			관객들은 바람이 가지 않는 것이 있는 것이 있는 것이 있는 것이 있는 것이다. 같은 것은 것이 있는 것이 같은 것이 있는 것이 있는 것이 있는 것이 있는 것이다. 같은 것은 것이 있는 것이 같은 것이 없는 것이 같이 있는 것이 같은 것이 없다.		Similde D
					Similde Randoin \$ 85
		hp yar			
Andover, N. Y.			both F	lecordes	
A. COTTRELL, Breeder of Percheron Horses. Six State Fair premiums out of thibits.					
Berlin, N. Y.	PUBLISHED BY THE AMERICAN SABBATH TRAC	T SOCIETY. "THE	SEVENTH-DAY IS THE SABBATH OF THE LORD THY O	GOD."	TERMS-\$9 A YEAR, IN ADVANCE.
R. GREEN & SON, DEALERS IN GENERAL MERCHANDINE, Drugs and Paints.	VOL. XLIINO 16	ALFRED	CENTRE, N. Y., FIFTH-DAY, APRIL	. 22, 1886.	WHOLE NO. 2149.
R. GREEN, Manufacturer of White Shirts. BERLIN CHAMPION SHIRTS" TO ORDER.	The Sabbath Becorder.	but they do not suit us. Our denomina- tional life depends upon our rowing all the	men to perdition But they make money	God, in Christ, there will be a glorious future	larger part of his life, and ended his days suddenly, without any known premonition,
Now York City.	Entered as second-class mail matter at the post-	time against the current. If we cease row-	by growing them, and let those interested	for the Seventh-day Baptist denomination.	March 22, 1886.
BABCOCK & WILCOX CO. Patent Water-tube Steam Boilers	office at Alfred Centre, N. Y.	ing, we are inevitably swept back into the river that bears upon its bosom the sons of	look out for the consequences. They stand	A COLONY IN KANSAS.	In the fifteenth year of his age, he became the subject of renewing grace and was bap-
H. BABCO JK, Pres. 30 Cortlandt St.	IS THERE A FUTURE	idleness and ease. How natural for a young	seller. If there were no money for them in	FARGO SPRINGS, Seward Co., Kan.	tized into the First Seventh-day Bap-
M. TITS NORTH, MANUFACTURER OF INE OLOTHING. Custom Work a Specialty.	For the Seventh-day Baptist Denomination ?	man to say: "If I need not keep my gar- ments unspotted from the world; if I can	the business, they would at once turn from	The first of April found five Seventh-day	tist Church of Brookfield, by its pastor, Elder Wm. B. Maxson. From that time
. TITSWORTH. 300 Canal St.	BY REV. JOS. W. MORTON.	seek my amusements along with the world,		Baptists at Dighton, Lane Co., Kan., as per direction of Rev. D. K. Davis, for the for-	onward he has been a steadfast and devoted
POTTER, JR. & CO. PRINTING PRESSES.	Besay read before the Quarterly Meeting of Wiscon- sin Churches, at Milton Junction, and published	as though I were of the world; if I can	plead for toleration. "Let us alone," is	mation of a Seventh-day Baptist colony in	friend of the church, rejoicing in its pros-
12 & 14 Spruce St. TER, J.B. H. W. FISH. JOS. M. TITSWORTH.	by request.	abandon the prayer-meeting to attend the lodge, and be a constantly active member of		Scott county. We had been instructed that Messrs. Bond had homesteads five miles west	
Leonardsville, N. Y.	(Concluded.) 3. Dishonesty in our dealings with God.	the latter, while I am a mere cypher in the	are determined to grow the crops, turn them	of Dighton, and tree claims nine miles still	to promote its well-being, a lover of good
ISTRONG HEATEB, LIME EXTRACTOR, and	This is a more extensive evil than most per-	Iormer-11 all these things are consistent	into money, and put that money into their	forther west in the costorn next of Scott	order, peace and tenowship in the church.
CONDENSER for Steam Engines. TRONG HEATER Co., Leonardsville, N. Y.	sons suppose. I refer now to our dealings	with Christian character, as many of my brethren seem to think they are, what im-	or the effect of their business upon either	county, upon which they agreed to move in case a settlement was formed near the latter.	as its clerk. Its books of records bear evi-
Adams Centre, N. Y.	with God in money matters. There is a cer- tain proportion of our earnings that he	portance can attach to Sabbath-keeping? If	morals or religion. Thus we have set up in	We cortainly had reason to expect that Mr	dence of his pains-taking care and neatness
NDY PACKAGE DYE COMPANY.	claims as his by right, that is, the one-tenth,	lodge of Free Masons, and thus embrace a	of Mammon, and multitudes of our mem-	Bond, or Mr. Davis, or some one, would be	He has been for many years the Leonards-
Best and Cheapest, for Domestic Use. Send for Circular.	or the <i>tithe</i> , of all, whether it be wages or the increase of the field. Beyond this, he re-	system of natural religion that professes to	bers are offering sacrifices upon it every	there to meet and inform us as to the loca- tion. We had not thought much about its	ville agent of the SABBATH RECORDER, and
	quires of us, in general terms, to be liberal	carry its votaries to 'the Grand Lodge	I and Mammon " some of our precored sav.	being All Fools' Day, but at last, on "do-	has proved himself very faithful and emclent
Plainfield, N. J.	and give of our substance as we feel grati-	without the intervention of Christ. may I	"We can, and we will; and what are you	ing" the town pretty thoroughly to find no one who knew much, or anything, about	the shunch and community Onick to dia
RICAN SABBATH TRACT SOCIET. Executive Board.	tude to the Giver of our blessings. When we give the tithe we are not properly exer-	not be satisfied with a form of Christianity	happens in such cases, they give Mammon	the proposed colony, the fact dawned upon us	cern that which ought to be done for the
URDICK, Sec., J. F. HUBBARD, Trees., G. H. BABCOCK, Cor. Sec.,	cising liberality, or charity, but simply mak-	that proposes to save men without a Sab- bath? Having swallowed the camel, need I	the preference and the best of everything.	that it must be we were fooled. But we	$1 \alpha \alpha m \alpha \alpha \alpha \eta \alpha \eta \alpha \alpha \alpha \eta \alpha \eta \alpha \alpha \eta \eta \eta \eta$
Market, N. J. Plainfield, N. J. lar meeting of the Board, at Plainfield, N.	ing an honest settlement with our partner in	he nerticular about straining out the grat ?"	No one justifies their habit. Even the un-	said, though fooled, yet not foiled. By considerable searching we found the	thus by constant self-giving did himself,
second First-day of each month, at 2 P. M.	business. Both the Old and the New Testa- ment Scriptures represent God as a silent	These are questions not easily answered, and	godly and profane acknowledge that it is a nasty thing; and I have heard them say	deserted cabins of the Bonds, but only knew	$1 \pi \alpha \pi \pi \alpha \eta \eta \alpha r \eta \pi \eta \alpha \eta \eta$
SEVENTH-DAY BAPTIST MEMORIAL BOARD.	partner with every Christian, or believer in	I to not wonder that many are tosing their	many a time: "I wish I had never learned it?" Just think of that I Professing Chris-		The unfirm and dependent and and these
POTTER, JR., President, Plainfield, N. J., POPE, Treasurer, Plainfield, N. J.,	the plan of salvation; and, as such partner	when our denomination was almost a unit in	tians indulging in habits that even swearers	wardt working not chartery and on a loosten	in sickness and affliction, found in him a
HUBBARD, Secretary, Plainfield, N. J. for all Denominational Interests solicited.	he claims one-tenth of the income from the business. This is certainly a very moderate	Ina opposition to sector societies, now there	forming! And why do they use this filthy	selected claims as near as we could guess to	holnor in the time of need
payment of all obligations requested.	claim, considering that he furnishes all the		I noison. All their reasons resolve themselves	the tree claims above mentioned. The next day we found a gentleman from Bolivar, N.	nerper in one onne or need.
TER PRESS WORKS. Builders of Printing Presses.	capital and allows the necessary expenses of	of the secret orders. If you desire to know	more than duty, more than purity, more	Y., who had been directed to go to Scott	Inge teamy mose endorent in an anseinen
DTTER, JR., Proprietor. ER & HUBBARD,	ranning the business to be paid out of the income before the division of profits. Now	A mar energe one change has alonging asy and	than a holy example, more than the appro- bation of my own conscience. I hope my	City, instead of Dighton. Learning from	ministry of love and good deeds. Many, no
PLANING' MILL.	how is it with us? Does the Lord receive	They know full well that learness has come	Saviour will not be hard on me. I wish I	him that several had arrived with him and were stopping with Lyman Stillman, who	mon will be missed more from the communi
Sash. Blinds, Doors, Mouldings, dc. M. STILLMAN,	one-tenth of all our earnings? Does he re-	unog the churches, and coldness of heart	I can't give it up now." And does not Satan	had already located formtoon miles wonth of	ty than our worthy and laithful orother
ATTORNEY AT LAW. Supreme Court Commissioner, etc.	ceive, on the average, one twentieth ? Every close observer knows that, while a very few	through this cause. I have not the time, at	chuckle and laugh in his sleeve, when he	Scott City, we deemed it necessary, at least,	West. Inough his field of isoor was not
	may give to the Lord's work the tithe, or		habit. "I can't give it up?" The tobacco-	to go there to ascertain if the prospects were	Christian spirit and labor, and his unfalter-
Westerly, R. I.	even more, the majority do not give as much	"Legion" for they are very numerous.	user loves his tobacco; and the drunkard loves his rum; and the debauchee loves his	So for an roll in concorred it is an good	ing faithfulness, are worthy of an honorable
A BARBOUR & CO., DRUGGISTS AND PHARMACISTS.	as five per cent. I confess with shame, that for	almost over your bringing out a new candi-	sensuality and his midnight revels; and what	there as anywhere in Western Kansas; but	mention and a wide emulation.

more than forty-five years after I entered into No. 1, Bridge Block. STILLMAN & SON, MANUFACTURERS OF FINE CARRIAGE Orders for Shipment Solicited DENISON & CO., JEWELERE RELIABLE GOODS AT FAIR PRICE Please try Repairing Solicited. SEVENTH-DAY BAPTIST MISSION ARY SOCIETY GREENMAN, President, Mystic Bridge, Ot. WHITFORD, Recording Secretary, Westerly, LAIN, Corresponding Secretary, Ashaway, R.I. r L. CHESTER, Treasurer, Westerly, R. I. Baytona, Florida, D. ROGERS & BROTHER, Civil Engineers. Sacksonville office, 74 W. Bay Street. Chicago, Ill. WAY & CO., ERCHANT TAILORS. 205 West Madison St. D. D. ROGERS, M. D. PHYSICIAN AND PHARMACIST. 384 Prairie av. Store, 2406 Cottage Grove av COTTRELL & SONS, CYLINDER PRINTING PRESSES, for Hand and Steam Power. at Westerly, R. I. 112 Monroe St. Milton, Wis. W. CLARKE, DEALER IN BOOKS. Stationery, Jewelry, Musical Instruments, T AND HOLIDAY GOODS. Milton, Wis. P. CLARKE, REGISTERED PHARMACIST. ce Building, Milton, Wis Milton Junction, Wis. ROGERS, Notary Public, Conveyancer, and Town Clerk. Sabbath Recorder, PUBLISHED WREKLY BY THE MERICAN SABBATH TRACT SOCIETY. LFRED CENTRE, ALLEGANY CO., N. Y. TERMS OF SUBSCRIPTION foreign countries will be charge account of postage. discontinued until arrearages are paid, ex ADVERTISING DEPARTMENT t advertisements will be inserted for 75 cents an a first insertion; subsequent insertions in suc-cents per inch. Special contracts made with vertising extensively, or for long terms. vertisements inserted at legal rates. vertisers may have their advertisements changed without extra changes. sut extra charge. ments of objectionable character will be ad-JOB PRINTING will be added as the business may demand, so

date for popular favor. I regard them all sinner of Adam's race does not love his sins, partnership with my Creator and Preserver, as essentially antagonistic to pure Christian-I robbed him every year of the greater part ity, and especially to witness-bearing. They of his share of the income from the business. are not all equally malicious, but they seem I was not fully aware of this dishonesty at to be akin to each other. I think I have the time; but it was rone the less real on that account. I repeat, that God requires not only honesty in the payment of the tithe, but liberality in offerings beyond the tithe. Hear what he says to Israel through the prophet: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offer ings." Not only those offerings prescribed s a feeble imitation of the latter. by the law, but the free-will offerings that were left to every man's choice had been withheld; and this was accounted a species of robbery. Who can tell what the effect would be upon our denominational life if our people would, as one man, "bring all the tithes into the storehouse," and prove God herewith ? Would there not be a sudden opening of the windows of heaven? And if we persist in treating God not only with stinginess but with positive dishonesty, can we hope for any brilliant future? 4. Worldly entanglements—of which I notice two kinds, those of business, and doubted whether a strong resolution on either those in social life. (1) Business entanglements. I refer in this connection, more particularly to those cases in which our people form copartnerships with those who insist dreds of others are members of these and upon violating the Sabbath, or doing anything else that is dishonoring to God. Do such persons realize that God and Christ are also silent partners in the business? 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 rum-sellers, would it not grieve and scandalize us? How much worse, when they sacrifice the very principle that gives us the justification of our denominational existence! (2) Social entanglements. This is a very wide field; and we can only glance over it, at present. In general, we may describe these entanglements by the expressive phrase, "worldly conformity." Members of other churches hold festivals, with plays and tableaux, and other kinds of fun-making; why not we? They attend dancing parties and frequent ball-rooms; why not we? They intermarry with whomsoever they may happen to fancy; why not we? They frequent lodges and secret conclaves, worship God without a mediator, and bow in reverence forms, or beer, of which hops are an essentoward the rising sun; why not we? This servile conformity to the ways of the world who use it, or brings glory to God in any may suit the tastes and worldly aims of the way. They do not and cannot deny that stronger and more popular denominations,

how deeply they do love it 1 I once knew a never known a member of the "Sons of sweet little girl, who was heard to say: "O, I Temperance," or of the "Good Templars." wish my papa wouldn't chew that nasty that had a word of testimony to utter against stuff, it makes his breath so bad !" And Free Masonary. They all belong to the the man knew, that that sweet child, and that sweet child's delicate and refined mother same general family, though the "Good would rejoice with unspeakable joy over his Templars" may be said to bear about the renunciation of that filthy habit. But more same relation to the Free Masons that the than wife or child that man loved his quid, rat terrier does to the bull-dog. The former and he stuck to it. Such love and devotion as this would make the church rich in all the graces of the Holy Spirit, if it could be 5. The failure to keep abreast of the times turned into the heaven-appointed channel. It would place a Bible in the hand of every in moral reform. I know it is true, and I man, woman and child now living on the am glad to bear witness to the fact, that our earth in one year's time. denomination has taken a leading part in Is there, then, a future for us, as witnesses some reforms. We gave heavy blows to for the Lord of the Sabbath? There may human slavery according to our numbers and be; but it is my deliberate opinion, that the first thing in order is a reform among ourinfluence, and our testimony against alcoselves. Secret societies have never yet acholic stimulants has always been given complished much in the regeneration of soheartily and forcibly. In former times our ciety, or the building up of the true church; trumpet gave no uncertain sound on the and I do not believe they ever will. Tobacco is a rank poison. It kills dogs and cats; it subject of secret societies, hop-growing and kills lice on colts, and sometimes the colts the use of tobacco. To day it may well be themselves; and it is capable of killing churches. I believe it has already done us of these subjects would pass our Conference. incalculable injury, and is more potent for Some of our most influential members are evil now than ever before. But I have no fear for the cause of the Sabbath. Whether Free Masons and Odd Fellows, while hunour denomination lives or dies, the Sabbath will be defended and witnessed for in the other secret orders. Some are engaged in earth. hop-growing; many in the culture of tobacco; Do I hear any one say, You are a pessiwhile I think I may safely estimate the nummist, you magnify the evil and the danger? [do not admit the charge: at least I have ber of those who use the filthy weed at twelve not invented the facts. It is a fact, that we per cent of our membership. In some of our are making no perceptible headway. Let strong churches it is even more than that the optimist take all the comfort he can from I know full well that the large majority of this fact. It is also a fact that God never our people are still opposed to these evils, leaves his people to barrenness while they are working in their proper relations to him. but I fear the opposition to them is growing We need not try to deceive ourselves, for we weaker every day. Members of secret orders, cannot deceive God. O brethren, let us rehop-growers, tobacco-growers, and tobaccoform our ways and return to the simplicity users, know very well that they are woundof a pure gospel. Let the world take its own course. Let worldly men fight their ing their brethren by their practices. They own battles in their own way; but let us be know that they are trampling on the feelings found fighting only in the army of the Lord. and alienating the affections of many of their Let us pray and strive for purity, cleansing best friends, including almost the entire ourselves from all filthiness of flesh and body of our ministers; and what excuse do spirit. Let us attack the evils by which we they make ? What reasons do they give for are beset with the sword of the Spirit and their course ? The reasons are diverse, but believe in God and victory. Let us try to win our brethren and sisters from the lodge they are all of a piece. The hop-grower and to the prayer-meeting; let us try to save our the tobacco-grower have nothing to say but tobacco-users from the suicide's grave, and that they make money by it. They do not from the dominion of a base and sensual appetite; and let us persuade the growers of pretend that either tobacco, in its various tobacco and hops that they can find more comfort and richer joy in seeking first the kingdom of God and his righteousness, than tial ingredient, produces any virtue in those both hops and tobacco cause much human

here as anywhere in western Mansas; but the location may not be quite as good, owing and "roll them as a sweet morsel under the to the fact that the adjacent country in the tongue?" Who can say that it is any worse for the drunkard to love whisky than for his neighbor to love tobacco? What a wealth of love is wasted on this fifthy weed ! And 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 untaken in the vicinity. With our party there were ten, nine of them, I believe, heads of families, who would locate near Mr. Stillman, but some of whom could not locate 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 success in the establishment of a Seventh-day Baptist colony in the southern part of Scott ORLA WILLARD. county.

