

# The Sabbath Recorder.

Mrs. Maria's Day  
85

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

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## The Sabbath Recorder.

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### 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 by request.

The Seventh-day Baptist denomination is, in some sense, a voluntary organization. It 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 cannot, 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, without 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 convert the world to the Sabbath. I do not know precisely what he does intend to accomplish through us; but I do know that we are set for the defense of this particular truth, with others, and that our duty is to

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 called to bear a prominent part, because we possess the best and only efficient armor to be employed in the fight. We have, therefore, a grand future before us. Never was 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 kingdom of God and his righteousness;" instead of 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 so little heart in our religion, so little power or inclination to practice self-denial, our number is diminishing instead of increasing, and as this leaven of selfishness and ungodly formality is a thing that naturally grows and spreads, we have good reason to fear that it may yet leaven the whole mass.

2. Carelessness and unfaithfulness in the

observance of the Sabbath. Whatever may be thought of the responsibilities of those who make no pretensions to Sabbath-keeping, 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, or hours at its beginning or end to secular uses? Some of us, no doubt, do; but are the majority of our people thus careful? 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 writing; the one containing a deed of conveyance 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 water-marks; the writing was done by the same hand, with the same pen, and with ink from the same inkstand; here a boy 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 authenticated, is worth whatever the farm is worth, while the other is practically worthless? 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 ourselves to send talented and otherwise intelligent young men to William's College, or any other Sunday institution, who were so defective in denominational training, and so ignorant of the moral law as to be fooled 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.

But our carelessness in the outward observance 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 it presents for sweet and undisturbed communion with God! If it is the burden 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 is an underestimate in the churches where I am best acquainted. Do I hear it intimated that the same thing is true of the Sunday churches? No doubt it is; but the cases are different. Those churches are not witnesses for the Sabbath, and this glorious institution is not to them as it was to the Jews, and as it is to us, "a sign" to show

that the Lord our God doth sanctify us. They can maintain themselves and keep up their membership without any strict adherence to truth or consistency. They have wealth, popularity, an educated and eloquent ministry, a large and agreeable development of the social element, and such a measure of conformity to the world as leaves but slight occasion for the practice of self-denial. But we cannot live, as a denomination, without piety and devotion to duty. We are weak in numbers and in wealth. We are unpopular. The Sabbath brings inconvenience and requires self-sacrifice; and, unless there is a sincere love for it in the heart, when trial comes it will soon be abandoned. The strong and popular churches can float with the current; if we undertake to float either Scylla or Charybdis is sure of us.

(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 all truth," and when he declared himself to be "the way, and the truth, and the life." It finds continued recognition in the apostolic 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 hopeless. When Jesus stood before Pilate he said, "To this end was I born, and for 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 a 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 assail 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 striking traits of humanity. Indicative of that one blood of all nations which Paul declared 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 is 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 vast 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 known, "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 antecedent religion or philosophy has never revealed a truth, has never brought to light a

practical direction for life for which the religion of Jesus has not a place, and which he has not affirmed more clearly. Truth, wherever it is disclosed, is God's thought. It is not surprising that in pagan systems we shall find even valuable statements of divine verities; it is not a cause for wonder that the acute and vigorous intellects which have adorned the philosophies of the world should have given us great and far-reaching views of truth; but what a transcendent marvel is it, when we consider the human side of its origin, that Christianity should gather within itself all these truths, that after eighteen centuries, without a modification, it 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 sits dispassionately off at one side to see it go. Personality of God and man are both recognized, but God's infinitude is in the right. Here Christianity corrects both faulty and exaggerated views of truth, and presents the true idea of God, "above, and through all, and in you all," at once infinite and personal. Illustrations might be multiplied *ad infinitum*. Every 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 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 inform him of his agency in your spiritual good. Tell your pastor.—*Pulpit Treasury.*

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## 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 the 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 heathens.

Good work done in faith, and faithfully, cannot go unrewarded. The early missionary work in Bechuanaland, 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 a 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 offerings 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 Missions for the year 1884-85: stations, 83; churches, 826; American laborers—ordained, 156; male physicians, 8, besides those ordained; female physicians, 4; other laborers, 6; wives, 147; other women, 101—total American laborers, 422. Native laborers: pastors, 147; preachers, 212; teachers, 1,319; helpers, 505—total native laborers, 2,183. Number of churches, 303; members, 23,210; additions, 3,008; colleges and high schools, 50; pupils, 1,981; girls' boarding-schools, 40; pupils, 1,690; common schools, 813; pupils, 30,941. What a large field! How much seed-sowing! The field is the world; the seed is the word of the kingdom.

SOME English ministers propose to devote one service of the fifth Sunday of the month, when it occurs, to the bringing of the claims of the heathen and the results of mission before their congregations. Would it not be 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 body, but, rather, words of grateful appreciation for their co-operation and sympathy. Still the memory of our neglect to keep before the congregation to which we preached week by week the work and needs of our denominational enterprises, as we ought to have done, is so fresh, that we cannot but think that there must be pastors now who do not realize how much help they could give in this way. Do you say, the people have the RECORDER and Annual Reports published for the purpose of giving information? We say, they have the Bible; why are you so earnestly urging its teachings upon their attention? Some will do their duty toward God and the denomination, whether 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 in command of our sources of supplies for pushing forward the work of the Lord entrusted to our hands.

FROM 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 preliminaries of peace were arranged on the 4th of April, and the full treaty signed on the 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 nations. 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 dying 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 by all these methods she will learn that her far greatest need is of mental furnishing and moral reformation.

