Mich., March 26, 1886. Editors of the Outlook, Brethren,-I received a copy of the Outlook, and Sabbath Quarterly for January, 1886, and was quite interested in its contents. I am especially interested in your article on the time of Christ's Resurrection, as published, so you

> WM. P. SQUIRES, Pastor of Baptist Church.

PLAINFIELD, N. J., March 31, 1886. REV. WM. P. SQUIRES, Bronson, Mich.

Dear Brother,—Yours of March 26th at

state, in July number, 1885.

hand. The check mark thereon indicates that the publication asked for has been forwarded to you from our publishing house. Should you desire other numbers, please inform me. We do not call attention to the time of Christ's resurrection because we take courage to press on, even though doing certain things, not bad in themselves we think it justly associated with the Sabbath question; but since the false assumptions concerning it have been made the basis of the popular theory is necessary to expose these assumption the interest of the Sabbath, and of correct exegesis. That you have reached conclusions similar to our own shows the power of the simple truth when the popular conclusions are aid aside. The amount of paganism yet remaining in the theories and practices of the Protestant churches almost surpasses belief. That the Papal church was baptized paganism, with a modicum of Christianity, is becoming more and more apparent with each year's investigation. The sun-worship cult, and the water-worship cult, were both wide-spread before the advent of Christ. They had permeated all pagan religions. With the sunworship cult the most degrading forms of natural religion, and the most licentious rites were associated. The corrupting of Christianity after the middle of the second century was brought about largely through these two elements of paganism. No-sabbathism and baptismal regeneration were the prominent points of corruption. Through these God was driven out of human life, and talismanic salvation was substituted for salvation through faith in Christ. To complete the process, Christianity was taken in hand by the civil government as one of the state in your investigations, or help in bringreligions. This step was purely pagan. It brought Christianity into the realm of political intrigue and added such weight to the corruptions already at work that the sinking of the church into the morass of the Dark Ages was inevitable.

The Protestant Reformation began the work of returning to solid ground. The Puritan theory concerning Sunday was only a half-truth, which left a vital point of reform incomplete. The weakness of that half-truth is now apparent in the universal | TOBACCO AFFECTS THE FINER SENSIBILITIES decline concerning Sunday. Our work aims to induce Christian men to accept the whole truth which Puritanism was unable to do, and return not only to the letter of the law of God, Your paper, the Outlook, has been coming | but to its essence and spirit, by the observanxious good men are for solid ground upon

A. H. LEWIS.

Outlook, which I have read with avidity. The premises of "The Sabbath, the Seventh day," being plain, unmistakable Bible teaching, your conclusions drawn therefrom are inevitable!

This subject has caused me much study and prayer that God would incline the hearts of his people, to turn from following after Baal, and seek the true God by obedience to his commands. This, when realized, will be indeed a millennium to many a longing heart This very Sunday declension may be means in God's providence of bringing his church back to the primitive observance. "Thus saith the Lord," should be the ultimate rule of Christian obedience! "Not by might, nor by power" (shall this end be ac complished), "but by my spirit, saith the Lord of hosts."

Your aim being the establishment of truth, hold aloft the golden crest, my brother, and may God give you strength and wisdom to overcome in this warfare against principali ties and powers, is the earnest desire of your humble friend.

WM. I. RANDOLPH.

REPLY.

PLAINFIELD, N. J., March 30, 1886. Rev. Wm. I. RANDOLPH, Greenville, S. C.

Dear Brother,-Yours of March 25th just

at hand. Your cheering words are not unlike thousands of others which come to us We have been appealing to the clergymen of America, through the Outlook, for four years. This has resulted in an extensive correspondence covering almost every possible plan of thought concerning the Sabbath question. That correspondence has revealed the fact that many, like yourself, have never been satisfied with the ordinary reasons for the observance of Sunday. It has also shown that the deeper convictions of hundreds forbid any hope of true Sabbath reform in connection with Sunday. The increasing desecration of Sunday, and the lack of conscientious regard for it, even among Christians, is indeed one of the strongest arguments against it. We have undertaken our work believing that some means must be employed to call the attention of the church to the error involved in Sunday-keeping. When you, and others, respond as you have responded, the thoughtless and superficial disregard, and sneer at, our efforts. We rely on the Word of God, and hope only in the power of a bad thing a universal howl is raised. Word of God, and hope only in the power of truth. We know that in the fullness of time certain classes, if the bad thing difference? If the liquor traffic the bad thing difference? while God endures. Law is the expression of God's will and must remain unchanged while God's will remains. Weakness and ignorance may delay the progress of truth, but

We rejoice that your heart finds delight and peace in finding new truth. To abide with God, even in the least thing, is to find the peace which passeth all understanding. To feel the solid rock of truth under our feet, is to walk with unfaltering steps. As you suggest, the declension concerning Sunday is to be one of the great means of bringing men to the truth. As Sunday weakens and dies in the hands of those who cling to it, they will turn instinctively to the undying law of God. As the tide of ruin covers the lowlands of disobedience, men will turn their eyes to the hills whence cometh their men back to Sinai, not in fear of its thunders, but that its granite foundations may give them security. May the Lord grant you increasing rest of spirit, and light concerning truth. Command us, if we can aid

cannot thwart its ultimate triumph.

ing light to others. Yours in Christian regard, A. H. LEWIS.

### Temperance.

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

Tobacco excites the base of the brain and lowers the moral tone. To illustrate this, The wholesaler takes this adultrated stock permit me to introduce to you a beautiful girl of sixteen. She shall be as sweet as your imagination can paint her. Each one He doubles it by the use of belladonna. This ance of the Sabbath. The results which of you would be proud and happy if you could point to her and say, "That is my motive power. This is the practice all over sister." Let us listen to her conversation. the land. -Dr. Fowler. With a voice of tender pathos she speaks of her invalid mother. With a radiant counof her garden. No expres ion of face, no tone of voice, no word but savors of sweet- ing a dram-shop rule of ten years, paid a ness and love. Let her chew or smoke pauper bill of \$1,100 a year. Then it changed tobacco five years, and can you believe that to prohibition, and at the end of four years

would be as sweet in soul as she is now! And can you give me any good reason why her brother should escape demoralization? Is it not probably true that the vulgar stories, say nothing of the saliva nastiness, of the smoking-car and other smoking rooms. are the legitimate fruit of tobacco

No devotee of the weed has graduated at the head of his class at Harvard, or any other college where statistics have been preserved, notwithstanding the fact that a large majority of college students are smokers. Even the moderate use of tobacco compromises the muscle and nerve of all candidates for athletic honors, soils the mouth, the breath, the perspiration, and the whole social, moral, and religious being.

I know I but echo the voice of the wise ones of the world when I say that tobacco paralyzes the moral sensibilities more than almost any other habit in which civilized men indulge.—Dio Lewis.

#### WHAT THE EDITOR SAW.

The other day we noticed him as he came across the bridge, with his wagon full of chickens, and eggs. He found ready market for his produce, and we thought how happy his little ones would be when he returned home in the evening with toys, and dresses, and shoes, and food for the morrow, and some clear money in his purse. We thought we could see his wife standing in the doorway to give him a cordial greeting on his return, so desirous were we that he should make home ones happy and contented. We could almost see his cheerful face as he returned to his family after a day's absence. So we thought, and returned to our work. . . . But eventide came, and he passed by our window again. He had nothing we thought he would have. The bed of the wagon was bare. No little shoes, nor toys, nor dresses, nor food for the morrow, nor money in his purse, we dare say. The man was drunk He had changed. This changed our thoughts of his home. We could see the children shrinking from his approach, and the wife, so careworn and sorrowful. She could not meet him with the pleasant smile with which she had intended greeting him. He was breaking her heart and preparing to make paupers of his children .-- Alabama Baptist.

THOSE who object to prohibition because it abridges some of the liberty to do wrong that rum-sellers now enjoy should remember that under any form of government individual liberty must yield to the public good. The individual citizen is prohibited from but, injurious to others, and no one questions the justness of such prohibition; but when evil, why not treat it as all evils are Rum-sellers control politics as no other to of citizens do. All government involve prohibition, but rum-sellers seem to be about law and government. They defraud the general govenment out of the revenue tax on manufacturing their poison, they evade the law whenever opportunity occurs, and they so constantly violate the law that their best friends say they are law-breakers, every one of them, and therefore prohibition will me prohibit. If prohibition will not prohibit then all rum-sellers are law-breakers.

Shall we meekly bow before these lawbreakers and say: "Gentlemen, we would & like to have you close up your dens of vice and infamy, but as you are determined not to obey the law we will permit you to do as vou please?"

THE Western Baptist says that P. T. Barnum once made the city of Philadelphia the following proposition over his own signahelp. The overwhelming flood will drive ture: "I will undertake, and give bond for men back to Sinai, not in fear of its thun-fulfillment of contract, that if the city of Philadelphia will stop selling liquor, and give me as much as was expended here for liquor last year, I will pay all the city expenses; no person within her borders shall pay taxes; there shall be no insurance on property; a good dress suit shall be given to every poor boy, girl, man and woman; all the educational expenses shall be paid; barrel of flour shall be given to every needy and worthy person, and I will clear half a million dollars by the operation."

> A FEW FACTS ABOUT WHISKY. - One bushel of the best corn will make only three gallons of whisky; but a little strychnine easily raises the quantity to four gallons. This is so universal that four gallons is now an average yield. One drug house in London, in 1867, sold more strychnine to a liquor house than the whole city could use medicinally. Mark the progress in evil. A distiller adds one-fourth by the use of strychnine. and doubles it. by the use of strychnine and opium. The retailer gives it another turn. brings ten cents a drink, and here is the

THE Decatur (Illinois) Sentinal says: "Cornell, a town in Livingston county, dur-

# The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, April 15, 1886.

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

TERMS: \$2 per year in advance.

Communications designed for the Missionary Department should be addressed to REV. A. I MAIN, Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-Drafts, Checks and Money Orders should be

made payable to E. P. SAUNDERS, AGENT.

"THE light would want its secret spell If we no shade could find, Nor should we love the spring so well If winter's face were kind. So if the soul has never known

What care and grief impart, It cannot tell how rapture's tone Steals o'er the longing heart."

ANY ONE sending money to this office fo the Tract Society or Missionary Society should state for which Society the donation is intended; if for both, then the amount for each should be designated.

WE call the attention of our readers to ou book-binding advertisement and price list in another column of this issue. As stated there, we are prepared to bind books in any style of cloth or leather. It will be observed that our prices are low. We solicit the patronage of our people.

An exchange says that probably the largest literary prize ever offered is that of \$1,-000,000 to be given in 1925 by the Russian Academy for the best work on the life and of Alexander I. In 1825, shortly after the death of Alexander I., the sum of 50,000 roubles was offered by one of his favorite ministers, to be given as a prize a century after his death, and this at compound interest will amount in 1925 to \$1,000,000.

upon us, and the usual amount of fault- Reformed Church, and held an interesting finding with the ways of Providence is correspondence with the elders of that going on. But every day the sun mounts | church, before he left it, in which the feeblehigher and higher, lengthening the days at | ness of their arguments for Sunday, or rather their opening and at their close, and almost the total want of argument, was very clear. before we know it the summer, in all its | These make five Seventh-day Baptist in Rotflory will be ours. Life, too, has its April terdam, some of whom have many consebysky to, Jesus, he will bring the sweet keeping, and "behaves very badly, and faith, fruition.

It is a somewhat startling fact, reported by Bradstreet, that 51,000 men are now on a strike in this country. The same authority states that up to March 20th, the loss in ommerce, resulting from the strikes, to St. Jouis alone, was over \$4,000,000. At an verage of \$1 50 a day for each man the loss to the strikers amounts to over \$75,000 per day, or \$450,000 for every week of idleness. Such a state of things must, in the end, damage the laboring men quite as much as their employers. The solution of these grave issues will undoubtedly be some system of arbitration.

THAT was a grand thing to do when John the Baptist, looking upon Jesus, said of him, "He must increase, I must decrease." A lesser man than John might have seen the truth; none but a truly great man would have so fully avowed it, and found in it the fulfillment of his own joy. To see another prosperous without envying him is a mark of high attainments in the Christian graces; to see another mount the pinnacle of fame and usefulness while one is sinking back out of sight, and take pleasure in the though t that a greater one is doing a greater good, is a measure of Christ-likeness reached by far

It has been well said that good hearers make good preaching. This does not mean that attentive listeners are an inspiration to service at all. Take the matter of churchthe preacher, though that is true, but that the opinion which men have of preaching a man who was an habitual attendant upon depends largely upon the attitude of the hearts | the preaching services of the church, but he | how they were clad. That man is not necesof the hearers towards the truth which is being presented. Jesus emphasized the import- the inquiry revealed the fact that from early glass to see how his hat becomes him, or his ance of this matter when he said to the Pharisees, "Take heed how ye hear." Rowland church, but not the prayer-meeting. Now, things too frequently, and with a keen sense Hill once said: "Supposing you were attend - that habits have become fixed with him, he of dissatisfaction. How can he help it? ing to hear a will read where you expected a would be lost without the Sabbath-morning | Granting that he is not a slouch, a Chrislegacy to be left you, or, at least, where service, and about as much so in the prayer- tian man, a Christian minister even, may you had a material interest in the document. | meeting. His attendance at the preaching | justifiably have a desire to be dressed as Would you employ your time while it was service was always that of interest and per- well as the average of persons in the same being read in criticising the manner in sonal profit. Surely, his habitual absence rank or profession. And if he is, he will

thing had been left for you, and how much Now the facts of this individual case, in from morning till night. But let a minis- who never becomes a moderate drinker never it was. That is the way in which I would advise you to hear the gospel."