> > GARDEN CITY, Kan.

A few of those who proposed to form a colony in Scott county, Kan., met at Dighton April 1st. We have located in the southern part of Scott county, township 20, range 32, on the main trail from Garden City to Scott City. Three stages run daily each way.

I write that those contemplating coming may know where to find us. Garden City is the nearest railroad station. There is some vacant land here yet; but it will not remain vacant long, as immigration is rapid. The following is a list of names of those slready located: Orla Willard, from Nile, N. Y.. Ansel Crouch, from West Hallock, Ill., Chas. A. Burdick, Mrs. Mary Champlin, and Miss

Ella Brock, from Nortonville, Kan., Marvin Champlin, from Corryville, Pa., Chas. D. Stillman, Oramel B. Stillman, Hiram S. Burdick, and L. A. Stillman, from Shingle House, Pa. Some others have taken claims, who will soon be here.

Water of good quality is found in abundance at a depth of twenty-five to forty feet. The face of the country is a gently rolling prairie, covered with buffalo grass. The soil is a dark, sandy loam. If we have sufficient rain we will have a good country, and it will be a good location for Sabbath-keepers.

> L. A. STILLMAN. IN MEMORIAM.

ASA M. WEST, the son of John and Pebe Randolph West, was born near Shiloh, New Jersey, July 2, 1813. When in the thirteenth year of his age, he removed with his parents to central New York and settled east of the Unadilla river, near the village of Leonardsville. In 1849, he, with his in all the money they can entice from the of Leonardsvine. In 1845, ne, with his pockets of chewers, smoker and beer-drink- father and father's family, became a resiers. If we who know and love the truth will dent of Leonardsville. Here he spent the

STEPHEN BURDICK. LEONARDSVILLE, N. Y., April 8, 1886.

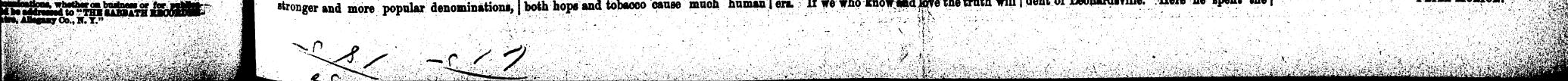
The following letter has been kindly furnished us by the one to whom it is addressed; and, after having been translated from the Danish by Bro. Pearson, it is now presented to the readers of the RECORDER, who will, no doubt, be much interested in it.

ESTELLINE, Dak., March 7, 1896. Elder Sindall, Dear Brother in the Lord, -I received your letter a long time ago, and am very grateful for the same. It rejoiceth me greatly to hear from you. I ought to have written to you before and answered vour questions. The reasons why I have not written before are as follows: I have of late not been satisfied with my labors. I feel and believe I ought to join some relig-ious denomination. I am greatly longing for the association of brethren. The question of which of the two denominations, Adventists or Seventh-day Baptists, has stood before me, and I have, with prayer to God and a close examination, come to the conclusion to join you. There is much in the workings

of the Adventists which I believe not to be right. And I am not favorable to establishing a new denomination. I believe it to be best to join the old faith, and Christian de nomination, and sacrifice my means and talents to that. Here in the central part of Dakota are many Norwegian families who have not heard the gospel of Christ preached in its fullness. Here is a great need of faithful and honest laborers, and the doors seem to be opened for missionary work. I have a great desire to lead sinners to the Saviour. and if it be the Lord's will, I will devote my entire time to the spreading of the truth. In answer to yuer questions, I would reply: As I know your time is much occupied with mission work, I think you had better wait until fall, in October or November. At present much cannot be done. I am still holding meetings, and some are nearer the truth every meeting, so I am in hopes, with care and diligence, to establish a church here. For my part I am desirous that you should come soon, as I have many things I wish to speak with you about regarding plans and means to promote the cause among the Danes and Norwegians. Among these is also the publishing of a periodical, which we so much need, and which would be of untold use. The believers would be strengthened and edified by this, and sinners would thereby learn to know the way of the Lord. And a paper would also serve as a bond of union to connect the believers in one.

I wish to hear from you soon. Do you not think it would be best for me and the work I am engaged in to unite with you ? I could, then, labor under your management and care.

With affectionate regards, Yours in bonds, PETER MORTON.



Missions.

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

> "'TIS thy triumphal car, O mighty King of kings! Thy glorious coming sounds afar, That earth's redemption brings. Haste, haste the joyful hour. O Christ, all-conquering, come And in thy heart-subduing power Bring earth's lost millions home."

CHINESE Christians are said to be much more dependent upon their pastor than church members in this country, almost every little personal matter being brought | ciety: before him for adjustment.

THE world continues to move. Mr. Robert Cust, a friend of missions, calls upon the conservative Church of England, through the organ of the largest missionary society in the world, to employ female evangelists in her foreign missionary work, to employ them in great numbers, and without delay.

IN 1814, Dr. Morrison baptized his first Chinese convert at Macao, a Portuguese settlement, eighty miles south east of Canton. From 1807 to 1830 he reported the baptism of 10. In 1853, 351 communicants were reported; in 1863, 1,974; in 1868, 5,743; in 1877, 13,035; in 1883, 22,601; in 1884, over 24,090; and in 1885, 27,353. In 1885, 30 societies reported 896 foreign missionaries and 1,443 native helpers.

REV. E. R. DAVIS, in the Presbyterian Home Missionary, discusses the following facts, as bearing upon the important question of city evangelization: 1. In some of the older states, about one-half of the population is gethered into the cities. 2. In such great farming states as Ohio and Illinois, fully one-fifth of the inhabitants are in cities. 3. In the valley of the Mississippi, the increase of population is much greater in cities than in farming communities. 4. As a rule, Christian institutions in large the increase of inhabitants. 5. It costs more to plant and support churches in large cities than in smaller towns and villages. 6. From the churches in the great cities come the largest contributions for benevolent purposes. Our cities are centers of political, social, moral, intellectual, and money, power, and there is very great need that the churches give far more attention to the evangelizing of the unsaved multitudes gathered in them.

courage to labor, pray and wait for larger things, in the spirit and work of missions, than our people have ever witnessed.

Brethren, in gratitude for what the Lord hath already wrought, and for the glorious opportunities of having a part in the world's evangelization and instruction in all things commanded by our Lord, let us provide for the debt and for current expenses, that with all the greater joy we may go up to the Anniversary, in Milton, next September.

REV. MR. MUIRHEAD, of Shanghai, after nearly forty years of missionary life says in The Chronicle of the London Missionary So-

in the work, the more delightful has it apheavy trials and disappointments connected with it, in the case alike of the heathen and the converts, but these have by no means cooled or weakened my missionary zeal and cause and the certainty of the issue, and are not to be mentioned as affecting one's engagement in, and persevering devotion to, it. Suffice it, then, that the many years I have spent in the field, and the intimate acquaintance I have formed with it, have only deepened my appreciation of its great moral and satisfy the wants of the overwhelming popu- son. lation of China; and on the other, I am

and fellowship with God."

THE following paragraphs from the Presbyterian Home Missionary have their lessons for us; for the duties and perplexities of our own Treasurer, though less in amount, are similar in kind :

tributed by the mission churches and collected in the mission schools have to be credited and deducted from the salaries when the missionaries and the teachers appropriate the collections and tuition. The contributions of five thousand or more churches and a large number of individuals have to be credited on the books, receipted, put to the

inspires us, in our humble sphere, with are not yet reached, it would appear that of a full hour he brought me what the rich a few years, through the emancipation

a slow work, and that for many years to and remarked, 'As a preacher you can touch come they will work better under more ex- the heart, because it appears that in speakperienced oversight. Thirdly, there is a ing you do not speak, but he who is within system of Christian fakirs, which some you speaketh."" workers are now adopting.

mendicant. He is often a loathsome object, the seventy, as he sent them forth, are exapparently delighting to show to the world actly adapted to mission work among Oridecencies of life. But at his best, he is a the masses of India. teacher of religion, quoting his scriptures, and expounding them to the people, and living on the rice that is given him. There November I went to the headquarters of the as it may justly be called, which has been

such men itinerating in India. Supposing meet "Major" Tucker, who has resigned by the Deputies and the Senate. By this "The more I have been thus engaged that such men cost the people only forty his appointment in the Indian Civil Service, bill slavery will come to an end in Brazil in shillings each a year, we have the extraordi- and now dresses as an Oriental devotee, and about thirteen years. It is believed that it peared to be. There have been sore and nary fact that the poor Hindus are to-day is doing his best to establish a system of will be virtually extinct in nine years. contributing what is equivalent to £6,000, Christian fakirism in India. One of the 000 of money annually towards their own first questions I asked him was whether the missionaries. Now some Christian men rough life and hardship involved did not not be permitted to enjoy their freedom unargue that we best reach the Oriental by undermine the constitution of Europeans. I til they have worked for three years for their consecration to the work. They are, in my working on Oriental lines, and that a mis- | He replied in the negative. He considers view, lighter than the dust of the balance sionary must adapt himself to Oriental the natural food of the country, such as the when compared with the grandeur of the modes of thought. In other words, that if natives themselves eat, is after all the best, a missionary will live as a fakir, the Hindus and that to live and to sleep in the open air will feed him with rice, and bestow on him or in a cave is a slight hardship, and not their accustomed hospitality while he unhealthy. I found Mr. Tucker courteous ary. preaches the everlasting gospel of salvation. and simple in his manner, but full of zeal Now, I am sure no reasonable man at home | for the millions of souls in India. As the would ask any one to lead such a life, and it | clock struck 12.30, a bell rang, and he inwould be very unkind for us to suggest such formed me it was a call to prayer. He fell spiritual need, and the suitability of the a thing to any who offered to go to the on his knees and prayed, "We thank thee gospel alone to meet its requirements. I am heathen as missionaries. But the history of if in ever so small a way we can feel towards of England, and the great pioneer of mission the more convinced, on the one hand, of the Christian fakirism has never yet been writ- India as Jesus feels for it. Show us some work in India, was born in obscurity. His utter worthlessness of the native philosophy | ten, and a few words respecting some of QUICK way of winning their souls in the few and learning, superstition and idolatry to those who have adopted it may be in sea-

equally persuaded as to the perfect adapta- | nating modes of conveying religious thought | silver, nor brass in your purses, no wallet | his poverty, he continued to work at his tion of the gospel of the grace of God to sup. to the Hindus, for thousands of years, has for your journey, neither two coats, nor trade. Notwithstanding the difficulties ply its utmost necessities, and the possibility been by means of the *Kirttan*. Accompa- shoes, nor staff, for the laborer is worthy of which surrounded him, he was diligent in of its attaining the end in view, so as to raise nied by a medley of tomtoms, stringed in- his food." I objected that I did not like the improvement of his mind, and embraced the people to a higher and holier standard struments, and reed music, the Hindu relig- the idea of begging of idolaters." "That every opportunity which presented itself for than they have ever dreamt of, and to bring ious teacher recites the history of former is your European prejudice," he replied ; the acquirement of useful knowledge. them into the enjoyment of peace and favor | heroes, and the praises of the Hindu gods. Long before the days of books, the great that light." Sanskrit poem, the Ramayan, was thus handed down from generation to generation. When I was attending the missionary services at Ahmadnagar, in 1880, I was struck and, quoting from one of their religious with the way in which the whole native gathering was roused by the Christians com- must go on pilgrimage; if you sin with mencing to play the Kirttan. Again among | your hands you must give alms; if you sin |

native evangelists must sooner or later do and respectable Hindus eat, and asked for- fund of the state, and through the generog. most of the aggressive work; yet we must giveness for not taking notice of me before. bear in mind that the raising up of a body At another time I was sent for by a Mussul-of efficient native evangelists will be always man. He listened to me without refutation

Such experiences as these show the in-A fakir in India is practically a religious structions Christ gave to the twelve, and to his own utter indifference to the comforts of entals, and that men who go forth after that life, and too often his indifference to the pattern will certainly make their way among exceed one million, two hundred thousand.

Until recently very few Europeans have taken. Within a few days the intelligence

"the people of India do not regard it in

Many of these fakirs are men of thought, who really teach the people. One of them came up to Mr. Tucker one day in India, books, said, "If yon sin with your feet you

ity of private individuals, who freed their own slaves or gave money for that purpose. the number of the enslaved was reduced nearly a million. As stated above, it was estimated that there were some three millions in bondage forty years ago. At the begin. ning of 1875, however, there were not two millions at the highest calculation; and to. day, through private manumission, and through the purchase of freedom by the slaves themselves, for which there are the greatest facilities, the number in bondage does not Another great step forward has just been

ventured to adopt this fakir system. Last has reached us that the emancipation bill. are computed to be no less than 3,000,000 Salvation Army in London, on purpose to long under discussion, has been adopted both Slaves who have reached the age of sixty

are at once declared to be free, but they will former masters. The state has arranged to buy the slaves from their owners at a fixed sum, a certain amount of the national revenues being set apart yearly to form an emancipation fund.—The Foreign Mission.

"I CAN PLOD."

The Rev. Dr. William Carey, who was the originator of the Baptist Missionary Society father was a poor man, and could afford him short days left us here." He then pleaded but little assistance. At an early age he was with me for Christian fakirism, that it is apprenticed to a shoemaker, and even after One of the most ancient and most fasci- | the apostolic plan. "Get you no gold, nor | he was licensed to preach, in consequence of When he first proposed his plans to his father in reference to his great missionary

> work, he replied: "William, are you mad?" And ministers and Christian people replied to his proposition, "If the Lord should make windows in heaven, then might this be."

His discouragements in first entering upon his work in India were appalling. When the hills of Santhalistan I found the native with your mouth you must cleanse it with he found himself without a roof to cover his "Not one business man in a hundred | Christians availing themselves of the customs | prayers and with repeating the name of | head, without bread for his sickly wife and cities do not keep pace, in their growth, with knows the amount of work or the number of the people by chanting the history of God." Mr. Tucker answered, "And how four children, he made up his mind to build of details the Treasurer of the Home Board Adam and Eve. The probability is that the about your heart? What will cleanse your a hut in the wilderness, and live as the Q. "Would they not more the commemoration of the m ten missionaries and missionary teachers are raphies of the Bible in native metre, and tation, and answered, "I cannot tell, I can-paid four times a year. The moneys con- especially of the acts and teaching of our not tell." "Then I will tell you," answered his followers shall take up serpents," said than that of Moses?"

Sabbath Re Remember the Sabbath-day Six days shalt thou labor, and do the seventh day is the Sabbath of t

COBBECTION .- In the ar Lord's-day," published in t last week, the title of the bo should have read "Eight Lord's day."

DR. BYBBTS NADE TO ANSWED TIONS.

In Dr. W. W. Everts book Sabbath: Its Permanence, Pr fense," Chapter VIII., will following questions to the Set tists. On page 30 of the makes a flowery attempt to Sabbath." Below we give found in Chapter VIII., and answer himself, in his own from his article on page 30. a single word to the answers, as we find them. (Words and italics are ours.)

Question. "Do you agre Christians that a devotion of of time to rest and worship duty of man, and necessary political and social welfare of

Answer. "Such was the put upon the social, political value of the Sabbath to th binding on them it is binding

Q. "Will you not also ag that the first day may assure munity all the privileges of r and spiritual culture that can?"

A. "'Six days thou shall the seventh (day) thou shalt obey is better than sacrifice.'

Q. "Did not the apostles at fulfill the obligations of the hath in the observance of the week?"

A. "The law itself is unr binding on them it is binding Q. "Is there not greater p

ing the world in the observan than of the seventh day?" A. "' To obey is better th

THE American Board of Commissioners for Foreign Missions, after fifty years of experience-1810-1860-adopted the plan of making no appropriations which it might not be reasonably expected, after a careful estimate of probable receipts, could be made without occasioning a debt. In 1836 the treasury had reported a deficiency of nearly \$39, 000; in 1841, of nearly \$58,000; in 1856, of \$36,000; in 1858, of nearly \$41,000; and in 1859, of over \$66,000. In spite of good resolutions, however, in 1861 there was a debt of nearly \$28,000; but, in 1864, a surplus of over \$3,000. In 1870, when their Presbyterian constituency largely withdrew, there was a balance against the treasury of over \$22,000, which was very soon canceled. In 1873 there was reported a deficiency of \$26,000; in 1874, it was over \$30,000; in 1875, over \$44,000; in 1876, \$31,000; and in 1877, nearly \$48,000. At the annual meeting that year the load was entirely lifted off in two hours. Three times since, slight deficits have been reported, and the accounts balanced; and for four years past there has been a small surplus in the treasury.

In 1860 twenty-one women were employed by the Board; in 1885, 102. In 1860, 166 ordained missionaries 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 these being ordained; and 691 were women. During the last twenty-five years 608 have been sent out, of whom 219 were men, 184 of these being ordained; and 389 were women.

In 1860, with a church membership of 260,000, the six theological seminaries of the Congregationalists reported 312 students. In 1885, with a church membership of 402,000, and seven seminaries, 339 students were reported.

The failure of so large, efficient and con-

published in the Presbyterian Home Missionary, The Record, and the Report to the General Assembly. These contributions range from 25 cents to \$17,000. The disbursements range from 50 cents to \$5,000. There is no business house in the land that God may bless the treasury and its custodian?"