The new opium treaty with England, even if it should not go into operation, owing to the opposition of nations who have hitherto had no complicity with the opium trade, marks a new stage in Chinese diplomacy and one that may bear much fruit in ways beneficial to China. It indicates a disposition on the part of the leading commercial nations of the world to deal in a new style with this people just waking to international responsibility, from which indefinite good may be expected.

The recent movements in Upper Burma, by which English territory becomes continuous with that of China proper, for a considerable extent along its southern and southwestern 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 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 strengthen the beneficial influences of Japan over China in many impalpable ways, no less than in lines that are patent to all.

Turning to the more purely missionary aspect of our work, we find that there have been ten deaths of persons whose names were 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 in the United States, July 21st; Mr. Randall at Taisunfee, Aug. 7th; Mrs. Littlejohn at 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. Prunyn, 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 publication of the last list of missionaries, there have been about 85 new arrivals. Adding these to the figures given in the list, at

the close of 1884, and deducting final departures and deaths, we have the present number approximately as 307 married men, 150 single men, 150 single women, making a total of men and single women of 607, or with married women about 914, which is a net gain of a little over 60. The greater number of this gain has been in connection with the China Inland Mission. One new body of home Christians has, this year sent out two representatives to China—the Bible Christians—making now a total of 34 Protestant missionary societies in China—12 American, 18 British, and 4 German. There are eight or ten missionaries unconnected with any society.

In reviewing the missionary events of the year, prominence must be given to the reviving 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 inspiring new faith and hope and fresh strength to union in prayer.

No very great movements have been reported among the native churches, although at Foochow there was a precious experience in the schools under the Methodist care, and in the extreme north in connection with the United Presbyterian mission.

A singular instance is reported among the Koreans on the borders of China. Within a few weeks a permanent Presbyterian mission station has been secured in the province of 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 the people toward the missionaries. Several long-standing difficulties have been happily arranged; while others bide their time. No reparation worthy the name has been made to native Christians who suffered so severely from popular outbreaks in the south in 1884; 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 the officers of the branch at Peking addressed an important letter 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 our prayers never rise above our heads is because there is unconfessed sin in our hearts. Many spirited remarks were made on the subject and earnest prayers were offered in behalf of the forgiveness of sin. The next evening was occupied with the subject of Unity of the Christian Church and Prayer for the Family. It was said that while there 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 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 and religious institutions. Without the family there could be no governments, no Christian church. It is the divinely insti-

tuted medium, or agent, through which God proposed at first to propagate his kingdom in the earth. We should pray for the family, also, because upon its character and growth depend the character and growth of every other human institution. The physical and intellectual and moral character of a community, state and nation is determined by the family character; so, also, is the religious condition of the Christian church. We should then pray most earnestly for the families of all lands. First, we should pray for the parents, that mutual love and sympathy may be perpetuated; that in the prosecution of life's work there may be harmony of action and unity of purpose; that parents may be promoters of virtue and piety in their own lives; that family embarrassments 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; and that from the altar of family prayer, daily sacrifice of thanksgiving and praise may ascend to God. We might well pray that the family be saved from the infidel influences of the age; that its doors might be securely locked against all impure and demoralizing publications—in short, that the parents may not lose sight of their holy relationship and the weighty responsibilities that arise from that relationship.

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 from the vices of the age. If Christ took little children up in his arms and blessed them, we may surely pray that the blessing of the same loving Christ may be upon the children of the families to-day. Then there are the older children of the family, those just entering manhood and womanhood, 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 righteousness, 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 a 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 spoken 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 to you.

### WHAT SHALL THE HARVEST BE?

"Whosoever 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 this work; for soils and circumstances differ, and the very best requires careful cultivation. Those who sow the seeds of strife and discord will reap the pangs of a guilty conscience. Those who sow to the wind shall reap the whirlwind. Those who sow in tears shall reap in joy. There will be no harvest 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 entrance into the city of God.

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 spring-time of life, we should prepare our hearts to receive instruction from God's Word, and this will enable us to sow precious seed which will insure us a blessed spiritual harvest. Certainly all want to work for their best interest; not only in time but for eternity. This is an important matter and cannot be made too plain. We should be intensely in

earnest, for much will be lost if the time is not improved. We should know no such 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 follow Christ. To do this successfully, they must follow him closely. What did Christ say to his disciples? "Let your light so shine before men, that they may see your good works and glorify your Father which 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 benefited but we are being led onward and upward 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 annoys 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. We must live near the foot of the cross—so near that we may catch the divine rays of light which come from the throne of God. 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. BARBOCK.

DAYTONA, Fla.

### 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 Work.*

"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 efforts of missionaries. He has for many 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 Christian people here at home about this great work simply amazes me. The influence of China in the world is destined to be very potent; and it rests mainly with British and American Christians to say what that influence is to be."—*Chronicle of the London Missionary Society.*

## Sabbath

"Remember the Sabbath-day, six days shalt thou labor, and the seventh day is the Sabbath of the Lord thy God."

### THE LORD'S DAY

The subject of the Sabbath much attention at this time. In the list of such works, it is favorable reception.

I present a brief outline of that we may see this question as it is. In this outline, the argument in the order most forcible to me without order followed by the author. Studies III. and IV., "The Primeval Sacred Day," without further notice, because of the two studies Baptists would doubtless teach the early establishment of the Sabbath.

Study V., "The Mosaic Omit for the sake of brevity. In Study VI., "The Sabbath," page 151, we have "The sabbatic system of members. These five may be two groups, one of three members. The three meal group were the sacred day, and the sacred year, each of seven days, months respectively. The two meal group were a sacred day immediately succeeding seven days and seven series of respectively, and therefore, the first in a new series of three closed a week. The 1 it."