A GOOD point is made in a local paper on the character of some of the complaints made by the working men now on a strike against their former employers. A leader among the Knights of Labor denounces Mr. Gould as a pickpocket, and charges him with "filling the poor-house and the houses of ill fame, by refusing laborers their dues." And yet this same knight is doing everything in his power to get himself and his brethren of the lodge back into the hands of this same pickpocket! Our contemporary adds that if Mr. Gould has no more self-respect than has his slanderer, he will probably take him back. Of course, great allowance must be made for what men will say and do under the influence of strong passion. But it seems that in the case of the injured their own cause, by indiscriminate strikes where no grievances existed, and by wholosale denunciations of all capitalists and employers. If they shall learn by this experience that capital cannot be made to suffer, and that the commerce of a great country cannot be so seriously interrupted without hurting immediately the interests of poorer people, and especially the laboring classes, there will be some compensation in

A CORRESPONDENT sends us the following items, taken from a private letter from Sister Sarah Velthuysen, which will be of in terest to the readers of the SABBATH RECORD-

Eld. Velthuysen's oldest son, Gerard, having served his term in the army, returned to his home March 19th. He is helping his father in his literary work, while continuing his studies preparatory for the ministry.

Bro. Velthuysen preached at Rotterdam, March 13th; and on Sunday, March 28th, one brother and his wife from there, were to be baptized at Haarlem. He had been a APRIL, with all its proverbial fickleness, is | much esteemed member of the Christian days days of alternate chill and warmth, quent troubles. The wife of one brother is but if we hold right on to our faith in, and very angry at her husband for his Sabbathmander and the mellow harvest. Patience, scolds and quarrels, but he treats her very wisely." Some members of the Haarlem Church have formed a Tract Society, but, as the members are few and much scattered, they have not been able to do much work this winter, but are hoping for summer

> It is a very hard time there now for many, and workmen are holding large meetings in Amsterdam, and crowd the streets in Haarlem, demanding that the government furnish them work, while many women and children come to the door for alms. Happily, our church members all have regular

#### THE RELIGIOUS HABIT.

We fancy that not a few persons will feel a little shocked at the idea of serving God from habit. But this arises from improper conceptions of what constitutes habit, and perhaps also of what constitutes acceptable service. We certainly do not object to service performed under the strong impulses of some sudden conviction or religious experience. But a single impulse, a single conviction, or a single act performed under the strong stimulus of some noble purpose, does of God and of all good men. But is there not danger that service from habit will degenerate into a mere form without heart or there is greater danger that, where there is never attended the prayer-meeting. A litchildhood he had been trained to attend

these single particulars, we believe, may and ter, from scanty means, be compelled to becomes a drunkard. (c) The use of alco. should be extended to all religious life. The purchase a hat of inferior quality, a year or holic drinks identifies the user with the young Christian, of necessity, must inquire two behind the style, and then to wear it a drinking class, and thus lends an influence after duty. The ways of the new life are a long time; let him feel compelled to pur- in favor of the evil. (d) The reason found strange to him, and, if he have a sensitive chase his clothing ready-made, and not the in Paul's most noble words-"Wherefore. conscience, he must inquire again and again, best at that, let him be of odd form or size, if meat make my brother to offend [stumble] duty the next time that it occurs. The new him, at length become familiar, and his feet turn into them as naturally and unconsciousgoes from his shop to his home for his dinones when his day's work is done. The man of business, when released from the duties go home; or if he does, and then goes because he ought to do so, his coming is not | when, if he were clad agreeably to his posi must, but because he don't know what else when he is forced out of the path of duty,

and not because he has been forced into it. of these habits. This is doubtless why it is all they do or read.

of service can take the place of this. But familiarity with the words of struth, and divinely appoint a preparation for the performance of the Spirit's work in the youthful heart. And when the conversion comes not plead for a habit of service which exlife, much less for a habit which excludes all heart and all sense of loyalty to Christ, but a life of obedience the most natural one, and the life of conformity to the likeness of Christ a supreme joy.

# Communications.

### WHAT'S IN A HAT?

BY A PASTOR.

What's in a hat? Sometimes brains, sometimes not. Not the highest order if a man buys a hat which is too small, and by its constant pinching he is reminded of the not make character; and character, after hat. A person should not take any pride in all, is the thing of most worth in the sight | his hat, or any part of his clothing. Hat, boots and every bit of clothing should be of that size, texture and style that a man's attention is never called to them while he is wearconscience in it? Possibly so, but we think | ing them; and it is well also if they be such as not to attract the attention of others. no habit of service fixed, there will be no Those persons are most appropriately appareled of whom you say, whenever you going for an illustration. We have known have met them anywhere, at a party, in the pulpit, or on the street, you do not know sarily vain who looks occasionally in the coat fits, or if his attention is called to these

what he ought to do, and what he ought not six feet four or five feet two, long and lank, I will eat no flesh while the world standeth." to do in given circumstances. Deciding or short and stout, and the ready-made gar- etc. Self, denial for the sake of others, for these conscientiously and with the help of ment cannot be found to fit him; yet he the sake of the weak ones. God's Word and Spirit, it will not require | must purchase it or go without, for merso much thought to settle the question of | chant tailors want a fair compensation and | profit for their work, and their price, though ways, which at first seemed so strange to reduced twenty percent, is actually beyond his reach. Let him have a coat a size too large in the back, and two sizes too small in front, made ly, and yet as joyously, as the laboring man | to fit everybody, and then bring him on the platform with a dozen other ministers of ner, or for the companionship of his loved | various denominations, properly dressed, and whose preaching talent he knows will average no better than his own-is there of his office, does not stop to debate the any thing vain, weak, or wicked in his feelpending strikes the workmen have greatly question every night whether he ought to ing a sense of mortification? He is compelled to think with vexation of his apparel anticipated with joy. On the contrary, he | tion, he would never think of these things, goes because it is the natural thing for him | but would be as free as the eagle to do the to do; it is none the less his duty, but his best there is in him. Churches ought to coming is the more joyous to himself and to think of these things; it would be well if those at home because he has not had to de- they could share the mortification of their bate the question of duty before coming. | pastor. A little increase of his salary would Somehow so, the habits of the Christian | modify all this. What is fifty or a hundred life ought to be so fixed that, whatever duty | dollars to a church of two hundred mema man has to perform as a Christian man, bers more or less? What is it to a pastor? he shall come to it with a naturalness, ease It is a new book occasionally, a suit of deand joy which show on the very face of it cent clothing once in two years, if need be, that he has come to the duty not because he and possibly becoming apparel for his wife and children. There are many ministers to do. A man's religious habits should be so poorly paid they cannot expect, unless so fixed that the strain upon him shall come | they are rare financiers, to lay up much of any thing for a rainy day; they trust in the Lord, expecting he will provide, and I have It is of the utmost importance that the no doubt he will, but just how I know religious habit become fixed early in life. | not. I am not pleading for future support, If it is not done, other habits become fixed, but for a present support when your pastor and the religious life, if it is ever begun, is at his prime. I am not asking you to take must come through the violent breaking up | care of him when shall be old and worn out -the Lord will do that, but spare him that comparatively so few persons become mortification now. I fancy I hear somebody Christians after they arrive at maturity of | saying, "the writer of this article thinks too life. There is wisdom, then, in requiring much about his salary." Very likely, and children to attend church and Sabbath- very likely your pastor does, and many anschool, to respect the house of God, to read | other. Shall I tell you how to remedy that? the Bible, and to join in the family devo- You deal generously by them; it is but a tions, even though they do not understand very slight increase they ask, and then they 310; average number of officers and teachers, will cease to think about their salaries just | 20. Let us not be size erstood. We believe as you forget about your clothing when you in the conversion and deren. No amount are decently and becomingly clad. Shall I of instruction or the partion in the forms tell you another thing that makes ministers think about their salaries? It is a very unhappy thing for their attention to be called with the forms of the religious life, are a to this matter of their pay. A minister who is at all faithful, and of the right mind would be glad never to think of this subject, but I | \$154 98 of money raised for church purwill tell you how his attention will be inevi- poses, or \$25.83 per annum. Of this it is not an introduction into some strange tably called to it. You settle him among amount, \$5,055 84 have been expended for mysteries, but the glorifying of thoughts and | you on a small salary, and let two or three habits already becoming familiar. We do of the leading members promise to give him average of \$31.72 per capita for benevolence more as he improves and the society includes the fact of duty from the Christian creases, and for the first year or two you encourage him with a donation, and then drop | bers of the church, as shown in the reports that. He improves and the society increases, for such a religious habit as brings all the and you forget all about the encouragement instincts and impulses of the Christian life | you gave him years ago. Well he does not into harmony with Christian duty, making forget it, his memory is good, he remembers the very spot on the sidewalk where these promises were made, but he is too modest to ask for the increase, and he will inevitably think of his salary. The better way is to redeem your pledges; or when you settle him, tell him frankly: We cannot afford to pay much now, and as you improve and the society increases, you need not expect any more. Should their come a general stagnation, hard times, we will have to retrench a little, and that reduction will be likely to remain all through the prosperous times that follow. Why, then, if he can satisfy himself at the first, he will be likely to remain satisfied, and not think much about his salary, unless he is too sorely pinched. If the hat pinches, or looks shabby, a man cannot help thinking of it.

# Home Hews.

New York.

Sabbath day, April 10th, Pastor Tits- the city of New York. worth, at the request of the W. C. T. U. of this place, preached a total-abstinence sermon, in memory of the great apostle of total and his associates have spoken 32 times, to abstinence, the late John B. Gough.

The text was taken in Prov. 31: 4, 5. The theme was treated under four heads, as same discount—they have spoken to more

1. Reasons for total abstinence: (a) Alco- month for the last nine months. hol is a poison, hence an enemy to, and a destroyer of, the human body. (b) The use of rapher one half the time. alcohol destroys self-control. The power which the lawyer read it? No, you would from the prayer-meeting was no profit to think no more of these things than he ought; of the habit grows. The great majority of to do more and better work in the future. not; you would be given anxious ear if any- to himself, to the church, or to the world. his attention will hardly be called to them moderate drinkers become drunkards. He Your correspondent sends these items, hop-

2. The great apostle of total abstinence. John B. Gough. Here the pastor gave a brief sketch of the life of the great and good man who has accomplished so much for temper. ance, both in England, his native land, and in America, the land or his adoption.

3. The progress and principle of total ab. stinence: (a) There has been a falling off in the drinking habit among the respectable classes during the last fifty years. A half. century ago ministers and deacons, fathers and mothers-in fact, nearly everybody drank. (b) Public sentiment regarding the necessity of alcohol to the system has undergone a complete revolution. (c) The liquorseller's business has become disreputable, whereas fifty years ago it was considered legitimate and respectable.

4. Present duties. We have two duties. (a) Our personal duty is total abstinence. (b) Our public duty is the prohibition of the iniquitous traffic.

To these duties we ought to commit our.

#### New Jersey. PLAINFIELD.

On Sabbath, April 3d, our pastor presented a review of the work of the last six

the readers of the RECORDER. The statistics are as follows:

Membership.

vears. A condensed statement may interest

Added by baptism, 30; added by letter, 25: dismissed by letter, 15; excommunicated, 6; loss by death, 22; number of members six years ago, 173; number of members of church to-day, 185; highest point reached in numbers, 197; average for six years, 179; present number of resident members, 160.

Sabbath-school.

Average enrollment for six years, 134; average attendance, 94; number of sessions,

#### Finances.

The amount of money raised by the church for the six years...... 200,275 59 

This makes an average per capita of benevolence outside the church, making an outside, or \$5 28 per annum. Besides this, the recorded individual benevolence of memof the Tract, Missionary and Education Societies, amounts to at least \$61,000, making

If this could be fairly averaged, it would amount to \$536 22 per capita expended in the cause of the Master, for the past six years, by the residing members.

a grand total of \$85,796 43.

Pastor's Work.

The pastor has delivered 462 sermons, and 102 lectures equivalent to sermonsmaking an average of 94 each year-and and a total of 564. He has conducted 270 prayer-meetings, exclusive of Sabbath-schools prayer-meetings, and young people's meetings—an average of 47 annually. He has officiated at 42 funerals, 12 weddings, and made 744 calls. Many of these have been in connection with sickness; and sorrow; these do not include social visits. This outline takes no account of allarge amount of temperance work, or work as President of the Executive Committee of the New Jersey State Sunday-school Association.

In literary work the pastor has prepared, and put into print, in books, and editorials, the equivalent of one book of 300 pages each year. This work has involved an aggregate of at least 200 days of library reading in

Through the Outlook—making 50 per cent discount for indifferent readers—he 100 congregations, of 500 clergymen.

Through the Light of Home-making the than 325 congregations of 500 persons, each

Dr. Lewis is now obliged to keep a stenog-

The sermon closed with an appeal to each

ing to encourage other c works. It will be seen by that ours is one of th churches. And we know churches which are more If each person in each chur ing to what God has given and spiritual things, all greatly advanced.

> Rhode Island ROCKVILLI

Our citizens are well plea sult of the recent state elect Rhode Island among the pr Since Rev. Joshua Clark we have had three weeks o weather, yet we have had every evening, and increase is indeed cheering to witne upon Sabbath service, espe number who for a long tim themselves from the ho May the interest coutinue enjoy together the work, the worship of the Master.

