# Che Gabbath Recorder． 

Indorer，M． $\mathbf{I}$


| Berlin，M．Y． |
| :---: |
| R GREEN \＆SON， Dzalrrg 19 Genkrat Drugg and Painta． |
|  |




a．H．W．Frar．Joas．M．Tтswomm
Leonardsville，I．Y．
 Adams Centre，N．Y

##  <br> Plainfield， $\mathbf{N}$ ．









 Baytona，Florida

##  Chicago，Ill．

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 Milton Janction，Wis．


## Eablath \}ecorder,



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Tht Sabhath 解erorder．

For the Serenth－day Baptist Denomination ：


| （Concluded．） |
| :---: |
| $\begin{array}{c}\text { 3．Dishonesty in our dealings．with God．} \\ \text { This is a more extensive evil than most per－}\end{array}$ |

This is a more extensive evil than most per－
anns suppose．I refer now to our dealings
xith God in money matters．There is cer－
tain proportion of our earnings that he tain proportion of our earnings that he
dlaims as his by right，that is，the one－tenth， or the tithe，of all，whether it be wages or the
increase of the field．Beyond this，he re increase of the inla．Beyond this，he re－
gnires of us，in general terms，to be liberal and give of our substance as we feel grati－
tude to the Civero of our blessings．When mid give the tithe we are not properly exer－
cising liberality，or oharity，but imply mak－ ing an honest settlement with our partner in
business．Both the Old and the New Testa－ ment Scriptures represent God as as aiiont
parther with every
Christian，or believer in the plan of savation；and，as anch partner
he claims one－tenth of the income from the bniness．This is cortainly a very moderate
olaim，considering that he furnibhes all the
 running the business to be paid ont of the
income before the division of profts．Now how is it with us？Does the Lord receive
one－tenth of all our earnings？Does he re． ceive，on the avorage，one．twentieth ？Every
close observer knows that，while a very few may give to the Lord＇s work the tithe，
eren more，the majority do not give as muc as five per cent．I I Confess with shame，that for
more than forty five years after I entered into partnerehip with my Creator and Preserver，
I robbed him every year of the greater part of his share of the income from the basiness．
I was not fully amare of this dishonesty the time；but it was rone the less real
that account．I repeat，that God requir not only honesty in the payment of th
tithe，but liberality in offerings beyond th
tithe tithe．Hear what he says to Irrael through the prophet：Will a man rob God？Yet
ye have robbed me．But ye say，Wherin
have we robbed thee？In tithes and offer hare we robbed thee ？In tithes and offer
mingg．＂Not only these offerings prescribed
by the were left to every man＇s choice had been withheld；and this was acoounted a species
of robery．Who can tell what the effect mould be apon our denominational life if
our people would，as one man，＂bring all
the tithes into the storehouse，＂and prove the tithes into the storehouse，and prove
God herewith？Would there not be a sid－
den opening of the windows of heaven？ And if we perist in treating God not only
with stinginesi but with positive dishonesty，
cen 4．Worlaly entanglements－of which I
notice two kinds those of business，and notiee two kinda，those of business，and
those in social life．（1）Business entangle－
ments．I refer in this connection，more par－ ments．I refer in this connection，more par－
ticolarly to those cases in which our people
form copartnerships with those who insist Iorm copartnerships with those who insist
apon violatitig the Sabbath，or doing any－
thing else that is diehonoring to God．Do thing else that is dighonoring to God．Do
such persong realize that God and Christ are alde silent partiers in the basiness？If they
did，would they dare permit the violation of his law in the conduct of the business？If
our brethren should form partnerships with orr brethren shoold form partnershipp with
rum－efleres，would it not greve and peandal－
 flation of our denominational existencel
（a）Social entanglements．This is a very
sid wide field；and we can only glance over it，at
present．In general，we may describe these
ententer entanglementa by the expreasive phrase，
＂worldly conformity．＂Members of other ohurches cond foestival，with prams and tab
leanx，and other kinds of fun－making；why not we？They attend dancing parties and and trequent ball－rooms；why not we？Thay
intermary with whomsoever they may hap． intermarry with whomboover they man hap
pen to tancy；why not wo P They frequant
竍 lodges and Becret conclave日，worship God withont a mediator，and bow in reverence
toward the rising gan；why not we？This may sait the tasten and worldy a aims of the
but they do not suit os．Our denomina－
tional life depend upon or rowing alt the
time against the current．If we cease row－ ing，we are inevitably swept beck into the
ing river that baars apon its bosom the sons of
idenenss and esse idleness and ease．How natural for a young
man to say：＂If I need not keep my gar－ ments ingpotted from the world；if I can seek my amusements along with the world，
as though $I$ were of the world；if $I$ can abandon the prayer－meeting to attend the lodge，and be a constantly active member of former－if all these things are consisten with Christian character，as many of my portance can attach to Sabbath－keeping？It lodge of Free Masons，and thas embrace carry its votaries to 6 the Grand Lodge without the intervention of Christ，may not be satisfied with a form of Christianity that proposes to save men withont a Sab
bath ？Having swallowed the camel，need I The particular about straining out the gnat ？
These are questions not easily answered，and I do not wonder that many are losing their
hold on Sabbath truth．There was a time when our denomination was almost a unit i is probably not one among our churches that has not members that belong to one or mor What effect this change has wrought，ask the They know full well that leanness has com through this canse．I have not the time，a present，to discuss this subject．The nam
of secret societies might well be called
＂Legion，＂for they are very numerous， almost every year bringing out a new candi
date for popular favor．I regard them al as essentially antagonistic to pare Christian
ty，and especially to witness－bearing．They are not all equally malicious，but they seen
to be akin to each other．I think I hav never known a member of the＂Sons o， Free Masonary．They all belong to th Templars＂may be said to bear about th rat terrier does to the bull－dog．The forme

The failure to keep abreast of the time in moral reform．I know it is true，and denomination has taken a leading part is haman slavery according to our numbers an holic stimulants has always been give heartily and forcibly．In former times on subject of secret societies，hop－growing an
the use of tobacco．To－day it may well be doabted whether a strong resolation on eith Some of our most influential members a Free Masons and Odd Fellows，while han dreds of others are members of these an
other secret orders．Some are ongaged in hop．growing；many in the calture of tobacco
while I think I may aafely estimate the nam ber of thoose who nse the filthy weed at twel atrong charches it is even more than that I know fall well that the large majority but I fear the opposition to them is growing weaker every day．Members of secret orders， users，know very well that they are wound－
ing their brethren by their practices．They know that they are trampling on thefeelings best anating the affections of many of their body of our ministers；and what excuse they make？What reasons do they give for
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．They do not and oannot deny that th hops and tobecco cause much haman
misery，and indirectly，if not directly，lea
men to perdition．But they by growing them，and let those interested
take this course in hamble reliance upon
God，in Christ，there will be a glorious future take this course in hamble reliance upon
God，in Christ，there will be a glorious future
for the Seventh－day Baptist denomination．

## a COLONY IN KANsAS

The firt fargo Sprigge，Seward Co．，Kan． Baptists at Dighton， direction of Rev．D．K．Davis，for the for mation of a Seventh－day Baptist colony in Scott county．We had been instructed that
Messrs．Bond had homesteads five miles weit of Dighton，and tree claims nine miles stil farther west，in the eastern part of Scot
county，upon which they agreed to move in caise a settlement was formed near the latter We certainly had reason to expect that Mr
Bond，or Mr．Davis，or some one，would be there to meet and inform us as to the loca being All Fools＂Day，bat at last，on＂do ing＂the town pretty thoroughly to find
no one who knew mach，or anything，abou
the proposed colony，the fact dawned upon $u$ that it must be we were fooled．
said，though fooled，yet not foiled． By considerable searching we found th deserted cabins of the Bonds，but only knew that their tree claims were nine miles west－
ward．Still，not entirely diseouraged，three of as，at the expense of hiring a locator， the tree claims above mentioned．The next day we found a gentleman from Bolivar，N．
Y．，who had，been directed to go to Scott City，instead of Dighton．Learning from
him that several had arrived with him and were stopping with Lyman Stillman，who had already located hourty we deemed it necessary，at least， to go there to ascertain if the prospects wer
any more encouraging． So far ss soil is concerned it is as good
there as anywhere in Western Kansas；but the location may not be quite as good，owing to the fact that the adjacent country in the south－west is inferior．Perhaps，however，
the fact that good water can be had at much less depth may offset this．
There is considerable choice land yet on taken in the vicinity．With our party there
were ten，nine of them，I believe，heads of families，who would locate near Mr．Still man，bat some of whom could not locat near the place we had chosen．Luckily，
still having our filing papers in our pockets， there was nothing to hinder our making the
change．So far，therefore，as numbers are concerned，there is fair prospect of succes tist colony in the southern part．of Scot
county．
OrLa WIILASD．

## 

## Gabden City，Kan．

## Is there，then，a fature for $u s$ ，as witnesseay for the Lord of the Sabbath？There may

 April 1st．We have located in the sonthernand
complished much in the regeneration of so
ciety，or the building up of the true eharch； City．Three stages ran daily each way．
I write that those contemplating coming may know where to find us．Garden City vacant land here yet；but it will not remai racant long，as immigration is rapid．Th located：Orla Willard，from Nile，N．Y sel Crouch，from West Hallock，Ill．，Oha Ella Brock，from Nortonville，Kan．，Marti Champlin，from Corryville，Pa．，Chas．D．stil and L．A．Stillman，from Shingle House，P

## Some others poon be here．

nce at a good quality is found in abun The face of the country is a gently rolling prairie，covered with baytato graes．The
is a dark，شandy loom．If we have sufficien rain we will have a good country，und it $\begin{aligned} & \text { be goo location for Sabbath }- \text { keepers．} \\ & \text { be }\end{aligned}$

## IN Mr moniam

AsA M．Wrst，the ann of John and Pebe Randolph West，was born near Shlloh，New
Jerrey，July 2,1813 ．When－In the thir teenth year of his age，he removed the his renta to central New York and rettled
of the Unadilla river，near the village of and father＇a family，became a reai－ dent of Loonardorille．Here he spent the
arger part of his life，and ended his days saddenly，withoat any known premonition， In the fifteenth year of his age，he became the subject of renewing grace and was bap－ zed into the First．Seventh－day Bap－保 Oharch of Brookfield，by its pastor， Her Wm．B．Maxson．From that time ward he has been a sleadfast and devoted ority， ials：and hos and promote its well－being a lover of good promote its well－being，a lover of good or twenty－five years he served the charch its clerk．Its books of records bear evi－ in the falfillment of the duties of his office． He has been for many years the Leonards fille agent of the Sabbath Recorder，and has proved himself very faithful and efficient in that work．He was eminently useful to the charch and commanity．Quick to dis ommon good，he gave to the charch，with nselfish measure，time，care and labor，and hus by constant self－giving did himself，别 quietly，many needfal thinge，which The infirm and dependent ones，and those in sickness and affliction，found in him a oost thoughtfal and efflcient friend and His life was ever quiet and anostentations， in really most eloquent in an unselish inistry of love and good deeds．Many，no
oubt，will rise up to call him blessed．Few en will be missed more from the commani－ than our worthy and faithful brother West．Though his field of labor was not Christian spirit and labor，and his unfalter－ ing faithfulness，are worthy of an honorable ent

Stephen Butdick
．April 8.1886.

## CORPRSP日RDENGE：

The following letter has been kindly fur－ ished us by the one to whom it is addressed； nd，after having been tranilated from the anish by bro．Pearson，it is now presented the

dissians.