The author traces the influence of these two classes of considerable length, showing group was restrictive and tending in tendency; that the period implying an end, the plying limitless expansion. fixed the minds of the Jew poor, the unfortunate, the ends involved in the second 179:

"If Israel had been their development or abrupt dispensation [Christianity] the Sabbath of the open season peaceful, voluntary and they had been faithful, which would have seen, in change was inevitable, was prepared for it, and would for as the ages went by, and habits caused by the sabbath became so familiar as no effort of the mind to . . . then would it become these former folk, that other ites must learn to worship out inhabiting their land of their nation, . . . that re-adjustment could not be to farmers, but must one classes of men, that it could for two diverse and contractions of society to continue side, that at length the divine administration must in seven but every year; must somehow be in the letter, for the letter year would extinguish away man's bread; and inexplicable significance that when the highest power was reached, . . . the closing year of the Sabbath on the first of a new while the week rolled on seven, the highest dignified from the seventh.

In Study VII., "The Sabbath Transient in the Sabbath this:

"Under the Mosaic legal observance of the Sabbath. The regulative Sabbath could not be enforced under all types of civilization against lighting purpose of preparation or been intended only for a comfort nor health would it, and where fruit and made a large part of the world be utterly preoccupied applying these regulative interdependence of a commonwealth."

After emphasizing the bath "was not merely of the seventh day of the says, page 207:

"But he who through emphasized and so varied place of the Sabbath at by Moses also placed a more significant day a ning."

\*Right Studies of the Lord Houghton, Mifflin & Co., Price \$1 50.

**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 order followed by the author.

Studies III. and IV., "The Greek," and "The Primeval Sacred Day," I shall pass without further notice, because the conclusions of the two studies all Seventh-day Baptists 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 series 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 it."

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 179:

"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 rusticities 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 while the week rolled on in uninterrupted 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 this:

"Under the Mosaic legislation, a universal observance of the Mosaic Sabbath was impossible. The regulations for the weekly Sabbath could not be enforced in all lands or under all types of civilization. The injunction against lighting a fire, even for the 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 commonwealth."

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

"But he who through Moses so strongly emphasized and so variously illustrated the 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 beginning."

\* Right Studies of the Lord's day. Geo. S. Gray. Houghton, Mifflin & Co., Boston, 1885. Pp. 292. Price \$1.50.

In reference to the contrasts of the weekly Sabbath and the Pentecostal Sabbath, we have this statement on page 210:

"The peculiar liberty of the mid-summer festival was made still more prominent by comparison with the weekly Sabbath, for 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 hand-work 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 the great national industry of agriculture was wholly suspended. On both days a convocation was held with all its various exercises and adjuncts. But on the feast day the restraint of the Sabbath was removed. Any work appropriate and useful for 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 second."

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 First-day, 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 anywhere. 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, of long years of association, and then carefully, and by sound arguments, remove those impressions. We must all admit that a change 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 more competent hand to complete, trusting that the answer will appeal to the judgment 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,—Your paper, the *Outlook*, has been coming pretty regularly to my address for several years, and I have read each number with a good degree of satisfaction, and often thought of paying you for it, or at least thanking you heartily for the favor, which I now do most cheerfully, although that will neither pay you nor satisfy me, and should not pass off so if we were not overburdened with such expense; you will therefore please accept my acknowledgements, and best wishes for the success of your enterprise. And I

will frankly say, further, that although I have been in the Christian ministry (Lutheran) for upwards of sixty years, and of course have conformed to the custom of observing the first day of the week as sacred time, yet 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 hope my good intentions have been pleasing in his sight, and that while I may have failed in strictly adhering 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 irrefutable, 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 state, in July number, 1885.

WM. P. SQUIRES,

Pastor of Baptist Church.

REPLY.

PLAINFIELD, N. J., March 31, 1886.

REV. WM. P. SQUIRES, BRONSON, Mich.

Dear Brother,—Yours of March 26th at 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 think it justly associated with the Sabbath question; but since the false assumptions concerning it have been made the basis of the popular theory, it is necessary to expose these assumptions, and 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 laid 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 sun-worship 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 religions. 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 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, but to its essence and spirit, by the observance of the Sabbath. The results which have attended our work show how deeply anxious good men are for solid ground upon this question. We shall be glad to aid you in any investigation you may desire to make. With sincere regards we remain,

Yours truly,

A. H. LEWIS.

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

Dear Brother,—Through your courtesy I am in receipt of the January number of the

*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 a 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 accomplished), "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 principalities 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, we take courage to press on, even though the thoughtless and superficial disregard, and sneer at, our efforts. We rely on the Word of God, and hope only in the power of truth. We know that in the fullness of time all truth will find complete vindication.

Truth is God's thought, and must endure 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 cannot thwart its ultimate triumph. 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 unflinching 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 unyielding law of God. As the tide of ruin covers the lowlands of disobedience, men will turn their eyes to the hills whence cometh their help. The overwhelming flood will drive 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 in your investigations, or help in bringing 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 AFFECTS THE FINER SENSIBILITIES.**

Tobacco excites the base of the brain and lowers the moral tone. To illustrate this, permit me to introduce to you a beautiful girl of sixteen. She shall be as sweet as your imagination can paint her. Each one of you would be proud and happy if you could point to her and say, "That is my sister." Let us listen to her conversation. With a voice of tender pathos she speaks of her invalid mother. With a radiant countenance she describes the flowers and birds of her garden. No expression of face, no tone of voice, no word but savors of sweetness and love. Let her chew or smoke tobacco five years, and can you believe that then her spirit, her moral level, would be what they now are? To say nothing of her lips, tongue and breath, do you believe she

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 dreeses, 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 dreeses, 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 doing certain things, not bad in themselves but, injurious to others, and no one questions the justness of such prohibition; but when it is proposed to prohibit a man from doing a bad thing a universal howl is raised. Certain classes, if the bad thing is the selling intoxicating liquor, are the difference? Is the liquor traffic an evil, why not treat it as all evils are? Rum-sellers control politics as no other class of citizens do. All government involves prohibition, but rum-sellers seem to be above law and government. They demand the general government 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 prohibit. If prohibition will not prohibit then all rum-sellers are law-breakers.