APRIL 8, 1886. TRACT SOCIE

Receipts in March

Church, Shiloh, N. J..... A Friend, Church, New York, special col Mrs. E. A. Harris, Brooklyn, 1 Mrs. Mary Rogers, A Friend, Geo. Greenman, Greenmanville David Langworthy, Miss Fanny Clarke, Mrs. Alfred Woodmancy, " Miss Delia Gately, Warren Lewis, Mrs. N. F. Chipman, Mrs. L. W. Barber, E. D. Barber. Miss Eliza Maxson, Mrs. Geo. H. Greenman, Thomas S. Greenman, Mrs. G. L. Greene, Noank... Mr. & Mrs. O. C. Rogers, Wester Nathan Babcock, A. R. Stillman. Mrs. Martha Bright, H. S. Berry, H. E. Crandall, Asher M. Babcock, S. A. Champlin, Miss Amelia Potter

Miss Susie Crandall, Christmas offering, A Friend. Mrs. Catherine E. Bonham, Mrs. Charles Maxson, Ira B. Crandall, Wm. D. Wells, Mrs. B. W. Bentley Mrs. Elisha Saunders, Miss Fanny Hiscox, C. J. Stanton,

J. Clarke Crandall. Clark, Court Bentley Wm. Greenman, J. Irving Maxson.

E. Clarke Saunders; Mr. & Mrs. D. G. Stillman. Franklin Clarke, Orville M. Briggs, F. W. Boss, C. C. Maxson, A. H. Langworthy, Kenyon, George P. Barber, T. V. Stillman, Mrs. C. B. Maxson, N. H. Langworthy,

Cash, J. R. Champlin, A Friend, Gideon T. Collins, A. H. Stillman, W. F. Stillman. E. B. Clarke, Mrs. S. H. Maxson, Ashaws H. L. Crandall, Thomas, M. Clarke, S. F. Babcock,

Maria & Harriet Potter, Mrs. George N. Burdick, J. W. Murphy, C. C. Lewis, Mary A. Mumford Fraces E. Blake, Mrs. C. A. Crandall, C. Clarke, Mrs. A. S. Briggs, Thomas A. Barber, Geo. A. Babcock, Mrs. Mary L. Langworthy. Mrs. Martha A. Wells, Mrs. S. E. Ross, A. B. Briggs, D. R. Merritt, O. Langworthy, Mrs. Horace Maxson, Mrs. Julia H. Higgins, Mrs. A. B. Greene,

Mrs. Phebe Babcock Nathan Saunders, Sarah A. Saunders, Mary Saunders, O. I. Wells, Mrs. P. C. Wells. Mrs. Wm. Clarke. Robert Burdick, Emma E. Kenyon A. Crandall, Mrs. A. Crandall, Mary F. Crandall

Ruth A. Crandall Matthew 8. Kenyon, George B. Carpenter, H. W. Carpenter, Martin E. Clarke, Miss E. A. Langworthy,

H. F. Larkin. P. M. Barber, 2d, L. L. Cottrell Henry Barber, Mrs. Geo. H. Hood, Mrs. H. C. Taylor,

Mrs. R. Langworthy, Subscriptions, Light of Hor never becomes a moderate drinker never omes a drunkard. (c) The use of alcoc drinks identifies the user with the iking class, and thus lends an influence avor of the evil. (d) The reason found Paul's most noble words-"Wherefore. eat make my brother to offend [stumble] ill eat no flesh while the world standeth."

Self, denial for the sake of others, for sake of the weak ones.

The great apostle of total abstinence. n B. Gough. Here the pastor gave a brief ch of the life of the great and good man has accomplished so much for temper. e, both in England, his native land, and merica, the land or his adoption.

The progress and principle of total abence: (a) There has been a falling off in drinking habit among the respectable ses during the last fifty years. A halftury ago ministers and deacons, fathers mothers-in fact, nearly everybody ak. (b) Public sentiment regarding the essity of alcohol to the system has undere a complete revolution. (c) The liquorr's business has become disreputable, reas fifty years ago it was considered imate and respectable.

Present duties. We have two duties,-Our personal duty is total abstinence. Our public duty is the prohibition of the nitous traffic.

o these duties we ought to commit our-

#### New Jersey. PLAINFIELD.

Sabbath, April 3d, our pastor pred a review of the work of the last six A condensed statement may interest eaders of the RECORDER. e statistics are as follows:

Membership.

ided by baptism, 30; added by letter, lismissed by letter, 15; excommunicat-; loss by death, 22; number of memsix years ago, 173; number of members urch to day, 185; highest point reached mbers, 197; average for six years, 179; ent number of resident members, 160.

Sabbath-school.

verage enrollment for six years, 134; ge attendance, 94; number of sessions. average number of officers and teachers

#### Finances. mount of money raised by the

Ladies' Benevolent Society..... iary Sabbath Tract Society...... is makes an average per capita of 98 of money raised for church puror \$25 83 per annum. Of this int, \$5,055 84 have been expended for olence outside the church, making an ge of \$31 72 per capita for benevolence? de, or \$5 28 per annum. Besides this, ecorded individual benevolence of memof the church, as shown in the reports e Tract, Missionary and Education Sos, amounts to at least \$61,000, making

this could be fairly averaged, it would nt to \$536 22 per capita expended in cause of the Master, for the past six by the residing members.

Pastor's Work.

nd total of \$85,796 43.

pastor has delivered 462 sermons, 02 lectures equivalent to sermonsag an average of 94 each year—and total of 564. He has conducted 270 r-meetings, exclusive of Sabbath-schools -meetings, and young people's meetan average of 47 annually. He has ted at 42 funerals, 12 weddings, and 744 calls. Many of these have been nnection with sickness; and sorrow; do not include social visits. This outakes no account of allarge amount of rance work, or work as President of xecutive Committee of the New Jersey Sunday-school Association.

iterary work the pastor has prepared, ut into print, in books, and editorials, uivalent of one book of 300 pages each This work has involved an aggregate least 200 days of library reading in y of New York.

ough the Outlook-making 50 per discount for indifferent readers—he associates have spoken 32 times, to

ngregations, of 500 clergymen. ough the Light of Home-making the liscount—they have spoken to more 25 congregations of 500 persons, each

for the last nine months. Lewis is now obliged to keep a stenogone half the time.

sermon closed with an appeal to each more and better work in the future. correspondent sends these items, hoping to encourage other churches to good works. It will be seen by the above figures that ours is one of the medium-sized Henry Beebe, churches. And we know there are several churches which are more wealthy than we. If each person in each church will do according to what God has given him, in material and spiritual things, all our work will be greatly advanced.

J. P. Lundquist, Heber, Kan.....

Church,

E. H. Socwell,

John Gardiner,

Mrs. D. P. Rogers,

Church collections

A. S. Babcock,

P. Palmer

Miss Emily G. Babcock,

Anna L. Ware, Andever, N. Y.....

Young People's Society of Christian En-

Church, Welton, Iowa....

I. H. York, Farina, Ill. 1st Brookfield Church, Leonardsville, N. Y.

Mr. & Mrs. J. R. Irish, Rockville, R. I....

deavor, Waterford, Conn.....

........

.........

#### Rhode Island.

ROCKVILLE. Our citizens are well pleased with the result of the recent state election, which places Rhode Island among the prohibitory states. Since Rev. Joshua Clarke came among us. we have had three weeks of mud and stormy weather, yet we have had preaching nearly J. E. S. Crandall, Harris Lanphear, every evening, and increasing interest. It Mrs. H. Lanphear, d cheering to witness the attendance N. Henry Lannhes

| indeed chearing to witness the attendance   |                     |             | N. Henry Lanphear,           | 61            | ,••••           |
|---|---------------------|-------------|------------------------------|---------------|-----------------|
| s indeed cheering to witness the attendance |                     |             | G. E. Green,                 | *             | • • • •         |
| apon Sabbath service, espe                  | cially, of qu       | uite a      |                              | "             | • • • • •       |
| number who for a long tim                   | e have aha          | ented       | Mrs. Joseph Crandall,        |               | ••••            |
| illimoof who for a tong that                |                     | hi-         | Mrs. Martha Chipman,         |               | • • • •         |
| themselves from the ho                      | use of wo           | ranip.      | B. P. Langworthy,            | "             |                 |
| May the interest coutinue                   | until we sha        | ıll all i   | E. O. Kenyon,                | "             |                 |
| enjoy together the work, the                | ha projec en        | d the       | A. G. Boss,                  | "             |                 |
| enjoy together the work, the                | ne brause an        | ա տոթ լ     | B. W. Crandall,              | "             | ••••            |
| worship of the Master.                      | A. S.               | .B.         | Solly W. Crandell            | 66            | • • • •         |
|   |                     | -           | Sally W. Crandall,           | "             | • • • •         |
| APRIL 8, 1886.                              |                     | 1           | B. F. Crandall,              |               | • • • •         |
|   |                     | ===         | J. B. Crandall,              | "             | <i>:</i>        |
| TRACT SOCIE                                 | ry.                 | 1           | Benjamin Kenyon,             | "             |                 |
|   |                     | 1           | Silas C. Saunders            | "             |                 |
|   | 4000                | ļ           | Wm. W. Woodmancy,            | "             |                 |
| Receipts in March                           | , 1886.             | 1           | A. C. Crandall,              | 66            | • • • • •       |
| Church, Shiloh, N. J                        |                     | 28.69       |                              | "             | • • • •         |
|   |                     | 5 00        | J. N. Barber,                |               | • • • •         |
| A Friend, "                                 | • • • • • • • • • • |             | Henry D. Burdick,            | "             | • • • •         |
| Church, New York, special col               |                     | 7 52        | George N. Crandall,          | . 6 6         |                 |
| Mrs. E. A. Harris, Brooklyn, N              | l. Y                | 2 00        | M. E. Wright,                | "             |                 |
| Mrs. Mary Rogers,                           |                     | 30          | E. A. Barber,                | € €           |                 |
| A Friend,                                   |                     | 9 00        | Mrs. A. A. Barber,           | "             | ••••            |
| Geo. Greenman, Greenmanville                | . Conn              | 25 00       |                              | "             | • • • •         |
| David I anguarthy                           | , 00000             | 2 00        | Mrs. A. B. Kenyon,           |               | • • •           |
| David Langworthy, "                         | ••••                |             | Dea. L. C. Burdick,          | "             | • • • •         |
| miss ranny Clarke,                          | • • • •             | 50          | Wm. C. Crandall,             | "             |                 |
| Geo. H. Greenman, "                         |                     | 1 00        | Mrs. L. I. Irish,            | "             |                 |
| Mrs. Alfred Woodmancy, "                    |                     | 50          | Paul B. Irish,               |               |                 |
| Miss Delia Gately, "                        |                     | 25          |                              | 46            | • • • •         |
| Warren Lewis                                | , , , ,             | 1 00        | Mrs. C. C. Lanphear.         |               | • • • •         |
| Warren Lewis, "                             | • • • •             |             | Mrs. John R. Green,          | "             |                 |
| Mrs. M. F. Chipman,                         |                     | 50          | A. B. Kenyon,                | "             |                 |
| Mrs. L. W. Barber, "                        |                     | 3 00        | Mrs. D. M. Crandall, L. of H |               |                 |
| E. D. Barber, "                             |                     | 1 00        | Miss Annie L. Crandall,      | ٠,،           |                 |
| Miss Eliza Maxson, "                        |                     | 1 50        |                              | "             | • • • •         |
| Mrs. Geo. H. Greenman, "                    | ****                | 50          | Miss J. Crandall, Outlook,   | "             | • • • •         |
|   | ••••                |             | Oscar Edwards,               |               | • • • •         |
| Church,                                     | • • • •             | 3 82        | J. R. Edwards,               | "             |                 |
| Thomas o. Greenman,                         | • • • •             | 50 00       | Mrs. Mary A. Collins,        | "             |                 |
| Mrs. G. L. Greene, Noank                    |                     | 1 00        | Mrs. Mattie Edwards          | "             |                 |
| Mr. & Mrs. O. C. Rogers, West               | erly, R. I          | 2 00        | Mrs. Lucinda Edwards,        | "             | ••••            |
| Made and Dahasale                           |                     | 10 00       |                              | "             | • • • •         |
|   | ,,                  | 1 00        | 8. Edwards,                  | "             | • • • •         |
| A. R. Stillman.                             | "                   |             | A. A. Crandall,              |               |                 |
| Mrs. Martha Bright,                         |                     | 50          | Silvia W. Landphear,         | "             |                 |
| H. S. Berry,                                | "                   | 50          | · -                          | ob.           |                 |
| H. E. Crandall,                             | "                   | 50          | Second Hopkinton Chur        |               |                 |
| Asher M. Babcock,                           | "                   | 10 00       | Mr. & Mrs. B. P. Langwo      | orthy, t      | o apply         |
| S. A. Champlin,                             | "                   | 2 00        | on L M                       | •             |                 |
|   | "                   |             | Mr. & Mrs. G. S. Kenyon, t   | a ennly       | on T. M         |
| Miss Amelia Potter,                         | •••••               | <b>5</b> 00 | Tiche D Delmer               | Oappiy        | ( II II . III . |
| Miss Susie Crandall,                        |                     | 40.00       | Elisha P. Palmer,            |               |                 |
| Christmas offering,                         |                     | 10 00       | George H. Spicer             | • • • • • • • | • • • • • • •   |
| A Friend,                                   | "                   | 50          | George S. Newton             |               |                 |
| Mrs. Catherine E. Bonham,                   | "                   | 2 00        | Ahava F. Randolph            |               |                 |
| Mrs. Charles Maxson,                        | 44                  | 1 00        | Charles H. Langworthy, C     |               |                 |
|   | "                   | 5 00        | Alfred M. Clarke             |               |                 |
| Ira B. Crandall,                            | 61                  |             | Fibert W Clarks              | ••••          | • • • • • • •   |
| Wm. D. Wells,                               |                     | 1 00        | Elbert W. Clarke             |               |                 |
| Mrs. B. W. Bentley                          | "                   | 1 00        | Mrs. John Austin             |               |                 |
| Mrs. Elisha Saunders,                       | "                   | 50          | John A. Slocum               |               |                 |
| Mrs. John Hiscox,                           | "                   | 2 00        | William L. Kenyon            |               |                 |
|   | 144                 | 1 00        |                              |               |                 |
| Miss Fanny Hiscox,                          |                     |             | 1 ~ ~ ~ · · ·                |               |                 |
| C. J. Stanton,                              |                     | 5 00        |                              |               |                 |
| J. Clarke Crandall,                         |                     | 1 00        |                              | • • • • • • • | • • • • • • •   |
| H. N. Crandall,                             |                     | 2 00        |                              |               |                 |
| Jahua Clark.                                |                     | 2 00        |                              |               |                 |
| Johna Clark,<br>Bentley, Outlook and        |                     |             | Mary E. Brown,               | agreed.       |                 |
|   | "                   | 5 00        |                              | ent on        |                 |
| tracts,                                     |                     |             |                              |               |                 |
| C. A. Main,                                 |                     | 1 00        | C. H. Tucker, Niantic, R     | . T           | • • • • • • • • |
| B. Court Bentley,                           |                     | 1 00        |                              | • • • • •     |                 |
| A. N. Crandall,                             | ******              | 1 00        | E. W. Vars,                  |               | • • • • • • •   |
| Wm. Greenman,                               | 64                  | 1 00        | A Friend, "                  |               |                 |
| J. Irving Maxson,                           | "                   | 1 00        | 1                            |               |                 |
|   | "                   |             |                              | , л           |                 |
| Wm. Maxson                                  | "                   |             | Pledges Brookfield N V       |               | • • • • • • •   |
| v   |                     | 4 4 10 1    |                              |               |                 |

. . . . . .