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## 


Chinges Christians are azid to be much more dependent upon their pastor than
charch members in this country, almost every little personal matter
before him for adjastment

THE world continues to move. Mr. Robert Cust, a friend of missions, calls upon the
conservative Ohurch of England, throngh the organ of the largest missionary society
in the world, to employ female evangelists in her foreign missionary work, to employ
them in greest numbers, and withont delay.
Iv 1814, Dr. Morrison baptized his first Ohinese convert at Macao, a Portuguese set. From $180 \%$ to 1830 he reported the baptism of 10. In 1853, 351 communicants were re
ported; in 1863, 1,$944 ;$ in 1868, 5,$743 ;$ in
1877, 13,035 ; in 1883, 22,601 ; in 1884, ove $1877,13,035$; in $1883,22,601 ;$ in 1884, ove
$.24,000 ;$ and in 1885, 27,353 . In 1855, 3 8ocieties reported 896 fore
and 1,443 native helpers.

Rev. E. R. Davis, in the Presbyterian Home Missionary, discanses the following facta, as bearing apon the important quees
tion of city evangelization: 1. In some o the older states, about one-half of the pop-
ulation is gathered into the cities. 2. In such great farming states as Ohio and Hlli-
nois, fully one-fifth of the inhabitants are nois, filly o. In the valley of the Missisip.
in citiee. 3.
pi, the increase of population is much great pi, the increase of popplation is mach great.
er in cities than in farming communties. 4. As a rule, Ohristian institations in large
cities do not keep pace, in their growth, with the increase of inhabitants. 5. It costr
more to plant and support charches in larg From the churches in the great cities the largest contributions for benerolent purposes. Oar cities are centers of political, and there is very great need that the churoh es give far more attention to the evangeliz
ing of the onsaved moltitndes gathered ing of
them.

## The American Board of Commissioners

 for Foreign Misioions, after fifty years of ex-perience-1810-1860-adopted the plan of making no appropriations which it might
not be reasoonably expected, after a careful estimate of robobble receeipts, conld be made
withont occasioning a debt. In 1836 the treas ury had reported a defcieinco of nearly ${ }^{* 339}$,
000 ; in 1841, of neariy 588,000 ; in 1856 , of 636,000 ; in 1858, of nearly 441,000 ; and
in 1859, of over $\$ 66,000$. In $8 p i t e ~ o f ~ g o o d ~$ resolations, however, in 1861 there was a
debt of nearly 888,000 ; but, in 1864, a surplas of over $\$ 3,000$. In 1870, when
their Presbyterian constituency largely withdrem, there was a balance against the treas-
ury of over $\$ 22,000$, which was very soon ficiency of $* 26,000$; in 1874 , it was on ov
$\$ 30,000$; in 1875 , over $\$ 44,000$; in $18 \%$ the annual meeting that year the load wa times since, slight deficits have been reported, and the accounts balanced; and for four
years past there has been a small surplus in he treasary
by the Board; in 1885, 102. In 1860, 166 ordained misaionaries were reported; in
1885, 151. During the first fifty years 1,258 missionaries and assistant missionars were
sent out, of whom 567 were men, 415 of During the last twenty-five years 608 have been sent out, of whom 219 were men, 184 men. 260,000, the six a charch membership 260,000 , the six theological seminaries of
the Congregationalists reported 312 students. In 1885 , with a charch membership dents were reported.
The failure of so large, efficient and con-
arvative a body as the American Board to always come up to its own ideal methods of
management helps to keep us from feelings

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 courage to labor, pray, and wait for largerthinge, in the apirit and work of missions, than our people have ever witnessed.
Brethren, in gratitude for what the Lord
hith hath already wrought, and for the glorious evangelization and ingtruction in all things commanded by our Lord, let ns provide fo
the debt and for current expenges, that with all the greater joy we may go ap to the An
niversary, in Milton, next September.

Rev. Mr. Muibiesad, of Shanghai, atte nearly forty years of missionary life says in
The Chronicle of the London Missionary
"The more I have been thus engage
in the work, the more delightftul has it ap peared to be. There have been sore an an
beary trials and disappointments connecte With it, in the case alike of the heathen an consecration to the work. They are, in $m$ misionary
viem, lighter than the dast of the balanctan view, lighter than the dast of the balance
when compared with the grandeur of th not to be mentioned as affecting one's engage Sufficeeit, then, that the many years I hav
spent in the field, and the intimate acquaint ned my appreciation of its great moral and cospel alone to meet its requirements. I am
che more.convinced, on the one hand, of the
atter worthlessness of the native phil and learning, superstition and idiolatry to to
satisfy the wants of the overwhelming popu ation of China; and on the other, I am
equally persuaded as to the perfect adapta ply of the gospel of the grace of God to sap the people to a higher and holier standard
than they have ever dreamt of, and to brin and fellowship with God." peace and favo
them into the ener dreamt of, and to brin
and

The following paragraphs from the Pre or ng; for the dutios and perlexities our own Treasurer, though less in amount
"Not one business man in a hundred knows the amonnt of work or the number
of details the Treasurer of the Home Board has to attend to. The sixteen handred and
ten missionaries and missionary teachers an paid four times a year. The moneys cond in the mission schools have to be credited missionaries and the teeachers appropriat the collections and tuition. The contribu large number of individuals have to be
credited on the books, receipted, put to the
credit of the churches and Presbyteries cradis of the churches and Presbyteries, and General Assembly. These contributions Cange from 25 cents to $\$ 17,000$. The dig-
barsements range from 50 cents to $\$ 5,000$
There is no business house in the land that has a tisthe of the details which the Home
Board has. To meet all these the Treas Work, and love for the Master. Is it not
right then-is it not necessar--to pray that
God may bless the treasury

The Treasurer has a thonsand additional perplexities and dificalties when he is not
able to meet his liabilities. Ordinary firms fail nder those circumstances, but the Board
of Misions can never fail until God fails. the representatives of other business houses, in the markets of the world. This is not
so easily done at all times. An impression
is current that the Board can horrow any amount of Home misen without
security. This is a mistake. It has all the roable and perplexities of other financia
stablishments. Prayer should be offered continually that the church may be baptized
with the spirit of liberality, that the treasu-
ry may be filled."

## CHRISTILN FAKIRS

 Missionary societies are in danger of com-ng to a dead lock from the expense necessa-
rily connected with sending out European vily connected with sending ont Earopean ness of providing for their needs. A wave
of miasaionary zeal has been pasing over our
British churches, and it has regulted in a
large number of young men and women offering themselves for foreign service. But growth in the contribations to the subserip-
tion lists of the misgionery may thank God that so many have been
found willing to devote themselves to such
work, snd in this consecration every true Christian must rejoice.
It is evident that th
the fatare enlarged operations of missionary societies will have to be faced, and the diffi-
calt problem of growth solved. There are us who gasy at home may exerciise a larger
share of self.denial in reducing our luxuries
and giving much more liberall than we
have hitherto done. Secondly, in view of the hundreds of millions of haathen who




 $\stackrel{\text { ha }}{\substack{\text { ha } \\ \text { vice } \\ \text { vic }}}$ Vicen It whas attending the miseionary ser-
with the way in whin in 1880 , I was strack
gathering wis ronsed by the whole native gathering was roused by the Christians com-
mencing to play the Kirttan. Again among
the hills of Santhalistan I found the native Christians availing themselves of the customs
of the people by chanting the history of
Adam and Eve. The probability is that the chanting of the exceedingly beautiful biog-
raphies of the Bible in native metre, and
especially of the acts and teaching of our Lord and Saviow, mayy yet form a very im.
portant means ith winning the hearts of Ori-
entals. Yars ago native Christian evangelists
traveled through North India as fakirg, and
thus laid hold of the native mind in a way thus laid hold of the native mind in a way
that no European can. Such a man was
SeetulDas. He wore a black, coarse blanket, not unlike a garment of camel's hair, and
was naally called John the Baptist. He
raveled and traveled extensively in the distant villages;
and many heard the glad tiding of a Sav-
iour's love from his lips. He depended encarrying on the people for hinjunction of Christ to his
disciples, to carry neither purse nor serip,
nor two garments; and the people readily nor two garments ; and the people readily
sapplied him with all his wants. Romanath
Chowhry is another Baptist evangelist
whose personal experiences give alive Whose personal experiences gave a lively
portraiture of aggressive mission work in
North India. He says, " The self-denial of Jesus has to face the asceticism of Siva and
Krishnu. The ascetics of India are captain-
cenerals of Hindnism. Ohristian erangel generals of to go like them, without purse,
ists onght to
from province to province, and proclaim
Jesas and him crucified. The same Hindus
who honor and feed Mohammedan fakirs who honor and feed Mohammedan fakirs
will honor and feed the evangelists. adopted this mode of preaching more than
two years ago. Though strongly persuaded
by my
 remained with him. It was brIe mast return to him one after another.
said, ${ }^{\prime}$ him where he learned this. He this in his book.' I read


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$a$am, a certain amount of the nationalsum, a certain amount of the national
revenues being set apart yearly to form an
emancipation fund.- The Foreign Mission.

## I CAN PLOD."

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B
$t$silver, nor brass in your purses, no wall
for your journey, neither two coats, n
is your Earopean prejadice," he replied
"the people of India do not regard it in
that light."""You make a mistake," replied Mr. Tucker;
"is sin made of wod, or stone, or fleab, or
blood ?" "No." ""Then Iearn to distin-things that are not created."
One of the converts of the Salvation Armyin South Indis is an earnest woman preach-
er. Her husband tried to stop her, and at
last he actually burnt her throat severelywith a hot iron to prevent her speaking.
She still came to the meeting, and still
spoke, although, "just like a woman," shepide, althongh, " just like a woman,
did not say who it was that had so injured
her throat.
It is in Gujerat that the principal workIt is in Gujerat that the principal work
of the Salvation Army has been done, in thesame district that the Irish Presbyterian
had been previously at work for many years
OneOne of the nativeconverts was being yeant
Where is its strength? Is it in the stick,
or is it in the hand that holds it? So $I$ amvert in Ceylon said, ". Religion unoed to be to
me like a heavy load of sugar on my bul.
Thas men of the Salvation Army ar
working in India as Christian fakirs, and
not without many tokens of success. Whilenot wishing either to find fanclt with thei
modes of work, or to recommend them fomodes of work, or to recommend them for
imitation, we cannot bat acknowledge that
at the present jancture their methods are atat the present juncture their methods are at
least worthy of conideration, while their
Christian self-denial maty be a rebuke to ou
love of ease.-H. S. Nevman, in the Friend

The Rev. Dr. Willam Carey, who was the originator of the Baptist Missionary Society of England, and the great pioneer or mission
work in India, was born in obscurity. His
father was a poor man, and could afford him father was a poor man, and could aford him
but little aisistance. At an early age he was
and he was licensed to preach, in consequence of his poverty, he continued to work at his
trade. Notwithstanding the difficulties the iniprovement of his, mind, was and embraced
every opportunity which presented itself for the acquirement of useful knowledge.
When he first proposed his plans to his
father in reference to his great missionary

> rk, he rephed: "William, are you mad ?" And minis. s and Christian people replied to his pro. ters and Christian people replied to his pro-
position, "If the Lord should make winposition, "If the Lord should make win-
dows in heaven, then might this be."
His discouragements in first entering upHis discouragements in first entering up-
on his work in India were appalling. When
he found himself without a roof to cover his he found himself without a roof to cover his
head, without bread for his sickly wife and four children, he made up his mind to build
a hat in the wilderness, and live as the a hat in ine wilderness, "c There are many
natives did around him.
serpents and tigers, but Christ has said that serpents aners ghall take up serpents," said
his followe andaunted man. the andaunted man.
God did not call him to this sacrifice, but
to others which required wonderfal courrage to others which required wonderral courage
and persistence, before he achiered his final
succeess, which has made him famous the success, which has made him famous the
world orer.
What was the secret that enabled the shoemaker's apprentice to become one of the
most distinguished men of the age? What brilliant gift raised him from an obscure po-
sition to one of honor and fame, as the sition to one of honor and fame, as the
suthors of grammars and dictionaries, translations of the Bible and other books. He either translated or assisted in the comple-
tion of twenty-seven versions of the Scriptures, requiring a knowledge of as many
languages, or dialects. He betrays the secret. In giving an estimate of his own character, he speaks of him-
self with Christian hamility, bat with fall consciousness of the honor put upon him
in the Fonderfal result he has been permitted to achieve. While not laying claims plod-I can porsevere." days, "I could always manage to get along and keep up with my class in some way, witnof my lesson; or, I can catch ap a trade with-
out years of hard labor," but, "I can persevere",
Plodding boys, hold up your heads! You
may seem to be left behind in the race by
your socalled "c smart "companions. Plod your so-called "smart" companions. Plod
on. Your progress may be Blow, but do
not be discouraged. Remember, the race
is not always to the swift."-Churchman.