Shall we meekly bow before these law-breakers 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 you please?"

THE *Western Baptist* says that P. T. Barnum once made the city of Philadelphia the following proposition over his own signature: "I will undertake, and give bond for 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; a 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. The wholesaler takes this adulterated stock and doubles it, by the use of strychnine and opium. The retailer gives it another turn. He doubles it by the use of belladonna. This brings ten cents a drink, and here is the motive power. This is the practice all over the land.—*Dr. Fowler.*

THE Decatur (Illinois) *Sentinel* says: "Cornell, a town in Livingston county, during a dram-shop rule of ten years, paid a pauper bill of \$1,100 a year. Then it changed to prohibition, and at the end of four years the pauper expense was reduced to \$250, which was paid for medicine. Yet some people claim that prohibition doesn't pay."

est, for much will be lost if the time is improved. We should know no such a 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 inner desire should be to do our duty to God and to God. All should sow good seed, and especially those who profess to follow Christ. To do this successfully, they must follow him closely. What did Christ do to his disciples? "Let your light so shine before men, that they may see your works and glorify your Father which is in heaven." By all means let us do so, carelessly, but with an intense desire to lift those who are discouraged, and their hearts burdened with grief. In helping others sow precious seed, they are not only benefited, but we are being led onward and upward through larger fields of usefulness. Our path grows brighter as we pursue the Christian journey. We attain to a more distinct character, and we show more of the life of Christ in everything which annoys our patience. We have not been anxious about this question—What shall we harvest?—as we ought. We need to be that to be fully prepared to sow good seed, we must have help directly from God. We must live near the foot of the cross—so that we may catch the divine rays of which come from the throne of God. Every man must bear the imprint of all the Christian graces, which characterized the life of Christ. How will it be with you my inverted friends in the day of judgment? You meet the Master with nothing but a wasted life? Or will you come golden sheaves to lay down at the Master's feet? Now is the time to decide; may you give a joyful answer to the question: What shall the harvest be? Mrs. U. M. BABCOCK.

MIAMI, Fla.

**THE MISSIONARY REVIEW.**

This magazine has gained in circulation, rapidly but, constantly in the eight years of its existence. Profits go to aid foreign missionary work; and the editor has been able to find 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 mission boards and their officers; "for more self-sacrificing devotion on the part of the workers abroad. The following are a few of the many kind words spoken in the Review:

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

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, and which are discussions of important questions."—*The Independent.*

I read the *Review* with the greatest 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 mission boards and societies, with historical facts, freshest facts, incidents and movements, and discusses questions of missionary work."—*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 field 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. NEW YORK, N. J., Jan., 1886.

PROCESS OF MISSIONS IN CHINA.—Mr. J. Donovan, of Shanghai, who was present at one of the "conferences," took opportunity of bearing his testimony to the benefits accruing to China from the work of missionaries. He has for many years filled an important official position in the empire, and his testimony is, therefore, the more weighty. "Missions," Mr. Donovan said, "are not only not a failure, but a grand success. Many of our countries in China are too indifferent to inquire into the character and conduct of the missionaries, such that they studiously avoid the subject. But those who will take the trouble to go and see soon discover that the work is going on. I have seen it myself. Mr. Donovan, in Shanghai, Hankow and Peking, and can tell of it from personal knowledge and observation. Indeed, the ignorance of the Chinese people here at home about this work simply amazes me." "The influence of China in the world is destined to be potent; and it rests mainly with British and American Christians to say what influence is to be."—*Chronicle of the Missionary Society.*

The Sabbath Recorder.

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 Editor.

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E. MAIN, Ashaway, R. I.

"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."

ANY ONE sending money to this office for 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 our 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.

APRIL, with all its proverbial fickleness, is upon us, and the usual amount of fault-finding with the ways of Providence is going on. But every day the sun mounts higher and higher, lengthening the days at their opening and at their close, and almost before we know it the summer, in all its glory will be ours.

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 commerce, resulting from the strikes, to St. Louis alone, was over \$4,000,000. At an average 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.

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.

It has been well said that good hearers make good preaching. This does not mean that attentive listeners are an inspiration to the preacher, though that is true, but that the opinion which men have of preaching depends largely upon the attitude of the hearts of the hearers towards the truth which is being presented.

thing had been left for you, and how much 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."

A CORRESPONDENT sends us the following items, taken from a private letter from Sister Sarah Velthuisen, which will be of interest to the readers of the SABBATH RECORDER.

Eld. Velthuisen'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. Velthuisen 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 much esteemed member of the Christian Reformed Church, and held an interesting correspondence with the elders of that church, before he left it, in which the feebleness of their arguments for Sunday, or rather the total want of argument, was very clear.

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 work.

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.

Now the facts of this individual case, in these single particulars, we believe, may and should be extended to all religious life. The young Christian, of necessity, must inquire after duty. The ways of the new life are strange to him, and, if he have a sensitive conscience, he must inquire again and again, what he ought to do, and what he ought not to do in given circumstances.