"The Treasurer has a thousand additionable to meet his liabilities. Ordinary firms of Missions can never fail until God fails. Still the Treasurer has to borrow money like is current that the Board of Home Missions can borrow any amount of money without security. This is a mistake. It has all the trouble and perplexities of other financial establishments. Prayer should be offered continually that the church may be baptized with the spirit of liberality, that the treasury may be filled."

CHRISTIAN FAKIRS.

Missionary societies are in danger of coming to a dead lock from the expense necessarily connected with sending out European missionaries to the tropics, and the costliness of providing for their needs. A wave John. He exclaimed, 'Kabir unconsciously of missionary zeal has been passing over our British churches, and it has resulted in a large number of young men and women offering themselves for foreign service. But there has not thus far been a corresponding I preached. The people listened with such growth in the contributions to the subscrip-tion lists of the missionary societies. We may thank God that so many have been found willing to devote themselves to such work, and in this consecration every true Christian must rejoice.

It is evident that the whole question of the future enlarged operations of missionary societies will have to be faced, and the difficult problem of growth solved. There are two or three courses open. Firstly, those of

Years ago native Christian evangelists traveled through North India as fakirs, and thus laid hold of the native mind in a way that no European can. Such a man was Sectul Das. He wore a black, coarse blanket, credit of the churches and Presbyteries, and not unlike a garment of camel's hair, and was usually called John the Baptist. He traveled extensively in the distant villages, and many heard the glad tidings of a Savtirely on the people for his food, literally has a tithe of the details which the Home disciples, to carry neither purse nor scrip, Board has. To meet all these, the Treasurer nor two garments; and the people readily needs honesty, capacity, interest in the supplied him with all his wants. Romanath work, and love for the Master. Is it not Chowdhry is another Baptist evangelist right then-is it not necessary-to pray that 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 al perplexities and difficulties when he is not Krishnu. The ascetics of India are captaingenerals of Hinduism. Christian evangelfail under those circumstances, but the Board lists ought to go like them, without purse, from province to province, and proclaim Jesus and him crucified. The same Hindus the representatives of other business houses, who honor and feed Mohammedan fakirs and borrow it on such securities only as pass will honor and feed the evangelists. I in the markets of the world. This is not adopted this mode of preaching more than so easily done at all times. An impression two years ago. Though strongly persuaded by my wife to give it up, I still held fast to it. In the district of Bhagulpur, a Kabirpanthi took care of me. * When I entered into his house I said, 'Peace be to this house.' The man treated me with veneration as long as I remained with him. It was the spirit of our Lord which produced such sympathy in him. I often heard him say, 'Whoever offends God-fearing men will bring a curse upon himself.' One night he said to me, 'There was nothing but the Word before the creation of the world, and we must return to him one after another.' I asked him where he learned this. He

said, 'Kabir said this in his book.' I read to him the first chapter of the Gospel of preached Jesus, and prepared the way for his acceptance in this country.' While I was thus preaching from place to place, the Lord fed and clothed me by those to whom interest that love was produced, and they took me to their homes. One day when] was starving, a Brahman came to see me in me, saying, 'God will surely curse the place if one of his servants starves.' At the end

*The Kabir-panthis are one of the many Hindu

who created sin? Did not God create sin?"

"is sin made of wood, or stone, or flesh, or blood ?" "No." "Then learn to distinguish between things that are created, and things that are not created."

One of the converts of the Salvation Army in South India is an earnest woman preachwith a hot iron to prevent her speaking. did not say who it was that had so injured | languages, or dialects. her throat.

back into his old life of sin. The convert | plod-I can persevere." replied, "Do you see this stick in my hand i Where is its strength? Is it in the stick, of One who is omnipotent." Another conme like a heavy load of sugar on my bul- vere." lock's back; but now it is like sugar in my

mouth, and no burden on my back. Thus men of the Salvation Army are working in India as Christian fakirs. and

not wishing either to find fault with their is not always to the swift."-Churchman. modes of work, or to recommend them for imitation, we cannot but acknowledge that at the present juncture their methods are at of our girls did not return to us this term; least worthy of consideration, while their one married; one because she must then un-Christian self-denial may be a rebuke to our | bind her feet, and her father said unless her love of ease.-H. S. Newman, in the Friend | feet were very small, he could not secure for

of Septembor, 1871, a law was passed for the gradual abolition of slavery-a law which declared that all children thenceforth born of slave woman are to be considered free. At

the same time a provision was made for the emancipation of government slaves, and aclause was included which insured a certain the evening. After a short conversation, he sum to be annually set aside from fines, to asked me whether I had eaten anything that aid each province in emancipating a certain day. I told him, 'No.' He instantly left number of its slaves by purchase. Thus servile bondage in Brazil received its deathlonger. And it is gratifying to record that from the time above-named, many Brazil-

has to attend to. The sixteen hundred and | chanting of the exceedingly beautiful biog- | heart?" The man went into a deep medi- | natives did around him. "There are many

and persistence, before he achieved his final "You make a mistake," replied Mr. Tucker; success, which has made him famous the world over.

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 position to one of honor and fame, as the er. Her husband tried to stop her, and at suthors of grammars and dictionaries, transiour's love from his lips. He depended en- last he actually burnt her throat severely lations of the Bible and other books. He either translated or assisted in the complecarrying out the injunction of Christ to his She still came to the meeting, and still tion of twenty-seven versions of the Scripspoke, although, "just like a woman," she | tures, requiring a knowledge of as many

He betrays the secret. In giving an esti-It is in Gujerat that the principal work mate of his own character, he speaks of himof the Salvation Army has been done, in the self with Christian humility, but with full same district that the Irish Presbyterians consciousness of the honor put upon him had been previously at work for many years. | in the wonderful results he has been per-One of the native converts was being taunt- | mitted to achieve. While not laying claims ed by a European that he would soon be | to brilliant gifts or genius, he says, "I can

He does not say, as we see too often nowadays, "I could always manage to get along or is it in the hand that holds it? So I am | and keep up with my class in some way, withindeed weak enough, but I am in the hand out much study, I could jump at the meaning of my lesson; or, I can catch up a trade withvert in Ceylon said, "Religion used to be to out years of hard labor," but. "I can perse-

Plodding boys, hold up your heads! You may seem to be left behind in the race by your so-called "smart" companions. Plod on. Your progress may be slow, but do not without many tokens of success. While not be discouraged. Remember, "the race

> CRUEL SUPERSTITIONS IN CHINA.—Three her a rich husband. Another one of our large girls was taken sick during vacation, and died yesterday. When I went to her she was too weak to utter more than a few words, and had not eaten in nine days. Her parents told me she could not eat, but the people tell us she was not given food because

A BAPTIST GIRL away out West sends this letter to the treasurer of the Missionary Un-"I heard papa say that the Missionary ion: Union had asked all the Baptists in the United States to give one dollar each to help pay the debt. So I raised some beans which came to one dollar, which I send to you for blow. It could not now survive many years that purpose. I am ten years old, and belong to the Sunnyside Baptist Church."

Q. "As you rest you C the resurrection of Jesus dead, will you not unite t ples in a weekly celebration



of Missions.

The propitious moment came: on the 28th

there was a devil causing her illness, and he must be starved out.—The Missionary Link.

A. "Sabbath observance W to the whole social, civil, mor life of the Jews, as a golden the harmony of the nation. such promise for them, it has all mankind."

Q. "Would it not be far tain the worthy celebration of and memorials of the new the day of the Lord's resur rehabilitate the seventh day

A. The order is imperat may work be done; but the the Sabbath of rest, holy to th law itself is unrepealed."

Q. "Would not any atte the reverence Christendom for the Lord's-day greatly in ty of any Sabbath?"

A. "Its abrogation (the disastrous as that of the fai binding on them it is bindin

Q. "Have not your appe done far more to discredit than to increase reverence dav?"

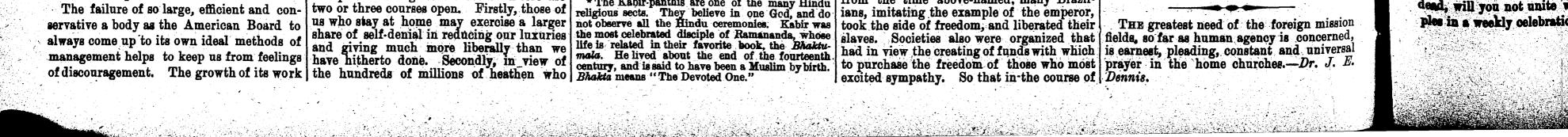
A. "Six days thou sha seventh (day) thou shalt obey is better than sacrifice

Q. "If Christian deno willing to surrender the fi sake of a common Sabbath, states turn back the wheel credit the most important e in social progress, discard t tions, and change their sta new ecclemantical creed?"

A. " To obey is better "Such was the estimate M social, political and relig Sabbath," etc.

Q. "Does it seem to homage to him who is the bath,' to change its ritual, his lordship, more fully from the old dispensation, uses to the holy day, and I lish a common Sabbath fo

4. "The law itself is u abrogation would be as di the family," etc.



Sabbath Beform.

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

COBRECTION.-In the article on "The Lord's-day," published in this department with Jews and infidels in the opposition last week, the title of the book referred to to the Sabbath laws and observance of Chrisshould have read "Eight Studies of the tian nations?" Lord's day."

NR. EVERTS MADE TO ANSWEB HIS OWN QUES TIONS.

In Dr. W. W. Everts book entitled "The Sabbath: Its Permanence, Promise and Defense," Chapter VIII., will be found the following questions to the Seventh-day Baptists. On page 30 of the same book he makes a flowery attempt to defend "The Sabbath." Below we give his questions found in Chapter VIII., and allow him to answer himself, in his own words, selected from his article on page 30. We do not add a single word to the answers, but quote them as we find them. (Words in parentheses and italics are ours.)

Question. "Do you agree with other Christians that a devotion of a seventh part of time to rest and worship is the universal duty of man, and necessary to the highest nolitical and social welfare of mankind?"

Answer. "Such was the estimate Moses put upon the social, political and religious value of the Sabbath to the Jews." "I binding on them it is binding upon us." Q. "Will you not also agree with then that the first day may assure to any community all the privileges of rest and worship and spiritual culture that the seventh day can?"

A. "'Six days thou shalt work, but the the seventh (day) thou shalt rest," " "To obey is better than sacrifice."

Q. "Did not the apostles and early church fulfill the obligations of the primitive Sabbath in the observance of the first day of the week?"

A. "The law itself is unrepealed." "If binding on them it is binding upon us." Q. "Is there not greater promise of unit-

ing the world in the observance of the first than of the seventh day?"

through it?" A. "If it had such a promise for them (the Jews) it has the same for all mankind." ". The seventh day is the Sabbath of rest

holy to the Lord."" Q. "Is it agreeable to you to be classed

A. "No threatening storm cloud in the west, no early frost, was to tempt them (the early Christians) to depart from the strict order of the day." "To obey is better than sacrifice."

Q. "Can you not unite with other Christian denominations in one strenuous ef fort to rescue the Christian Sabbath from desecration, and unify the ritual and wor ship of the world in its observance?"

A. (We here let the fourth command ment, without any mutilation, answer for itself.) "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy 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 all that in them is, and rested the seventh

day. Wherefore the Lord blessed the Sabbath-day, and hallowed it."

I would simply ask is the above a "new ecclesiastical creed ?" Does Christ ask any one to resort "to a change of the ritual" as Dr. Everts has in his article "to exalt his lordship?" Ought not a man as learned as Dr. Everts is to know that Christ did not rise on the first day of the week, but "In the end of the Sabbath as it began to dawn toward the first day of the week?" Does not Dr. Everts know that it hurts no one to be "classed with Jews and infidels," while trying to obey the commands of God?

Would it not be better for Dr. Everts to unite with Sabbath-keepers in the effort to rescue the Sabbath of the Lord from heathenism, than to uphold Papal Sunday.

OUTLOOK COBRESPONDENCE.

F. O. BURDICK.

Please find two ten-cent pieces and stamps Q. "Would they not more readily join in to pay for one year. The Outlook is very days. All this has been rapidly changing; much required. Glad to see it. Hope it will be true to the fourth precept and to the old Puritan Sabbath. D. J. PATTERSON. 424 CUMBERLAND St., Brooklyn, N. Y., Feb. 26, 1896.

Yours respectfully, M. F. WHATLEY. REPLY.

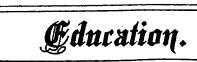
PLAINFIELD, N. J., March 31, 1886.

REV. M. F. WHATLEY, Rupee, Texas : Dear Brother,-Yours of March 1st at hand. The marks thereon indicate that the publications asked for have been for warded from the Publishing House. Many Baptist ministers, like yourself, have not been satisfied with the usual arguments for the change of the Sabbath. We do not wonder at this. The same law of Scripture exegesis which makes me

Baptist makes me a Sabbath-keeper. Any other position would make me thoroughly inconsistent. If Baptists remain true to their own principles of interpretation, they will be compelled to the observance of the Sabbath "according to the commandment." Viewed from the human stand-point alone, the difficulties attending this reform seem great; but nothing is difficult with him who hath all power. Our desire should be to work with him, content to leave the results | is \$63,210. in^shis hands. The final victory of truth is

only a question of time. Accept thanks for your kind words, which in a struggle such as we are engaged in, come like water to thirsty lips.

> A. H. LEWIS. Yours truly,



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

CHRISTIANITY AND POPULAR EDUCATION.

Rev. Dr. Washington Gladden, in an arti cle in the April Century with the above caption, says: "I have not mentioned this demand for the entire secularization of our schools for the sake of opposing it at this point in the argument, but rather for the sake of calling attention to a manifest deterioration of public morals which has kept even pace with this secular tendency in education. Twenty-five or thirty years ago our public schools were under Christian influences. No attempt was made to inculcate the dogmas of the Christian religion, but the teachers were free to commend the precepts the impressions made upon our lives in the many other improvements. school-room by the instructors of our early and, contemporaneously, it is discovered that something is wrong with society. Grave dangers menace its peace, ugly evils infest its teeming populations. Pauperism is in-creasing. The number of those who lack either the power or the will to maintain themselves, and who are therefore thrown upon the care of the state, is growing faster than the population. The cure of this alarming evil is engaging the study of philanthropists in all our cities. Crime is increasing. The only state in the Union that carefully collects its moral statistics brings to light some startling facts respecting the increase of crime within the past thirty vears. In 1850 there was one prisoner in Massachusetts to every eight hundred and four of the population; in 1880 there was one to every four hundred and eighty-seven. The ratio of the prisoners to the whole population nearly doubled in thirty years. But it may be said that this increase is due to the rapid growth of the foreign population in Massachusetts. There would be small comfort in this explanation if it were the true one; but it is not the true one. The native criminals are increasing faster than the foreign-born criminals. In 1850 there was one native prisoner to every one thousand two hundred and sixty-seven native citizens; in 1880 there was one native prisoner to every six hundred and fifteen native citizens. The ratio of native prisoners to the native popu-

event, and the promise of immortality age on any book or pamphlet you may send time, be advisable to connect with the semi- Hopper, the Quaker philanthropist) stands nary a popular class for Biblical instruction, at the head of a movement to prevent the intended to prepare pious young men-why | enactment of the cruel " Contagious Diseases not young women as well and at the same | Acts, " which afford a practical license to time?-as teachers of Bible-classes in Sab- crime. This work, too, has for many years bath-schools."

Is not that "due time" near at hand? Dr. E. P. Goodwin, of Chicago, who recent- | wife. But, as yet, apart from the action of ly called our attention to the suggestion just | portions of the American Episcopal Church, mentioned, adds: "I wish our seminaries | no great philanthropic or religious organizawould all open their doors after the thought | tion in this country has attached to the drivof Dr. Robinson, and let everbody that ing wheel of its already well adjusted and wanted to study the Bible come in. It powerful machinery, the belt that should turn wouldn't hurt the standing of these institu- this silver wheel of social purity. For let it tions, any more than letting everybody have | be understood that "this is no mere effort all the light they want hurts the standing of | for the suppression of vice. Its aims are the sun!"-Congregationalist.

CLIPPINGS.

There are three things' requisite in a successful teacher,---to know what to teach, whom to teach, and how to teach them.---Rev. Dr. Trumbull.

There are now over fifty professors and teachers and nearly 600 students at Vanderbilt University, Nashville, Tenn. The annual income, outside or students' fees and dues

Rev. Elias Bond, of the Sandwich Islands, has sent \$100 for the library of Bowdoin College. The library has recently received from another source 200 volumes and 100 pamphlets.

Mr. J. A. Bostwick has given to Mamaro neck, N. Y., a public library and reading room; to cost \$100,000. Mr. Charles Pratt of Brooklyn, has just added \$100,000 to his previous gifts to the Adelphi Academy.

Rev. S. C. George, of Chambersburgh, Pa. has presented Wilson College with his | ture. Oriental library, as a memorial of his wife, who died recently, and who with him passed eleven years in the Siam mission. The volumes are in Sanskrit, Zend, Pali, Siamese and Burmese, and the collection one of the best in the country.

The friends of Abbot Academy for young religion and physiology for purity in word, ladies, at Andover, held a meeting at Delmonico's, in New York, March 29th, to aid in the work of raising \$150,000 for new buildings. Over fifty ladies were present, and addresses were made by Prof. Churchill, Rev. E. G. Porter, Dr. Cyrus Hamlin, Drs. John Hall and Wm. M. Taylor, and others.