Cbubl Superstitions in Oinina.-Three of our girls did not return to us this term; bind her feet, and her father said unless her her a rich hasband. Another one of our
large girls was taken sick during vacation,
and died yesterday. When I went to her words, and had not eaten in nine days. Her
Her the parents told me she conld not eat, but the
people tell na she was not given food because people tell as she was not given food because
there was a devil caasing herillness, and he
mast be starved ont. -The Missionary Link.

## A Baptist aIRL away out West sends this letter to the treasurer of the Misionary Un- of I heard

 ion: "I heard papa say that the Missionary United States to give one dollar each to help pay the debt. So I raised some beans whichcame to one dollar, which I send to you fol
cant that parpose. I am ten years old, a
long to the Șunyside Baptist Ohurch.

The greatest need of the foreign mission is earnest, pleading, constant and universal <br> <br> <br> <br> <br> \section*{<br> <br> <br> <br> \section*{<br> <br> <br> \section*{<br> <br> \section*{<br> \section*{\section*{ <br> <br> <br> <br> <br> \section*{<br> <br> <br> <br> \section*{<br> <br> <br> \section*{<br> <br> \section*{<br> \section*{\section*{ <br> <br> <br> <br> <br> \section*{<br> <br> <br> <br> \section*{<br> <br> <br> \section*{<br> <br> \section*{<br> \section*{\section*{ <br> <br> <br> <br> <br> \section*{<br> <br> <br> <br> \section*{<br> <br> <br> \section*{<br> <br> \section*{<br> \section*{\section*{ <br> <br> <br> <br> <br> \section*{<br> <br> <br> <br> \section*{<br> <br> <br> \section*{<br> <br> \section*{<br> \section*{\section*{ <br> <br> <br> <br> <br> \section*{<br> <br> <br> <br> \section*{<br> <br> <br> \section*{<br> <br> \section*{<br> \section*{\section*{ <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Oorbiction.-In the an <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Oorbiction.-In the an <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Oorbiction.-In the an <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Oorbiction.-In the an <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Oorbiction.-In the an <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Oorbiction.-In the an <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's-day," pablithed in <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's-day," pablithed in <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's-day," pablithed in <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's-day," pablithed in <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's-day," pablithed in <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's-day," pablithed in <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> last would have read "Eight <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> last would have read "Eight <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> last would have read "Eight <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> last would have read "Eight <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> last would have read "Eight <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> last would have read "Eight <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's.day." <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's.day." <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's.day." <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's.day." <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's.day." <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> Lord's.day." <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> <br> R. 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the harmony of the nation. such promise for them, it ha such promise for them, it ha such promise for them, it ha such promise for them, it ha such promise for them, it ha such promise for them, it ha Q "Would Q "Would Q "Would Q "Would Q "Would Q "Would tain the worthy celebreftion tain the worthy celebreftion tain the worthy celebreftion tain the worthy celebreftion tain the worthy celebreftion tain the worthy celebreftion \begin{tabular}{l|l|l}
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＂I CAN Plod．＂
he Rev．Dr．Willam Carey，who was the
hen
inator of the Baptisis．Misioionary Society Sngland，and the great pioneer of miseion
in India，was born in obscrity．
in mais
er was a poor man，and could afford him him er was a poor man，and could afford him
litle aseistance，At an earl age he mas
renticed to a shoemaker，and aven atter to preach，in consequance of
continaed to mork at his
tithatanding the dificolties Notwithstanding the difficalties
surrounded him，he was diligent in
aprovement of his mind，and embraced y opportunity which presented itseelf for
acquirement of useful knowled ge． Then he first proposed his plans to his
ier in reference to his great missionary t，he replied：
William，are you mad ？＂And minis－
and Christian people replied to his pro．
tion，＂If the Lord should make win－ n heaven，then might this be．＂
iscouragements in first entering up－
work in India were appalling．When ound himself withont a roof to cover hi
d，withont bread for his sickly wife and
and in the we madernesp，his mind tive as build the
did around him．＂c There are man es did around him．＂There are many
nts and tigers，but Christ has aid that
ollowers ahall take up serpents，＂asid andaunted ma
fod did not call thers which required wonderfil coorage bu ld over．
Jhat was the secret that enabled the shoe
ker＇s apprentice to become one of the er＇s apprentice to become one of the
st distinguinhed men of the agee．What
liant gift raised him from an obscure po－
on to one of honor and on to one of honor and fame，as the
hors of grammars and dictionaries，trang．
ons of the Bible and other book． ors of translated or assisted in the comple－
of twenty－$e$－ven versions of the Scrip－
of es，requiring a kno betrays the secret．In giving an esti－
of his own character，he ppeakg of him－
th Christian humility bot with Oh Christian humility，but with fall
ousness of the honor put apon him
wonderfal resalts he has been per－ he wonderfal resalts he has been－per－
ted to chehieve．While not laying claims
rilliant gifts or genias，he says，＂I can
－I can persevere．＂ －I can persevere．＂
e does not say，sa wee too often nowa－
＂I could always manage to get along I could always manage to get along
keep up with my class in iome way，with－
much study，I could jump at the meaning
lesson；or，I cin catch np and y lesson；or，I can catch ap a trade with－
yeara of hard labor，＂but，＂I can perse－
 Your progress may be blow，but do
be discouraged．Remember，the race
talways to the swift．＂－Churchman．
ubl Supersititions in Onira，Thise
ir girle did not return to ne this term； Ir girle did not return to as this term；
rarried；one becaase she muat then an－
her feet，and her father said unlees her her feet，and har father manat then an－nem her
Were very small，he could not eecure for
rich husband girls hasband．Another one of our
taken oick daring racation，
When I vent to her toosterday．When I went to her
tond wad not eater more than a few
told me tine day．Her toll as me ohe was not given food beocine
an a devil cansing her illnean，sind he
to itarred out．－The Missionary Link．

## Burtier aIRL a way out West ponde this to the tremarer of the Minionary Un－ on

 hheard papa say that the Minioneryhad asked aall the Baptiot in the
Btates to give one dollar ench to help one dollar，which I señ to you
rpe Sunnygide

## Sabbath 姿efform．

 CoskBeriox．－In the article on＂The
 should hare read＂Eight Studies of．the
Iord＇s．day．＂
dr．fiebts made to answer his own ques．
 Sabbath：Ils Permanence，Promise and De－
fenee，Chapter VIII，will be found the
following questions to the Seventh－day Bap． toilowing questions to the Seventh－day Bap
titita On page 30 of the same book he
makes a lowery attempt to defend＂The makes a lowery attempt to defend＂The
Sabbath．＂Below we give his quastions
fond in Chapter VIII．，and allow him to lomen himself，in his，own words，selected
answer his article on page 30 ．We do not add trom his article on page 30 ．We do not add
g single word to the answers，but quotet them
and
 of time to rest and worship is the universal
duty of man，and neeessary to the highest political and social welfare of mankind？＂ put upon the social，political and religions blinding on them it is binding upon us．＂
b．＂Will you not also agree with them that the firt day may assure to any com－
minity all the privileges of rest and worship and spiritual culture that the severth day the everenth（day）thou shalt re Q．＂Did not the apostles and early charch falifit the obligations of the primitive Sab－
bath in the observance of the first day of the A．＂The law itself is unrepealed．＂，＂
binding on them it is binding upon os，＂ Q．＂Is there not greater promise of unit－
ing the world in the observance of the first
． 4．＂＇To obey is better than sacrifice．＇＂ than that of Mosese？
A．＂Sabbath observance was wrought in－
to the whole social，civil，moral and religions
life of the Jews，as a golden thread binding
such promise for them，it had the same for
al mankind．＂
$Q$ ．＂Would it not be far easier to main－
tain the worthy eceleritaion of the teachings
and memorials of the nen dien ent and memorials of the new dispensation on
the day of the Lord＇s resurrection than to rehabilitate the seventh day？
A．The order is imperative：＂Six days
may work be done；but the serenth（days is
the law itself is unrepealed．＂
the reverence Christendom now tharishes for the Lord＇s－day greatly imperil the sancti－ A．＂Its abrogation（the law）would be as
diastrous os that of the diastrous as that of the family，＂etc．＂，
binding on them it is binding apon us．＂ Q．＂Have not your appeals and examples
done far more to discredit the Lord＇s－day， than to increase reverence for the Serenth－
day？＂） A．＂Six days thou shalt mork，but the
serenth（day）thou shalt rest．＇＂＂＇To
The is better than sacrifice．＂ bey is better than sacrifice，
willing．to surrender the frat day for the kake of a common Sabbath，nould Curistian
states turn back the wheels of history，dis－ credit the most important events and periods in social progress，digaard their eacred dradi－
tions，and change their statates to favor any new ecclegnstical creed？
＂＇To obey is better than sacrifice．＇ social，political asitimate Mosigious patuan of then the
Saboath，＂etc． S．＂Doess it seem to you too great an homage to him who is the＇Lord of the Sab－
bath，＇to change its ritual，in order to exalt bath，＇to change its ritual，in order to exalt
his lordshap，onore funly separate the new
tre the from the old disponsation，add new memorial
nase to the holy day，and more surely eitab－
lish a common Sabbath for the world ？＂ A．＂The law itself is is unrepealed．＂
abrogation would be ge disastrons the family，＂ett．
Q．＂As you rest you Christian hopes on
the resurrection of Jeana Christ from the dead，will you not unite with all his disei
event，and the promise of immortality
throngh it？＂ A．＂If it had such a promise for them
（the ${ }^{\text {Jews }}$ it has the same for all mankind．＂
＂s To ＂$\cdot$ The seventh day is the Sabbath of rest holy to the Lord．＇＂＂
Q．＂Is it agreeable to you to be classed w．Is it agreeable to you to be classed
to the Sabbath infidels in the opposition tian nations？＂
A．＂No＂hreatening storm cloud in the west，no early frost，was to tempt them（the
early Christians）to depart from the strict order of
sacrifice Q．＂Can you not unite with other Chris． tian denominations in one strunuous of
fort to rescue the Ohristian Sabbath from ship of the world in its observance？ A．（We here let the fourth command
ment，withount any matilation，answer for it it holy．Six days shalt thou labor to keep all thy work；bat the seventh day is the
Sabbath of the Lord thy God：in it thon shalt not do any work，thou nor thy son，nor
thy daughter，thy man servant，nor thy
maid servant，nor thy cattle，nor thy stranger that is within thy gates．For in six days the
Lord made heaven and earth，the sea and ll that in them is，and rested the seventh
day．Wherefore the Lord blessed the Sab bath－day，and hallowed it．＂
I would simply ask is the
ecclesiastical creed？＂Does Christ ask an
one to resort＂to a change of the ritual＂a
Dr．Everts has in his article＂to exalt his

 rying to obey the commands of God
Would it not be better for Dr．Everts to unite with Sabbath－keepers in the effort to thenism，than to uphold Papal Sunday．
outloor corbespondence．
Please find two ten－cent pieces and stamp
no pay for one year．The Outlook is ver
nuch required．Glad to see it．Hope it
will be true to the fourth precept and to th
old Paritan Sabbath．