It is of the utmost importance that the religious habit become fixed early in life. If it is not done, other habits become fixed, and the religious life, if it is ever begun, must come through the violent breaking up of these habits. This is doubtless why it is that comparatively so few persons become Christians after they arrive at maturity of life.

Let us not be misunderstood. We believe in the conversion of children. No amount of instruction or preparation in the forms of service can take the place of this. But familiarity with the words of truth, and with the forms of the religious life, are a divinely appointed preparation for the performance of the Spirit's work in the youthful heart.

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 hat. A person should not take any pride in his hat, or any part of his clothing.

from morning till night. But let a minister, from scanty means, be compelled to purchase a hat of inferior quality, a year or two behind the style, and then to wear it a long time; let him feel compelled to purchase his clothing ready-made, and not the best at that, let him be of odd form or size, six feet four or five feet two, long and lank, or short and stout, and the ready-made garment cannot be found to fit him; yet he must purchase it or go without, for merchant tailors want a fair compensation and profit for their work, and their price, though reduced twenty per cent, is actually beyond his reach.

Home News.

New York.

ALFRED CENTRE.

Sabbath-day, April 10th, Pastor Titworth, 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 abstinence, the late John B. Gough.

The text was taken in Prov. 31: 4, 5. The theme was treated under four heads, as follows:

1. Reasons for total abstinence: (a) Alcohol is a poison, hence an enemy to, and a destroyer of, the human body. (b) The use of alcohol destroys self-control. The power of the habit grows. The great majority of moderate drinkers become drunkards. He

who never becomes a moderate drinker never becomes a drunkard. (c) The use of alcoholic drinks identifies the user with the drinking class, and thus lends an influence in favor of the evil. (d) The reason found in Paul's most noble words—"Wherefore, if meat make my brother to offend [stumble] I will eat no flesh while the world standeth," etc. Self-denial for the sake of others, for the sake of the weak ones.

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 temperance, both in England, his native land, and in America, the land of his adoption.

3. The progress and principle of total abstinence: (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 liquor-seller'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 ourselves.

New Jersey.

PLAINFIELD.

On Sabbath, April 3d, our pastor presented a review of the work of the last six years. A condensed statement may interest the readers of the RECORDER.

The statistics are as follows:

Membership. 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, 310; average number of officers and teachers, 20.

Finances. The amount of money raised by the church for the six years, \$24,375.53. By the Sabbath-school, \$1,155.82. By the Ladies' Benevolent Society, \$78.89. Auxiliary Sabbath Tract Society, \$40.00.

Total, \$24,796.43. This makes an average per capita of \$154.98 of money raised for church purposes, or \$25.83 per annum. Of this amount, \$5,055.84 have been expended for benevolence outside the church, making an average of \$31.72 per capita for benevolence outside, or \$5.28 per annum. Besides this, the recorded individual benevolence of members of the church, as shown in the reports of the Tract, Missionary and Education Societies, amounts to at least \$61,000, making a grand total of \$85,796.43.

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.

Pastor's Work.

The pastor has delivered 462 sermons, and 102 lectures equivalent to sermons—making an average of 94 each year—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 a large 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 the city of New York.

Through the Outlook—making 50 per cent discount for indifferent readers—he and his associates have spoken 32 times, to 100 congregations, of 500 clergymen.

Through the Light of Home—making the same discount—they have spoken to more than 325 congregations of 500 persons, each month for the last nine months.

Dr. Lewis is now obliged to keep a stenographer one half the time.

The sermon closed with an appeal to each to do more and better work in the future. Your correspondent sends these items, hop-

ing to encourage other workers. It will be seen by that ours is one of the churches which are more w...

Rhode Island ROCKVILLE.

Our citizens are well pleased with the result of the recent state election in Rhode Island among the Protestants. Since Rev. Joshua Clark we have had three weeks of weather, yet we have had every evening, and increase is indeed cheering to witness upon Sabbath service, especially number who for a long time themselves from the home. May the interest continue to enjoy together the work, of worship of the Master. APRIL 8, 1886.

TRACT SOCIETY

Receipts in March.

- Church, Shiloh, N. J. ... A. Friend, ... Church, New York, special col. ... Mrs. E. A. Harris, Brooklyn, N. ... Mrs. Mary Rogers, ... A. Friend, ... Geo. Greenman, Greenmanville, ... David Langworthy, ... Miss Fanny Clarke, ... Geo. H. Greenman, ... 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, ... Church, ... Thomas S. Greenman, ... Mrs. G. L. Greene, Noank, ... Mr. & Mrs. O. C. Rogers, West ... Nathan Babcock, ... A. F. Stillman, ... Mrs. Martha Bright, ... H. B. 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, ... Mrs. John Hiscox, ... Miss Fanny Hiscox, ... C. J. Stanton, ... J. Clarke Crandall, ... E. N. Crank, ... Mrs. M. Bentley, Outlook and ... A. Main, ... E. Court Bentley, ... A. N. Crandall, ... Wm. Greenman, ... J. Irving Maxson, ... Wm. Maxson, ... E. Clarke Saunders, ... Charles Spicer, ... Mr. & Mrs. D. G. Stillman, ... Franklin Clarke, ... Orville M. Briggs, ... F. W. Boss, ... C. C. Maxson, ... A. H. Langworthy, ... L. Kenyon, ... George P. Barber, ... T. V. Stillman, ... Mrs. C. B. Maxson, ... N. H. Langworthy, ... Cash, ... Cash, ... Cash, ... J. R. Champlin, ... A. Friend, ... Gideon T. Collins, ... A. H. Stillman, ... W. F. Stillman, ... E. B. Clarke, ... Mrs. S. H. Maxson, Ashaway, ... H. L. Crandall, ... Thomas M. Clarke, ... Maria & Harriet Potter, ... Mrs. George N. Burdick, ... S. F. Babcock, ... J. W. Murphy, ... C. C. Lewis, ... Mary A. Mumford, ... Frances 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 S. Kenyon, ... George B. Carpenter, ... H. W. Carpenter, ... Martin E. Clarke, ... Mrs. E. A. Langworthy, ... H. F. Larkin, ... F. M. Barber, 2d, ... F. Hill, ... L. L. Cottrell, ... Henry Barber, ... Mrs. Geo. H. Hood, ... Mrs. H. C. Taylor, ... Mrs. R. Langworthy, ... S. C. Carr, ... Subscriptions, Light of Ho...