During the eight years' administration of President Bartlett at Dartmouth College, about \$400,000 have been added to the property of the institution. This sum has endowed of the New Testament, in a direct, practical five professorships, founded about a dozen way, to the consciences of their pupils; and | scholarships and the Greek prizes, erected | some of us remember, not without gratitude, | Rollins Chapel and Wilson Hall, and secured

occupied the thought of our temperance friends, Mr. Aaron M. Powell and his noble positive, not negative. It seeks not the sewer but the fountain, and has its roots not in any human foulness, but close to 'Siloa's brook that flows fast by the oracles of God. "" In the fullness of time, our own beloved W. C. T. U. can bring to this ineffable opportunity the best condition it has known. Reaching out to every corner of the Republic, through a national organization that knows no sect in religion, no sectionalism in politics, no sex in citizenship; appealing to the largest and the most homogeneous band of practical philanthropists yet developed among women, the results of our united efforts ought to be greater than any heretofore attained.

In our annual W. C. T. U. Leaflet for 1886 the purpose of this department is thus stated :

"It aims to exhibit the relations existing between the drink habit, and the nameless habits, outrages and crimes which disgrace modern civilization; and especially to point out the brutalizing influence of malt liquors upon the lower nature; this study to be conducted by means of mothers' meetings, leaflets, pamphlets, etc., co-operating with the White Cross Army and circulating its litera-

"It seeks to establish a single code of morals, and to maintain the law of purity as equally binding up men and women.

"It has in view a distinct effort to impress upon the minds of men and wowen, youth and maidens, the absolute demand of thought and deed.

"It will endeavor to secure legislation of a character calculated to protect the honor and purity of women and girls, and render them safe from the depravity of brutal men." The methods must develop with time, but so far as planned they are as follows :

1. A superintendent to be appointed in every local union, to co-operate with a superintendent in every state and territory, these in turn co-operating with the national superintendent. These local superintendents are the key to the position, and unless chosen with rare discrimination, will mar rather than mend the present situation. Zeal is good, but judgment must take the lead in this most difficult and delicate of all tasks. Compassion is divine, but at this initial stage discretion must be the strong arm on which it leans. Our first request is that you may, after prayer and consultation, select a local superintendent and report her name at once to your state president, state superintendent of this department, and to the national superintendent (Frances E. Willard, Evanston, Ill.,) that no time may be lost in commencing work. 2. We must be thoroughly informed upon the subjects involved in this department. We must know the methods pursued by those of larger special experience than ourselves. Hence a line of leaflets will be kept on sale 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 leaflets showing the present state of our laws er sex, etc., and a series of leaflets suitable to be read in the local union and for private circulation. 3. We urge the calling of mothers' meetings, that consultation may be had relative to the training of sons and daughters in the knowledge as well as the love of purity, and in habits of virtue founded upon such knowlso long misnamed innocence, and which oftentimes leaves its victim defenseless in the hour of temptation. At the close of these meetings, the White Cross and other leaflets should be distributed. 4. We also urge the holding of public and fearless wisdom. Especially should the endeavor be made to secure the organization 5. Inasmuch as the penalties of naturallaw recognize but one standard of purity for both man and woman, and the precepts of Christ emphasize this standard with the most unmistakable clearness, we urge our local unions, and especially those in capital cities, to join with us in the effort to incorporate this just and equal standard into the statutes of both state and nation. When we met in Philadelphia last September, it was far from the thought of your superintendents that they would be called upon to enter upon these most difficult and delicate duties. but since they have come to us in the exigencies of the situation, we take them upon ourselves as a most holy trust, and in the love of God, and poor, bewildered and distressed humanity, will carry them this year, as best we can, for Christ's sake, trusting in the sisterly help that has never yet failed us from you. With love and loyalty, your sisters, FRANCES E. WILLARD. Evanston, Ill. MRS. DR. J. H. KELLOGG. Battle Creek, Mich.

at in the wilderness, and live as the ives did around him. "There are many ents and tigers, but Christ has said that followers shall take up serpents," said undaunted man.

ew years, through the emancipation

d of the state, and through the generos.

of private individuals, who freed their

slaves or gave money for that purpose,

number of the englaved was reduced

rly a million. As stated above, it was

mated that there were some three millions

ondage forty years ago. At the begin.

of 1875, however, there were not two

lions at the highest calculation; and to-

through private manumission, and

ough the purchase of freedom by the slaves

mselves, for which there are the greatest

lities, the number in bondage does not

eed one million, two hundred thousand.

nother great step forward has just been

en. Within a few days the intelligence

reached us that the emancipation bill

t may justly be called, which has been

g under discussion, has been adopted both

the Deputies and the Senate. By this

slavery will come to an end in Brazil in

ut thirteen years. It is believed that it

laves who have reached the age of sixty

at once declared to be free, but they will

be permitted to enjoy their freedom un-

hey have worked for three years for their

mer masters. The state has arranged to

the slaves from their owners at a fixed

. a certain amount of the national

enues being set apart yearly to form an

ncipation fund. - The Foreign Mission.

he Rev. Dr. William Carey, who was the

inator of the Baptist Missionary Society

England, and the great pioneer of mission

k in India, was born in obscurity. His

er was a poor man, and could afford him

little assistance. At an early age he was

renticed to a shoemaker, and even after

vas licensed to preach, in consequence of

poverty, he continued to work at his

le. Notwithstanding the difficulties

ch surrounded him, he was diligent in

improvement of his mind, and embraced

y opportunity which presented itself for

hen he first proposed his plans to his

er in reference to his great missionary

William, are you mad?" And minis-

and Christian people replied to his pro-

tion, "If the Lord should make win-

lis discouragements in first entering up-

his work in India were appalling. When

found himself without a roof to cover his

d, without bread for his sickly wife and

r children, he made up his mind to build

acquirement of useful knowledge.

s in heaven, then might this be."

k, he replied:

"I CAN PLOD."

be virtually extinct in nine years.

od did not call him to this sacrifice, but thers which required wonderful courage persistence, before he achieved his final cess, which has made him famous the ld over.

Vhat was the secret that enabled the shoeker's apprentice to become one of the t distinguished men of the age? What liant gift raised him from an obscure pon to one of honor and fame, as the hors of grammars and dictionaries, transons of the Bible and other books. He er translated or assisted in the compleof twenty-seven versions of the Scrips, requiring a knowledge of as many uages, or dialects.

le betrays the secret. In giving an estie of his own character, he speaks of himwith Christian humility, but with full ciousness of the honor put upon him he wonderful results he has been perted to achieve. While not laying claims rilliant gifts or genius, he says, "I can -I can persevere."

le does not say, as we see too often nowa-, "I could always manage to get along keep up with my class in some way, withmuch study, I could jump at the meaning y lesson; or, I can catch up a trade withyears of hard labor," but, "I can perse-

odding boys, hold up your heads! You seem to be left behind in the race by so-called "smart" companions. Plod Your progress may be slow, but do be discouraged. Remember, "the race t always to the swift."-Churchman.

UEL SUPERSTITIONS IN CHINA. --- Three girls did not return to us this term; married; one because she must then unher feet, and her father said unless her were very small, he could not secure for rich husband. Another one of our girls was taken sick during vacation, lied yesterday. When I went to her as too weak to utter more than a few s, and had not eaten in nine days. Her its told me she could not eat, but the e tell us she was not given food because was a devil causing her illness, and he be starved out. — The Missionary Link.

BAPTIST GIBL away out West sends this to the treasurer of the Missionary Un-"I heard papa say that the Missionary had asked all the Baptists in the d States to give one dollar each to help he debt. So I raised some beans which to one dollar, which I send to you for purpose. I am ten years old, and beto the Sunnyside Baptist Ohurch."

s greatest need of the foreign mission so far as human agency is concerned,

A. "' To obey is better than sacrifice." the commemoration of the mission of Christ than that of Moses?"

A. "Sabbath observance was wrought into the whole social, civil, moral and religious life of the Jews, as a golden thread binding the harmony of the nation." "If it had such promise for them, it had the same for all mankind."

Q. "Would it not be far easier to maintain the worthy celebration of the teachings 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 seventh (day) is the Sabbath of rest, holy to the Lord." "The law itself is unrepealed."

Q. "Would not any attempt to transfer the reverence Christendom now cherishes for the Lord's-day greatly imperil the sanctity of any Sabbath?"

A. "Its abrogation (the law) would be as disastrous as that of the family." etc. "If binding on them it is binding upon us." Q. "Have not your appeals and examples done far more to discredit the Lord's-day, than to increase reverence for the Seventh day?"

A. "'Six days thou shalt work, but the seventh (day) thou shalt rest.'" "To obey is better than sacrifice."

Q. "If Christian denominations were willing to surrender the first day for the sake of a common Sabbath, would Christian states turn back the wheels of history, discredit the most important events and periods in social progress, discard their sacred tradinew ecclesiastical creed?"

A. "'To obey is better than sacrifice." "Such was the estimate Moses put upon the social, political and religious value of the Sabbath," etc.

Q. "Does it seem to you too great an homage to him who is the 'Lord of the Sabbath,' to change its ritual, in order to exalt his lordship, more fully separate the new from the old dispensation, add new memorial uses to the holy day, and more surely establish a common Sabbath for the world?"

A. "The law itself is unrepealed." "Its abrogation would be as disastrous as that of the family," etc.

Q. "As you rest you Christian hopes on the resurrection of Jesus Christ from the ples in a weekly celebration of this august will enclose twenty-five cents extra for post- me to suggest whether it may not, in due Gibbons (daughter of the late Isaac T.

REPLY.

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

REV. D. J PATTERSON, 424 Cumberland St., Brooklyn. N. Y.:

Dear Brother,-Yours of Feb. 26th, containing remittance and pleasant words, at hand. The Outlook intends to remain true to the fourth commandment, and to the Sabbath therein mentioned. That, however, is not the "old Paritan Sabbath," but the Sabbath of Jehovah. The Puritan Sabbath was a compromise between the Roman Catholic Sunday and the Sabbath of Jehovah. Although that movement was founded on deep regard for God's law, it made one serious mistake. Its promoters supposed that the law of God could be transferred from the day mentioned in the law to the Sunday, which pagan influence had thrust into Christianity. Had the Puritan movement been a complete reformation, the Protestant church would then have returned to the

observance of the Sabbath; because it was only a half-way movement, the work of ref-

ormation is yet incomplete. The mission of the Outlook is to call the attention of God's people to the fact that his law and his Sabbath stand or fall together; and also to that other apparent fact, that Christianity stands or falls with God's law. The real point at issue, as between your own opinion and that tions, and change their statutes to favor any 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 divine authority? Please examine this point 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 your investigations. With sincere regard, we remain. Yours truly,

A. H. LEWIS.

RUPEE, Falls Co., Texas, March 1, 1886.

Editor of the Outlook,-Enclosed please find twenty-five cents for the Outlook. I book throwing any light on the subject of the Sabbath, or the Seventh-day Baptist Church. I am an old Baptist minister, but dead, will you not unite with all his disci- ments for the change of the Sabbath. I cious remark: "In this connection permit In our own country, Mrs. Abby Hopper

lation more than doubled in thirty years."

THE SEMINABLES AND BIBLE-CLASS TEACHERS.

Is it possible, is it practicable, for our theological seminaries to do somewhat more, directly, for the instruction and training of Bible-class teachers? The theological training schools at Andover, Bangor, Hartford, New Haven, Uhicago, Oakland, etc., are doing something to teach men to preach the gospel. What are they doing to teach men

to be Bible teachers? The last Year-Book reports a total of 4, 170 Congregational churches in the United States, with 418,564 members; and for these a body of 4,043 ministers. The importance ministry for our churches nobody overestimates. The same Year-book reports as with these churches, 510,339. Who is there that sufficiently sees and feels the importance of having, for these church schools, a suitably educated teaching ministry? Where is there a theological seminary which appears to have fairly apprehended its place and part in refteachers?

Yet as long ago as Jan. 20, 1837, Dr. Edfully satisfied with the usual routine argu- Theological Seminary, put forth this saga- pledge.



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

TEMPERANCE AND THE WHITE CROSS.

We cheerfully give place to the following circular. The names signed to it are too well known to need any commendation from us:

With the light now shining into our minds, some of us may not be able to understand why we have so long neglected specific and unremitting efforts for the promotion of purity in thought, word and deed. We recognize the drink curse and the social evil relative to punishment for crimes against soas inseparable twin monsters. We see that cial purity, outrages upon the physically weakalcohol inflames every passion, and, therefore, that the sexual passion herein finds its strongest re-enforcement; we know also that "drugged, then ruined" is the unwritten code in haunts of infamy, and possibly it is safe to say that in the present state of society no woman was ever yet outraged by a total abstainer from alcoholic drink. The recent terrible disclosures in England have caused edge, and which shall replace the ignorance, an "arrest of thought" to Europe and America alike, and from this time forth, the work carried on by a faithful few should become the sacred care and supreme endeavor of all. In England, a country which leads in this most needed of all reforms, some of its most prominent pioneers have belonged to the sex meetings, addressed by clergymen, editors. npon which the awful injustice of society | teachers and physicians, in which these subvisits heaviest penalties for any violation of jects shall be treated with loving discretion

of the law of chasity. In England, Mrs. Josephine Butler, wife of Canon Butler, of Winchester, and Miss of the White Cross Army among youth and Ellice Hopkins, a gentlewoman, resident at young men of a suitable age. Brighton, have stood for years in the forefront of this battle. Miss Hopkins was one of the foremost witnesses in connection with those parliamentary investigations, the shocking results of which were tabulated in the Blue Books. Preparations for an explosion had thus been made some time before of having a suitably educated preaching Mr. William T. Stead heroically, placed his finger on the button and produced the moral earthquake; and the women of England members of the Sunday-schools connected were foremost in creating the issue which they are now rallying to support. Both Mrs. Butler and Miss Hopkins have long been accustomed to speak in public, and especially to audiences composed of men, with a spiritual elevation which deeply moves the moral natures of all. At Edinboro last year, would be glad to receive any pamphlet or erence to the education and training of such Miss Hopkins addressed an assemblage of students with such lofty and persuasive earnestness that many of those who "came to ward Robinson, in his letter accepting the scoff remained to pray," and a hundred must say that my mind has never been invitation to a professorship in the Union pressed forward to take the White Cross



The Sabbath Becorder. Alfred Centre, N. Y., Fifth-day, April 22, 1886.

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

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

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany cour ty, N. Y.

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

> "THERE is work to do for Jesus, Work in every land and clime ; Every moment that we tarry On the battle shore of time, Should be freighted with a record Which we will not fear to meet, When we see the King of glory, Throned upon the Judgment-seat."

IT is said that the South American is always very willing to grant any request or do any favor that may be asked of him, but it is always "to-morrow." His answer always is, "Yes, yes, but to morrow," which, of course means, never. "Whatsoever thy hand findeth to do, do it with thy might."

EVERY man lives two lives. He 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 conduct. This is a life of appearances, and may be in perfect accord with his real, inward life, or it may be totally at variance with it. Happy is that man whose outward life is above and beyond all reproach because in his spirit there is no guile.

THE fifth annual conference of the Young People's Societies of Christian Endeavor will be held on July 6th, 7th and 8th, at Saratoga Springs, N. Y. An interesting and instructive programme has been prepared, and speakers of wide reputation are to give the evening addresses. Excursion 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 at rates ranging from \$1 to \$2 50 per day. It is hoped that all the societies will make a determined effort to be represented on that occasion by a full delegation. Circulars giving all the particulars, names of speakers, time, and may be obtained by applying to George M. Ward, General Secretary of United Society of Christian Endeavor, P. O. Box 1,235, Boston, Mass.

found him is great; let the zeal and love of those who have found him bring them to Jesus. The scene shows us a willing Saviour, a zealous worker and a seeking sinner. The willing Saviour is always present with us. If the zealous workers were multiplied, the numbers of those willing to be brought to Jesus would be found to be much larger than we generally think.

It has been facetiously remarked that Rhode Island is the largest state of its size in the Union. Is this all a joke? We believe statistics show that there are more people to the square mile, more yards of cotton and wollen goods manufactured, more dollars feet of granite, in this little state than in any other in the Federal Union. And now she adds the brightest star to her crown of glory, in that, by a good majority in a popular vote, she decides to put into her constitution-the fundamental law of her people-a clause forbidding the manufacture, sale and use of intoxicating liquors as a beverage. When "Conservative New England" forges to the front with such radical measures, it is time for the "Progressive West" to look to her laurels. In the meantime, we thank God and take courage.

work will soon be done.

THE principle of Christian expediency was well illustrated in the act of the Rev. Sam Jones, when, in a public meeting in Chicago recently, he announced that he had abanhotel rates, etc., will be ready in a short | doned forever the use of tobacco. There are some of us who are so fanatical as to think that a habit which is personally injurious, expensive and exceedingly filthy, is wrong in itself; but it seems that it had not yet so appeared to the evangelist. He said, in announcing his decision, "In my native state no one thinks of making any objections to the use of tobacco; but since I have been North, hundreds of people have signified, in one way and another, that my habits in this respect were a stumbling-block to many who would otherwise receive my message, and I said, 'God helping me, I will never indulge any personal habit which will stand in the in the granary. The present is emphatically | way of one soul who might otherwise be the seed-time of Sabbath truth. True, the | saved.' " That is good. True, it is yet a question only of Christian expediency; but broadcast all over our land; yet thousands of | that is a good starting point. Now let Mr. Jones keep that pledge of personal purity 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 gentleman we take him to be, the embargo of expediency can be taken entirely away, and bers of the Tract Society claim their annual | he will scorn, from the higher considerations of Christian privilege and Christian purity,

him. The number of those who have not chance of its passage, indicate that important Sunday is of pagan birth, before such a body, progress is being made in the direction of the is highly significant.