## 424 Cumberland St．，Brooklyn，N．Y．， Feb．26，1886． Reply． Platnfield，N．J．，March 31， 1886.

## Rev．D．J Patrierson， 424 Cumberland St

Dear Brother，－Yours of Feb．26th，con
hand．The Outlook intends to remain tru
Sabbath therein mentioned．That，however，
is not the＂old Paritan Sabbath，＂but th
Sabbath of Jehovah．The Puritan Sabbat
olic Sunday and the Sabbath of Jehorah．
Although that deep regard for God＇s law，it made one rions mistake．Its promoters supposed that the law of God could be transferred from
the day mentioned in the law to the Sun－ day，which pagan influence had thrust into been a complete reformation，the Protestan church would then have returned to the only a half－way movement，the work of ref－
ormation is yet incomplete．The mission the Outlook is to call the attention of God people to the fact that his law and his Sab－
bath stand or fall togeiher ；and also to that other apparent fact，that Ohristianity stands or falls with God＇s law．The real point at
issue，as between your own opinion and that of the Outlook，seems to be this：Was the
change of the＇Sabbath from the seventh to the first day of the week authorized by vine anthority？Pease examine this poin＇
carefully．Do this in the light of God＇s Word，and not in the light of the popular
theory．Command us if we can aid you in we remain，Yours trols，

> A. H. Lewis.


## 



## 

cibristianify and popular rdocation．
 Rev．Dr．Washington Gladden，in an arti－
in the April Century with the above cap．

 ven pace with this secular tendency in ed
ucation．Twenty－five or thurty years ago
our pubbic schools were under＇Christian in－
fuences．No attempt

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\end{array}
$$

time，＇be advisable to connect with the semi－
nary a popalar class for Biblical instruction not young women ps well and at men－why time young women as well and at the mane
teachers of Bible－classes in Sab－ Is not that＂due time＂near at hand？
Dr．E．P．Goodwin，of Chicago，who recent－ called our attention to the suggestion just mentioned，adảs：＂I wish our seminaries
Fonld all open their doors after the thought
of Dr．Robingon，and let everbody that
wanted to study the Bible come in．It wanldn＇t hart the standing of theme in．institu－
tions，any more than letting everybody have all the light they want hartti everyboay have
the sun！＂－Congreationding of
alist．

## clippings．

There are three things＇requisite in a suc．
essful teacher，－to know wat to teach
hom to teach，and how to toach them． There are now over fifty professors and
teachers and nearly 600 students at Vander teachers and nearly 600 studente at The annu is $\$ 63,210$ ．

边
Hopper，the Quaker philantaropitt）atande



 portions of the American Epiecopal Charah，
no great phlanathropic or religiona organiza－ no great phlanathropic or religiona organiza－
tion in this onntry has atteched to
ing wheol of its already mell adjusted and oriserful mach inerery，the belt that thoolld turn Sis silver wheel of social purity．For let it
be undertsod that＂this is no mere effort




 politice，no sex in in citizenship；appealing to
the largegt and the most homogeneun band
and of practical philant hropists yet developed
among ¥oment the reantltof of or united of－
forts ouight to be grear forts ought to be greater than any heretofore
attained． In our annual W．W．T．T．U．Leaftot for 1886
the parpose of this dopartment
eIs cit time to oxhibitit the relations oxisting
betwen the drink hatit
 out the brutalizing influance of malt liquors． ducted by means of mothers＇meetings，leat－ Iets，pamphlets，etc．，coo－operating with the morals，and to maintain the law of parity ＂It has in view a distinct effort to im－
pross upon the mind of men and wowen，
Tont Youth and maidens，the abbolute demand of
religion and phhsgiology for purity in word，
tho thought and deed．
of If Will endear to seare legilation of
a chacter
 The methods must develop with time，but far as planned they are as followe
every local union，to co－operate with a su－ perintendent in everra，state and territory，
theasein inn con ooperating with the national
superintendent． superintendent．These posio superintend－
ents are the key to the poition，and unloss
Id

©emperance．


## temperance and the white cross．

We cheerfully give place to the following
circular．The names signed to it are too
2．We must be thoroughly informed upon
the sabjects involved in this department． We must know the methods parsued by those of larger special experience than ourselvea，
Hence a line of leaffets will be kept on asele at The Union Signal office， 161 La Salle St．，
Chicago，giving full instructions about the
White Cross Army，its origin and methods how to organize in connection with it；also relative to punishment for crimes against so cial parity，outrages upon the physically weak－
er sex，etc．，and a series of leaflets suitable to
be read in the local union and for private cir－

## 3．We urge the calling of mothers＇meetings， that consultation may be had relative to the

 training of sons and danghters in the knowl－edge as the the love of parity，and in
habits of virtue founded upon such knowl－ edge，and which shall replace the ignorance，
so long misnamed innocence，and which hour of temptation．At the close of these
metings，the White Oross and other leaflets． 4．We also urge the holding of pablic
meetings，addressed by clergymen，editora， teachings，and physician ch，in which thesese sub－
jects shall be treated with loving dieg and fearless wisdom．Especially shonld the of the White Oross Army among youth and
young men of a saitable age． law．recognize but the ponealties of nataral
both man and oth man and woman，and the precepts of
Ohrist emphasize this standard with the most unmistakable clearnass，we arge oar
local unions，and especially those in capital
cities to porate this just and equal standard into the When we met in Philadelphia last Septem．
ber，it was far from the thonght ． onter apon these most difficalt and delicate
duties，but since they have come to us in the exigencies of the situation，we take them upo
ourselves as a most holy trust，and in the lor or God，and poor，bewildered and ditriessed
humanity，will carry them this year，as beat we can，for Ohrist＇s eake，trusting in the sis－
terly help that has never yet failed ns from
you．With love and loyalty，your sisters，

Francegs E．Willardi，in

The Sabbath \%erorden. ulifed Contre, N. Y., Pitth-day, $\triangle$ pril 28,1886 .


##   



Ir is said that the South American is almays very willing to grant any request, or do any
faror that may be asked of him, but it is almays " to-morrow." His answer always is, "Yes, yes, bat to morrow," which, of course moans, , aever.
to do, do it with thy might.

Every man lives two lives. Ho is what his purposes, desires, and motives, make him, good or bad, as these are good or bad. This
is his real life. He lives another life, which is made up of his outward condnct. This is a life of appaarances, and may be in perfect
accord with his real, inward life, or it may be totally st variance with it. Happy is that
man whose outward life is above and beyond man whosa outward life in his spirit there is no guile
The fifth annual conference of the Young People's Societies of Christian Endeavor will
bo held on Jaly 6 th, Yth and $8 t h$, at Sarabe held on Jaly 6 th , th and $8 t \mathrm{t}$, at sara-
toga Springs, N. Y . An interesting and in
atruetive programme has been prepared, and structive programme has been preparea, and
speakers of wide reputation are to give the erening addresseg. Excorsion rates are to
be had upon all the railroads, while arrangements have been made with the many hotels of the place whereby board can be obtained It is hoped that all the societies will make a determined effort to be represented on that occasion by a aull delegation. Circularzgiv. hotel rates, etc., will be ready in a a shor
time, and may be obtained by applying to time, and may be obtained by applying to
George M. Ward, General Secretary of
United Society of Ohristian Endeavor, P United Society of Chriscian
O. Box 1,235, Boston, Mass.

## Bro. C. J. Sindall writes that he is now

 ready to open a mission in St. Panl, Minn. He is doing a good work on the Minnesotafield. He askg for books, tracts and papers for distribution. We are glad to send them
to him, or to any one else who is so sithated to him, or to any one else who is so situated
as to use them to adrantage. Our tracts were printed for distribution. In seed-time the proper place for seed is in the soil, not
in the granary. The present is emphatically the seed-time of Sabbath truth." True, the Outlook and Light of Home are being sown
broadcast all over our land; yet thoosands of pages of tracts are growing dusty on our
depository sheives. These, too, should be prayerfully scattered over the field that lien before us.
The catalogue of our books and tracts may be found in another column. Let life mem-
bers of the Tract Society claim their annual amount of tracts, and distribute them where they will do the most good. Let others who
are able purchase them, and thua aid in the work of the Society. A limited supply will bay who will use them judicionaly.

The privilege of the Christian is beanti-
fally illastrated in the way in which the fally illastrated in the way in which the apostie Yeterer came to a pergonal acquaint.
anoe with Jesus. His brother. Andrew had become convinced of Jesuas' meseiahship, and he immediatoly sooght ont his own brothor
Simon, and told him the glad tidingg, and "brought him to Jesau." The personal in torest of him who had found the Messiah
manifeated itself in a two-fold act: He sought out some one who had not yet found
him, and he brought him to Jesas. Here are represented all the elements in the prob-
lem of human aalvation, all the factors in the work of its practical application. Here
is the Saviour of men, the man who ha found him and the man who , has found
him not." How shall the sinner find him not. How shall the sinner find hi
Sariour?. Let the zeal of Andrew angwer The Saviour of sinners is still able to save to
him. The number of those who have n
found him is great; let the zeal and love Jesis. The ceene shows bring them ionr, a a ealons worker and a a eeking sinner.
The willing Saviour is al ways present with us. If the zealous workers were multiplied, the numbers of those willing to be broagh
to Jesus would be found to be much larger than we generally think.
IT has been facetionsly remarked that
Rhode Ieland is the largest Rhode Illand is the largest state of its size
in the Union. Is this all a joke? We bein the Unio. Is this all a joke? We be-
lieve statistics show that there are more peoand wollen goods manufactured, more dollars and entis in circulation, and more cubic
feet of granite, in this little state than in feet other in the Federal Union. And now she
any on adda the brightest star to her crown of glory, vote, she decides to pat into her constitu-tion-the fundamental law of her people-a
cinge forbidding the manufacture, ale and use of intoxicating liquors as a beverage.
When "Conservative New England" forges to the front with such radical measures, it i time for the "Progressive West" to look to
her laurels. In the meantime, we thank God and take courage.

In another column is published an article from one of our pastors on the sabject
giving. We ask for it a careful reading. a note accompanying the article the writer the subject strong enough to induce the full an extra free-will offering of seventy-five cents per member to the Misionary and
Tract Societies, adding, " This would wipe out their five-thousand-dollars indebtedness and leave a neat little balance with which to
carry on fature operations. A gift of $\$ 1$ per carry on future operations. A gift of $\$ 1$ pe
member might be better still as it would be easier to make change." We sincerely wish this might be the result, and, to give the
point of sincerity to the wish, we here and now send one dollar to each of the societie named, for the objects specified. Now let
others in quick saccession follow, and the work will soon be done.