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This makes an average per capita of \$38 of money raised for church purposes, or \$25 83 per annum. Of this sum, \$5,055 84 have been expended for benevolence outside the church, making an average of \$31 72 per capita for benevolence, or \$5 28 per annum. Besides this, recorded individual benevolence of members of the church, as shown in the reports of the Tract, Missionary and Education Societies, amounts to at least \$61,000, making a total of \$85,796 48.

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Lewis is now obliged to keep a stenographer one half the time. The sermon closed with an appeal to each member and better work in the future. The correspondent sends these items, hop-

ing to encourage other churches to good works. It will be seen by the above figures that ours is one of the medium-sized 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. W. C. H.

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 every evening, and increasing interest. It is indeed cheering to witness the attendance upon Sabbath service, especially, of quite a number who for a long time have absented themselves from the house of worship. May the interest continue until we shall all enjoy together the work, the praise and the worship of the Master. A. S. B.

APRIL 8, 1886.

TRACT SOCIETY.

Receipts in March, 1886.

Table listing financial receipts for the Tract Society in March 1886, including contributions from various churches and individuals like Church, Shiloh, N. J., A. Friend, Church, New York, special col., etc.

Table listing names and amounts for various churches and individuals, including J. P. Lundquist, Heber, Kan., Anna L. Ware, Andover, N. Y., Church, Henry Beebe, E. H. Soocwell, etc.

PLAINFIELD, N. J., April 1, 1886.

Condensed News.

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 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. The House Committee on Appropriations will report a bill appropriating \$150,000 for the relief of the Alabama flood sufferers. 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 to R. G. Dun & Co., of the Mercantile Agency, number, for the United States, 173, and for Canada, 42, as compared with 214 last week. Mayor Grace signed the resolution of the Aldermen changing the name of Chatham 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 the American Colonies before a heedless 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 signs and telegraph poles. Otherwise little damage was done.

In Sanbornton, N. H., April 7th, there were six feet of snow in some of the high-ways. 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 Passumpsic railroad have been carried away.

While making up last time, April 9th, the New York express on the Canada Southern ran into a freight train at Combre, Ont. 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.

The recent storm in Michigan was undoubtedly 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 Catholics.

It is learned from official sources that the powers are awaiting probable chances 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 France to do their utmost to dissuade Frenchmen from emigrating. The officials are instructed to "expatriate" on the obstacles and disappointments which await new comers in all parts of the world, particularly in America.

The Swedish working-men imported to 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 without knowing they were underbidding Irish workmen.

The minister of war has returned from a tour of inspection of the interior defenses of Greece. He expressed his defeat to various commanders of the efficiency of the works. Before leaving Arts he requested the officers 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.

MARRIED.

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. P. 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 Richmond, Iowa, March 23, 1886, by Rev. J. N. Blodgett, Mr. CLESSON A. KENYON and Miss EVA M. SHELDON, all of Richland.

DIED.

In Alfred, N. Y., March 26, 1886, JAMES B. LANGWORTHY, in the 67th year of his age. The deceased was the youngest of eleven children. His parents, Dea. John and Sarah Pendleton, Langworthy, moved to Allegany in 1843. 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 Chelsea, Mass., Dea. Benj. F., of Alfred 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 united with the church of Little Genesee. Subsequently he became a 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 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 Lord." L. M. C.

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 Schoharie, Aug. 29, 1885. While on a visit to his parents he was taken sick and died, leaving a wife and many friends to mourn their loss. J. M. T.

In Niantic, R. I., April 4, 1886, of consumption, Mrs. SARAH A., wife of Augustus L. Chapman, aged 80 years and 4 days. L. F. R.

At Pawtucket, R. I., March 26, 1886, of pneumonia, JAMES HENRY HISCOX, in the 85th 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 Western 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 congregation. 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 remained deposited in the First Hopkinton cemetery. He died in the blessed hope of eternal life through Jesus Christ. He leaves a wife, a mother and two sisters to mourn his departure. O. U. W.

LETTERS.

A Friend (see editorial page), P. L. Clarke, C. D. Rogers, Mrs. S. M. Edwards, G. C. Sherman, C. D. Potter, Alling & Cory, Fannie V. Aldrich, C. V. Hubbard, N. J. Read, Samuel Dye, Geo. I. Moser, J. F. Hubbard, Incontinent, J. W. Houghton, M. W. Gavit, Part Palmer, A. C. Sanford, Wm. J. Gorges, H. A. Hurler, Mrs. Lois Casterline, J. B. Wells 2, Charles & Tuttle, Theo. L. Gardner, A. B. 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. 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. L. Burdick, L. A. Platts, John Lewis, Mrs. H. D. Babcock, C. Hull, R. B. Thomas, H. S. Burdick, W. C. Daland.