200

1 00

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2 00

E. Clarke Saunders.

Orville M. Briggs,

A. H. Langworthy,

Mrs. C. B. Maxson.

N. H. Langworthy,

C. C. Maxson.

T. V. Stillman,

J. R. Champlin,

A. H. Stillman,

H. L. Crandall.

S. F. Babcock,

J. W. Murphy,

C. C. Lewis,

C. Clarke,

Thomas, M. Clarke,

Mary A. Mumford

Mrs. C. A. Crandall.

Frnces E. Blake,

Mrs. A. S. Briggs,

Geo. A. Babcock,

Mrs. S. E. Ross,

A. B. Briggs,

D. R. Merritt,

0. Langworthy,

Thomas A. Barber.

Mrs. Mary L. Langworthy,

Mrs. Martha A. Wells,

Mrs. Horace Maxson,

Mrs. A. B. Greene,

Nathan Saunders,

Mary Saunders,

O. I. Wells, Mrs. P. C. Wells,

Mrs. Wm. Clarke.

Emma E. Kenyon,

Robert Burdick,

Mrs. A. Crandall

Mary F. Crandall

Ruth A. Crandall

Martin E. Clarke.

P. M. Barber, 2d,

Mrs. Geo. H. Hood,

Mrs. R. Langworthy,

Subscriptions, Light of Home,

Mrs. H. C. Taylor,

H. F. Larkin,

L. Cottrell.

Henry Barber,

Matthew S. Kenyon,

George B. Carpenter, H. W. Carpenter,

Miss E. A. Langworthy,

A. Crandall.

Sarah A. Saunders,

Mrs. Phebe Babcock,

Mrs. Julia H. Higgins,

Maria & Harriet Potter,

Mrs. George N. Burdick,

Gideon T. Collins.

E. B. Clarke, Mrs. S. H. Maxson, Ashaway, R. I....

A Friend,

L. Kenyon, George P. Barber.

Charles Spicer, Mr. & Mrs. D. G. Stillman,

# PLAINFIELD, N. J., April 1, 1886. Condensed Hews.

Peter Wooden,

Woman's Aux. Soc., "

Young People's Literary Society, Adams

Mr. & Mrs. O. M. Witter, Nile, N. Y... Electa Wood, Binghamton, N. Y., Outlook,

D. D. L. Burdick, Scott, N. Y.....

Hiram Babcock, " Outlook....
Sabbath school, Berlin, N. Y......
Woman's Aux. Society, Alfred, N. Y....

71 Quarterlies.....

1 Bound Outlook......

Brown's Review.....

1 History of Conference.....

BOOK SALES.

### Domestic.

Floods are causing great damage in Ohio and Western Pennsylvania.

A heavy snow storm, accompanied by high winds, resulted in practically cutting off all telegraphic communication between the was the youngest of eleven children. His parents, West and New York, April 6th.

The papal consistory has been postponed until May. The archbishops of Baltimore and Quebec are expected to attend.

The annual report of the Panama Railway Company shows gross earnings of \$3,267,922 The gross expenses were \$3,106,313.

The business failures throughout the country in the last seven days, as reported Agency, number, for the United States, 173, and for Canada, 42, as compared with 214

Mayor Grace signed the resolution of the Lord. Aldermen changing the name of Chatam St. to Park Row. Chatham St. is, therefore, a thing of the past. Only Chatham Square remains to remind New Yorkers of the English statesman who pleaded for the right of glish statesman who pleaded for the right of Aug. 29, 1885. While on a visit to his parents he the American Colonies before a heedless was taken sick and died, leaving a wife and many 4 45 English Parliament.

Richard Arnold, head of the well known firm of Arnold, Constable & Co., died at his residence, 1,020 Fifth Avenue, at 4 o'clock P. M., April 7th, after two weeks of illness.

The directors of the Academy of Fine Arts, of Philadelphia, will begin this week repairing the burned portion of their building. The paintings which were damaged by the flames and smoke will be retouched.

The storm on Lake Ontario, April 6th, was one of the heaviest in years. The waves ran high on parts of the Ontario beach and Summerville summer resorts near Rochester were flooded. The wind blew down several

In Sanbornton, N. H., April 7th, there were six feet of snow in some of the highways. The Joilet and Mountain brooks overflowed, causing damage to meadow land. The Tioga river at Belmont was flooded, threatening mills. Between Benton and Belmont, the roads were under water. Some of the bridges on the Passumsic railroad have been carried away.

New York express on the Canada Southern ran into a freight train at Combre, Ont. The locomotive, baggage-car, smoking-car, the passenger train.

doubtedly the worst experienced in that state for many years. Early on the morning of April 6th, several attempts were made to run street cars in Detroit, but the snow drifted so rapidly that it became impossible to keep the track clean, and cars had to be laid up at various points on nearly all the lines in the city. Traffic was almost entirely suspended. At 10 o'clock the signal service reported fourteen inches of snow on a level. The entire southern part of the state was covered with snow.

#### Foreign.

Eight thousand ladies of Cork county, Ireland, have sent a petition to the Queen against home rule. One thousand of the signers are

It is learned from official sources that the powers are awaiting probable changes in the Greek ministry before finally deciding to institute naval operations against Greece.

The paper-mill strike at Birmingham, Eng., ended April 5th. The employees submitted to a thirty per cent reduction in wages. They struck April 1st, against an ordered reduction of thirty-three per cent.

M. Samen, minister of the interior, has ordered all the mayors and prefects of 1 00 France to de their utmost to dissuade 1 00 Frenchman from emigrating. The officials are instructed to "expatiate" on the obstacles and disappoint which await new comers in all parts of world, particularly America.

The Swedish working men imported to in America.

take the places of the strikers in the Dublin bottle works are anxious to return to Sweden, not wishing to damage the position of Irish workmen. The Swedes say they contracted to go to Ireland wantout knowing they were underbidding Irish workmen. 

> tour of inspection of the interior defenses of J. S. Babcock, Harvard Greece. He expressed his defeat to various commanders of the efficiency of the works. Mrs. Henry Lugene, Factory Point, Vt., Before leaving Arta he requested the officers J. B. Wells, DeRuyter, N. Y., to inform their men that they were destined to uphold the honor of Greece on the field of battle, and would not return to their homes until that honor was satisfied. Great preparations are being made to celebrate the anniversary of Greek independence to-morrow. The trip of the war minister and the expressions by him are taken to indicate a speedy declaration of war.

At the residence of the bride's mother, in Scott, N. Y., April 7, 1886, by Rev. F. O. Burdick, Mr. FRED HOLMES ALVORD, of Riverton, Clay Co., Iowa, to Miss Maud Louisa Maxson.

In Hopkinton City, R. I., March 24, 1886, by Rev. L. F. Randolph, Mr. Frank S. Peabody and Miss NELLIE J. BURDICK, all of North Stonington, Conn. At the residence of the bride's parents, Mr. & Mrs. W. P. Sheldon, in Richland, Iowa, March 23, 1886, by Rev. J. N. Blodgett, Mr. CLESSON A. KENYON and Miss Eva M. Sheldon, all of Richland.

#### DIED.

WORTHY, in the 67th year of his age. The deceased Dea. John, and Sarah Pendleton, Langworthy, West and New York, April 6th.

The bill for the free coinage of silver was defeated, April 9th, by the House of Representatives, by a vote of yeas 126, nays 161.

Dea. John, and Saran Fendicion, Langworthy, moved to Allegany in 1842. At his death, there were living five of the brothers, John Avery, of Little Genesee, N. Y., William, of Ashaway, R. I., Dr. Isaac P., of Chelcea, Mass., Dea. Benj. F., of Alfred Control N. Y. and Dea. Matham H. of Westerley The House Committee on Appropriations will report a bill appropriating \$150,000 for the relief of the Alabama flood sufferers.

Centre, N. Y., and Dea. Nathan H., of Westerly, R. I. In 1848, the subject of this notice was married to Miss Martha A. Stillman, of Alfred Centre, who survives him. The widow and her two sons with their wives, mourn the loss of a dear husband and father. Brother Langworthy confessed Christ during the extensive revival in the First Hopkinton Church in 1832, under the preaching of Eld N. V Hull. Coming to this state he united with the church of Little Genesee. Subsequently he became member of the Second Alfred Church, with which he remained until taken to the church triumphant, He was a worthy citizen, kind and generous, living at peace with his fellowmen. He felt a deep interest in the efforts of the church and the work of the to R. G. Dun & Co., of the Mercantile denomination. The call of the messenger was unexpected, but he was ready, and went quietly to rest. The funeral services were held at the Second Alfred church. Sermon by Eld. Jared Kenyon, from the Scripture, "Blessed are the dead which die in the

> In Schaghticoke, Rensselaer Co., N. Y., Feb. 20 1886, Wesley E. Brown, in the 28th year of his age. The subject of this notice was born in Grafton, Rensselaer county, was married to Flora C. an adopted daughter of Jeffrey M. Thomas, of Scio, friends to mourn their loss.

In Niantic, R. I. April 4, 1886, of consumption, Mrs Sarah A., wife of Augustus L. Chapman, aged

At Pawtucket, R. I., March 26, 1886, of pneumonia, James Henry Hiscox, in the 38th year of his age. He was the son of the late Arnold Hiscox. In early life he became a Christian, was baptized by Eld. C. C. Stillman, and joined the First Westerly Seventh day Baptist Church. While living in Pawtucket he attended the Park Place Congregational church and was a member of one of its Bible classes. He was greatly esteemed by the pastor and congrega-tion. His funeral services were held at his late residence in Pawtucket. Many were the beautiful floral tributes presented by the Bible-class of which he was a member, and by the fellow-clerks in the store in which he served. His remains were deposited in the First Hopkinton cemetery. He died in the signs and telegraph poles. Otherwise little blessed hope of eternal life through Jesus Christ. damage was done. He leaves a wife, a mother and two sisters to mourn o. u. w.

#### LETTERS.

A Friend (see editorial page), P. L. Clarke, C. D A Friend (see editorial page), P. L. Clarke, C. D. Rogers, Mrs. S. M. Edwards, G. C. Sherman, C. D. Rogers, Mrs. S. M. Edwards, G. C. Sherman, C. D. Rogers, Mrs. S. M. Edwards, G. C. Sherman, C. D. Potter, Alling & Cory, Fannie V. Aldrich, C. V. Hibbard, N. J. Read, Samuel Dye, Geo. I. Moser, J. F. Hubbard, Incognitus, J. W. Houghton, M. W. Gavitt, Paul Palmiter, A. C. Sanford, Wm. R. Gorgas, L. A. Hurley, Mrs. Lois Casterline, J. B. Wells 2, Charles & Tuttle, Theo. L. Gardiner, A. H. Lewis 6, H. N. Davis, Jennie M. Cherry, Eld. J. W. Scoles, Mrs. F. E. Beach, A. W. Coon, C. Potter, Jr. & Co., C. A. S. Temple, T. W. Richardson, Candace Ammons, E. J. Vanhorn, Arthur L. son, Candace Ammons. E. J. Vanhorn, Arthur L. The locomotive, baggage-car, smoking-car, passenger-coach, a sleeping-car and six freight cars were wrecked, but no one was injured, except Robert Brown, engineer of the passenger train.

Son, Candace Ammons, E. J. Vannorn, Arthur L. Green, B. L. Barber, H. A. Place, C. J. York, P. M. Green, M. Babcock, J. B. Clarke 2, David E. Rice, L. J. Walsworth, E. W. Atwater, S. A. Holbrook, J. S. Babcock, J. E. Mosher, L. F. Randolph, Mrs. Geo. N. Brown, Wm. Stormes, D. D. D. Davidsk, J. A. Pleater, J. A. Place of the passenger train. The recent storm in Michigan was un-Babcock, C. Hull, R. B. Thomas, H. S. Burdick, W. C. Daland.