> principle of government of the people by the people. This is real progress. Such movements, whatever may be their temporary issues, can never go permanently backward.

A YOUNG MAN who has given considera ble careful study to the subject has found that, in nearly all Christian denominations, the number of churches is considerably greater than the number of ordained ministers. In the denomination known as the Christians (pronounce the first syllable with long i), the average is two churches for every ordained minister. In our own de nomination, the order is reversed; that is, and cents in circulation, and more cubic there are more ministers than churches Nearly or quite one-half of our churches, be ing small and possessing comparatively lit tle means, do not support pastors; so that more than one-half of onr ministers, so far as pastoral engagements are concerned, are free to enter some form of missionary, or general evangelical work. If we except the few whose active labors in the ministry have been performed, those who are teaching and those who are engaged in general denominational work, there is still a goodly number of ministers to fill the place of missionary pastor to one, two, three, or more

churches, under the direction of our Mis In another column is published an article | sionary Society, or to enter the broad and from one of our pastors on the subject of inviting fields. Now, we believe there is no giving. We ask for it a careful reading. In accident in this exceptional state of minis a note accompanying the article the writer | terial supply. God evidently wants us to be asks if we do not think the presentation of a missionary people, and so he is raising up the subject strong enough to induce the full among us, or is bringing into our ranks membership of our denomination to make | from without, godly men, qualified in head an extra free-will offering of seventy-five and heart to go forth with the divine comcents per member to the Missionary and mission and bear the divine message of Tract Societies, adding, "This would wipe | peace and good will to men. Can we have out their five-thousand-dollars indebtedness any clearer evidence than this that this is and leave a neat little balance with which to our work? Do we want any stronger indu carry on future operations. A gift of \$1 per | cations that God is delighting in us? Could member might be better still as it would be there come any louder call to us, as a peoeasier to make change." We sincerely wish ple, to consecrate ourselves, our money, and this might be the result, and, to give the our all, to this, Sur God-given work? Poor point of sincerity to the wish, we here and encouragement, is it said, for young men to now send one dollar to each of the societies think of spending years of preparation for named, for the objects specified. Now let the ministry in a denomination whose pulpits others in quick succession follow, and the are now more than filled? Nay, verily. If it were the work of the ministry to simply

you must have a nickle to go to heaven; and

that old sister who sang, '"I'm glad salva-A week spent in Berlin, N. Y., and vicin- | tion is free,"' said, ' I've been in the church ity, was full of interest to the writer, both on | for years, and it never cost me but twentyaccount of the liberal aid extended to the five cents.' The old soul spent her quarter work of the Tract Society and the cheering at last, but I don't believe she ever got up

signs of the revival with which they have | there to enjoy it. [Laughter.] Here a man's lately been refreshed. We heard kind and money will help him to heaven, or it will appreciative things said of the pastor, and | help him to hell, whichever route he wants also of the timely and efficient labors of Bro. to go. A man can take his money and go L. C. Rogers, his assistant in the work. We | up with it, or down with it, or run on a dead hope God may abundantly reward the good level with it, either way. 'Let's hear you people of that place and keep them in his explain that?' Well, I'll illustrate it for you. Here's a mechanic that has worked a love always.

anything but corn; I started with corn, and

I ended with corn. You see that's a dead.

level, dog-trot line. There's many a fellow

and show him how much genuine dog he

line! A fellow has got one hundred thousand

dollars and he says, 'I'm going to make this

one hundred thousand make me another one

hundred thousand.' He has money, he

started with money and he ended with money.

You put it in two piles, and, when death

turn his lantern on one pile and then on the

other, you wouldn't turn around for it. I

want to go down with my corn now. How

am I going to do it? Why, I'll take it up

to this still-house and have eight gallons of

whisky made out of it, and then everything

I touch is going downward and hellward.

Don't you see? [Applause.] I want to go up

with it. How am I going to do it? I'll

take 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

stop in front of the house of a poor widow,

and I'll take those four bushels of meal out

lay it on the floor, and tell that poor widow

At Verona, N. Y., we enjoyed several days | couple of days for a man, and has earned two among old-time friends, who are steadfast dollars a day, we will say; the man hasn't in the truth. Bro. H. D. Clarke has been a the money, but he says, 'I'll pay you in four diligent worker on this field, which is wide, bushels of corn, if that will suit you.' 'Yes. and full of opportunities for missionary labor. that will do.' Now I've got four bushels of His engagement as pastor having closed, it corn, I want to run on a dead level with it. How can I do it? I'll take that corn out is important that the wants of our cause there should not be neglected. here in this field and plant it, and next fall We found a bright spot at Adams Centre, I have five hundred bushels, but I haven't

too, because of the interest shown in the work of the Lord. Their union gives them much strength. Few churches excel them in love for their pastor and activity under | in this country, if you were to analyze him his leadership.

From Adams we went to Wolcott to spend | has in him, that would be ashamed of himthe Sabbath, as our plan to be at DeRuyter | self the balance of his life. That dog-trot was changed to give way for Bro. Swinney, who was to visit there with a view to settling. We found Eld. Campbell quite feeble, and unable 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 of preaching by a stranger. Testimonies followed the sermon, which afforded a spiritual feast. The effort of Bro. Campbell to hold up the truth in that place is full of blessing to himself and family and to many of his neighbors. Let his brethren everywhere pray that these closing scenes of his life as a workman in the gospel may abound in fruitage unto eternal life.

HOMER, N. Y., April 13, 1886.

SAM JONES ON GIVING.

BY REV. G. M. COTTRELL.

of that wagon, and carry it in the house, and Sam Jones has a way of his own in hitting off truth that is confessedly taking. He is, occupy a pulpit already established, it might withal, so quaint and forcible in most of hi woman and her children. 'In the name of utterances that we have taken pleasure in culling some of his recent sayings on the subject of giving, hoping they may prove a spur to the benevolence of our people, which will result in the speedy filling of the treasuries of our benevolent societies, which are now so sadly, sadly, depleted, yet so very. very worthy of better treatment at our hands. He says: "Why, brother, what we want in this country 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 here are thinking men, and some of you are thinking about going up a little higher, sort 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 he was an intelligent Christian: 'Mr. Jones, we have got men in our church worth one hundred thousand dollars, and some worth two hundred thousand dollars. They have been in the church twenty-five years, some of them, and some of them pay our pastor two hundred dollars a year. They pay the following paragraph, which will interest about twenty dollars for missions, and for many of the readers of the SABBATH RE- all purposes they pay about three hundred dollars. Mr. Jones, I've been in the church only six years. I'm not worth more than twenty thousand dollars, but I tell you I've had to settle that money question some time ago. question had to be settled, "What are you going to do about money?" And the least cent I can get off with to save my life is fifteen hundred 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? [Applause.] Ever notice how still a crowd gets when you get to talking about money? Oh, my friends, hear me to-day! if you intend to give yourselves a living, whole sacrifice, you've got to settle this money question. Your money has to do with your religion just like speak not according to this word, it is because | him to heaven, just like it will help him to New York. 'O,' you say, 'preaching a It is said that the discussion of the essay moneyed gospel now!' Well, now lets talk erudite of them remarked that "the author | York without a cent, foot it all the way, and

money, money.' I have he you? I'll tell you another t not noticed that whenever flies shut a man's mouth fli talk; but whenever his pock his mouth flies shut. The f give a cent are the fellows round talking money, mon You watch the flop-eared ing about talking money, a fellow that hasn't invested the meetings started. E Barking dogs never bite that all my life; and the about money is the man the thing. [Applause.] Money Listen! I was walking alon one of these men said to just money, money, money, I stopped, and there it wa the Methodist church talk looked at him and said, 'W and he said, 'Sam, I didn don't reckon I'd have said "What did you say?' He it's a shame how people talking about money. Eve church they take a collection the contribution box unde every time you go to church here, you talk about mon what I'll do. You pick ou ing Methodists or Baptists the most liberal ones in I'll agree to pay every these six pay in a year, e preacher and to church m money than it takes to run d drunkard. Now what do one old red-nosed drunka whisky and his devilment the six leading Christians for the privilege of serving right and going to heave just shut my little mouth again on that subject if I w ter to be poor than to be dr be a good man than a bad shut your mouth and go al ing about money.' If I wa than money you'd all cheer don't expect much cheering on. Like the old colore 'Talk about money and yo

BRO. C. J. SINDALL writes that he is now ready to open a mission in St. Paul, Minn. He is doing a good work on the Minnesota field. He asks for books, tracts and papers for distribution. We are glad to send them to him, or to any one else who is so situated as to use them to advantage. Our tracts were printed for distribution. In seed-time the proper place for seed is in the soil, not Outlook and Light of Home are being sown pages of tracts are growing dusty on our depository shelves. These, too, should be prayerfully scattered over the field that lies before us.

The catalogue of our books and tracts may be found in another column. Let life memamount of tracts, and distribute them where they will do the most good. Let others who ever to touch the filthy weed again. are able purchase them, and thus aid in the work of the Society. A limited supply will be furnished free to such as are not able to buy who will use them judiciously.

THE privilege of the Christian is beautiance with Jesus. His brother Andrew had become convinced of Jesus' messiahship, and he immediately sought out his own brother Simon, and told him the glad tidings, and "brought him to Jesus." The personal interest of him who had found the Messiah manifested itself in a two-fold act: He sought out some one who had not yet found is the Saviour of men, the man who has

PROBABLY no measure has been placed before the British parliament in several generations which was anticipated with more interest than that proposed by Mr. Gladstone, last week, for the government of Ireland. fally illustrated in the way in which the The doors of the parliament house were apostle Peter came to a personal acquaint- | opened at six o'clock in the morning, and members sat until half past four in the afternoon, when Mr. Gladstone began his address, which continued for three and a half hours. The measure proposes home rule for Ireland, which means a parliament at Dublin for local Irish affairs, while the general government, in the hands of Englishmen, shall regulate all matters of a national charhim, and he brought him to Jesus. Here acter. There are, of course, many minor are represented all the elements in the prob- | details in the scheme to the proper underlem of human salvation, all the factors in standing of which one would need to possess the work of its practical application. Here | a fair knowledge of English politics. Whatever is to be the fate of the present bill, good found him and the man who has found must come to all concerned from its introhim not. How shall the sinner find his duction and the discussion which is now Saviour? Let the zeal of Andrew answer. | going on. The circumstances which have The Saviour of sinners is still able to save to brought about the introduction of the meas-

be so. But there are pulpits to be made, there are feeble churches to be strengthened and enlarged into self-supporting ones; and we believe that there are churches yet to be organized, and that very soon, in regions as yet unoccupied by us, if only we have men to enter the fields now whitening for God's harvest; and if we will support them in the work for a reasonable time, they will become self-supporting, and in turn help pass the good word along the lines. Paul preferred to go, in his missionary labors, where others had not been before him, that he might not seem to build upon another man's foundation. There is still room for a good many men of that stamp, even among the Seventhday Baptists.

Communications.

WAYSIDE NOTES.

BY REV. J. B. CLARKE.

A correspondent of the Congregationalist, writing from New York recently, furnished CORDER:

"Dr. A. H. Lewis, of Plainfield, N. J., read before the Clerical Union a paper on the Corruption of Christianity by Paganism. This he traced through the successive steps | The Lord just brought me up to where the of admixture of Jewish tradition and pagan philosophy, the destruction of the Sabbath, the substitution of talismanic salvation for salvation by faith, the union of church and state: He summed up as follows: (1) The widespread no-lawism now in the church is from the old pagan creed. (2) No-sabbath-ism, unapostolic, unscriptural and deathful, is one of the larger streams from this fountain. (3) Baptsimal regeneration is a residuum of the talismanic salvation nursed by heathenism long before Christ was born. (4) All state theories of religion, modified or unmodified, are pagan. (5) The work of Protestant reformation is only fairly begun. Whoever accepts things that are, because they have been, is deluded, and is in a way that leads straight back to pagan Rome. There is but one safe ground for the Protestant Christian-that of Isaiah's counsel: 'To the law and to the testimany. If they everything else. A man's money will help there is no light in them.'"

was heartily enjoyed by the members, espe- a little sense along with it, as we go, and see cially, when one of the oldest and most how the thing works. I can get to New might have referred to the origin of Sunday | beg my bread. [Laughter.] Can't I? It observance in illustration of his theme." isn't necessary to have a cent to go to New

Jesus, my precious Saviour, I will give you these four bushels of meal.' And at the last day when the man walks up to the pearly gates, Jesus will say, 'Open wide the everlasting gates and let him in;' and the angels 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 he clothed me. I was sick and he visited me.' [Applause.] Jesus points at the little cabin in the alley, and says, 'Even as ye did it unto the least of these, my brethren, ye did it unto me, enter thou into the joys of thy Lord.' And the fellow goes to heaven on that four bushels of corn, don't you see? [Applause.] Now hear me. What about my money? I will say one thing, and I mean it with all my heart. If I had as much money as some of you have got who look me 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 my name is Sam Jones; and he'll get you, too, unless you make out a clear case of idiocy. If you do that you may slip through. If you go up there as a sensible man, and show no better dividends in righteousness than you can show, my candid judgment is, it will be 'Depart ye accursed! I entrusted to you and ye robbed me.' Your money! You've got to straighten that out somehow. Many a fellow is appreciative. Like the fellow in Cincinnati said, 'I wouldn't have missed that sermon for two hundred dollars,' but when they passed around the hat he slipped in a copper cent. He was just one hundred and ninety-nine dollars and ninety-nine cents meaner in his pocket than he was in his mouth. That fellow's mouth was all right, but his pocket was all wrong. I said once, Brethren, pitch in and give everything you have to God,' and a brother tackled me after dinner and said, 'Look here, Jones, you told these people to give everything they had to God. Do you mean it?' 'No,' I said, 'I just put it strong that way, and told them to give their all, and by the time it works down to their pocket-books it will be just about ten cents.' [Laughter.] We have got to start mighty strong to get there at all. Money! Money! Religion is the cheapest thing in the world. There isn't an entertainment on earth as cheap as a religious entertainment, if you won't put it on any 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,

ness all over the thing.' I for my pocket, brethren. for your souls. Hear that? Brother, deal fair with God God. your Maker, and wh demand on your head, or h feet, or pocket-book, in t meet it like an honest man thing. That's religion."

"Do everything religi debts religiously-if you of all religiously. But the no man anything!' and, bi curse of the country-fast If you labor religiously, out off some of your expe when a man's living exp twelve, fifteen, and twent a year, there is enough in get you to hell. To do th suffering all over the cour some of that twenty thousan for the suffering, and you And I will tell you that p to heaven would not like there without doing th think God will allow you want any rows up there. out of work, and here you digious sums on your live religiously-that is it.

"There is a woman sit pay more this spring for you will give this whole destitute of the town, an your way to glory; for y leading members of the c hears that kind of talk s hands. Religious! Reli am going to drop back on you can understand, if y sense as I have, and I thi sorry for you if you have twenty thousand dollars community-I don't kno belong to, I don't care if perseverance or not-yo certain as my name is that! Mark that! It is People who do that do they don't propose to there is that old sister ov up treasures in heaven-[Laughter.] She ransa about once a year, and sh worn-out dress that al more, and gives it to po and then she thinks



aust have a nickle to go to heaven; and old sister who sang, '"I'm glad salvas free,"' said, ' I've been in the church ars, and it never cost me but twentyents.' The old soul spent her quarter t, but I don't believe she ever got up to enjoy it. [Laughter.] Here a man's y will help him to heaven, or it will him to hell, whichever route he wants A man can take his money and go th it, or down with it, or run on a dead with it, either way. 'Let's hear you in that?' Well, I'll illustrate it for Here's a mechanic that has worked a e of days for a man, and has earned two a day, we will say; the man hasn't oney, but he says, 'I'll pay you in four ls of corn, if that will suit you.' 'Yes. will do.' Now I've got four bushels of I want to run on a dead level with it. can I do it? I'll take that corn out in this field and plant it, and next fall e five hundred bushels, but I haven't ing but corn; I started with corn, and ed with corn. You see that's a deaddog-trot line. There's many a fellow is country, if you were to analyze him how him how much genuine dog he him, that would be ashamed of himhe balance of his life. That dog-trot A fellow has got one hundred thousand s and he says, 'I'm going to make this undred thousand make me another one red thousand.' He has money, he d with money and he ended with money. out it in two piles, and, when death his lantern on one pile and then on the , you wouldn't turn around for it. I to go down with my corn now. How going to do it? Why, I'll take it up s still-house and have eight gallons of y made out of it, and then everything ch is going downward and hellward. you see? [Applause.] I want to go up it. How am I going to do it? I'll ny four bushels of corn to the mill and t ground, and put it on a dray-wagon, et up on the sacks myself, and drive this street, and turn up this alley, and n front of the house of a poor widow, 'll take those four bushels of meal out t wagon, and carry it in the house, and on the floor, and tell that poor widow n and her children, 'In the name of my precious Saviour, I will give you four bushels of meal.' And at the last hen the man walks up to the pearly Jeans will say, ' Open wide the everg gates and let him in;' and the angels Why, Master, on what grounds do you him?' and Jesus will say, 'I was ry, and he fed me. I was naked and thed me. I was sick and he visited [Applause.] Jesus points at the little in the alley, and says, 'Even as ye unto the least of these, my brethren. it unto me, enter thou into the joys of ord.' And the fellow goes to heaven at four bushels of corn, don't you see? ause.] Now hear me. What about oney? I will say one thing, and I it with all my heart. If I had as much as some of you have got who look me face, and if I didn't do more for God amanity than you do with your 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 idiocy. do that you may slip through. If o up there as a sensible man, and show ter dividends in righteousness than n show, my candid judgment is, it will epart ye accursed! I entrusted to you e robbed me.' Your money! You've straighten that out somehow. Many w is appreciative. Like the fellow in nati said, 'I wouldn't have missed that n for two hundred dollars,' but when assed around the hat he slipped in a cent. He was just one hundred and -nine dollars and ninety-nine cents r in his pocket than he was in his . That fellow's month was all right, pocket was all wrong. I said once, hren, pitch in and give everything you o God,' and a brother tackled me after and said, 'Look here, Jones, you ese people to give everything they had . Do you mean it?' 'No.' I said, put it strong that way, and told them their all, and by the time it works to their pocket-books it will be just ten cents.' [Laughter.] We have got t mighty strong to get there at all. Money! Religion is the chespest n the world. There isn't an enternt on earth as cheap as a religious inment, if you won't put it on any pasis in the world. I recollect passing he street of my town one day and equad of men who were standing on lewalk, and I heard one man say,

his mouth flies shut. The fellows that never [Laughter.] give a cent are the fellows that are running round talking money, money, all the time. looked at him and said, 'What did you say?' up on the hill yonder, and she's down with and he said, 'Sam, I didn't see you, or I the typhoid fever, and her children have the don't reckon I'd have said that.' Said I, chills, and that poor woman hasn't a cook or don't expect much cheering on the line I'm | heaven."

on. Like the old colored preacher says, 'Talk about money and you throw a damp-

money, money.' I have heard that, haven't woman, and all right with God. Sister, you I was a little straitened."' Well.' you? I'll tell you another thing. You have won't you look nice in glory, strutting she said, 'Yes, but when I saw you put not noticed that whenever a pocket-book around heaven in that old frock? Won't down that money for the orphans, I said, flies shut a man's mouth flies open and he'll you look nice? And that is all you have got "Thank God ! I had rather see my husband talk; but whenever his pocket-book flies open | laid up in heaven to-day-one old frock!" give to the Lord than to have the finest cloak demolishing it, killing ten persons and fa- took charge of the Seventh day Adventist College.