RECEIPTS.

Table listing receipts for the Sabbath Recorder, including payments from various churches and individuals like Mrs. T. Holbrook, Townshend, Vt., F. S. Wells, Plainfield, N. J., etc.

HELPING HAND.

Mrs. Henry Eugene, Factory Point, Vt., 25c. J. B. Wells, DeRuyter, N. Y., 20. C. J. York, 20. Mrs. Oscar Potter, Scott, 25. E. H. P. Potter, 25.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending April 10, 1886, reported by the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired. 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 82c. for creameries. At the close the Western creameries were freely offered at 38c. for extras, and 30c. 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: New butter, fancy creamery... @33. ordinary dairy... @30. poor to common... @25. CHEESE.—Receipts for the week, 11,158 boxes; exports, 8,765 boxes. Stock is very light, but it has been a dull week. We quote: Choice full-cream colored cheese... @11. white... @11 1/2. Good early useful cheese... @8. Skimmed cheese... @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, dropped to 13c., with sales of 15 or 20 50-bbl. lots Ohio, Michigan, Indiana and other Western eggs at 13c. We quote: Near-by fresh-laid, per doz... @13. Southern and Western, per doz... @18. MAPLE SUGAR.—We quote: Prime new maple sugar... @7. Maple syrup, per gallon... @75. 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 order or registered letters to A. C. BURDICK, Treasurer.

ALFRED CENTRE, N. Y.

THE next Quarterly Meeting of the DeRuyter, Scott, Lincklaen, Otselec, Norwich, and Cuyler, Churches, will be held with the church in Cuyler, on the Sixth-day before the last Sabbath in April, being the 23d of April 1886.

The following will indicate the order of exercises. Sixth-day evening sermon by Elder Perie Fitz Randolph. Sabbath morning, sermon by Elder L. C. Rogers, followed by the Lord's supper.

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

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

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

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

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

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

Six weeks from next Sunday is Dedication Day. If you wish to have your cemetery lot in perfect order, and need a monument, headstone, corner posts, iron vase, settee, chair, bouquet holder, or anything in the line of cemetery supplies, write at once for catalogue and prices to E. N. Alden (successor to Lovass Field & Co.), Broad Street, Hornellsville, N. Y. Catalogue free on application.

AMERICAN SABBATH TRACT SOCIETY. To the friends of the Lord's Sabbath: Your attention is asked to our enlarged work and pressing wants. This work has been undertaken because demanded by our obligations to God and his truth, and in obedience to instructions of the Society from time to time. It embraces, besides publications of a denominational character, tracts and periodicals on the subject of the Sabbath, for free distribution. The first are essential to our unity and growth. They deserve such 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 people.

In addition to the recent issue of more than the usual amount of tracts, the Society now sends out papers as follows: 1, The Evangelist Herald, among the Scandinavians; 2, the Good-harper, among the 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 fall 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 1886 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.

AMEN.

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.

LOUISA WADE'S RECOMPENSE.

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.

"Yes, I have heard of you," answered Mrs. Wade kindly. "May I come in? I'm homesick; don't like the poor-house; wish I was dead."

ony of mind, she shouted, "Help, help, help." Echo brought back her voice. It had reached no other ear. The day advanced, and the shades of evening were coming on.

prose!" But the pine-trees waving outside his window kept up a perpetual melody in his heart, and he could not choose but sing back to them.

style; then "Peek-a-boo!" head down in hiding and evident enjoyment of the sport. Then she would call the dog and add, "Come, little dog," laughing heartily at his bewilderment.

Popular Science. A METEORITE which fell picked up quickly after found to be quite hot, but it became so intensely cold he handled. It had been h while falling through the varnish-like coating of fuses that the temperature has 3,000° on its surface.

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 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.

POLLIE PANAMA.

To know Pollie is to love her. And to love her is not to have it returned; on the contrary, quite the reverse. She treats you as one whom she can patronize and bite every chance she can get, and do exactly contrary to what you may desire, and is one whom all the training in the world will not make better, or less perverse.

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 one answer to the question, "Whence can a man satisfy these men with bread here in the wilderness?"—by the atonement he has made.

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 travelers below.

LONGFELLOW IN EARLY LIFE.

From Mrs. James T. Field's paper, entitled "Glimpses of Longfellow in Social Life," accompanying the frontispiece, in the April Century, we quote the following: "Hawthorne once said in speaking of his own early life and the days at Bowdoin College, where he and Longfellow were in the same class, that no two young men could have been more unlike. Longfellow, he explained, was a tremendous student, and always carefully dressed, while he himself was extremely careless of his appearance, no student at all, and entirely incapable at that period of appreciating Longfellow.

Popular Science

A METEORITE which fell picked up quickly after found to be quite hot, but it became so intensely cold he handled. It had been h while falling through the varnish-like coating of fuses that the temperature has 3,000° on its surface.

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

THE UNIVERSAL TELEMETELEM greeting experiments were on the Thames Embankment, a new telemeter, a new invention of the Professor of Astronomy at the University of Cambridge. The instrument consists mainly of accurate adjusting as the base line, the other angle. The direction of the by a graded rule, by means tance between the two glass and the point to be measured rendering the finding of the of line a matter of easy stand on which the telemeter is placed with a drawing board objects measured can be determined are obtained, through a plan of the country whole is exceedingly simple worked by any one not knowledge. The telemeter tested by Herr Foerster, of servatory, and one is now man War Office. The well adapted to ordinary use it might possibly be urged may be somewhat handicapped of its base line.—Scientific American.