#### RECEIPTS.

All payments for the SABBATH RECORDER are ac knowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

| ١  | omission.   | -           |                 |              | _          |
|----|---|-------------|-----------------|--------------|------------|
| 1  |   | Pav         | s to            | Vol.         | Nα.        |
| i  | Mrs. T. Holbrook, Townshend, Vt.,   | <b>\$</b> 4 | 00              | 42           | 52         |
|    | F. S. Wells, Plainfield, N. J.  | 4           | 00              | 43           | 52         |
|    | F. S. Wells, Plainfield, N. J.,<br>Mrs. G. C. Green, Adams Centre, N. Y           | · 1         | 00              | 42           | 40         |
|    | Mrs. S. M. Potter, "  | ī           | 50              | 43           | 1          |
|    | Mrs. C. Woodard, Adams,   |             | 00              | 43           | 7          |
|    | Samuel Dve. Stockwell.  |             | 50              | 42           |            |
|    | Mrs. C. B. Stanton, Cazenovia.  |             | 00              | 43           | 13         |
|    | Mrs. O. D. Kellogg, Brookfield.   |             |                 | 42           | 52         |
|    | DeWitte C. Coon, "  |             | 00              |              | 52         |
| ł  | W L Hibbard "   | $\tilde{2}$ | 00              | 42           | 52         |
|    | Mrs. L. W. Babcock, "   |             |                 | 42           | 52         |
|    | Mrs. M. Babcock, North Brookfield.  | 2           | 00              | 43           | 3          |
| ;  | Mrs. L. Crandall, South Brooktield,   | $\tilde{2}$ | 00              | $\tilde{42}$ |            |
| )  | H. M. Maxson, DeRuyter,   | ĩ           | 00              | 42           | 26         |
|    | Hiram Babcock, Scott,   |             | 00              |              | 5          |
|    | John Barber, "  |             |                 | 42           |            |
|    | Mrs. Phebe Barber, "  | $\tilde{2}$ | 00              | 43           | 13         |
| 1  | Mrs. G. N. Brown, Rapids.   | 2           | 00              | 42           | 11         |
|    | Mrs. C. D. Lewis, Stephen's Mills,  | $\tilde{2}$ | 00              | 42           |            |
| ı  | I. M. Lewis, Alfred,  | 8           | 00              | old a        |            |
|    | Mrs. J. G. Fuller, Alfred Centre,   | 2           | 00              | 42           | 52         |
|    | W. L. Burdick. "  |             | 50              | 42           |            |
|    | E. A. Stillman, "   | 6           |                 | old a        | rcc,t      |
| 3  | H. A. Place, Ceres,   | $\check{2}$ | 00              | 42           | 52         |
| F  | David E. Rice. New Enterprise. Pa.  | $\tilde{2}$ | 00              | 42           | 52         |
| 3  | H. A. Place, Ceres, David E. Rice, New Enterprise, Pa. Wm. R. Gorgas, Harrisburg, | ` · 2       | 00              | 43           | 16         |
|    | Arthur L. Green Ann Arhor Much  | 1           | 90              | 43           | 11         |
| 3  | Davis Rogers, Sycamore, Ill.,   | 2           | 00              | 41           | 52         |
| •  |   | 2           | 00              | 42           | 52         |
| 7  | Man Tois Costonline Little Denide   | 1           | $\Delta \Delta$ | 40           | 0.0        |
|    | H. F. Clarke, Berlin  | . 2         | 00              | ×43          | - 18       |
| į  | H. F. Clarke, Berlin, P. Clarke, Albion,  | . 2         | 00              |              | <b>X</b> 1 |
| ٠. | Mrs. E. B. Swinney, Walworth,   | 2           |                 | T.           |            |
| )  | H. F. Clarks, Berlin,  P. L. B. Swinney, Walworth, E. R. Maxson,  Mrs. L. Clarks  | 2           | 00              | 42           | 5          |
| 1  | Mrs. L Clarke,  | 2           | 00              | 42           | 5          |
|    | I Kli Avars.  | 2           | 00              | 42<br>42     | 55         |
| •  | 1 " " " " " " " " " " " " " " " " " " "   | - 5         | 00              | S.           | ·F         |
| 1  | Mrs R. E Crumb, "   | 2           | 00              | 42           | 5          |
| -  | Clarkson Heritage, Big Foot Prairie,  | 2           | 00              | 43           | . !        |
| ŗ  | M. Babcock, Garwin, Iowa,   | 2           | 00              | 42           | 5          |
| •  | 1 J. D. Fullow,   | . 2         | 00              | 42           | 5          |
|    | 7 7 70 11 37 17 37 1  |             |                 |              | -          |

L. E. Todd, North Loup, Neb., 2 00 42 The minister of war has returned from a E. C. Hibbard, 2 00 42 52 tion. 2 00 42 52 HELPING HAND. C. J. York, Mrs. Oscar Potter, Scott, E. H. P. Potter,

#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending April 10, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER. - Receipts for the week, 22,547 packages; exports 318 packages. New make has been doing well. Fine qualities sold all the week at 30c. for fancy dairy make and up to 32c. for creameries. At the close the Western creameries were freely offered at 33c. for extras, and 30@31c for fine makes, and the market was weaker. Better roads and the advancing season will now be adding to the receipts, and no delay should be allowed in getting butter to market. We quote:

| DIED.  | New butter, fancy creamery                            |
|--|---|
| In Alfred, N. Y., March 26, 1886, James B. Lang-   | " ordinary dairy20 @25                                |
| WORTHY, in the 67th year of his age. The deceased  | " poor to common15 @20                                |
| was the youngest of eleven children. His parents,<br>Dea. John, and Sarah Pendleton, Langworthy, | CHEESE.—Receipts for the week, 11,158 boxes;          |
| moved to Allegany in 1842. At his death, there   | exports, 8,765 boxes. Stock is very light, but it has |
| were living five of the brothers, John Avery, of Lit-  | been a dull week. We quote:                           |

Skimmed cheese...... 2 @ 6 Eggs.—Receipts for the week, 19,044 barrels, and

14,876 cases. There has been a stiff, firm market all the week, and up to 14c. Thursday and Friday, but to-day, there was an easier feeling, and prices dropped to 13c., with sales of 15 or 20 50-bbl. lots Ohio, Michigan, Indiana and other Western eggs at 13c. We quote:

MAPLE SUGAR.—We quote:

Prime new maple sugar...... 7 @9 BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission,

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

DAVID W. LEWIS & Co., NEW YORK.

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

Sabbath morning, sermon by Elder L. C. Rogers, followed by the Lord's supper.

Sermon in the afternoon by Elder F. O. Burdick. Sermon in the evening by Elder L. C. Rogers. First-day morning, sermon by Elder F. O. Burdick,

in the afternoon by Eld. Perie Fitz Randolph. By order of the Quarterly Meeting, THOMAS FISHER.

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

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

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 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.

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

Six weeks from next Sunday is Deceation Day If you wish to have your cemeter, lot in celection der, and need a monument, headstone, continued ner posts, iron vase, settee, chair, bouquet holder or anything in the line of cemetery supplies, will at once for catalogue and prices to E. N. Alder (successor to Lovasso Field & Co., Broad Street, Hornellsville, N. Y. Catalogue free on applica-

### AMERICAN SABBATH TRACT SOCIETY.

To the friends of the Lord's Sabbath:

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

In addition to the recent issue of more than the usual amount of tracts, the Society now sends out papers as follows: 1, The Evangelii Harold, among the Scandinavians: 2, the Boodschapper, among Hollanders; 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 sixty-five millions of pages of tracts distributed per annum. We have never undertaken anything on an aggressive line before that can at all compare in magnitude with this work now in progress. With thankfulness to the Lord of the Sabbath for such agencies, we ought to make faithful use of them and not allow them to fail at any time for lack of means. We have not undertaken too much for the Lord's cause, and we trust that for its sake your contributions will be increased. Unless they are, much of the work that promises rich returns must be given up. The needs for 1885-6 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 liberally but to pray for God's blessing upon this effort to make the funds adequate. Contributions may be made through your systematic plans, or be sent 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.

### Selected Miscellany.

BY F. G. BROWNING.

I cannot say, Beneath the pressure of life's cares to day I joy in thee. But I can say

That I had rather walk this rugged way, If him I please.

I cannot feel
That all is well when darkening clouds conceal The shining sun; But then I know

God lives and loves; and say, since it is so, 'Thy will be done.'

I cannot speak In happy tones; the tear drops on my cheek Show I am sad;

But I can speak Of grace to suffer with submission meek Until made glad.

I do not see Why God should e'en permit some things to be When he is Love:

But I can see, Though often dimly, through the mystery His hand above!

I do not know Where falls the seed that I have tried to sow With greatest care,

But I shall know The meaning of each waiting hour below Sometime, somewhere!

I do not look Upon the present, nor in Nature's book To read my fate; But I do look

For promised blessings in God's holy Book, And I can wait. I may not try

To keep the hot tears back, but hush that sigh "It might have been," And try to still Each rising murmur, and to God's sweet will

#### LOUISA WADE'S RECOMPENSE.

Respond "Amen."

BY SARAH P. BRIGHAM.

And he is oft the wisest man Who is not wise at all.

A small, solitary house, surrounded by tall elm and beautiful round maple trees, was many years the happy home of good old David Clark. At his death his nephew, Henry Clark, became sole professor of his property. The house had two incumbrances which exceedingly embarassed the new owner in disposing of. The first was a feeble-minded, destitute youth, a relative, named Robert Henson, to whom his late uncle had given food and shelter five years. The second was a large brindle dog. What was to be done with these troublesome dependents? Hen-Clark settled the disagreeable question by rading Robert to the almshouse, and taking the his home. He placed a far highupon the intelligent animal

His next act was to place the words, "I conspicuously upon the house. dund a ready purchaser. Mrs. Wade, a widow of moderate means from the city, was boking for a pleasant country home. This quiet place and scenery offered many attractions. She concluded to buy it, and in the early summer removed there with her daugh-

ter Louisa, a bright, pretty girl of fourteen.

They were delighted with their new home. hey enjoyed the ample grounds, the rething shade of the fine old trees, the m sunshine and sweet singing birds. One ing, when a long, north-east rain was ing the fair earth, there was a noise on the steps, and a dog barked for admission. Mrs. Wade and Louisa were in the parlor, \*and took no notice of it.

"Bow-wow-wow, bow-wow-wow," was fol lowed by a prolonged scratching upon the

Louisa opened it timidly, and a great brindle dog forced his way by her, walked in, and took a circuit of the lower rooms, as if he were master of the premises. He appeared to be searching for old friends, and, finding no one he recognized, stretched himself at full length upon the carpet, as if determined to remain there.

"This must be old David Clark's dog Don, we've heard so much about. He's run away probably, and has come back here to his past home," said Mrs. Wade.

"He must be fed," said Louisa. "Don, come here." He followed her to the kitchen and had a fine feast, and then returned to the parlor, wagging his tail in supreme joy.

The next morning Mrs. Wade sent a message to Mr. Henry Clark, informing him his dog was at her house, and requesting to have him taken away. Soon a note came as fol-

Mrs. Wade:-I cannot force or coax Don to stay him. Please dispose of him as you think best. Very

HENRY CLARK.

"So we've an outcast dog on our hands," said Mrs. Wade dolefully. "I don't know what we shall do."

"O ma, do keep him," exclaimed Louisa earnestly. "We've no man in the house. Don will be a great protection."

with them, and bestowed on his mistress all

Mrs. Wade kindly.

"May I come in? I'm homesick; don't had reached no other ear. like the poor-house; wish I's dead." "Yes, come in," said Mrs. Wade, rising and offering him a chair.

Robert sat down, and for several minutes he gazed curiously around the room; then | to ride to Mr. Dowes for her. In half an his eyes dropped, and a long, deep sigh was "I'm sorry for you," said Louisa. "It

was very hard for you to go away from this be gained of her, beyond that she was seen good home.' "Sorry? You needn't be. Nobody cares for poor Rob now the old man's gone,

'cause Rob don't know much-most a nat'ral fool, folks say."

"Are the people you live with kind?" inquired Louisa, full of sympathy.

"Yes, a little kind; don't want me. Nobody wants poor Rob. Wish I's dead, I do." Just then Don bounded into the room. He had heard Robert's well known voice, and leaped joyfully upon him.

A swift sparkle of happiness overspread Robert's face. He patted the dog gently on the head, saying: "Good Don. Rob love Don, Don love Rob; don't we?"

The dog licked his hand affectionately. "Old master's dead—he's dead!" and big. hot tears flowed down Robert's cheeks.

"Your life is unhappy," said Mrs. Wade. "I hope brighter days will come." "Never to poor Rob-never (sob); I's good

for nothing (sob). Mr. Clark took Don home, cause he can watch; said he didn't want me (sob). Am most a nat'ral fool, but | talking about his mistress. I've feelin' " (sob).

as she finished. He went away with a hap- ground. py face. These new acquaintances took a kindly interest in him, and for a brief time smell," hurrying after him. his sorrows were forgotten.

er," said Mrs. Wade to Louisa. "What we to something lying on the ground, which he do for him, we do for our Lord. He is one picked up with his teeth, and waited for Robof the 'weak ones of Christ.'"

ous ways, and gave him an abundant supply | pressed on forgetful of self. of fruit and whatever the garden afforded. Under the irresistible influence of her gentle | the moon-lit air, "Help, help." ministrations he grew quite happy.

One mild September morning, Louisa started for a walk, to call on a friend, Annie ert. before dinner."

She was going through the gate, when a low cry from Don in the backyard made her turn around. A mad don has letter and the supported the faint, exhausted girl, as Don the captain of the little company, led the supported the supported the faint, exhausted girl, as Don the captain of the little company, led the supported the supported the faint, exhausted girl, as Don the captain of the little company, led the supported the supported the faint, exhausted girl, as Don the little company, led the supported the supported the faint, exhausted girl, as Don the little company, led the supported the supported the faint, exhausted girl, as Don the little company, led the supported the supported the faint, exhausted girl, as Don the little company, led the supported the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported the faint, exhausted girl, as Don the little company, led the supported his useless, half-witted third turn around. A mad down had the his the place, and the authorite had ement. A long chain attached to his collar with grateful praise. was fastened to a large tree and held him in "How came you

one spot, greatly to his unnovance. "Don can't go; no, no," said Louisa decidedly to him. "Don would get shot if at

large; can't go." He whined piteously in sorrowful disappointment, as his young mistress walked in the yard." away, and his eyes followed her till she was

out of sight. Louisa followed the road a short distance, till she recalled that Annie Dowes had mentioned a much shorter way, across the fields. to their house. She clambered over a wall went through two mowing lots and entered a large rocky pasture, where several cows cow began to shake her head angrily and | blessing. advance towards her. Louisa was alarmed ing to cattle, and that it was the sight of her pretty shawl that had aroused the peaceful animal into a dangerous enemy. On came the cow close upon her footsteps, filling the air with a furious bellowing. Louisa's feet flew over the ground in terror. Her pursuer with lowered horns was within a few yards of her, when the red shawl fell from her shoulders. This caused the cow to stop, diverted her attention a moment, and gave Louisa just time to spring over a fence into wood-lot. She pushed her way through underbrush, between the trees, till she reached a place of safety, and hot and plant-

ing sat down upon a flat rock to recover from her terrible fright. She had heard of a strip of woodland, owned by Mr. Baldwin, and concluded that this must be the one, and at my house, and shall take no further trouble for thought, by going only a short distance other side to the road:

> win's lot, but a dense forest of great trees and underbrush, which covered the country for a mile.