"I heard of a backsliden Methodist once You watch the flop-eared hound that's go who was making money pretty fast-and ing about talking money, and he's the very that's a pretty good way to find a backslider. fellow that hasn't invested a quarter since Its a fellow in the church making money the meetings started. Ever notice that? | rapidly. When you find that to be a fact Barking dogs never bite.' I have heard you can set him down as a backslider. A that all my life; and the man that growls brother went to a Methodist preacher once, myself-just myself." about money is the man that never pays any- and said he: 'I wish you would tell me where thing. [Applause.] Money, money, money. | and what heaven is;' and the preacher said, Listen! I was walking along the street when | 'I can tell you where it is.' 'Where is it?' one of these men said to the other: 'It's | Said he, 'Last year you made forty thousand inst money, money, money, the year around.' | dollars on one lot of cotton, now you are rich, I stopped, and there it was the steward of and there's one of your sisters in Christ, who the Methodist church talking that way. I is a member of the church, and she's lying

"What did you say?" He said, 'I declared a nurse, or anyone to look after her wants. it's a shame how people are going about Now if you will just go down town and buy talking about money. Every time you go to fifty dollars' worth of nice provisions and church they take a collection, and they stick | take them up there-and she has seen better the contribution box under your nose now | days-and get a cook and nurse to take care every time you go to church.' I said, 'Look of her, and tell her she'll never want for here, you talk about money. I'll tell you anything, and then get down the Bible and what I'll do. You pick out six of the lead- | read the twenty third Psalm, "The Lord is ing Methodists or Baptists in your church, myshepherd Ishall not want," and pray God's the most liberal ones in the church, and blessings on the poor widow and her children; I'll agree to pay every dollar of what and if you don't see heaven before I see you these six pay in a year, every cent, to the again, I'll foot the bill.' [Applause.] The preacher and to church missions, with less | next day as he was walking down the street, money than it takes to run one old, red-nosed | along came this man, and with the tears rundrunkard. Now what do you say? Why ning down his face he said, 'I done like you one old red-nosed drunkard pays more for told me. I bought fifty dollars' worth of whisky and his devilment every year than provisions and put them in a wagon and the six leading Christians of the town pay | drove up to her house, and I got her a cook for the privilege of serving God and doing and a nurse, and I told her she would not right and going to heaven. Brother, I'd want again, as I was her brother, and I read just shut my little mouth and never open it the twenty-third Psalm and got down to again on that subject if I were you. It's bet- pray, and God and angels came down and ter to be poor than to be drunk, it's better to filled that room, and I was the happiest man be a good man than a bad man; you better | I have ever been in my life.' The charity shut your mouth and go along and say noth- | that hunts up and sympathizes with, and ing about money.' If I was on anything else | puts its arm around, and helps a brotherthan money you'd all cheer like forty; but I that's the charity that takes us close to

"Here is a professor of religion. He pre

cause for a hundred dollars, and he swears

he hasn't got the money but he wishes he

had. 'I would give it in a minute if I had

it.' He suffers God's check to go to protest,

to go back to heaven protested, and that

same fellow goes right out and gives a real-

estate agent a check for ten thousand dollars

for a piece of property. God saw that, old

sister, what have you given to God? 'Well,

you say, 'I have given myself.' What else

in America."'

way, did you? [Laughter.] Give! Give!"

"Many a man says he has given himself to God, but when you want his aid for a worthy cause, ask what else he has given; he says, 'I never gave anything else. I just gave

Home Mews.

New York. ALFRED CENTRE.

We are soon to be treated to a course of interesting and instructive lectures, given under the auspices of the University literary societies.

Scott will speak on "England and her Colonies." Wednesday evening, May 19th, Judge Seymour Dexter will lecture on "Labor and Capital." Tuesday evening, June 1st, "The United States and Geodetic Survey" will be treated by Prof. Alfred A. Titsworth. Tuesday evening, June 15th, the speaker will be the Rev. Thomas K. Beecher; subject, "Man as Revealed by Music." Season tickets will be sold at seventy-five cents; single tickets, at twenty-five cents. Sabbath, April 17th, Bro. E. H. Socwell

preached in the pastor's stead. Theme, Charity (love), as portrayed in 1 Cor. 13. We are having beautiful summer weather, the thermometer having registered, at least, 70° in the shade during the past few days. Vegetation is getting an unseasonable start. We hope it will have no drawbacks by way of a relapse in the weather. А.

The past winter has been a season not en tirely fruitless for the Master in this part of his moral vineyard. It was our privilege to administer the ordinance of baptism to two

SCOTT.

candidates two weeks ago last Sabbath. It is our earnest desire and prayer that the

Lord of the harvest may call more of our

About forty persons were attending the She maintained a Christian walk with the Baptists wedding festivities at the marriage of Mamie, daughter of John Schultz, near Rice Staion, Minn., Wednesday of last week, when call forth. She moved with her husband from the cyclone struck the house, completely city of Mason, Mich., to Battle Creek, where he tally injuring several others. The bride-"You didn't expect for it to come out that groom, H. Friday. was killed, but the bride worth, Wis., in the winter of 1882, where he took was uninjured. Her mother and brother were killed, and the minister who performed the marriage ceremony died of his injuries. Cornelius, William K., Frederick W. and George W. Vanderbilt, sons of the late William H. Vanderbilt, have given to the College of Physicians and Surgeons \$250,000, for the erection, as a memorial to their father, of a building on the college land, on resignation and patience. On March 2d, she was the corner of Sixtieth street and Tenth attacked with that fearful trouble-heart disease avenue, to be known as "The Vanderbilt Clinic of the College of Physicians and Surgeons." The building will be used en- or the righteous is blessed." Her funeral services tirely for clinical teaching. Its erection were preached by the writer from Micah 2: 10, will be begun at once.

An ice shove on the St. Lawrence river has produced disastrous effects along the south shore. For several miles above Victoria bridge the ice has forced itself upon the shore in large mounds, and in many places completely filled and blockaded the Tuesday evening, April 27th, Prof. George | highways with impenetrable barriers of solid ice. The ice has shoved in considerable quantities on the piers and abutments of the Victoria bridge, and has come within a few feet of the railway track. The channel between the city and St. Helens Island is blocked. If the ice does not break up soon the lower part of the city will be inundated, as the water is rising rapidly.

Foreign.

French merchants have formed a commercial syndicate to export goods to Central Africa, Tonquin, Anam, Cochin, China, and Cambodia.

Chili and Italy are engaged in a spirited correspondence over the claims of Italian subjects for losses alleged to have been met with during the Chili-Peru-Bolivian unpleasantness. There is some warlike talk in it.

ar declaring that, as Bulgaria has settled its ing the Sabbath in Hornellsville are especially indispute with Turkey, it becomes necessary vited to attend. All strangers will be most cordially to put a stop to the bellicose conduct of Greece, as it is compelling Turkey to support an enormous military outlay. The Sultan's yacht Izzedin is now ready to convey to Lividia, in the Crimea, a special mission from the Sultan to the Czar congratulating him on the outcome of the Bulgarian trouble.

The Earl of Shaftsbury killed himself, April 13th. He was in a cab riding through Regent street when he took his life. He

from that time till six years ago, when she, with her husband, embraced the Sabbath truth, readily accepting the sacrifice which such a movement would But, not being satisfied with the position of that people in some particulars, they removed to Walcharge of the Seventh day Baptist Church in that place. She was a woman of strong, simple faith in the promises of God. With her it was only a question of right to obey the Scripture in all its details. She leaves a husband and four children, two sons and two daughters, to mourn her loss. They lost a lit-tle girl (Etta G.) while in Granville, Mass, Feb. 28, 1867. For years Mrs. McLearn's health has been very poor, during which time she had many severe attacks of sickness, which she bore with Christian which terminated fatally, in spite of the most skillful and faithful care on the part of her physician. She died triumphant in the Lord. "The memory Arise ye, and depart; for this is not the place of your rest.

SPECIAL NOTICES.

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

A. C. BURDICK, Treasurer.

ALFRED CENTRE, N. Y.

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

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabhath school fel-The Porte has sent to the Powers a circu- lows the preaching service. Sabbath keepers spendwelcomed.

> CHICAGO MISSION.-Mission Bible-school at the Pacific Garden Mission Rooms, corner of Van Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 3 o'clock. All Sabbathkeepers in the city, over the Sabbath, are cordially nvited to attend.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M drew a revolver and discharged the contents C. A. Building, corner 4th Avenue and 28d St.;

ness all over the thing.' I'm not preaching for my pocket, brethren. I'm preaching for your souls. Hear that? For your souls. Brother, deal fair with God; do right towards God, your Maker, and whenever there is a demand on your head, or heart, or hand, or feet, or pocket-book, in the name of sense meet it like an honest man ought to meet a thing. That's religion." [Applause.]

> fellow ! and he will put you in hell for lying, "Do everything religiously. Pay your debts religiously-if you can make a debt at if for nothing else. [Sensation.] You told him in plain English you had not the money. all religiously. But the Bible says, 'Owe no man anything!' and, brother, there is the You suffered God's check to go protested. Now, brother, listen to me. If my fathercurse of the country-fast living. Religion! If you labor religiously, brother, you will my earthly father-was to check on me, and cut off some of your expenses. I tell you, I did not have the money to meet the check, when a man's living expenses foot up to and couldn't get the money, I would take twelve, fifteen, and twenty thousand dollars | anything I had that I could mortgage for it a year, there is enough in your schedule to and I would do my best to raise the money and pay that check. God has been good to get you to hell. To do this with misery and suffering all over the country. Brother, put | you from the cradle down to this hour, and you have got the money to pay God's check. some of that twenty thousand dollars into work "Ah me! how I wish Christian people would for the suffering, and you will get to heaven. And I will tell you that poor people who go have such love for their heavenly Father that to heaven would not like it if you were to go | they would never suffer one of his checks to there without doing that. And I don't go to protest. "Let me give you an idea, sister. Now,

think God will allow you to go; for he don't want any rows up there. A poor, sick fellow out of work, and here you are spending prodigious sums on your living. You must live 'I have nothing else to give.' religiously-that is it.

"Let me tell you about a woman. I reckon "There is a woman sitting out there. You | there are such women here to-day, but I am not personally acquainted with them. This pay more this spring for the bonnet than woman sat by her husband's side in church. you will give this whole year to the poor and destitute of the town, and yet you are on I was preaching on the subject of charity, your way to glory; for you are one of the orphan's homes, and so on, and I said among leading members of the church. When she other things, 'I want this congregation to hears that kind of talk she never slaps her give liberally.' Setting out in front by her hands. Religious! Religious! Well now I husband were some blank cards. He took a am going to drop back on an assertion that card and subscribed a good, large sum, and reported in the United States during the life and united with the Seventh day Baptist Church you can understand, if you have got as much after services he walked out. He told me this past week. sense as I have, and I think you have; I am himself next day: 'Last week my wife sorry for you if you have not. If you spend asked me to get her a seal-skin cloak. I told twenty thousand dollars in your living in this her I was a little straightened then, but would community-I don't know which church you get her one next winter, to try and make belong to, I don't care if you believe in final out with the cloak she had for the present. perseverance or not-you will go to hell as | Well, as a good wife, she consented; and certain as my name is Sam Jones. Mark when I set down that sum for the orphan's now governing them, and they threaten a that! Mark that! It is wrong! It is wrong! home she saw it. When we came out of the People who do that don't live religiously, church, she took my arm and said, "husthey don't propose to do it at all. Now band "'---and he knew something was comthere is that old sister over there, she is laying | ing. [Laughter.] You can always tell by what up treasures in heaven-about once a year. | they call you, you know; and what they call [Laughter.] She ransacks the whole house, you has a good deal to do with what they say. about once a year, and she finds an old shabby, Well, he told me she said, "Husband, what worn-out dress that she cannot wear any more, and gives it to poor, old Aunty Smith; you to get me a seal-skin cloak?"' He was more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me a seal-skin cloak?"' He was more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; did you tell me the other day when I asked more, and gives it to poor, old Aunty Smith; dit asked more, and gives and then she thinks she is a charitable right-smart agitated, but he said, "I told tions.

number into this service in the near future. tends to be a Christian and love God. To-To this end, brethren, pray for us. morrow God checks on him for some good

F. O. B. APRIL 5, 1886. WATSON

Tidings from the valley of the Black River, as to the winter's cold and heat, are only in common with other places in Northern New York; but we now rejoice in the return of spring. As the sun's rays warm up the earth and make it bud and blossom, so may our hearts be warmed towards our

heavenly Master and each other. By the grace of God, my health has been quite good through the past winter, so that I have attended to my regular appointments in our church and at other stations, with much liberty in the Spirit. Our meetings through the winter have been quite encour-

aging. Eld. L. C. Rogers came to this place the 5th of March, and has been holding evening meetings ever since he came, with much profit to the church and good to all who hear him, in his able, and fearless way of preaching. He is visiting from house to house and we earnestly pray, that God may bless him.

APRIL 12, 1886.

The revival meetings under the labors of Eld. L. C. Rogers are being held every night; the interest is good and on the increase. Last Sabbath night fourteen came forward for prayers. This work is not attended with much excitement, but is of the heart.

THOMAS R. REED.

Hews. Condensed Domestic.

One hundred and fifty-five failures were

A heavy wind and rain storm visited Devspout swept north of Bartlett, and hail stones fell half as large as an egg.

St. Louis have become dissatisfied with rules righted before a specified time. They demand longer recesses and shorter hours.

A number of representative citizens of St. Johns, N. B., intend to forward a memorial with which to decorate the grave of

of several chambers into his person. His death was nearly instantaneous. The suicide was within about two month of being fifty-five years of age. He was the eighth Earl of Shaftsbury, succeeding, on Oct. 1, 1885, to the title, on the death of his father, who was the noted philanthropist.

MARBIED.

In the town of Westerly, R. I., Jan. 23, 1886, at the residence of Mr. John E. Crandall, by Rev. Horace Stillman, Mr. JAMES W. BLIVEN, of Hop kinton, and Miss ELLA CRANDALL, of Westerly. In Ashaway, R. I., April 10, 1886, by Rev. Horace Stillman, Mr. HENRY E. GARDINER and Miss SARAH E. GARDINER, both of Niantic. In Farina, Ill., April 10, 1886, by Rev. W. H. Ernst, Mr. HARMON A. CHILDS and Miss LUCY E.

Dyr, both of Farina.

At Long Branch, Neb., March 15, 1886, by Rev. D. K. Davis, Mr. URIAH F. DAVIS and Miss MARY E. VAN HORN.



Near Verona Mills, N. Y., April 10, 1886, of pneumonia, Mrs. JENNIE M. DAY, wife of Arthur Day, aged 25 years and 7 months. She leaves two little boys needing a mother's care. Services held at the home of her parents. Sermon from Eccl. 3: H. D. C. Near New London, N. Y., March 25, 1886, of

whooping cough, the infant son of Eugene and Carrie Edes. Sermon from the words, "Suffer little chil dren, and forbid them not, to come unto me, for of such is the kingdom of heaven." H. D. C.

ERMA PEARL MAXSON, eldest daughter of Dr. S C. and F. Estelle Maxson, in the fourteenth year of her age, at Leonardsville, N. Y., Wednesday evening, April 7, 1886. She was thoughtful and intelligent beyond her years. Cheerful, kind, can did and affectionate, she won the confidence and es teem of the entire community. More than a year ago she became the subject of redeeming grace, and a little less than a year ago became a member of First Seventh-day Baptist Church of Brookfield. She was a sincere, consciencious and faithful Christian, loving the place of prayer and the services of religion. To her bereaved parents and kindred she leaves the fullest evidence of that faith which brings acceptance with Christ and complete victory over death and its terrors.