CASSEN mentions a resistance relating to the California road-runner. This a mortal hatred of rattlesnakes sooner sees one of these about in what, to the snake a most diabolical way of death. Finding the snake seeks out the spiniest of prickly pear, and with quietness, carries the leaf them off, and puts them the slumbering snake. A sufficient wall about the care, it rouses its victim of its sharp beak, and to let the snake work out—a thing it eventually that ought to gratify them have any sense of humor it would say it was the est emotion with its tesquely moving tail. The act of the assaulted snake its next, to move away, that it is hemmed in, it makes a rash attempt to struction. The myriad it and drive it back. The small wisdom, attempts tending its fangs into the The spines fill its mouth it again and again assault until, quite beside itself, to lose its wits completely twisting horribly, buries into its own body, dying inflamed wounds. After the road-runner indulges

Popular Science.

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 be handled.

SOME YEARS ago I made a practical experiment 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.

THE UNIVERSAL TELEMETER.—Some interesting experiments were recently carried out on the Thames Embankment with the new surveying instrument, the invention of the Abbe Luigi Cerrotini, Professor of Astronomy and Mathematics at the University of Verona.

CASSIN mentions a remarkable circumstance relating to the character of the California 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.

PERSONAL INFLUENCE.

At the higher Alps, the snow is somewhat so high, and so evenly balanced, the crack of a whip, or the shout of a man give sufficient vibration to the air down the whole mass upon the traveler.

Our moral world, there are souls just as over the abyss of ruin; a word, or look from us, may cause them to fall down into the depths from which they can never return.

flirts of its long tail, and goes off, perchance, to find its reward in being run down by hounds set on by men.—Good Health.

THE DISTURBANCE OF CONVICTION.

A man who rarely thinks of his religious state may often have a sort of peace and satisfaction which is unknown to those more thoughtful. The coarser outlines of common morality are familiar to him.

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.

An aching void The world can never fill. A man who is frozen is content until you begin to reanimate him. As he grows warm, and life begins to return, he realizes how cold he was and how near to death.

Shall we say: It were better to remain in darkness than to be reigned 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.

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.

These individuals might as well give up ever having a good time. The season of delight which is so long waited and hoped for, too rarely comes.

John drives around with the horse, "Jump in, mother," he says. "It is a lovely day. You need the fresh air." Don't say, "I can't go, I was intending to make doughnuts," or "My crimping-pins are not out," or "My dress isn't changed."

when you can get them, they are apt to be shy when you want them again.

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 by-and-by.

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.

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SECOND QUARTER. April 3. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 35-51.

LESSON IV.—JESUS AND NICODEMUS.

For Sabbath-day, April 24th.

SCRIPTURE LESSON.—John 3: 1-18.

1. There was a man of the Pharisees named Nicodemus a ruler of the Jews: 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.

GOLDEN TEXT.—"Ye must be born again."

Following Outline, Lesson Surroundings and Golden Texts are taken from the Sunday School.

OUTLINE

1. 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.

CRITICAL NOTES.

AFTER the wedding at Cana, our Lord tarried awhile at Capernaum (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 this notable conversation.

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.

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.

13-18. Jesus explains the meaning of the "new birth," and the crowd in the synagogue only of natural bread (6: 34). So Jesus explains, in verse 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.

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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.

13-18. Jesus explains the meaning of the "new birth," and the crowd in the synagogue only of natural bread (6: 34). So Jesus explains, in verse 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.

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PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. VOL. XLII.—NO. 18. The Sabbath Recorder. Entered as second-class mail office at Alfred Centre, N. Y. IS THERE A FUTURE FOR THE SEVENTH-DAY BAPTIST? BY REV. JOS. W. MOSE. Essay read before the Quarterly Meeting in Churches, at Milton Junction, by request. (Concluded.) Dishonesty in our deal. This is a more extensive evil than we suppose. I refer now with God in money matters. It is a proportion of our earnings, claims as his by right, that is or the tithe, of all, whether it increase of the field. Beyond quires of us, in general terms and give of our substance as tude to the Giver of our life we give the tithe we are not cising liberality, or charity, t ing an honest settlement with business. Both the Old and ment Scriptures represent (Christ partner with every Christian the plan of salvation; and, a he claims one-tenth of the i business. This is certainly a claim, considering that he fu capital and allows the necess running the business to be income before the division of how is it with us? Does the one-tenth of all our earnings ceive, on the average, one-tw clove observer knows that, v may give to the Lord's work even more, the majority do n as five per cent. I confess with more than forty-five years aft partnership with my Creator I robbed him every year of of his share of the income fro I was not fully aware of this the time; but it was rone th that account. I repeat, th not only honesty in the p tithe, but liberality in offeri tithe. Hear what he says to the prophet: "Will a man ye have robbed me. But have we robbed thee? In t ings." Not only those offer by the law, but the free-will were left to every man's c 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 treatin with stinginess but with pos can we hope for any brillian 4. Worldly entanglemen notice two kinds, those o those in social life. (1) B menta. I refer in this conn tionularly to those cases in form copartnerships with upon violating the Sabbath thing else that is dishonor such persons realize that Go also silent partners in the b did, would they dare permit his law in the conduct of our brethren should form p rum-sellers, would it not g ise 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." (3) Social entanglements. wide field; and we can only present. In general, we m entanglements by the ex "worldly conformity." churches hold festivals, wit leaux, and other kinds of t not we? They attend da frequent ball-rooms; wh intermarry with whomso pen to fancy; why not v lodges and secret convola without a mediator, and toward the rising sun; wh servile conformity to the may suit the taste and v stronger and more popul