The principle of Christian expediency was well illustrated in the act of the Rer. fam Jones, when, in a public meeting in Chicago
recently, he announced that he had aban doned forever the use of tobacco. There are that a habit which is personally injurions expensive and exceedingly filthy, is. wrong in
itself; but it seemis that it had not yet so appeared to the evangelist. He said, in an nouncing his decision, "In my native state no one thinks of making any objections to
the use of tobacco, bat since $I$ have been Norlh, hundreds of people have signified, in one way and another, that my habits in thi respect were a stumbling. block to many who
would otherwise receive my message, and said, 'God helping me, I will never indulg any personal habit which will stand in the saved.' " That is good. True, it is yet a question only of Christian expediency; but
that is a good starting point. . Now let Mr. Jones keep that pledge of personal purit from the pollutions of tobacco for one year,
and, if he is the man of good sense he has the credit of being, and is the Christian gen teeman we take him to be, the embargo of
expediency can be taken entirely away, and he will scorn, from the higher consideration of Cristion privilogg and Christian
over to touch the filthy weed again.

Probably no measure has been place
before the British parliament in several gen erations which was anticipated with more interest than that proposed by Mr. Gladstone The doors of the parlament house wer opened at six o'clock in the morning, and members sat until half past four in the aftor-
noon, when Mr. Gladstone began his address which continued for three and a hialf hours, The measure proposes home rale for Ireland which means a parliament at Dablin for lo cal Irish affairs, while the genoral gov
ernment, in the hands of Englishmen shall regulate all matters of a national char details in the seheme to the proper under standing of which one woold need to possess
a fair knowledge of English polities. Whatever is to be the fate of the present bill, goo must come to all concerned from its intro-
duction and the discussion which is now going on. The circumstances which hav brought about the introduction of the meas
ure, and which give even a possibility of
chance of its pasagage, indicate thatimportant
progrese is being made in the direction of the principle of government of the people by the
people. This is real progress. Such movements, whatever may be their temporary A young man who has given considerabe careful stady to the subject has found
that, in nearly all Christian denominations, the number of churches is considerably ters. In the denomination known as the
Christians (pronounce the first syllable with Christians (pronoance the first syllable with
long i), the average is two churches every ordained minister. nomination, the order is reversed ; that is there are more ministers than churches, ing small and posesesing comparatively lit tle means, do not support pastors; so that as pastoral engagements are concerned, ar free to enter some form of missionary, o few whose etive labors in the minstry ha: been performed, those who are teaching and
those who are engaged in national work, there is still a goodly num ber of ministers to fill the place of mission
ary charches, ander the direction of our Mis sionary Society, or to enter the broad and
inviting fields. Now, we believe there is no inviting fields. Now, we believe there is no
accident in this exceptional state of minis terial supply. God evidently wants us to be a missionary people, and so he is raising u
mong us, or is bringing into our rank from without, godly men, qualifed in hea and heart to go forth with the divine com
mission and bear the dirine message of peace and good will to men. Can we hav any clearer evidence than this that this
our work? Do we want any stronger ind cations that God is dolighting in us? Could
there come any louder call to us, as a peo ple, to consecrate oursel ves, our money, an
our all, to this, oncouragement, is it said, for young men to
think of spending years of preparation fo the ministry in a denomination whose pulpit are now more than filled? Nay, verily.
it were the work it were the work of the ministry to eimply
oceapy a pulpit already established, it might ocapy a pulpit already established, it might
be so. Bat there are pulpits to be made chere are feeble charohes to be strengthenen
and enlarged into self-supporting ones; and and enlarged into sell-sapporting ones; an
we beliere that ttpre are churches yet to b organized, and that very soon, in regions a ye unocupied by us, if only we have mon
to enter the fields now whitening for God's to enter the fielas now whitening for cod's
harvest; and if wo will sapport them in the work for a rasonal silf-sapporting, and in turn help pass the
good word along the lines. Panl preferred to go, in his missionary labors, where other
had not been before him that he might seem to build upon another man's fonnda tion. There is atill room for a good man day Baptists.

## ©ammanicatians.

wayside notes.

A correspondent of the Congregationalist, writing from New York recently, furnished many of the readers of the SABBATE Re "Dr. A. H. Lemik, of Plainfeld, N. J read before the Olerical Union a paper on
the Corraiption of Christianity by Papanism This he traced through the eunceesive steps
of admixture of Jowibh tradition and pagan of admixture of Jewigh tradition and pagan
philosophy, the destruction of the Sabbath
 salvation Midespread nolawiem no
rom the old pagis


 (4) All state theories of religion, modified o
unmodified, are pagan. (5) The work . Protegtant reformation is onl fairly began
Whoever accepts thing that are becanal
they have been, is deldaded, and is in in a wa

 speak not according to this
It is said that the discussion of the essas was heartily enjoyed by the members, espe.
cially, when one of the oldest and mos erudite of thera remarked that "the antho might have referred to the origin of Sunda
observance in illustration of his theme. observance in illustration of his theme
Such a recognition of the historic fact that

Sanday is of pagan b
is highly significant.
a week spent in Berlin, N. Y., and vicin ity, was full of interest to the writer, both on account of the liberal aid extended to the signs of the revival with which they hav lately bcen refreshed. We heard kind and appreciative things said of the pastor, an
also of the timely and efficient labors of Bro L. C. Rogers, his assistart in the work. We
hope God may abundantly reward the good people of that place and keep them in hi ove always.
At Verona, N. Y., we enjoyed several day ing truth. Bro. H. D. Olarke has been
the diligent worker on this field, which is wide and full of opportunities for missionary labor His engagement as pastor having closed, it
is important that the wants of our canse is important that the wants
there should not be neglected. We found a bright spot at Adams Centre, ork of the Lord. Their union gives them much strength. Few churches excel them is leadership. From Adams we went to Wolcott to spen the Sabbath, as our plan to be at DeRuyter
was changed to give way for Bro. Swinney, ho was to visit there with a view to settling We found Eld. Campbell quite feeble, and
unable to preach, though recovering from nable to preach, though recovering from
recent illness. The meetings are kept up at his house on Sabbath afternoon. Seventeen
were present, though no notice had been given preaching by a stranger. Testimonie followed the sermon, which afforded a spir-
tual feast. The effort of Bro. Campbell to old up the trath in that place is fall of of his neighbors. Let his brethren everywhere pray that these closing scenes of hi fraitage unto eternal life.

## sam Jones on giving.

Sam Jones has a way of his own in hittin off trath that is confessedly taking. He is, withal, so quaint and forcible in most of his atterances that we have taken pleasure in
culling some of his recent sayings on the abject of giving, hoping they may prove will result in the speedy filling of the treas ries of our benevolent societies, which ar now so sadly, sadly, depl6ted, yet so very, He says: "Why, brother, what we want i his conntry is the sacrifice that is willing to do right and live right and whole in every
respect. A whole sacrifice! Now let's get down to some bottom facts. Some of you ere are thinking men, and some of you ar thinking aboat going up a little higher, sort
of getting dissatisfied with the latitude, and of getting dissatisfied with the latitude, and
with your altitude, to say the least of it Let's see what we can do. A whole sacrifice!
A man said to me about six months ago, and was an intelligent Christian: ‘ Mr. Jones, we have got men in our charch worth one wo hundred thonsand dollars. They wort wo hundred thousand dollars. They have
been in the church twenty-five years, some of hem, and some of them pay our pastor
two hundred dollars a year two hundred dollars a year. They pa all purposes they pay about three hundred six years. I'm not worth more than twenty thousand dollars, but I tell you I're had to settle that money question some time ago. question had to be aettled, "What are you oing to do about money?" And the least fiften handred dollars, and sometimes have to overhaul the thing or I feel bad
about it, and still don't think I am doing right towards God.' A whole sacrifice! A man that will act fair with God in his
money! There isn't one in a thousand that will do it. Why don't you cheer now? [Apwhen you get to talking about money? Oh, my friends, hear me to-day! if you intend to yon've got to settle this money question. Your verything else. A man's mones will help him to heaven, just like it will help him to New York.
little sense along with it, as we go, and see how the thing works. I can get to New beg my bread. [Eaughter.] Can't I? It isn't necessary to have a cent to go to New
York, just as surely as it isn't necessary that
ou must have a nickle to go to heaven; and that old sister who sang, ' "I'm glad salva for years, and it never cost me but twenty. ive cents.' The old soul spent her quartor $t$ last, but I don't believe she ever got ap here to enjoy it. [Laughter.] Here a man'
noney will help him to heaven, or it wil oney will help him to heaven, or it will to go. A man can take his money and go ap with it, or down with it, or run on a dead evel with it, either way. 'Let's hear you
explain that?' Well, I'll illustrate it for ou. Here's a mechanic that has worked ollars we will gay; the man hasn he money, but he says, ' I'll pay you in fou bushels of corn, if that will suit you.' 'Yes, hat will do.' Now I've got four bushels of corn, I want to run on a dead level with it. ere in this field and plant it, and next fall have five handred bushels, but I haven' anything but corn; I started with corn, an ended with corn. You see that's a deadthis oguntry if. There's many a lell and showntry, if you were to analyze him has in him, that would be ashamed of him self the balance of his life. That dog-trot
line! A fellow has got one hundred thousand inel A fellow has got one hundred thousand ne hund thys, 0 nother on undred thousand.' He has money, h arted with money and he ended with money You put it in two piles, and, when desth
turn his lantern on one pile and then on the thern his lantern on one nile and then on the ther, you wouldn't turn go down with $m$ I going to do it? Why, I'll take it a to this still-house and have eight gallons whisky made out of it, and then everythin Donch is going downward and hellwara,
Don't you see? [Applause.] I want to go ap on't you see? [Applanse.] I want to go ap
with it. How am I going to do it? I'll ake my four bushels of corn to the mill and have it ground, and put it on a dray-wagon, and get up on the sacks myself, and drive down this street, and turn up this alley, and nd I'll take those four bushels of meal oun and that wagon, and carry it in the hovse, out of that wagon, and carry it in the house, and
lay it on the floor, and tell that poor widow oman and her children, 'In the name esus, my precious Saviour, I will give you day when the man walks up to the pearly gates, Jegus will say, 'Open wide the ever say, 'Why, Master, on what grounds do you admit him?' and Jesus will say, 'I was hungry, and he fed me. I was naked and e clothed me. I was sick and he visited cabin in the alley, and says, 'Even as ye ye did it unto me, enter thou into the jogs of thy Lord.' And the fellow goes to heaven Applause.] Now of corn, don't yon see? my money?. I will say one thing, and I nean it with all my heart. If 1 had as much in the face, and if I didn't do more for God and humanity than you do with your money, the devil would get me as certain as $m y$ name is Sam Jones; and he'll get you, too, If you do that you may slip through. If jou go up there as a sensible man, and show o better dividends in righteousness than ou can show,my candid judgnentis, it will nd ye robbed got to straighten that out someh. Many fellow is appreciative. Like the fellow in incinnati said, 'I wouldn't have missed that ermon for two handred dollars,' bat whe they passed around the hat he slipped in opper cent. He was just one hundred and nety-nine dollars and ninety-nine cont meaner in his pocket than he was in his
mouth. That fellow's mouth was all right, nouth. That follow's mouth was all right, Brethren, pitch in and give everything yon dinner and said, ' Look here, Jones, you told these people to give everything they ha 'I just put it atrong that way, and told them their all, and by the time it wor about ten cents.' [Laughter.] We have got to start mighty strong to get there at all. honey! Money! thing in the world. There isn't an enter-
tainment on earth as cheap as a religious ontertainment, if you won't put it on asing
other basis in the world. I recollect passing down the street of my town one day and past a squad of men who were standing on the sidewalk, and I heard one man say,
'Every time I go to charch it's money,

## maney, money.' I have he yon? Ill tell you another noticed that wheneve a man's mo ees shat a man's mouth fli Ik; but whenever his pock his mouth give a ce round ta givend tal Yon wat ing abou on wat ing about nollow tha