In West Edmeston, N. Y., April 8, 1886, of chronic disease, after four years of suffering, Mrs. MARY P. WILLIAMS, aged 50 years, 3 months and 28 days. She made a profession of religion in early in Watson, N. Y., with which she retained her membership until death. She had requested that she might be brought back to Watson for il's Lake, Dak., April 16th. Hail fell, but burial, which request was carried out. Her funera no serious damage is reported. A water- | was held in the Watson church, Sabbath-day, Apri 10th. The pastor was assisted by Elder L. C Rogers. Sermon from Psalm 107:7: "And he tones fell half as large as an egg. The children in three public schools in to a city of habitation." She leaves four sons to to a city of habitation. The afflictions of this faithful mother are over; and she rests with the peo now governing them, and they threaten a ple of God. The sons desire to thank the people of general strike unless their grievances are West Edmeston and Watson for their ministrations of kindness, both in sickness and in death.

In Walworth, Wis., April 6, 1886, Mrs. HABBIE MCLEARN, wife of Rev. A. McLearn, D. D. Sh was the daughter of James and Elizabeth Coffin born in St. Peters, Prince Edwards Islands, Nov General Grant, in Riverside Park, N. Y., on | 17, 1838. Her parents were honored members of Decoration-day. It is proposed that the the Presbyterian Church. At the age of 16 sho memorial shall take the form of an ever-dist Church, in the city of Charlott-town, P. E. I.

entrance on 28d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

A CARD.-I desire to express my grateful acknowledgments to the kind friends of Walworth for their Christian sympathy and constant aid during the sickness and death of my dear wife. I have never realized the value of neighborly kindness as I have during this dark season of affliction. May our heavenly Father bless and richly reward them.

A. MCLEARN.

WALWORTH, Wis., April 12, 1886.

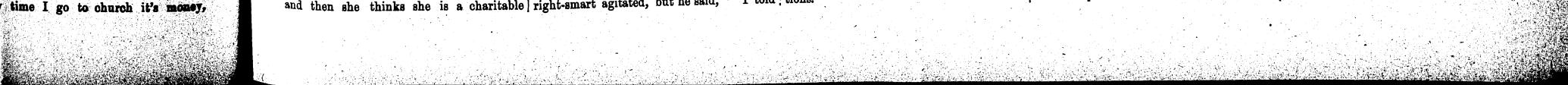
WHOLKSALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending April 17, 1886, reported for the RECORDER, by David W. Lewis & Co., Pro-duce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.-Receipts for the week, 27,919 packages; exports 407 packages. The market for new butter is lower, and as soon as there is some further surplus prices will go down by the run. Strictly fancy N. Y. state butter sold to day at 28@29c., for selection. Lines of Northern butter took a range from 25@27c., and there are little parcels accumulating among receivers unsold. We quote:

- 1	
`	New butter, fancy creamery
	" dairy
r	" ordinary dairy
-	
y	
d	CHERSEReceipts for the week, 9,508 boxes;
t•	
3-	exports, 7,930 boxes. We quote.
r	Choice full-cream colored cheese
d	" " white "
f	Good early useful cheese
l.	Good early useful cheese
-	Skimmed cheese
f	EggsReceipts for the week, 21,000 barrels, and
•	
6	18, 508 cases. We quote.
h	18 A184
7	Near-by fresh-laid, per doz
1	Southern and Western, per doz
f	MAPLE SUGAB This, product of the sap of the
3.	MAPLE SUCAR Into, product of the only slower
ä	mountain maple is plentiful and sells only slowly.
	We quote:
y h	
	Prime new maple sugar
T	Maple syrap, per gallon can
it.	BUTTER, CHEESE, EGGS, BEANS, ETC.
ŗ.	
l	Hochusicoly and Entirely on Commission.
11	
). `	Cash advances will be made on receipt of property
e	where people's first and second a
0	And the same cost promitives short as rulate are since
0	We have no A conta make no nurchases will boyer for the
is	our own account, and solicit consignments of prime
)-	oulity monorty
)f	quality property.
18	DAVID W. LEWIS & Co., NEW YORK.
10	
	HARDY NURSERY STOCK.
т	Inite I worker an annual of all the best small.
le	First class at low rates. Large supply of all the best small- fruit plants. Illustrated catalogue free.
D,	fruit plants. Inustrated Catalogue no. Allegany Co., N. Y.
٧.	
of	SALARY & expenses to men and women ag'ts. J. E. WLitney, Nurseryman, Rochester, N. Y
1ę	BALANI E Wiltney Nurservman, Rochester, N.Y
-γ	The second secon

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



Selected Miscellany.

THE BOOK OF REMEMBRANCE.

6

"A book of remembrance was written for them that feared the Lord and that thought upon his name."-Malachi 8 : 16.

- Am I of that chosen number? Blest Redeemen, can it be That a name so ill-deserving Stands recorded there by thee ?
- Thou on high enthroned in glory, High above all praises high ; Condescending to the lowly, Listening to their humble cry.
- Every hour of sweet communion, When the heart of God is given With the saints in sacred union. It is registered in heaven.
- Every holy aspiration, Every heaven directed prayer, Breathed on earth and soon forgotten, Yet will be remembered there.
- Every gentle word that's spoken Words of counsel or of cheer, To the desolate-heart-broken-On those pages will appear.
- E'en a cup of water given, In the name of Christ the Lord. Shall be registered in heaven, Nor shall fail of a reward.
- But my sinful words and actions, Secret faults, how long the score, They are blotted from its pages, Nor shall be remembered more.
- Jesus, my atoning Saviour, All the mighty debt has paid ; All earth's sins and all her sorrows On this spotless victim laid.
- When he shall appear in judgment, All mankind before him stand, Those whose names are here recorded Shall be found at his right hand.
- They will hear the joyful greetizg, Welcome to my blest abode ; Mansions stand for you in waiting In the paradise of God ! -Standard.

CHIPS.

"Some people have a particular, definite talent that amounts to something, but mine is all in chips," exclaimed Bernice, disconsolately, as we sat in the twilight, toasting our feet by the open fire. "For instance," continued she, "some people love music and can sing wonderfully, and so earn a living painting, writing, teaching, etc., quiet Do not compare yourself with anybody and a name; some others can draw or paint better than anything else, and they distinguish themselves as architects or artists; and some can write books and astonish the world. But here I am with only loose bits and fragments of talents-nothing but chips. I can play some psalm tunes, and sing in ayer-meetings, etc., but I never earned but two dollars by my musical talent in all my life."

Kate got the credit of it all. She had climbed up over her mother's shoulders." "Oh, I understand that," said Bernice. "I remember when I was thirteen I had part in a school debate : 'Which is preferable, a cold or warm climate ?' I sided with tions. It is wise to do that often; men comthe Sunny South, and began : I have taken | monly examine their policy of insurance on | figure into a swift contrast, as if he should | my atlas and decided to blot out everything their houses or on their lives, at least once exclaim : See yonder ! hear that water-bearer; south of such a latitude,' then I pictured | every year. It was to church members that | he offers you water at a price; I offer you milk the poor Northern inhabitants longing for Paul was writing when he said, "Examine and wine, and that without asking any price to cotton to make their underclothing, and yourselves whether ye be in the faith." pining for oranges, lemons, raisins and of the Arctic productions? He didn't want | Bible tests of regeneration. Our Lord struck | gospel of faith and godly repentance, and the bears and the walrus, and sealskin and down deeper than all these when he said, the cup Christ brings for the thirst of the furs. He had everything he wanted to "Except a man be born again, he cannot soul.-Rev. C. S. Robinson, D. D. eat, drink and wear in his own country. My side won the day and the compliments, is the beginning of a new life; and Jesus and I was wonderfully elated; but-my Christ is the only source of that life. If mother gave me my ideas. She started me you are thus alive by the incoming of a new off. As you would say, I climbed up over | and divine influence, you ought to know it!

her shoulders." mother jealous of you ?"

wanted to help me and was delighted with | condemns? Do I pray earnestly to be demy success, but you know that's just like livered from sin, and watch against it? mothers."

"Then let me give you one more example, not a mother," said I.

taught classes in the Sabbath-school, but | Christ that I would not consent, on terms, one of them is at present sick, a semi-inva- to go back, and be what I once was? Does lid, confined to the house. I'll tell you what my heart go out into sympathy with others she does every Sabbath morning. Martha so that I long and aim to do them good? has all she can do to get the breakfast, wash | While the Holy Spirit is working so patientthe dishes, clear up and get ready for church, | ly and lovingly on me, do I work with the so Mary, taking her chair into the kitchen, | Holy Spirit? Do I honestly endeavor to drains the Quarterly and Bible Dictionary reach higher up every day in my conduct and skims the Sunday School Times, and hands it over with all her bright thoughts to Martha, who swallows the whole and proceeds | they are simple, practical questions; and if to teach her class with all complacence. you can give a conscientious yes to them Of course she never tells her infants that you need not hesitate to regard yourself as her sister gave her this and that idea-that converted to Jesus Christ and converted by would be useless. So Mary gets no credit. She Jesus Christ. These are Bible evidences; is at work underground, and Martha climbs and when the Scriptural die answers to the into the Sabbath-school class over her should- stamp on the coin of character, then you have ers !"

said Bernice slowly. "I always used to these evidences in yourself-even though think that it was very hard work to teach a you see glaring imperfections in all your class, but I know it's harder for Mary not feelings and you best efforts, then rejoice to teach. I know Mary."

it, but your's is a favored lot. You have as sheep; the sheep also knows the Shepyou acknowledged, some talent for music, herd's voice, and followeth after him. friends and the church, and there is just look at others as your standard and are conable to be a bright, peculiar star in any of you are likely to be a stunted Christian. these departments."

by confession of my faith. I was never con- every one that thirsteth, come ye to the wa- clothes for the laundry. Pen, ink, and paper verted until a few days ago." Probably thousands of other church members would brother did, if they examine their founda-

see the kingdom of God." The new birth Then test yourself with such close, vital "That's it exactly, Bernice, and was your questions as these: Have I begun to hate the sins which I used to love, and have I "Jealous !" exclaimed she. "Why she | given up the practices which my conscience Have I submitted my will to Jesus Christ, and is it my highest aim to please him and not myself? Do I feel such a sweet satis-"Two sisters with whom I am acquainted faction in doing right and trying to obey

and character? These are not hard problems of theologythe "witness of the Spirit" that the work "Mary'd rather teach herself, I know," is of God, and not of man. If you find all

that you have found Jesus, and that Jesus "Bernice," said I, "you may not know has found you. The Shepherd knoweth his

enough to make you, if you are willing, a else. No two experiences can be exactly help and a comfort to your family, your alike, any more than any two faces. If you where you are needed. You may never be tent to be "as good as the average," then Seek a full flow of Jesus into the fountain "Really, Auntie," said Bornice, interrupt- of you soul, and then the strong stream will ing with a sudden thought. "if all were as out a deep and ever-widening channel until bright as the brightest what a fuss there'd | it empties into heaven. Do not bargain for be because some of them could not be bright- an easy time or a cheap religion. Dig deep to the bed-rock, clamp your very soul into "Perhaps so," said I, "any way usefulness Christ as the low so stones of Eddystone should be our great aim, and unseen work lighthouse are clamped into the rock, and is just as useful as the seen. Kindlings are then build every day one stone of conduct My friend, as glorious a life as this is before you, if you have the genuine root and germ live oak. See if you have the acorn.-" Christian at Work."

ters !" and then right over again, with being inconvenient, he wrote the list upon ceaseless iteration : "Ho, every one that the stone with the etching preparation, to make the same discovery which this honest | thirsteth, come ye to the waters !" Hence make a copy of it at leisure. When about this prophet really repeats a street-cry in to clean the stone, a few days later, he was order to attract attention, and then turns the | suddenly seized with the desire to try the be paid; why will you waste your money on To shed tears, to "rise for prayer" in a him, when you can have what is more valuaspice. Suddenly reversing it I asked, What | meeting, to go into an inquiry meeting, ble freely, and close at your hand? And | The wife of an English paper-maker dropped did the inhabitant of a warm climate need even to feel happy, are not, in themselves, thus he turns the counsel adroitly to the a blue-bag into one of the vats of pulp, and

"ALWAYS SUNBISE SOMEWHEBE."

There is always sunrise somewhere! Though the night be round the drawn, Somewhere still the East is bright'ning With the rosy flush of dawn. What though near the bat is flitting, And the raven croaks his lay, Somewhere still the sun bird's greeting Hails the rising of the day !

Should bereavement's heavy shadow, Pall-like, clothe thy stricken heart, And the very stars above thee, Cease their lesson to impart, Think the dear one, whose departure Round thy soul such darkness cast, Somewhere finds the heavenly morning That may rise on thee last.

Gropest thou in failure's valley. Sad, disheartened and dismayed, Lest as in the past thy footsteps May be yet again betrayed ? Fix thine eyes upon the Orient, Turn thee from the sorrow's feast, Till the never-failing sunrise Glorifies thy darkened East !

Let us lay to hear the comfort In this sweet reflection found, That, however dense our darkness So newhere still the world around Dews are glistening, flowers uplifting, Wild birds warbling, as reborn, Lakes and streams and woods and mountains Melting in the kiss of morn ! -Congregationalist.

MR. INGERSOLL SATIRIZED.

Recently at Providence Mr. A. C. Wheeler delivered a lecture on "Ingersoll."

The speaker's method, says the report, was in the main discursively argumentative, but he employed the pictorial method of illustration with good effect. As, for example, when he said : The man who judges Christian theism by the errors of its sects and the vices of its imitators is very much like the man who, having heard a good deal about the ocean, sets out from his inland desert to see it and plants himself where a great sewer empties into it from a populous city. He sits down on a dock to con template the muck and mire when the tide is out. He looks at the oyster cans and paper collars and dead dogs; he surveys the sluggiah refuse that bubbles and crawls in tenid currents, and he exclaims :

effect of aquafortis upon it, and lo! in a few moments the writing stood out in bold relief. The next step necessary was to ink the stone and take off the impression. Tinted paper, so dear to the sesthetic maiden's heart. had its origin in a very prosaic accident. was so frightened at the consternation it caused among the workmen, and at the anger of her husband, that she had not the courage to confess her carelessness, and the damaged paper was stored for several years. when it was sent to a London agent to be sold for what it would bring. The paper was accepted as a novelty, and disposed of quite profitably, and the manufacturer received an order for a large invoice of the same, whereupon the wife acknowledged the accident of the blue bag, which in time led on to a fortune. A glass cutter accidentally spilled a few drops of aquafortis upon his eye-glasses, and noticed that they became corroded and softened thereby. He put on his thinking cap, and the result was a draw-ing of a set of figures upon glass with varnish, afterwards applying the corroding fluid and cutting away the glass around the drawing. When the varnish was removed, the figures appeared raisen upon a dark ground. A paper maker one day strolled through a field, and thoughtlessly plucked a few straws and put them in his mouth, where, to his surprise, they were soon reduced to a pulpy matter closely resembling the substance from which paper is made. He set to work to try the experiment in his mill, and, after great perseverance, paper was manufactured out of straw.—Baptist Weekly.

MAXIMS WORTH BEMEMBEBING.

On the tombstone of John Donahue, of New Orleans, the following maxims are engraved, as the merchant's guide to young men on their way through life :

Remember always that labor is one of the conditions of our existence.

Time is gold. Throw not one minute away but place each one to account.

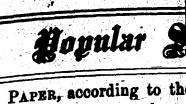
Do unto all men as you would be done by. Never put off till to-morrow what can be done to-day.

Never bid another do what you can do vourself.

Never covet what is not your own. Never think any matter is so trifling as

not to deserve notice.

Never give out what does not come in.



Society of Arts, may be m wood or leather by mixing with the pulp, the toughn depending on the degree o the solution. Paper thus used for boxes, combs, root boot making.

WOODEN bowls and ot sort, as well as all cross s trunks and short log purposes, are very apt to while seasoning. To preve ly, the pores of the wood sh with linseed, or some other ing, oil, while it is yet! gre begins to show any signs checking. This will comp inconvenience.

MICRO-PHOTOGRAPHY. employed to recognize good photographs are taken of s inal and transverse, of st timber bearing a certain kn minimum strain. These serve as comparisons for oth piece which the educated e fewer rings per inch of dian or fewer radial plates per section, is rejected. "The method is, says The Ohio "that it allows all timber

sitions to be tested before

A VALUABLE crystaline or paper may be obtained mixing a very concentrated salt with dextrine and lay coating of the fluid on the ered by means of a broad s drying, the surface has a mother of-pearl coating, quence of the dextrine, add per and wood. The coatin adhesive to glass by doin alcoholic shellac solution. nesia, acetate of soda and among the salts which prod tractive crystalline coatings be sized, otherwise it will a and prevent the formation

SALT LAKES IN WYOMIN published at Laramie wit title of the Boomerang, ref article in the Scientific manufacture of soda at O says that if the right kin plenty of energy and abund to take hold of the busin Territory, they would fin The writer affirms that nature has done all she co trouble. Here there is portable engines, or for necessary to wait a year in crop of soda. Not only h lakes of the solid stuff drive of Laramie, and with directly to their banks fr similar lakes are found in Wyoming. No pumping soda gathers itself and soli that is necessary is to dig and shovel, haul it to the in this city and work it u at Laramie has been gre improved during the pa now have a capacity one it was originally designed handle one third of the y Laramie plains. Thus fa lakes has been drained an are two larger lakes, ei would keep a plant as lar mie going the year rot supply is inexhaustable, constantly built up from basin; but these lakes ar others in the territory wh been touched.—Scientific

She spoke as though her head was hoary, and she eighty-one instead of eighteen.