> to get out of the woods. The further she no sign of a clearing appeared. She grew

The day advanced, and the shades of evening were coming on. Mrs. Wade began to be seriously troubled at Louisa's prolonged absence. Mr. Seagrave called, and offered hour he brought back the intelligence that she "had not been there." Inquiries were made in every direction, but no trace could about nine in the morning.

The news of Louisa's disappearance spread rapidly. Neighbors and towns-people started in various ways in search of her, while kind women remained with poor, suffering Mrs. Wade, and strove to comfort her.

Late in the evening, Robert Henson came "Pretty girl's gone; heard 'em say so," he said hoarsely, his tears flowing. "Want any technical system pursued. to go and help find her."

"Poor fellow, what help can you give," said Mrs. Lee. "Sit down and be quiet."
Robert took a chair and covered his face with his hands. People were coming and going in the house, talking excitedly about the missing girl; but he gave no heed to what was transpiring, till a low, whining niose from Don in the back yard reached his ear, when he arose, and hurried to the place where the dog was chained. Don leaped upon him in frantic delight.

"Pretty girl's lost; she's lost," said Rob ert. The dog was accustomed to hear him call her by that name, and knew he was

"Pretty girl's lost; pretty girl's lost," sob Louisa spoke encouragingly, and strove to bed Robert. The dog shook his chain viocomfort him. She showed him several pic- lently, and whined piteously, as if begging tures, and explained them. Then she went | to be set free. "Rob love Don; will let him to the piano and played and sang a few tunes. | go." He unfastened the chain and immedi-Robert listened to the music with delight. ately the dog left Robert, and took a slow "Pretty girl, pretty girl," he said, softly, trot down the road with his nose on the

"Don's gone to find pretty girly; can

The dog soon left the road, went through | for Apail. "We must try and make his life bright- two mowing lots, and kept on till he came ert to come up. It was Louisa's red shawl, The summer advanced. Robert often and he threw it over his arm in a transport love her is not to have it returned; on the called on his new friends, and was always of joy, being sure they were on the right contrary, quite the reverse. She treats you kindly received. He had an ardent longing | track. Robert followed the keen-scented | as one whom she can patronize and bite every | noon from the P. M. L. L. pier near by, so for music, and Louisa spent much time in dog far into the dense forest. His clothes chance she can get, and do exactly contrary to did not leave the boat at once, the gentleman playing and singing to him. She also read were torn, his hands and face were scratched what you may desire, and is one whom all the of our party going off to see after luggage. simple stories, and entertained him in vari- by the rough, thick underbrush, but he

"Bow-wow-wow," answered the dog.

Dowes. "I shall be gone an hour or more," In a few minutes they reached Louisa. beak slightly shaded with black. There you madam?" "I shall be back Oh, what a joyful midnight meeting it was, have the dress of the female parrot from under the grand, old forest trees. Robert Paraguay, where Pollie was born, reaching starting down the corridor; the black porter

the woods for inquired Mrs. Wade, feathered solemn birds. On my exclaiming

a nat'ral fool, 'twas Don." "Who let Don loose? He was chained

know much.

"You and Don have outwitted us all," exclaimed Mr. Seagrave, laughing.

per, upon whom she had bestowed Christian | other going to Kentucky. kindness and sympathy, and the outcast dog were quietly grazing. At first they took no | she had befriended, each in his own way, had | dried (sorely against her will ) each day, and notice of her, but soon a crooked-horned recompensed her and proved an unexpected carefully fed, Pollie Panama soon developed

and started to run, and the cow followed her. Mrs. Wade and Louisa gave him a home first, a clear voice, and cultivated tone, with She wore a red shawl. She did not know with them, and his few remaining years were distinct enunciation, while her imitations of difficult to him that ruleth all things by the

#### LONGFELLOW IN EARLY LIFE.

accompanying the frontspiece, in the April | striking them together in play. Century, we quote the following: "Haw- I had previous to this laid her on my lap, preciating Longfellow. Later in life a warm | what conclusion I never knew. friendship grew up between them, and I find | When the chilly days came in her first through it, she would soon come out on the a little note from Longfellow, in which he years, she took cold and ate too many pean-She was wrong. This was not Mr. Bald- and adds: 'I wish we could have a little her recovery. She was so very human I con-

jolly publishers, nobody else!' "Of Longfellow's student days Mr. Fields around her cage at night. By these means, Louisa proceeded in a straight direction once wrote: I hope they keep bright the and allowing no one to feed her but mylittle room numbered twenty seven in Maine | self, I got her well, and she has never been advanced, the more impenetrable grew the Hall in Bowdoin College, for it was in that ill since. I made a diet in staple food of Mrs. Wade consented. Don remained forest. Her watch told her it was noon, but pleasant apartment, looking out on the pine hemp seed ad libitum, plenty of fresh water, groves, that the young poet of nineteen no meat only an occasional chicken bone to his deep camine affection and watchfulness. footsore and weary, but courageously pressed | wrote many of those beautiful earlier pieces, | break, a little of everything in fruits, nuts, A month passed. It was a glorious morning, full of beauty and bloom. Mrs. Wade lead her from the woods. She reached a poems were all composed in 1824 and 1825, in a draught or be in one; covered her every and Louisa were in brisk conversation, when spring and drank from it, and went slowly during his last years in college, and were night, hot or cold; and with eleven years of a youth, with low, retreating forehead and on. At twilight, great was her astonishment printed first in a periodical called "The cage life—she is to-day the healthiest, and staring eyes, came and stood in the door- to come upon the spring again, and she knew | United States Literary Gazette," the sapient | most brilliant in plumage of any bird I ever way. Mrs. Wade started. "Don't get she must have taken a circuitous course, and editor of which magazine once kindly ad- saw in captivity. scared, lady. I'm only Rob Henson. You've was no nearer finding her way out of the heard of him, haven't you? I'm most a pathless forest than in the morning. Faint poetry and buckle down to the study of law! Pollie?" accompanied by a solemn bow;

"Yes, I have heard of you," answered ony of mind, she shouted, "Help, help, prose!" But the pine-trees waving outside style; then "Peek-a-boo!" head down in hid. help." Echo brought back her voice. It his window kept up a perpetual melody in his heart, and he could not choose but sing | she would call the dog and add, "Come, little | back to them."

#### INFLUENCE OF PUBLIC SCHOOL TEACHERS.

Most people do not appreciate the moral work done by the teachers in the school term, quite apart from any work in books she held a piece of cake out as far as she and lessons. The "course of study" is changed from year to year, and we hope it is improving, because, gradually, more attention is given to the kind of instruction needed by the children. But, after all, it is their daily intercourse with refined and conscientious teachers which really educates the children, and it is of far more consequence than

Strangers who visit our public schools are puzzled to know where we keep the children of "the very poorest families." They do not recognize them in the rows of neat looking boys and girls before them, and are unwilling to believe that the children sitting there. with white aprons, and nice shoes and stockings, and clean faces and hands, have come from the most squalid parts of Boston, from "homes" that do not deserve the name. But their teachers, knowing all about these homes, have been daily teaching them the self-respect that comes from cleanliness and neatness. They are even ready to supply the shoes and stockings and clean aprons which the little waifs need that they may come to school. The truant officer, whose name is a fear and a dread to the idle boy who shirks his school, is in reality a kind friend to the poorer boys, who form the greater number of the daily "truants." He has his closet full of boots and shoes, contributed by friends, and thus he is really ready to supply them to those who would really stay away for want of them. - Edward Everett Hale, in "Vacation Schools in Boston," St. Nicholas

#### POLLIE PANAMA.

To know Pollie is to love her. And to training in the world will not make better. A lady and I sat viewing the harbor, when or less perverse. For Pollie is a parrot: a an officer on the boat spoke to me in a brus-Soon an indistinct voice resounded through | pale green bird with very yellow forehead, | que manner, demanding the number of my folded wings, variegated orange tints in her | I answered "My husband and I." "Pretty girly, pretty girly," shouted Rob- tail-feathers, brilliant eyes with about six Drawing himself up, he asked, "Have you

It was a dreary loggy morning in Panama person: them—a solid box, except the front of bars "How came you to think of looking in and they sat closely side by side—two halfwonderingly... at their very soiled appearance the man dis-"Rob didn't think; can't think; he's most appeared in the steerage, but soon brought the poor things back dripping and shining.

I think it was pity made me invest in Pollie. A fellow-passenger bought the oth-"Poor Rob let dog go; dog smell; went er, so they were not separated. I assumed after pretty girly; Rob went after too; don't | the care of them on the trip to New York; and as we drew lots to see who should have cage and choice of birds, and both fell to one answer to the question, "Whence can a me, I decided to take the pluckiest one, and Louisa's friends; the feeble-minded pau- that was Pollie Panama, as I named her, the the wildernesses?"—by the atonement he

Given a large dome cage, washed and suninto a beauty. And in three weeks after her Robert never returned to the almshouse. arrival began to speak. She had, from the that the color of red is exciting and irritat- comfortable and happy .- Congregationalist. | manner and the peculiarites of those around her were remarkable. I had a pet dog who was trained to lie for hours on his back, and he dearly loved to go to sleep in that position. One day I found Pollie lying flat on Christ's presence among us is the presence From Mrs. James T. Field's paper, enti- her back, at the bottom of her cage, a stick of the Holy Ghost. It is expedient that the tled "Glimpses of Longfellow in Social Life," | in one claw and a piece of bread in the other,

> thorne once said in speaking of his own early | and tried to teach her, "Patty-cake," etc.; life and the days at Bowdoin College, where for from the first I treated her as a baby, he and Longfellow were in the same class, cuddled her on my arm, rocked her, and that no two young men could have been sung her to sleep in the twilight, her head more unlike. Longfellow, he explained, under my chin, and her voice joining in among us, never having returned to heaven, was a tremendous student, and always care-fully dressed, while he himself was extremely happy child. At this time she had never is there that is impossible for the church of careless of his appearance, no student at all, seen a baby, and when afterward one came God ?-Spurgeon. and entirely incapable at that period of ap- to pass the day, Pollie studied it intently; to

says he has had a sad letter from Hawthorne, | uts, and became so very ill I despaired of dinner for him, of two sad authors and two cluded to treat her with aconite and cold water, making her warm by a heavy blanket

fool; used to live here with old David Clark" and exhausted she sank upon the ground. "No good can come of it," he said; "don't then "Good-by" in every shade of tone; without cause; and deceive not with thy She was lost, lost! In desperation and ag- let him do such things; make him stick to then "Hallos!" in a hail-fellow-well-met lips." Prov. 24: 28.

ing and evident enjoyment of the sport. Then dog." laughing heartily at his bewilderment. An elderly gentleman at the house would get ready for town, and halting at the parlor door, say, "Well! Good-by, Pollie;" she would view him from head to foot criticallyand leisurely, then in a satisfied tone reply "Good-by Pa." The kitten would put his paw into her cage and touch her; one day could reach, by pressing her body against the bars, and said "Here, Tom-Friday," the cat's name. When the torch-light processions passed she would give three cheers and a tiger with great effect; and when the firebells ring she calls "Fire." "Isn't it naugh. ty to talk so loud?" she asks me. On my saying "Yes," "All right. I'll talk less." she replies.

Fourth of July is her day of joy. When a terrific report comes, "Hurrah!" says Pollie, "there goes another one!" A friend who has a hearty laugh and a way of saying "That is a fact," when anything is told her as such, sat down by Pollie, saying, "Well Pollie, I think you are a beauty, but your plumage is more beautiful than your disposition." "That is a fact." retorted Pollie and laughed loud and long. "Taffy," she said to my dog, when barking, "you act like a fool." "Where did you get your Poll Parrot?" she said to me one day, and waited for an answer.

She played with a little china doll for a year or more; hushed it, whipped it by bang. ing it against her beak, saying "Stop! Stop! naughty Pollie; naughty Pollie! stop!" One day she held it off in reproof and said in deep solemn tones, "Pollie! Pollie! Pollie!" eying it sternly all the time.

One day in winter in Los Angeles, she sat in her cage upon the piazza floor, in the shade of the rose vines-'twas in February and very warm; a yellow cat lay stretched out near her, and she was reading aloud to it, her voice going on and on, and on rising and falling, and every now and then "and" could be distinguished. And that was all.

To illustrate how very human her voice 18. I will tell an incident which occurred on our trip to California when Pollie was two and a half years old. We went to New York by the Stonington Line, and were to sail at scarlet and blue feathers hidden in closely state-room and who occupied it. In wonder

golden eyelashes in each lid, and a white a ticket for that woman in your state-room,

"A woman in my state-room," I said, was standing by the door looking very grave, and Pollie inside was going on like an insane

"What? Oh! pretty well, I thank you. Good-by (tenderly)," singing "Mollie Day ling," and breaking off to laugh, until out of breath she cried, "Oh dear! oh dear!" I explained, and the mortified officer went off in a rage while the porter doubled up with mirth. - Wide Awake.