 Well, I'll illuatrate it fo daya for a man, and has earned two a day, we will say; the man ham? loney, bat he saya, ' I'll pay you in four do.' Now I've got foar bushele o I do it? I'll take that corn oot five hundred bushels, but I haven' with corn; I started with corn, and dog-trot line. There's many a follon how him how much genaine dog he
him, that would be ashamed of hime A fellow has got one handred thogasan andred thousand make me another on red thousand.' He has money, h d with money and he ended with money
put it in two piles, and, when dentl his lantern on one nile and then on th you wouldn't turn around for it.
to go down with nay corn now. How still-house and have eight gallons o is going downward and hellward. How am I going to do it? Int grour bushels of corn to the mill sal et up on the sacks myself, and drive this street, and tarn up this alley, an n front of the hoase of a poor wido on the floor, and tell that poor wido in and her children, 'In the name four precions Saviour, I will give jou hen the man walks up to the pearly
Joans will say, ' Open wide the ever hy, Master, on what and the angels him?' and Jesus will say, 'I yo sthed me. I was sick and naked and [Applanse.] Jesus points at the little unto the least of these, my brethren
as it anto me, enter thou into the joys 0
ord.' And the fellow se.] Now hear me. What abont it with all my heart. If I had an macl
ind face, and if I didn't do more for aod
for a manity than you do with jour money evil would get me as certain as my
is Sam Jones; and he'll get you, too you make out a clear case of idion oup there as a sensible man, and show
ther dividends in righteousnose than tor dividends in righteonsness thal
on show, my candid judguost is, it wil a robbed me.' Your money! You'v etraighten that out somehow. Manj anati caid, 'I wouldn't have mised that seved around the hat he lilipped in
ceant. He was juat one hundred anc his pocket than he was in his - That follow's mouth war all right

- pocket was all wrong. I mid once hren, pitch in and give everything yor and anid, 'Looker here, Jonee, Io eee people to give everything they had
. Do rou mean it?' 'No,' I maid 'No, I anid, thoir all, and by the time it works to their pocket-books it will be juat
ten conta.' [Laughtor.] We have got
t mighty atrong to get there at all. mighty! atrong to get there at all.
Money! Religion is the cheapent int, if you won't put it on any
in world I the street of my town one day and equad of men tho were standing or
dewalk, and I heard one man ony time I go to charch it's momes,
money, money.' I have heard that, haven't
you? I'll tell you another thing. Yo you? Y'll tell you anotber thing. You have flies sut a man's mouth flies open and he'll talk; but whenerer his pocket-boovk fiies open
his mouth filies shat. The fellows that never give a cent are the fellows that are running Yon watch the flop-eared hoond that's go ing about talking money, and he's the very
fellow that hann't invested a quarter gince the meetings started. Ever notice that?
(barking doge never bite.? I have heard that all my life; and the man that growls about money is the man that never pays any.
thing. [Applause].] Money, money, money.
Listen! I was walking along the egtreet when Liiten! I was walking along the street whe
one of these men said to the other: 'It jnat money, money, money, the year around
I stopped, and there it was the steward of he Methodist charch talkng that way.
looked at him and said, 'What dia you say?
and he sand, 'Sam, I didn't see you, or
dont reckon I'd have said that.' Said don't reckon I'd have gaid that,' Said
'What did you say?' Hid esia, 'I declare it' a shame how people are going about
talking about toney. Every time yougo to
church they take a collection, and they stick the contribation box under your nose no erery time you go to church.' I said, 'Look
here, yout talk about money. Tll tell yon lon
what T Il do. You pick out six of the lead gethodists or Baptists in your ochurch, Pil agree to pay every dollat of what
chese iix pay in a year, every cent, to the
preacher and to church missions, with less money than it takes to run one old, red-nosed
drunkard. Now what do you say? Why one old red-nosed drunkard pays more for
whisky and his devilment every year than whisky and his devilment every year than
the iix leading Christians of the town pay or the privilege of serving God and doing just gunt my little month and never open
sagin on that subject if I were you.
It's bee ea good man than a bad man; you better hat your mouth and go along and say noth than money yo'd all cheer like forty; but I
don't expect much cheering on the line I'm Like the old colored preacher says,
alk abont money and you throw a dampeess all over the thing.' I'm not preaching Cor my pocket, brethren. I'm preaching
Oor your souls. Hear that? For your souls. Brother, deal fair with God, do right towarde
Good, your Maker, and whenever thera is God, your Maker, and whenever there is
demand on your head, or heart, or hand, o neet it like an honest man ought to meet thing. That's religion." [Applanse.]
"Do everything religionsly. Pay you
debts religiously-if you can make a debt a debtr religionsly-if you can make a debt at curse of the country-fasis living. Religion cat off some of yous expenses. I tell you When a man's living expenses foot ap t
twelve, fiften, and twenty thousand dollar a jear, there is enough in your schedule to
get you to hell. To do this with misery and suffiring all over the country. Brother, put
someof that twenty thousand dollars into work for the suffering, and you will get to heaven And $I$ will tell you that poor people who $g$ on
to heaven would not like it if you were to there without doing that. And I don
think God will allow you to go; for he dor think God will allow you to gos,
want any rows up there. A poor, sick fello out of work, and here you are epending pro
digions digions sums on your 1 .
religionsly -that is it.
"There is a woman sitting out there. Yo pay more this spring for the bonnet than
you will give this whole year to the poor and destitute of the town, and yet you are on your way to glory; for you are one of the
leading members of the church. When she hears that kind of talk she never slaps he am going to drop back on an assertion that sense as $I$ have, and $I$ think you have; $I$ an arry for you if you have not. If you gpend
twenty thouand dollars in youri living in this commanity-I don't know which church yo belong to, I don't care if you beliere in final
persererance or not-you will go to hell as certain as my name is Sam Jones. Mark
that! Mark that! It is wrong! It is wrong People who do that don't live religionsly,
they don't propose to do it at all. No there is that old aister overt there, she is laying ap treasures in hearen-abontonce a year. Langhter.] She ransacks the whole hoose, worn-out dress that she cannot wear any more, and gives it to poor, old Aunty Smith;
and then she thinks she is a charitable

Toman, and all right with God. Sister,
won't you I I was a lititle straitened.".' ‘ Well, around heaven in that old frock? Won't
joi lown that money for the orphans, I said, gid up in hearen today-one old frock!"
"I heard of a backsliden Methodist once hot was making money protty fast-and Its a fellow in the churoh making money yon can set him down as a backlider. and said he: ‘I wish you would tell me wher I can tell youn where it is.? 'Where is it? Said he, Last year you made forty thonanand
dollare on one lot of cotton, now you are rich, and there's one of your sisters in Christ, who is a member of the charch, and she's lying
up on the hill yonder, and she's down with he typhoid fever, and her children have th a nurse, or anyone to look after her want fifty dollare' worth of nice provisions and days-and get a cook and nurse to take care nything, and then get down the Bible and ead the twenty-third Psalm, "The Lord blessings on the poor widow and her children and if you don't see heaven before I see you
again, I'll foot the bill.' [Applause.] The next day as he was walking down the street
long came this man, and with the toer ning down his face he said, ' I done like you told me. I bought fifty dollars worth of
provisions and put them in a wagon and and a nurse, and I told her she would not want again, as I was her brother, and I rea pray, and God and angels came down and
filled that room, and I was the happiest ma that hunts up and sympathizes with, an puts its arm around, and helps a brother-

Here is a professor of religion. He prenorrow God checks on him for some good e hasn't got the mollars, and he swears had. 'I would give it in a minute if I had to go back to heaven protested, and that same fellow goes right out and gives a realfor a piece of property. God saw that, old ellow ! and he will put you in hell for lying,
if for nothing else. [Sensation.] You told him in plain English you had not the money. Now, brother, listen to me. If my fathermy earthly father-was to check on me, and and couldn't get the money, I would take nything I had that I could mortgage for it, nd pay that check. God has been good to ou from the cradle down to this hour, and "Ah me! how I wish Christian people would ve such love for their heavenly Father tha "Let me give you an idea, sister. Now,
" to protest. "Ler, what have you given to God? 'Well,'
you say, 'I have given myself.' What else I have nothing else to give.
 not personally acquainted with them. This was preaching on the subject of charity,
rphan's homes, and so on, and I said amon ther things. ' I want this congregation
give liberally.' Setting out in front by he husband were some blank cards. He took a after services he walkud out. He told me thi himself next day: Last week my
asked me to get her a seal-skin cloak. I tol her I was a little straightened then, but would get her one nith the cloak she had for the present When I set down that sum for the orphan home she saw
charch, she
band"'-and he knew something was com ing. [Laughter.] You can al ways tell by what they call yon, you know; and what they ca Well, he told me she said, " "Husband, what did you tell me thel-shin cloak?"' He was
you to get me a seal-b
right-smart agitated, but he said, " I told
"Thank God! I had rather see my hasband in America."'
"You didn't expect for it to come out that did you? [Liaughter.] Give! Give!" "Many a man sayshe has given himself to cause, ask what else he has giver he say ysself-just myself.

## Thame dews.

We are soon to be treated to a course of unering and instructive lectures, given
naspices of the University literary
Tuesday evening, April 27th, Prof. George Scott will speak on "England and her Col-
onies." Wednesday evening, May 19th, udge Seymour Dexter will lecture on " La or and Capital." Tuesday evening, June
st, "The United States and Geodetic Surey" will be treated by Prof. Alfred A. Tits worth. Tuesaay evening, June 15th, the
speaker will be the Rev. Thomas K. Beecher; speaker will be the Rev. Thomas K. Beecher ingle tickets, at twentry. five cents.
Sabbath; Anril 17th, Bro. E. H. preached in the pastor's stead. Theme,
Charity (love), as portrayed in 1 Cor. 13 . We are having beantiful summer weather he thermometer having registered, at least,
$70^{\circ}$ in the shade during the past few days. egetation is getting an anseasonable start We hope it will have no dape in the wather.

The past winter has been a season not en tirely fruitless for the Master in this part of his moral vineyard. Itwwas our privilege to
administer the ordinance of baptism to two candidates two weeks ago last Sabbath. It is our earnest desire and prayer that th nmber into this service in the near fature
To this end, brethren, pray for us, To this end, brethren, pray for us.
F.
P. B.
Apall 5.1888

Tidings from the valley of the Black only in common with other places in North return of spring. As the sun's rays warm may our hearts be warmed towards ou heavenly Master and each other.
By the grace of God, my health has bee quite good through the past winter, 8 that in our charch and at other stations, with
much liberty in the Spirit. Our meeting much liberty in the Spirit. Our meeting
through the winter have been quite encour aging.
Eld.
th of March Rogers came to this place the meetings ever since he came, with much him, in his able, and fearless way of preacil ng. He is visiting from house to house and we earnestly pray, that God may bless him The revival meetings ander the labors
Eld. L. C. Rogers are being held every nigh the interest is good and on the increase
Last Sabbath night fourteen came forwar for prayers. This work is not attended wit much excitement, but is of the heart.
THoMAs R. Reed.
Qundensed dexter.



the lower part of the city will break up inundated
the water is rising

## French merchants have formed a commer- cial syndicate to export goods to Central

Chili and Italy are engaged in a spirited
arespondence over the claims of Italian subjects for losses alleged to have been met
with during the Chili-Pern-Bolivian un-
pleasantness.
here is some warlike talk


## MARBIED.




 5-3.





## 8PBCILA Noticess

LT THz Treasurer of the General Conference
ould respectfoilly remind those churches Fhich Wouva not paid their apportionments for the year
handing Sept. 1, 1885, or for previous years, that the nding sept. 1,1885 or for previous years, that the
noney in the treasury was long ago exhauted and a considerable portion of the expenses for lyat
year remain unpaid. Prompt attention to this mat er by those whom it may concern is very desirable.
Remittances should be sent by Post-Oflce orders

CF PLemar OARDS and printed envelopes for all
ho will use them in making gystematic contribn Who will use them in making systematic contriba-
ions to either the Tract Society or Musionary So
ciety, or both, will be furnished, free of charge, oi lif Tur Hornellaville Seventh day Baptist Church LIF Thi Hornellasille Seventh day Baptist Church
holds regular services the Hall of the McDougal
Protective Association, on Broad St., every Sab-



WHOLRSALE PRODUCR MARERT

 lower, and as soon as there is oome further surplas


 "1
Good early nseful chitese.......
Skimmed cheese. ..........
 ..... 

mountain
We quote:

Prime new maple sugar. .................... $7{ }^{89}$
Maple syrap, per gallon can..........

quality property. $\quad$ D. Lewis \& Co.. New Yosx


HARDY YURSERY 8TEGK



THE SABBATH RHOOFDFR, APFII $22,1886$.

| Selected discellany. |
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| fib booi of rambibaice. |
|  name" - Ulutaci i : $: 10$. |
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|  |
|  <br>  |
| But my sinful words and actions, <br> They are blotted from its pages, Nor shall be remembered more. |
|  |
| When he ebalal appari in jugagment, <br>  |
|  |  |
|  |
| Parameor toon -Standar |









 thought, rut suddened y lengthened again a
she retorted,



 makking iteifit felt ince eaingy morning.



 over his shonlider Ther and this an
 coarage to let one edimb up orer pon, bu





## 















"Then lee me give yon one more exam.
















 I, handing her an open bok
nadar the burning log, by their light shin
rand
Whoseover will be great among you le
him be your minister, ard whoose fer will
be ohief smong you let him be jour gerrant,



## Is if gevine:

by tibodore l. cuyidr.
Many speial eiericesa are being held, and



 are verf yneortain and pariable.
anough that you have fett alarme















 To shed tears, to "rise for prayer" in
meeting, to go









 Thaserater not hard problems of theology-
 Jenus Christ. Theee are Bible eridencees





## 








## 

##         


every one that thirateth, come ye to the wa
ters!" and then right over again, with
ceaseless iteration : r Ho, every one that
thirgeth, thirsteth, come ye to the waters !" Hence this prophet realy repeats a street-cry in
order to attract attention, and then turns the figure into a swift contrati, as if he should
exclaim : See yonaer ! hear that water-bearer exclaim : See yonaer ! hear that water-bearer
he offers you water ata a price; I offer you milk be paid; why. will you waste your money on ble freely, and close
thas he tarns the counsel adroitly to th gospel of Caith and godiy repentance, an

## "ALWAYS SUNBISE SOMEWHEBE.  Dews are glistening, fowers uppifting, Wild bird warbling, as reborn, Lakes and streams and woods and mountains Melting in the kiss of morn!.

MR. Ingersou sminized:

## Recently at Providence Mr. A. C. Wheel

 The speaker's method, says the report, but he employed the pictorial method oflustration with good effect. As, for exam

## ple, When he said : The man who judges

## and the vices of its imitators is very much lake the man who, having heard a good deal about the ocean, sets out from his inland

## desert to see it. and plants himself wher

clothes for the lanandry. Pen, ink, and paper
being incon venient, he being inconvenient, he Pron, te the and pat ppon
the stone with the etching preparation the stone with the etching preparation, to
make a copy of it at leisare. When about
to clean the stone, a few days later, suddenly seized with the desire to try the
effect of aquafortis upon it, and lol in a fee effect of aquafortis upon it, and lol in a few
moments the writing stood out in bold re lief. The next step necessary was to ink the
stone and take off the impreasion. Tinted paper, so dear to the pasthetic maiden's heart had its origin in a very proasic accident. blue-bag into one of the vats of pulp, and
was. ${ }^{\text {fo }}$ frightened at the consternation it anger of her husband, that she had not the courage to confess her carelessness, and the when it was sent to a Londin agent to be
sold for what it would bring. The paper
was accepted as a novelty, and disposed of Was accepted as a novelty, and disposed of
quite proftably, and the manufacturer re-
ceived an order for a large invoice of the ceived an order for a large invoice of the
same, whereupon the wife acknowledged the
accident of the blue bag, which in time on to a fortune. A glass cutter accidentall
spilled a few drops of aquafortis upon hi eye-glasses, and noticed that they became
corroded and softened thereby. He put on his thinking cap, and the result was a dram nish, afterward applying the corroding fluid
and catting awis the lase around the draw and catting away the glass around the draw
ing. When the varnish was removed, the figures appeared raisen upon a dark ground. A paper-maker one asy strolled throngh to his surprise, they were soon reduced to
pulpy matter closely resembling the sub pulpy matter closely resembling the sab
stance from which paper is made.
He set to
work to try the experiment in his mill, and, after great 'perseverance, paper was man
factured out of straw.-Baptist Weekly.

## MaXIMS WOBTH REMEMBERING

On the tombstone of John Donahue, of
New Orleans, the following maxims are enNew Orleans, the following maxims are en-
graved, as the merchant's gaide to young en on their way through life:
Remember always that labor Conditions of ou
Time is gold
Throw not one minute away but place Do unto all men as you would be done by.
Never put off till to-morrow what can be

$$
\begin{aligned}
& \text { Never bid } \\
& \text { neroolf }
\end{aligned}
$$

Toiperf pore

Never covet what is not your own.
Never think any matter is so trifling as Never give ont what does not come in.
Do not spend, but producc.
Let the greatest order regulate the actions Stady in your coarse of life to do the
greatest monant of good. ary to your comfort, bat live in honorable simplicity and fragainty. Labor then to the
last moment of your existence.-Sel.

While a British brig was gliding smooth-
y along before a good breeze in the South Pacific, three months ago, a flock of mall
birds about the size, shape and color of parbirds about the size, shape and color of par-
oquets settled down in the rigging and
passed an hour or more resting. The second mate was so anxious to find out the species he tried to entrap a specimen, but the birds were too shy to be thus caught, and too spry
to be seized by the quick hands of the sail.
ors. At the end of about an hour the birds took the brig's course and disappeared, but
towards nightfall they came back and passed
the night in the maintop. The next morning the birds flew off again, and when they
returned at noon, the sailors scattered some food about the decks. By this time the
birds had become so tame that they hopped about the decks picking up the crambs. That afternoon an astonishing thing hap-
pened. The flock came Hlying swiftly tow-
ard the brig. Every bird seemed to be pipard the brig. Every bird seemed to be pip.
ing as if parsued by some little invisible
enemy on winge, and they at once hadenemy on wings, and they at once hud-
dled down behind a deck-house. The auperstitions sailors at once called the captain
of the brig, who rubbed his eyes and looked at the barometer. A glance ehowed that
something was wrong with the elemente, and
the the brig was pat in shape to outride a storm. the birds had reached the vessel. For a few
minutes the sky was like the waterless bot tom of a lake-a vast arch of yellowish mad
and torrents of rain fell. Why it did not blow very harl no one knows; bat on reach-
ing port, two days. later, the captain learned
that s great tornado had swept across that that \& great tornado had swept across that
part of the sea. The birds left the vessel on part morning after the storm, and were not seen again

The Boon Bad Mrn Hate.-One reason Why we believe the Bible is the Word of God
is the extraordinary and indefatigable pain is tak $\in$ by men of obscure integrity to get rid
of the Bible. The things that bad men hate,
it it will, as a rale, be fife for good men to be
lieve in. Men's hearts stain throngh into
their philosophy. It never ceseas to be true their philosophy. It never ceases to be true
that every one that doeth evil hateth the
light, least his deeds should be reproved.
Light always showe the spota. Bad men Light always showe the spots. Bad men
congregate under the shadows. Men like to
have the Bible vilified because it eases a little
the presuare on their conscience. It alwaye have tre Bible nilifir because it eases a ild
the presure thenscience. It is al wayi
possible to gather an audience to listen to an

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 among thos oho haring eyeg geo not, and






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 ne with the etching preperstion, to copy of it at leisure. When aboota the stone, a few days later, he me
ly seized with the devire to try the squafortis upon it, and loling for the
ts the writing stood out in bold Che next atep necessary was oold ro
nd take off the impreasion. Tinted so dear to the mithpricemaion. Tinted
 rightened at the coniteranation it
among the workmen, and at the to confess her carelessenese, nond the t was sent to a London for seral yeare, What it would bring. agent to be per papor order for a large invanacturer of the fortune. A blass, which in tinged the
a few drop eos, and noticed that that and upon his a set of figures apen mas adramEting amas applying the corroding flaid
flat Then the varnish was removed, the
appeared raisen apon a dark or:maker one apy atrolled ground. and put them in his mouth, where
arprise, they were soon reduced to a trom which paper is made. He satb: to
try the experiment in his mill, and reat perseveranece, paper was mann-
d out of straw.-Baptist Weekly.

## HILIMS WORTH REMEMBEBING

the tombstone of John Donahue, of
rleans, the following maxims are enas the merchant's maxims are on-
their way through life : young one of our existence.


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rovet what is not your own.
r think any matter 18 so trifing
deserve notice.
rgive out what does not come in.
ot spend, but produce.
in your course of life to do the
hinis tan th nereat: live in honorable
Labor then to the British brig was gliding smooth-
fore a good breeze in the South three months ago, a flock of f mall ettled down in the color of par-
nhiging and
hour or more resting. The second $h$ the visiting to ind out the specendes to entrap a specimen, but the birds
ony to be thus can ized by the quick hands of the sail-
$t$ the end of about brigs course and an hour the birds
nightfall they came backeared, but and pased at in the maintop. The next morn-
bird
d flem of again, and when they d at noon, the sailors scattered some. the decks picking that they cropped The flock amamenishing thing hapis parsaed by some little invinible
on wings, and they at once hid-
wn behind uns suilors at once called the captain
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who rubbed his eves and looked barometor. A glance ehowed that map pat in shape to ootride antorm. had reached the yeseol. For a few Ta vast arch of watorleon bot.
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dor Bad Mby Hatr. - One reason
elieve the Bible is the Word of God, tinordinary and indefatigable poine
 poophy. It never ceacen on ob trite
one that doeth evil hateth the
 o gather an andionce
t-C. H. Parkhirat

## İapular Sciente.

PaPER, according to the Journal of the
Society of Arts, may be made as tough as Society of Arts, may be made as tough as
wood or leather by mixing chloride of zinc with the pulp, the toughness of the paper depending on Polution. Paper thus made has been the sola bores, combs, roofing, and even in
used for
boot making.
WooDEN bowls and other ware of this
sort, as well as all cross sections from tree
tranks and short log cutt for various purposes, are very apt to crack and gplit
while seasoning. To prevent this completeFhile seasoning. To prevent this complete-
y, the pores of the wood should be well filled
;ith linseed, or some other vegetable oxidizwith linseed, or some other vegetable oxidiz-
ing, in, while it is yet! green, and before it
eegins to show any signs of cracking o checking. This will completely obviate thi
inconvenience.