#### REASONS FOR COURAGE.

If Jesus has said, "It is finished," the sun cannot die out in darkness till better things have happened to this race than we have seen as yet. And there is hope for men. There is man satisfy these men with bread here in has made. This divine man Jesus is now invested with all power—"All power is given me in heaven and in earth." Our Christ is omnipotent. It is he who hath made the worlds, and without him was not anything made that was made. Is anything hard for the Creator? Is anything impossible or even power of his word? Courage, brothers; there is a full atonement and an exalted Saviour, with all power in his hands. The Spirit of God has been given. Better than Saviour should go away, that the Holy Spirit should come. Has the Holy Spirit gone? Left the church of God appalled by her difficulties? What is the church at? Has she become unreasonable in her unbelief, more unreasonable than she would be in her strongest faith? When the Holy Spirit is still

#### PERSONAL INFLUENCE.

Upon the higher Alps, the snow is sometimes piled so high, and so evenly balanced, that the crack of a whip, or the shout of a voice, may give sufficient vibration to the air to bring down the whole mass upon the trav-

So in our moral world, there are souls just hovering over the abyss of ruin; a word, or even a look from us, may cause them to plunge down into the depths from which there is no return; or a helping hand stretched out to them in the moment or peril may lead them back to the safe, sure path of

Knowing that we have such power, shall we not humbly pray, "Lead us not into temptation, but deliver us from all evil."

"BE not a witness against thy neighbor

Hoyular &

A METEORITE which fel picked up quickly after found to be quite hot, but it became so intensely cold be handled. It had been h while falling through the varnish-like coating of fuse that the temperature ha 3,000° on its surface. Still our atmosphere—the friction sion of which had develope been of so short a duration not penetrated beyond a while the interior retained ness of stellar space. The v ites is stated to average 36 and sometimes to reach 50. a 100 ton gun only flies on second, so that a meteorite 75 to 100 times that of th ball, and the time consume our atmosphere is but a few When we remember the for traveling only one-fortiet second, we can begin to co ance the air offers to a b through it 1,500 times as fa and we cease to wonder at developed.

ment by diving to a depth eight feet, and remaining party of friends upon the loudly as they could. Not dible. Then I went belo blow was struck on the sur with a walking-stick. The startling, and I really thou thing must have struck me ears simultaneously. In when the lakes are cover coating of ice, the Indians c even though it be swimmin depth. The hunter, who c through the transparent is violently on the frozen surf The vibration is communicated and thence through the es which rolls senseless on its ing time for the hunter to ice and pierce the animal fore it can recover its sense

THE UNIVERSAL TELEM

teresting experiments were

Some years ago I made a

ton the Thames Emba telemeter, a new e invention of the Professor of Astron alles at the University atrument consists main pable of accurate adjustr ing as the base line, the ot angle. The direction of the by a graded rule, by means tance between the two glas and the point to be measu rendering the finding of th of line a matter of eary stand on which the teleme vided with a drawing bos objects measured can be de urements are obtained, thu ing a plan of the countr whole is exceedingly sin worked by any one not knowledge. The telemete tested by Herr Foerster, o servatory, and one is now man War Office. The well adapted to ordinary st it might possibly be urge may be somewhat handica ness of its base line.—Scie

CASSIN mentions a re

stance relating to the char fornia road-runner. This

a mortal hatred of ratt sooner sees one of these r about in what, to the snak a most diabolical way death. Finding the snak seeks out the spiniest of prickly pear, and with quietness, carries the leav them off, and puts them the slumbering snake. V sufficient wall about the care, it rouses its victim of its sharp beak, and the to let the snake work or tion—a thing it eventu that ought to gratify th have any sense of humo ing it would say it was ex est emotion with its c tesquely moving tail. T act of the assaulted snake its next, to move away. that it is hemmed in, in makes a rash attempt to struction. The myriad it and drive it back. Th small wisdom, attempts tening its fange into the The spines fill its mouth it again and again assau until, quite beside itself to lose its wits complete twisting horribly, buries into its own body, dying inflicted wounds. Afte

the road-runner indulge

#### then "Peek-a-boo!" head down in hidand evident enjoyment of the sport. Then would call the dog and add, "Come, little "laughing heartily at his bewilderment." elderly gentleman at the house would eady for town, and halting at the parlor say, "Well! Good-by, Pollie;" she d view him from head to foot eritically leisurely, then in a satisfied tone reply od-by Pa." The kitten would put his into her cage and touch her; one day held a piece of cake out as far as she i reach, by pressing her body against the and said "Here, Tom-Friday," the name. When the torch-light processpassed she would give three cheers and er with great effect; and when the firering she calls "Fire." "Isn't it naughtalk so loud?" she asks me. On my g "Yes," "All right. I'll talk less."

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wing himself up, he asked, "Have you et for that woman in your state-room,

woman in my state-room," I said, and down the corridor; the black porter anding by the door looking very grave. ollie inside was going on like an insan

hat? Oh! pretty well, I than by (tenderly)," singing "Mollidge and breaking off to laugh, until out. ath she cried, "Oh dear ! oh dear !" plained, and the mortified officer went a rage while the porter doubled up mirth. — Wide Awake.

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### PERSONAL INFLUENCE.

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ing that we have such power, shall umbly pray, "Lead us not into tempout deliver us from all evil."

not a witness against thy neighbor cause; and deceive not with thy Moyular Science. to find its reward in being run down by shy when you want them again. hounds set on by men.—Good Health.

A METEORITE which fell in India was

picked up quickly after falling and was

found to be quite hot, but in a few moments

it became so intensely cold that it could not

that the temperature had been at least

not penetrated beyond a very thin shell,

ness of stellar space. The velocity of meteor-

ites is stated to average 36 miles per second,

and sometimes to reach 50. The shot from

our atmosphere is but a few seconds at most.

through it 1,500 times as fast as a hurricane,

and we cease to wonder at the intense heat

Some years ago I made a practical experi-

ment by diving to a depth of some seven or

eight feet, and remaining below while a

party of friends upon the bank shouted as

loudly as they could. Not a sound was au-

dible. Then I went below again, when a

startling, and I really thought that some-

thing must have struck me violently on both

ears simultaneously. In North America,

coating of ice, the Indians can kill the beaver,

violently on the frozen surface with his club.

The vibration is communicated to the water,

and thence through the ears to the beaver,

THE UNIVERSAL TELEMETER.—Some in-

out on the Thames Embankment with the

universal telemeter, a new surveying instru-

ment, the invention of the Abbe Luigi Cere-

botani, Professor of Astronomy and Mathe-

matics at the University of Verona. The

instrument consists mainly of two glasses

capable of accurate adjustment, the one act-

ing as the base line, the other, the side of an

angle. The direction of the glasses is guaged

by a graded rule, by means of which the dis-

tance between the two glasses of observation

and the point to be measured is registered,

rendering the finding of the required length

of line a matter of easy calculation. The

stand on which the telemeter is fixed is pro-

vided with a drawing board, on which the

objects measured can be dotted as the meas-

urements are obtained, thus gradually form-

ing a plan of the country surveyed. The

whole is exceedingly simple, and can be

worked by any one not possessing special

knowledge. The telemeter has already been

tested by Herr Foerster, of the Berlin Ob-

servatory, and one is now in use by the Ger-

man War Office. The instrument seems

it might possibly be urged that its utility

may be somewhat handicapped by the shortness of its base line.—Scientific American.

Cassin mentions a remarkable circum-

stance relating to the character of the Cali-

fornia road-runner. This bird seems to have

a mortal hatred of rattlesnakes, and no

sooner sees one of these reptiles than it sets

about in what, to the snake, might well seem

a most diabolical way of compassing its

death. Finding the snake asleep, it at once

seeks out the spiniest of the small cacti, the

prickly pear, and with infinite pains and

quietness, carries the leaves, after breaking

them off, and puts them in a circle around

care, it rouses its victim with a sudden peck

of its sharp beak, and then quickly retires

to let the snake work out its own destruc-

tesquely moving tail. The first impulse and

act of the assaulted snake is to coil for a dart;

its next, to move away. It quickly realizes

that it is hemmed in, in a circle, and finally

makes a rash attempt to glide over the ob-

struction. The myriad of tiny needles prick

it and drive it back. The angry snake, with

small wisdom, attempts to retaliate by fas-

tening its fangs into the offending cactus.

The spines fill its mouth. More angry still,

It again and again assaults the prickly wall,

well adapted to ordinary surveying, although

fore it can recover its senses.

developed.

#### THE DISTUBBANCE OF CONVICTION.

A man who rarely thinks of his religious state may often have a sort of peace and satbe handled. It had been hot enough to glow isfaction which is unknown to those more while falling through the air, and a thin thoughtful. The coarser outlines of comvarnish-like coating of fused material showed mon morality are familiar to him. They stand like mountain-peaks around him, and he easily keeps within them. Name over 3.000° on its surface. Still its flight through the points of the Decalogue, and he can say our atmosphere—the friction and compres- with the man in the gospel, "All these sion of which had developed the heat—had have I kept." He would not steal or kill or defraud. Beyond these he has never been of so short a duration that this heat had seen. He has never even become aware that there is anything beyond. Let him go a little higher and look out, and the whole while the interior retained the intense coldworld of finer obligation begins to unveil itself— the world of pure motive and generous intention, of godliness and spiritual life. He begins to see how broad the divine law a 100 ton gun only flies one-half a mile per is, and how it takes note of the spirit that is second, so that a meteorite has a speed from in a man as well as the conduct that flows 75 to 100 times that of the fastest cannon from him. He becomes vaguely conscious of ball, and the time consumed in penetrating a higher standard of living than he ever before dreamed of. He has heretofore seen the coarser outlines of the divine law, he When we remember the force of a hurricane now begins to see something of its finer spirtraveling only one-fortieth of a mile per it. second, we can begin to conceive the resistance the air offers to a body that travels

But he is more uncomfortable and dissatisfied with himself than ever before. He never seemed to himself so unworthy as now when he is seeking the better way. He surely has not become any worse by this effort to be better. But as he rises higher he sees farther; as the light shines more he sees more. He perceives what the law means, and begins to realize his task. His dissatisfaction is from the awakening of a new life. There have been aroused a new hunger and a new thirst, which the old life no longer satisfies. The old life no longer fills the enlarged capacity. He is hungry, and blow was struck on the surface of the water | finds no bread; he is thirsty, and knows with a walking-stick. The effect was most not where to find the fountain. There is

#### "An aching void The world can never fill."

A man who is frozen is content until you when the lakes are covered with a thick begin to resuscitate him. As he grows warm, and life begins to return, he realizes even though it be swimming at considerable how cold he was and how rear unto death. depth. The hunter, who can see the animal The Arctic explorers when found by their through the transparent ice, merely strikes rescuers asked only to be left alone. They were comfortable, and wanted to rest. It was only as they revived somewhat that they realized their desperate condition. It was which rolls senseless on its back, thus allownot dying, but coming back to life, which ing time for the hunter to cut a hole in the was painful. It is so in all experience. Was paintul. It is so in all experience. One can die without effort. But if he would to Chicago Ministers. By Rev. E. Ronayne. 13 pp. ice and pierce the animal with his spear belive he must stir himself. It is no effort to sit down and bury one's self in ignorance and darkness. It is coming out into the light which costs the struggle. teresting experiments were recently carried

Shall we say: It were better to remain in darkness than to be pained by the light? It were better to remain in a degraded lot than to be made restless by the sight of a better? No, light is better than darkness. and life is better than death. A restored life is worth all the pain out of which it comes. A renovated spiritual life is worth all the fears and pains its attainment occasions. Bunyan's Pilgrim grew more weary and uneasy the farther he went from the City of Destruction. His condition did not grow worse, but he saw it more plainly. The light of Sınai did not increase his sinfulness, but only revealed it. The effort to escape made him feel the chains of his bondage. While he yielded to them he did not feel them, but they were just as heavy and just as firm. It was worth the struggle to be free; it was worth the sense of restlessness endured to find the peace which awaited him. It is something to want a good thing. It is something for a man to feel his lack. Not to want may mean that a man lacks the capacity of wanting. Not to want books, or pictures, or music, may mean that he has no capacity in that direction. His contentment without them may prove him incapable of enjoying them. A man's sense of completeness may be a sign of deficiency; while a sense of incompleteness may indicate progress. A sense of sin is a sign of hope. A hunger after righteousness shows deepening life. A restlessness of spirit has in it the promise of peace.—The Advance.

### ENJOY AS YOU GO.

Some people mean to have a good time when their hard work is done—say, at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasure when they get rich, or the slumbering snake. When it has made a when their business is built upon a sure founsufficient wall about the object of all this dation, or the farm is paid for, or the grind of some particular sorrow is overpast.

These individuals might as well give up ever having a good time. The season of detion—a thing it eventually does in a way light which is so long waited and hoped for, that ought to gratify the road-runner if it have any sense of humor. Anyone watch—claims each his victims. The lives of those ing it would say it was expressing the liveli- whom we love, or our own go out, and what

est emotion with its constantly and gro- is left? Then take your pleasure to-day, while there is yet time. Things may not be in the best shape for that visit you have been so long planning to your only sister. It might be better if you could wait till you had a more stylish suit of clothes, or till the boy was at home from college to look after the place; but she is ready now. You are

both growing old-you had better go. John drives around with the horse, "Jump in, mother," he says. "It is a lovely day. until, quite beside itself with rage, it seems You need the fresh air." Don't say, "I to lose its wits completely, and writhing and twisting horribly, buries its envenomed fangs into its own body, dying finally from its self- or "My dress isn't changed." Put on a inflicted with the self- or "My dress isn't changed." inflicted wounds. After the catastrophe, warm cloak, tie a veil around your hat, take QAI ARY & expenses to men and women ag'ts. J. the road-runner indulges in a few gratified your ride. If you don't take such things

flirts of its long tail, and goes off, perchance, when you can get them, they are apt to be THE ALFRED SUN,

Don't say, "I shall be glad when that child is grown up! What quantities of trouble he makes!" No; enjoy his cunning ways, revel in his affectionate hugs and kisses; they will not be so plenty byand-by. Enjoy his childhood. It will look sweet to you when it is gone forever.

Enjoy the littles of every day. The great favors of fortune come to but few, and those who have them tell us that the quiet, homely joys, which are within the reach of us all, are infinitely better. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessings hold.

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#### INTERNATIONAL LESSONS, 1886.

SECOND QUARTER. April 3. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 85-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemus. John 3: 1-18.