Micro-Photography. - Photography is
employed to recognize good wood. Microphotographs are taken of sections, longitud
nal and transverse, of standard pieces o timber bearing a certain known maximum or
minimum strain. These are enlarged, and minimum strain. These are enlarged, and
erve as comparisons for other samples. Any piece which the educated eye detects to hav or fewer radial plates per square inch of section, is rejected. The Ohio Lumber Journal
method is,
"that it allows all timber for important po

A Valuable crystaline coating for wood Ar paper may be obtained, it is stated, by
or mixing a very concentrated cold solution o
salt with dextrine and laying the thinnest salt with dextrine and laying the thinnes
coating of the faid on the surface to be cov-
ered by means of a broad soft brush. After coating of the finid on the surface to be cov-
ered by means of a broad soft brush. After
drying, the surface has a beantiful, bright nother oit-pearl coating, which, in conseper and wood. The coating may be made alcoholic shellac solution. Sulphate of magmong the saits which produce the most at
tractive crystalline coatings. Paper must firs be sized, otherwiee it will absorb the liqui
and prevent the formation of crystals. Saut Lakes in Wyoning.-A newspaper
publighed at Laramie. with the significant pable of the Boomerang, referring to a recent
titticle in the Scientific American on the manafacture of soda at Owen's Lake, Cal.,
mays that if the right kind of men, with plenty of energy and abundant means, were
to take hold of the buainess in Wyoming
Territory they woald find their Territory, they woald find their reward trouble. Here there is no necessity for
portable engines, or for vats. It is no portabe engies, or wear in order to gather a
necesary to wait a yeat
crop of soda. Not.only have we a claster of
lakes of the solid staff within two honis lakes of the solid staff within two hoars
drive of Laramie, and with a railroad runnin
directly to their banks directly to their banks from this city, bu
similar lakes are found in various parts similar lakes are found in varinus parts o
Wyoming. No pumping is required, th
soda gathers itself and solidifies like ice. Al soda gathers itself and solidifies like ice. A
that is necessary is to dig it out with a pick
and shovel, haul it to the chemical work in this city and work it np. The soda plan
t Laramie has been. greatly selarged an
and improved during the past winter, and will now have a capacity one third greater than
it was originally deigned for, yetit will not
handle one third of the yield of lakes on the Laramie plains. Thus far only one of these
lakes has been drained and worked. There are two larger lakes, either one of which
would keep a plant as large as that in Laramie going the year round, and
supply is inexhaustabbe, the deposits being
constantly bailt ap from some underground constantly built ap from some underground
basin; but these lakes are not so extensive as others in the territory which have not a
been touched. Scientific American.

The spectrum is to the eye what the gamotis to the ear; each color represents a note,
and the different colors represent notes of
different pitch. The vibrations which profiferent pitch. The vibrations which pro-
ace the impression of red are slower, and the waves which they produce are longer,
than those to which we owe the sensation of than those to which we owe the sensation of
violet; while the vibrations which excite the other colors are intermediate between the
two extremes. This, then, is the second grand analogy between light and sound; color
answers to pitch. There is, therefore, truth in the figure, when we eay that the gentian wild rhododendrou; and that the red glow of than mountain at sunset is of a a lowe firmament at noon. The ncients had their spheral melodies; but
are we not ours, which only want a sense afficiently refined to hear them? Iumensity is filled with this music; wherever a star
sheds its light its notes are heard. Our sun, or example, thrills concentric waves through pace, and every luminous point that gems our skies is surrounded by a similar system.
have spoken of the rising, climbing, and crossing, of the tiny ripples of a calm tide
upon a smooth strand; but what are they to deep by which infint is ed deep by which infinity is engine-turned ring us the light of san and stars, thrille lue radiance of the sky; rounding liquid pherales, they clash at the other side, ani
the survivors of the tumant bear to our vis on the wondroas

THESABBATH RECORDER, APRIL 22, 1886.
THE sIGIIPICANCE of GIPTs.
Millions of dollars are oxpended daring
the Christmas and Nae the Christmas and New-year holidays in
the purchase of gifts for friends the purchase of a penny gift up to those giver always intends by the gift to give exnever intended to be the measure, but the expression, of affection, and we all know
how such gifts are treasured by parents and friends as the tokens of the thoughtfinl affecoo offer them.
who carried on his waltch and prominent man rare and costly charms, a little leaden whisby his little boy, who purchased it with his own pennies, and a short time afterward That little token of childish affection was
Thore highly prized by the father than all his more highly prized by the father than all his
other rare and costly treasures.
Why are we so slow to realize the significance and value of a gift to him who gives us all-our Father in heaven-while we lay
so much stress on the gifte of earthly so much stress on the gifts of earthly love?
That our gifts to God may be lifted up to
their proper place, we should study their meantheirproper place, we should study their mean-
ing, and seek to give in motive and in meas. ure, in such way as shall be pleasing to God.
Our Saviour shows, in the incident ot the wid. eet gift, whow hit comes to to esteems fragrent with
the love and devotion of the giver. If one of per coin into the treasury he and his offering would not have failed to be contempti-
ble in the eyes of the Master. The logalty and the love oxpressed in the gift of the poor
may be far greater than that which marks the costly gems and heaps of gold laid down During our holiday festivals it is often very touching to see poor children planning
nd saving in order to give some loved one a token of their affection. We honor those noble instincts of friendship in earthly. relaand of children to the Lord Jesas Ohrist ? iver, but loving giver, hai the promise of
divine benediction on his gift ivine benediction on his gift.
The bestowal of a gift on some earthly
triend opens up a larger nutflow of affection toward that person; ;o in gifts rightly be
towed on our divine Saviour we find the nlargement of our love to him and our in to learn how to give to God in a right man
ner, and seek to grow in this grace also, for
he has asid. "It is more bleased to give
than to recive.
to youne chbistians
More than fifty years ago the late Dr. Bacon
losed a sermon to young Christians with the ollowing appeal, the spirit of which wa grandly inllastrated in his atter life:
"Would to God I could make you know what results are depending upon yon; what in
terests of the church and of a dying world are involved in your fature character and efforts. age, and reflect that they are soon to sustain
the ancient glories of the church of God Then I Look abroad on the earth and se
the crisis is at hand - When I listen to the
cries that come from every quarter of the World, sammoning the people of God to new
efforts and more splendid exhibition of piety
-I seem to see the very generations that ar passed rising up from their repose to watch vear the young vollow of blessed of spirits from above to see a world of misery turning its imploring hands to them, and beseeching them to
be worthy of their name, worthy of their priv
il leges, worthy of the, God himself speaking
to hear, I do hear, Gomen
from the part; be faithfun) unto death, and I will giv
you crowns of life.'"

## A STRANGER HERE.

If an Italian now in England pasees
through France on his way to the Eternal City he stays at Paris, or Lyons, or Mar
seilles, on his journey; but all the While he
is not a Frenchman, he is an Italian Wherever he stays apon the road, he says to
himelt, T This is not Rome. This is no
the place of my nativity the place of my nativity. I have no citizen'
rights here; I amm going onward to my own dear 1
till r
Chris Christian; his face is steadfasition of the to the New Jerasalem, and nothing must A pilgrim in the old crusading times
atarted out to reach Jeruaalem. You know -how many were attacked with that insaniCrusader journeyed on foot across Europe. whenever he came in sight of a goodiy city,
whether it was Vienna, or Constantinople, he stood and gazed upon the towers, the spires, the minarets; and when he had done
so, he tharned to his companion and said : A sir sight, my friend; bat. it is not the
Holy, Oity to which you and I are journey-
ing.' So, whenever Gód bring us to any ing." So, whenever God bringg us to any
place, howerer pleasant or delightful it may
be, it is for ns to say ! "A fair sight't and God be, it is for as to say ! "A fair sight; and God
be thanked for it; but it is not the Golden
Oity yet."-Spurgeon.

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## By John B, Gough. <br> 








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IMTEMATIOMAL LESSONS, 1886.

Lesson v. -Jegus at the well.
For Subbatit.day, May 1 st.


 and











 Tetrairch of Galilee.

## The woman of Sumuine. <br> II. Heel iring vate ter <br> IIV. Her neture of of tue e wroming mater

## INTRODUCTION

Jesus spent several months with his disciples in the
country of Judea after attending the passoverin Aprl where he met Nicodemus, as described in our last les son. During this time he preached to the people who
gathered about him at various places; and many were baptized by his disciples. This created dis-
satisfection with John's disciples, and they reported reports came to John, he testifed more fully than
before to the messiahship of Jesus of Nazareth. After this sojourn and labor in Judea, Jesus deter-
mined to return to Galilee. The province of Samaria lay in the line ot his journey, and taking the
direct course he must pass through the midst of this and his disciples, at the close of the first day, to the
city of Sychar, or to Jacob's well, near that city.

## EXPLANATORY NOTES.

V. 5. Then cometh he to a etty of Samaria, which
called Syychar. For beauty of scenery this location is said to be unequalied in all Palestine. It is nean Sea and the valley of the Jordan. The eleva hondred feet, and the mountea is about eightee the pess eight hundred feet higher sher ilie of the pass eight hundred feet higher. Shechem wes slopes on the base of the mountains: A little dis valley, in some places wide enough for felds and
orchards, was well watered end orchards, whe well watered and very fertile. In. deed, it abounded in fruits and beautiful groves, and
luxariant gardens. And through the flelds little living water constantly flowed from the erous springs. Everything was delightfun, and
the full of the fragrance of blossoms and Iowers.
V. 6 . Now is well as one long known in history. This spot Juoob and his family. See Gen . 3 : this time by Jeoob and his family. See Gen. $33: 19$ and Joshua
M: 83 . This well is situated on one side of the
valley at the beee of Mount Gerizim. It is exca-


 bat he seems to intimate that she is wholly mis-
taken; instead of being superior was, she was simply the dependent one houself; and
if she could underistand her true relation, she would if she could understand her true relation, she would
be saking water of him instead of refusing to give
to him water from her earthern pitcher. She was in hin water from her earthern pitcher. Bhe was
prizing this well as the gift of Jacob, but here stands
befort her the gift of Good, and she is too spiritually blind to see him. Thou voouldest have asked of him,
and he woould have given thee living vater. He thus and
announcese his evalted charactiver to her.
have realized her deep dependence upon him if she had understood who he really was. He would
quicklly have given her a far greater gift than he is asking of her.
vel. 11 . Thou hast nothing to draw woith, and the
wol is deep. The real meanaing of Jessus words had
not yet reached her mind. She could think of nothing but Jacob's well and the means of drawing
water.
V. 12. Art thou greater than our father Jacob. She V. 12. Art thou greater than our father Jacob. She
at once thought of Jacob. Now is it possible that this
man is equal to or greater than he. He had no better water than this himself and his catlle. She expect
dhe would answer this question in the negative. V. 13. Whosooter drinketh of this water shall thirs
again. He proceeds to define the water of which
he Is speakng. This water brings ooly temporary V. 14. But vehososerer drinketh of the voator that $I$
haul give him shall. neoser thirret. Here is a quality tally ulike anything she had ever seen or heara
of. Its power to relieve is perpetual and perfect in up unto ocerchasting liffe. It is to be an internal and perpetual source of life, fixed in the very soul.
V. 15 . Sir, give me this water, that I thirst noither come hither to draw. She thinks of the mar
velous benefitt, but thay are all of a physical nat ure, like her wants, but still how imperative. .
V. 18, 17, 18. Call thy husband. He now turns to
another method by which to popen the eyes of her un
derstanding. Thow haist wooll amid, I have no hus band, He is not reading har heart to her, that she
may thus know that he is more thain a common man.
V. 19. Sir, I perceive that thou art a prophet: A
stranger could not read her private heart life
like that. He must be a prophet, and she now be sike that. He must be a prophet, and she now be
gan to perceive something of his real character.
V. 20. Our fathers worshiped in this mountain;
and and ye say, that in Jerusalem, otc. Her mind now
turns upon religious worship and places ot worship.
She also recalls the difference between the Jews and



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tion with the multitude of low test short weight


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| L. ${ }^{\text {T. Roarige }}$ <br>  |
| The Gabhath 等ecorder, |

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