May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping. John 4: 27-42. May 15. The Nobleman's Son., John 4: 43-54.

May 22. Jesus at Bethesda. John 5: 5-18. Jesus Feeding Five Thousand. John 6: 1-21. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Christ. John 7: 37-52. June 19. Jesus and Abraham. John 8: 31-38, 44-59.

June 26. Quarterly Review, or the Church and Temperand Reform. 1 Cor. 6: 19, 20, Isa. 5:11, 12;28:7, 8 Gal. 5: 19-21.

#### LESSON IV.—JESUS AND NICODEMUS.

#### For Sabbath-day, April 24th.

SCRIPTURE LESSON.—John 8: 1-18. 1. There was a man of the Phar'i-sees named Nic'o-de

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. 8. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nie'o de'mus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7. Marvel not that I said unto thee, Ye must be born

again.
8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nic'o-dē'mus answered and said unto him, How can these 10. Jesus answered and said unto him, Art thou a master

of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in

heaven.

14. And as Mō ses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosever believeth in him should not perish,

but have eternal life.

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not patish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18. He that believeth on him is not condemned; but he that believeth out is condemned always be but he

that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. GOLDEN. TEXT.—"Ye must be born again."

ollowing Outline, Lesson Surroundings and

# ical Notes are taken from the Sunday School

## Reacher sent of God. v. 1, 2.

OUNDINGS. was and Jerusales to attend the first

of his ministry in the hely city. This was ing of the year 27 A. D. d's first receded act in Jerusalem was his

purification is not to be confounded with that which took place at our Lord's last passover (Matt. 21: 12 see life" does not mean simply to understand its 18: Mark 1 15-18; Luke 19: 45, 46). It was not nature but to have it, enjoy it. There is then, prob-I that when this young Galilean enthusiast, as mustathen have appeared to the Judeans. ned the right of cleansing the temple, the claim ld list ted, and a demand made for a sign is the mission. Jesus replied by offering the of his own resurrection, veiling his meaning beneath the symbolism of a destroyed shrine, which he declared that he would rebuild in three days. Of course the reference was misunderstood by the Jews, and even his disciples failed to catch his meaning be right in thinking that, as John's baptism had until the resurrection.

Although this proffered sign could not yet be un derstood by the Jews, the signs which Jesus was daily doing in the streets of Jerusalem could be understood; and many believed on him on account of these. Besides those who came out openly on his side. there must have been others who were inclined to acknowledge his claims, but who feared to show any open sympathy. That there was one such, we the soul seems quite out of harmony with the spirknow,-Nicodemus, a member of the Sanhedrin. The lesson tells the story of his visit to Jesus by here meant, it must be regarded, not as the procur-

#### CRITICAL NOTES.

BY PROF. JOHN A. BROADUS, D. D., LL. D. After the wedding at Cana, our Lord tarried awhile at Capernium (John 2:12), which was, at a later period, to become his regular abode. He then went to Jerusalem to the passover (2: 13, 23), and at some time during the seven days of festival had | not is said-because the need of a new birth seemed this notable conversation.

V. 1, 2. Nicodemus comes to Jesus for instruction. Nicodemus was a man of high intelligence and influential position. He belonged to the Pharisees, the leading political religious party. He was a ruler of pear from John 7: 50 that he belonged to the Sanhedrin, a body of about seventy men, whose position was as dignified and as much respected as that of the United States Senate and the Supreme Court combined. His coming by night might possibly have resulted from a desire for a long and uninterrupted conversation; but his rather timid remonstrance with his associates in John 7:51 makes it probable came by night because he wished his coming to be unknown. He recognized Jesus as a religious teacher, calling him Rabbi-my master, my teacher-a term of address thought highly honorable. He expresses a conviction, shared by persons of his circle, that Jesus has a divine mission. We know: He and many with whom he had talked Christianity took hold mainly upon the masses of mankind (1 Cor. 1: 26), but there were even at the first, and have always been some men of the loftiest intelligence who rec-

ornized it as divine. These signs: Supernatural

2: 11, 23). Not merely the ignorant people accepted the miracles of Jesus as real, but men who had every possible qualification for judging. No contemporary seems to have questioned that they were supernatural, though some few wickedly ascribed them to league with Satan. For us, our Lord's miracles are still further substantiated by their inseparable connection with his peerless teachings and perfect character, and by his own repeated testimony to their reality. His miracles and his character and teachings stand like the opposite parts of an arch, upholding each other, and, together, upholding Christianity.

V. 3-6. Jesus teaches him the need of a new birth. We may suppose that Nicodemus was thinking about the messianic reign, and hoping that this divinely commissioned teacher would instruct him concerning its nearness and its nature. Our Lord benefits. Verily, verily: An especially earnest assurance; the doubling of the term occurs only in this Gospel. Born anew: Not meaning born in a second and different birth, but, as it were, born over again, repeating his birth. The necessary moral and spiritual change must not merely correct habits, but change character, the very foundations of character, the character with which we were born. The Greek word translated "anew" (Com. Ver., "again" more naturally and frequently means "from above" (margin). But that meaning is here unsuitable to the connection, for it would make Nicodemus's ananew" is sometimes found, and here suits exactly; it also corresponds to the Greek compound employed 1 Peter 1: 23, which is used by Justin Martyr in quoting from memory this passage of John, showing how he understood it. The English word "again' is here ambiguous, as it might denote a second birth (Greek, palin), while the thing meant here is the renewal of the first birth. Accordingly, Nicodemus makes the perplexed inquiry of verse 4, thinking only of literally renewing the natural birth, as the woman at the well will think only of natural water of natural bread (6:34). So Jesus explains, in verse | Rev.). 5. that he means born of the Spirit; and in verse 6 he shows that natural birth produces flesh, and only a birth from the Spirit can produce spirit. The term 'spirit" in the Greek here has no article; but it had become, in Christian speech, before the Gospels were written, a sort of proper name, so that here and often it is definite without the article, though in English idiom the article cannot be dispensed with. God" in John 1: 13, and often in the First Epistle of John. If we thus pass over for a moment the word "water," so as to leave disputed matters out take down the body of Jesus from the cross of sight, we see plainly that the general thought of (19:89, 40) then, no doubt, he remembered and verses 5 and 6 answers the question of Nicodemus, saw clearly. "Should not perish," in Common Vershowing that the new birth means, not a repetition sion of verse 14, is not here a part of the true text. of the natural birth but, a being born of the Spirit having been added from the 16. Then the clause of God; and with this agree the verses which folling him stands in the stands in the

The sea was the or living to see the kingum apcome with power." And in John 3: 36, "shall not ably, no substantial difference here between "see the kingdom" and "enter into the kingdom." But what is meant by born of water? We think this is only a symbolical expression, showing the purity of the new birth as opposed to "born of blood" in John 1: 13, which means the impure natural birth. It is not necessary to suppose here any reference to John's baptism, because water so readily represented purification to a Jewish mind. But Godet may recently attracted much attention on the part of Nicodemus's associates (1:19, 24), our Lord designed a reference to it in his symbolical expression. Many have held, from a very early period, that "born of water" is not merely an image derived from baptism, but means baptism itself. It must then be remembered that to regard any mere ceremony as absolutely indispensable to the salvation of ituality of Christianity. And so, if baptism be ing cause or necessary condition of the spiritual life, but as an appointed manifestation of it. Compare "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be sayed."

V. 7, 8. An illustration of the new birth. Marvel to Nicodemus so wonderful and astonishing a statement that he hesitated to receive it, even as asserted by "a teacher come from God." Ye must Notice the plural: not merely Nicodemus, but the associates for whom he had spoken (v. 2) yea, anythe Jews. This phrase is indefinite, but it would ap- body (v. 8, 5), everybody. The wind bloweth: The term for "wind" in Hebrew and Aramaic, as well as in Greek, was also the term for "spirit," the immaterial in man being, in many languages, oftens est represented by the breath. Accordingly, it i possible to translate here "the spirit breatheth" (marg. Rev. Ver.), but the other is more likely the meaning. This identity of the word made the illustration more natural. Our Lord often drew ilthat the common view is correct, namely, that he lustration from his surroundings, and so it may be that a wind was at that moment heard blowing around the house in which they sat; yet the present tenses, bloweth hearest, etc., might only state a general fact. Listeth: Literally, "willeth." So is every one that is born of the Spirit: We can perceive the fact of the new birth by its effects, though

we cannot discern the cause nor explain the process. V. 9-13. Nicodemus is rebuked for slowness of understanding and faith. How can these things be? Compare the repeated "can" in verse 4. The ers FREE. Address things spoken of seem to him simply impossible, and | THE CORRESPONDENCE UNIVERSITY JOURNA

accounts: 1. He, the teacher of Israel, member as he was of the highest body of teachers, as well as rulers, of the nation, ought to understand these things (v. 10); not that he could understand their nature and processes (v. 8), but he ought to understand enough about them to accept the fact when declared by "a teacher come from God," and not keep on insisting that it is impossible. 2. He refuses to believe what is now taught him on competent authority (v. 11). We speak that we do know: There is no emphasis on the "we," as the Greek shows; but observe that the sentence is plural throughout, while the preceding and following sentences are singular. Jethe associates others with himself in testifying, and in seeing the testimony rejected. He probably means especially John the Baptist, whose testimony was, of course, reported to the Sanhedrin (John 1:19-18); perhaps he means startles him by the declared requisite for sharing its that he and John were but having the experience common to teachers come from God. Earthly things... heavenly things (v. 12): The former term appears to mean things which ought to be known from earthly sources, the latter to mean things known only by revelation from heaven. The necessity for a great moral and spiritual change, a new birth, might be perceived from observation and experience; or, at any rate, must be so illustrated and confirmed by these that the authoritative assertion of it should be readily received. But the mission of God's Son-his atonement, the offer of salva tion through faith in him-these are heavenly things, swering inquiry fa mere silliness. The meaning to be known only from revelation. If Nicodemus and his associates would not believe where the teacher's assertion was in accordance with experience and observation, how would they believe what rested solely on his authority? There is but one teacher who can reveal hervenly things. No man hath ascended into heaven to learn them. He that descended out of heaven can make them known; and he is the Son of man, the Messiah (1:51) who is in heaven at the same time that he descends and dwells on earth. This saying seemed contradictory, and that will probably account for the omission of the (John 4: 11), and the crowd in the synagogue only last clause in "many arcient authorities" (marg.

V. 14-18. We thus pais from the necessity of the new birth, which might be known from earthly sources, to the mission and saving work of him who is Son of man and Son of God, which is a matter of revelation from heaven. The serpent in the wilderness: 'See the familiar and beautiful story in Numbers 21: 4-9. So must the Son of man be lifted up: That is, the Messiah must be crucified. This mean: Born of the Spirit" is thus the same as "born of ing, which is evident to un (comp. John 12: 32), was probably obscure enough to Nicodemus at the time; but three years later, when he lovingly helped to Some liave supposed an important distinction have storned life, and the storned life, an the substantial sense is ge in verse 16, which because it embraces ish parase, as when one would may. "May I never the early linglish transmitors used "everlasting" see its kingdom of I have not told was the truth." here, because of their passion for variety; so as to "eternal punishment" and "eternal life" in Matthe d's first recorded act in Jerusalem was his part and sharing its benefits. So in scious sinfulnce on a special mission to the temple, by driving out those who coming its subject and sharing its benefits. So in the scious sinfulnce out the scious sinfulness sinfulnce out the scious sinfulness sinfulnce out the scious this world, it would be a mission of judgment and punishment. But for that age, and for every age, he has declared that such was not the design of his coming, but that the world should be saved through him. as it could not be in any other way. Believing on him preserves from judgment and consequent condemnation and perdition (comp. v. 16). But failing to believe on him becomes itself a ground of iudgment: and this because we are refusing to be-



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18 THERE A FUTU

For the Seventh-day Baptist I

BY REV. JOS. W. MO

Besay read before the Quarterly M sin Churches, at Milton Junctic

by request.

3. Dishonesty in our deal

This is a more extensive evil sons suppose. I refer now with God in money matters. tain proportion of our ea claims as his by right, that is or the tithe, of all, whether it increase of the field. Bevor quires of us, in general term and give of our substance as tude to the Giver of our bl we give the tithe we are not cising liberality, or charity, h ing an honest settlement with business. Both the Old and ment Scriptures represent partner with every Christian the plan of salvation; and, a he claims one-tenth of the i business. This is certainly claim, considering that he f capital and allows the necess running the business to be income before the division of bow is it with us? Does th one-tenth of all our earning ceive, on the average, one tw close observer knows that, may give to the Lord's wo even more, the majority do n as five percent. I confess with more than forty-five years aft partnership with my Creaton I robbed him every year of of his share of the income fro I was not fully aware of th the time; but it was rone t that account. I repeat, the not only honesty in the tithe, but liberality in offer tithe. Hear what he says to the prophet: "Will a man ye have robbed me. But have we robbed thee? In ings." Not only those offer by the law, but the free-wil were left to every man's withheld; and this was acc of robbery. Who can tell would be upon our denom our people would, as one the tithes into the storeho God herewith? Would the den opening of the windo And if we persist in treating with stinginess but with por can we hope for any brillian 4. Worldly entanglemen

also silent partners in the b did, would they dare permit his law in the conduct of t our brethren should form ; rum-sellers, would it not gr ize us? How much worse, fice the very principle that fication of our denomina (2) Social entanglements. wide field; and we can only present. In general, we m entanglements by the ex "worldly conformity." churches hold festivals, wi leaux, and other kinds of not we? They attend day frequent ball-rooms; why intermerry with whomsoev pen to fancy; why not we lodges and secret conclav without a mediator, and toward the rising sun; why servile conformity to the

notice two kinds, those of

those in social life. (1) Bu

ments. I refer in this conne

ticularly to those cases in

form copartnerships with

upon violating the Sabbati

thing else that is dishonori

such persons realize that Go

may suit the tastes and we