"Then, I can paint a little to adorn the house and have something to give my friends now and then, but I am so slow I couldn't expect to earn a living in two lifetimes, even if I found a market. Then I can occasionally write a bit that meets the editor's mind, though he's dreadfully capricious; but I can't write a book. I've tried it, and I can't be I, handing her an open book. a Harriet Beecher Stowe. There are lots of other little things that I can do, but they under the burning log, by their light she don't seem to amount to much, for there is read: only a chip or two of a kind."

Here she paused breathless, and I found time to remark.

"But, Bernice, chips make a bright blaze, and are splendid for kindlings."

Her face brightened and shortened at the thought, but suddenly lengthened again as she retorted,

"But chips burn out so quickly. A flash, a blaze, a flicker, and then the whole thing's over.'

"And haven't they served their purpose, then ?" asked I, in reply.

"Oh, yes, Auntie ! but I don't want to be a chip, I want to be a back-log," said she as she gazed admiringly at the huge stick of that name in the fire-place before her, which | from several quarters come the good tidings | keepers are tempted to order what they have making itself felt since early morning.

borers were at work in a deep cavity when it? the bank suddenly began to cave in. The The narrator added, 'It takes a great deal enough to make good resolutions. They of courage to let one climb up over you, but | are only promises, and if you have not diit is a noble and manly thing to do.' Now, vine help to keep them, they are worth no by being a chip underneath?" Bernice was silent.

er !"

just as necessary as back-logs. Though you on another until death discharges you to the may be small, you may help some one else "Well done, good and faithful servant!" to be great. Here, my dear, is something which a man with authority has written on the subject. Please read it aloud," said of it in your soul. A live acorn makes a

Trusting a handful of shavings and chips

"Whoseever will be great among you let him be your minister, and whoseever will be chief among you let him be your servant, even as the Son of man came not to be minlife a ransom for many."

Bernice paused and the blaze burned low. "I guess I won't say anything more against chips," said she.—Advance.

> **IS IT GENUINE ?** BY THEODORE L. CUYLER.

impossible to clamber out and were in imme- | Go down under the mere emotions, which is bad policy to buy on credit. No wise diste danger of a horrible death when Beck- are very uncertain and variable. It is not dealer sells so cheaply on credit as for cash. ley called to them to come and climb out enough that you have felt alarmed, or felt | -Hearthstone. over his shoulders. They all did this, and sorry for sin, and ashamed of it. There is presently he was drawn out by them at the | no place in the universe where there is more last instant when he could be rescued alive. *feeling* than in the pit of despair. Nor is it

PAY AS YOU GO!

The best of all rules for successful housekeeping and making both ends of the year istered unto, but to minister and to give his meet is, "Pay as you go!" Beyond all countries in the world, ours is the one in which the credit system is most used and abused. Pass books are the bane and pest of domestic economy-a perpetual plague, vexation, and swindle. Abused by servants at the store and house, disputed constantly by housekeepers and dealers, they are temptations to both parties to do wrong. "I never had that," "We neglected to enter this," "I forgot to bring the book," and so Many special services are being held, and it goes. But the worst of it is that house had been gloriously holding its own, and of many conversions. Perhaps the reader not the means to pay for, and when the time of this paragraph may be asking himself-or | for settlement comes they are straitened. A "Let me tell you an incident I saw in a herself-this question: Have I been con-recent paper," said I. "Some street la- verted or not? If so, how am I to know ate income, if they always take the cash in hand and buy where they can buy to the best Examine yourselves honestly and thor- advantage. Then they will be careful first foreman, John Beckley, called to the men oughly. Put in the probe. Go down to to get what is necessary. Extra comforts to climb for their lives, but they found it the bottom, and look after the foundations. will be had if they can afford them. But it

"HO, EVERY ONE THAT THIRSTETH."

When I was in Beyrut, ten years ago, it happened that I was walking upon the Bernice, isn't this something to the point? more than a check for a thousand dollars street with my old friend Rev. Dr. Jessup. If you can't go away, as I know you wish. drawn by a shoe-black. Nor is it enough He called my attention to a strang-looking | But if old Biddy's sojourn that day had been | the morning after the storm, and were not and do what you want to, can you be willing | that you have the favorable opinion of some | creature, having a skin bottle of great size | among those who having eyes see not, and | seen again. to be useful by helping some one else-per- persons with whom you have talked. Mr. slung across his shoulder. "Do you hear haps by standing still and letting some one Spurgeon tells the story of a young woman what the man is saying?" he asked. I else climb up to safety or usefulness or fame | under conviction of sin who was urged to go | turned to notice him more closely; he was over you ? If you can't be a grand back-log, into an inquiry meeting. "That will do me wretchedly clad, and bowed down heavily are you willing to help start off a back-log no good," she replied. "I have been in with his burden; in his left hand he had a there half a dozen times already, and every pair of what seemed like mental saucers, time they told me there that I was and these he clinked against each other like the sudden enlarged appearance of a near of the Bible. The things that bad men hate, "There was a fourteen-year-old girl I converted; but I am not a bit better than two shallow bells; and all the time, as he church spire, and thus was discovered the it will, as a rule, be safe for good men to beused to know who always took the lead in when they told me so." Nor is it suf- shuffled along over the stones, he muttered her parsing class. The other girls would ficient evidence of conversion that you a curious jargon of sounds, apparently re- opera glasses, etc. The truth of the proverb their philosophy. It never ceases to be true cluster around her in the morning before are willing to join the church. That simple peating the same syllables. I admitted that that "Necessity is the mother of invention" that every one that doeth evil hateth the school, to ask her how she parsed this and step may not cost you anything, and may I heard the noises, but confessed I was pain- was never more clearly proven, perhaps, light, lest his deeds should be reproved. that word; for they said, 'Kate always not come to anything. A gentleman came fully short of ideas. Then the good mis- than by the discovery of the art of lithog- Light always shows the spots. Bad men knows, and she can give a rule for every word.' The fact was Kate's mother had begun with her first lessons, and obliged her to be thorough in every detail of the study, and she helped her look out each lesson; but in the study, and she helped her look out each lesson; but in the study, and she helped her look out each lesson; but in the study, and she helped her look out each lesson; but in the study, and she helped her look out each lesson; but in the study, and she helped her look out each lesson; but in the study, and she helped her look out each lesson; but in the study, and she helped her look out each lesson; but in the study, and she helped her look out each lesson; but in the study, and she helped her look out each lesson; but in the study in the study of the study, and she helped her look out each lesson; but in the study is study to in the study, and she helped her look out each lesson; but in the study is study to interest in the study is study is study in the study is study is study in the study is study in the study is study

"Well, is this the blue, sparkling sea, whose foam gave birth to Aphrodite and whose crested billows have rolled so long last moment of your existence.-Sel. through poetry and song. It won't do."

You feel like taking that man by the neck and lifting him up so that he can see some thing. You undertake to explain to him that the ocean is a much larger affair than Pacific, three months ago, a flock of mall he has any idea of. You tell him that out | birds about the size, shape and color of parthere, beyond the headlands is the mighty oquets settled down in the rigging and monster curled like a green serpent around about the world; that there it races in trackless expanse with its sweet fathomless currents that traverse all zones, from the steaming cauldron of the tropics to the sapphire were too shy to be thus caught, and too spry cliffs from the north-that there it murmurs to be seized by the quick hands of the sailwith scented breath, and hurls itself with ors. At the end of about an hour the birds tremendous hosannas against the coasts and continents of the world, and is forever pure | towards nightfall they came back and passed and wholesome, no matter how much filth | the night in the maintop. The next mornpours into it.

He listens to you contemptuously. He's got the paper collar in his eyes and the dead dogs in his nostrils, and he says, "It won't | birds had become so tame that they hopped do.

writes a lecture on the corruptions of the pened. The flock came flying swiftly towgreat myth.

HAPPY ACCIDENTS.

have led to the most valuable discoveries and at the barometer. A glance showed that inventions. Some of them, perhaps, are not something was wrong with the elements, and so familiar to all of us as the fact that the | the brig was put in shape to outride a storm. swaying chandelier in a cathedral suggested | The storm came about twenty minutes after to Galileo the application of the pendulum. the birds had reached the vessel. For a few How few know that for the method of refin- | minutes the sky was like the waterless boting sugar with wet clay we are indebted to a | tom of a lake-a vast arch of yellowish mud hen! Having just returned from a promenade over a neighboring moist clay bank, blow very hard no one knows; but on reachshe stepped into a ladle of brown sugar lying ing port, two days later, the captain learned on the floor, and wherever her tracks were that a great tornado had swept across that found the sugar was thoroughly whitened. | part of the sea. The birds left the vessel on having ears hear not, her valuable lesson would not have been learned. It is the ob-

servant only who put to use these "trifles light as air." While holding a pair of spec- | why we believe the Bible is the Word of God,

Do not spend, but produce. Let the greatest order regulate the actions •.•. of our life.

Study in your course of life to do the

greatest amount of good. Deprive yourself of nothing that is necessary to your comfort, but live in honorable simplicity and frugality. Labor then to the

WHILE a British brig was gliding smoothly along before a good breeze in the South passed an hour or more resting. The second mate was so anxious to find out the species to which the visiting strangers belonged that he tried to entrap a specimen, but the birds took the brig's course and disappeared, but ing the birds flew off again, and when they returned at noon, the sailors scattered some food about the decks. By this time the about the decks picking up the crumbs. Then he goes back to his desert and That afternoon an astonishing thing hapard the brig. Every bird seemed to be piping as if pursued by some little invisible enemy on wings, and they at once huddled down behind a deck-house. The superstitious sailors at once called the captain Many accidents, very trifling in themselves, of the brig, who rubbed his eyes and looked -and torrents of rain fell. Why it did not

THE BOOK BAD MEN HATE.-One reason tacles between his thumb and finger, a is the extraordinary and indefatigable pains watch-maker's apprentice was surprised at taken by men of obscure integrity to get rid power of lenses as applied to telescopes, lieve in. Men's hearts stain through into

THE spectrum is to the is to the ear; each colo

and the different colors different pitch. The vi duce the impression of the waves which they than those to which we violet; while the vibration other colors are intern two extremes. This, grand analogy between li answers to pitch. There in the figure, when we of the Alps sings a shi wild rhododendron; and the mountain at sunse than the blue of the firm ancients had their sp have we not ours, which sufficiently refined to h sity is filled with this m sheds its light its notes for example, thrills cont space, and every lumin our skies is surrounded I have spoken of the crossing, of the tiny upon a smooth strand those intersecting rippl ed deep by which infi Orcesing solar and a bring us the light of back from our atmosp blue radiance of the spherules, they clash the servivors of the t



for the laundry. Pen, ink, and paper inconvenient, he wrote the list upon me with the etching preparation, to copy of it at leisure. When about a the stone, a few days later, he was ly seized with the desire to try the aquafortis upon it, and lol in a few ts the writing stood out in bold re-The next step necessary was to ink the nd take off the impression. Tinted so dear to the æsthetic maiden's heart. origin in a very promic accident. fe of an English paper-maker dropped bag into one of the vats of pulp, and frightened at the consternation it. among the workmen, and at the I her husband, that she had not the to confess her carelessness, and the ed paper was stored for several years. was sent to a London agent to he what it would bring. The paper epted as a novelty, and disposed of profitably, and the manufacturer rean order for a large invoice of the hereupon the wife acknowledged the t of the blue bag, which in time led fortune. A glass cutter accidentally a few drops of aquafortis upon his ses, and noticed that they became d and softened thereby. He put on king cap, and the result was a drawa set of figures upon glass with varterwards applying the corroding finid ting away the glass around the draw-When the varnish was removed, the appeared raisen upon a dark ground. er-maker one day strolled through and thoughtlessly plucked a few and put them in his mouth, where. urprise, they were soon reduced to a matter closely resembling the subfrom which paper is made. He set to try the experiment in his mill, and. reat perseverance, paper was manud out of straw.—Baptist Weekly.

MAXIMS WORTH BEMEMBERING.

the tombstone of John Donahue, of rleans, the following maxims are enas the merchant's guide to young their way through life : mber always that labor is one of the ons of our existence. is gold.

w not one minute away but place e to account. ato all men as you would be done by.

r put off till to-morrow what can be--dav.

bid another do what you can do

r covet what is not your own. r think any matter is so trifling as leserve notice.

rgive out what does not come in. ot spend, but produce. he greatest order regulate the actions THE SABBATH RECORDER, APRIL 22, 1886.

Hoyular Science.

the solution. Paper thus made has been used for boxes, combs, roofing, and even in boot making.

WOODEN bowls and other ware of this sort, as well as all cross sections from tree trunks and short log cuts for various purposes, are very_apt to crack and split while seasoning. To prevent this completely, the pores of the wood should be well filled with linseed, or some other vegetable oxidizing, oil, while it is yet! green, and before it begins to show any signs of cracking or checking. This will completely obviate this inconvenience.

MICRO-PHOTOGRAPHY. -- Photography is employed to recognize good wood. Microphotographs are taken of sections, longitudinal and transverse, of standard pieces of timber bearing a certain known maximum or minimum strain. These are enlarged, and serve as comparisons for other samples. Any piece which the educated eye detects to have fewer rings per inch of diameter, fewer fibers or fewer radial plates per square inch of section, is rejected. "The advantage of the method is, says The Ohio Lumber Journal, "that it allows all timber for important positions to be tested before being used."

A VALUABLE crystaline coating for wood or paper may be obtained, it is stated, by mixing a very concentrated cold solution of salt with dextrine and laying the thinnest coating of the fluid on the surface to be covered by means of a broad soft brush. After drying, the surface has a beautiful, bright mother of-pearl coating, which, in consequence of the dextrine, adheres firmly to paper and wood. The coating may be made alcoholic shellac solution. Sulphate of magnesia, acetate of soda and sulpate of tin are among the salts which produce the most attractive crystalline coatings. Paper must first and prevent the formation of crystals.

THE SIGNIFICANCE OF GIFTS.

Millions of dollars are expended during PAPER, according to the Journal of the the Christmas and New-year holidays in Society of Arts, may be made as tough as the purchase of gifts for friends. From wood or leather by mixing chloride of zinc the purchase of a penny gift up to those with the pulp, the toughness of the paper | which costs tens or hundreds of dollars. the depending on the degree of condensation of giver always intends by the gift to give expression to gratitude and love. The gift is never 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 thoughtful affection which prompted the child or the friend to offer them.

I once knew a wealthy and prominent man who carried on his watch chain, with other rare and costly charms, a little leaden whis-tle, which cost only a few cents, given to him by his little boy. who purchased it with his by his little boy, who purchased it with his own pennies, and a short time afterward was called home to his heavenly Father. That little token of childish affection was 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 gifts of earthly love? That our gifts to God may be lifted up to their proper place, we should study their meaning, and seek to give in motive and in measure, in such way as shall be pleasing to God. Our Saviour shows, in the incident of the widow's mite, how highly God esteems the smallest gift when it comes to him fragrant with the love and devotion of the giver. If one of the sons of wealth had slipped a little copper coin into the treasury he and his offering would not have failed to be contemptible in the eyes of the Master. The loyalty and the love expressed in the gift of the poor may be far greater than that which marks the costly gems and heaps of gold laid down

by the rich. During our holiday festivals it is often very touching to see poor children planning and saving in order to give some loved one a token of their affection. We honor those adhesive to glass by doing it over with an noble instincts of friendship in earthly relations. Shall we not encourage and honor them, as they relate to the love of the poor and of children to the Lord Jesus Christ? "God loveth a cheerful giver." Not a large be sized, otherwise it will absorb the liquid | giver, but a loving giver, has the promise of divine benediction on his gift.

The bestowal of a gift on some earthly

SALT LAKES IN WYOMING. - A newspaper | friend opens up a larger outflow of affection published at Laramie with the significant | toward that person; so in gifts rightly betitle of the Boomerang, referring to a recent stowed on our divine Saviour we find the article in the Scientific American on the enlargement of our love to him and our interest in his work increased. Let each seel to learn how to give to God in a right manner, and seek to grow in this grace also, for he has said : "It is more blessed to give

H ISTORY OF CONFERENCE. -- Ray. JAMES BALLET has left a few copies of the History of the Seventh-day baptist General Conference at the Recompute of for male, at \$1.59. Sent by mail, postage paid, on receipt of price. Address, SABBATH RECORDER, Alfred Centre, R. T TT ELPING HAND ATALOGUE OF BIBLE SCHOOL WORK. BOOKS AND TRACTS A 24-page quarterly, containing carefully prepared helps on the International Lessons. Conducted by L. A. Platts. Published at the RECORDER office. Price 25 cents a copy per-year; 7 cents a quarter. Address all orders to the AMERICAN SABBATH TRACT SOCIETY, Alfred Centre, N. Y. PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y. HE ALFRED SUN, Published at NATURE'S GOD AND HIS MEMORIAL. A Series of Four Ser-mons on the subject of the Sabbath. By Nathan Ward-ner, D. D., late missionary at Shanghai, China, subsequent-ly engaged in Sabbath Reform labors in Scotland. 112 pp. Paper, 15 cents. ALFRED CENTRE, ALLEGANY CO., N. Y. 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your comfort, but live in honorable ity and frugality. Labor then to the ment of your existence.-Sel.

B a British brig was gliding smoothg before a good breeze in the South three months ago, a flock of small out the size, shape and color of parsettled down in the rigging and n hour or more resting. The second so anxious to find out the species h the visiting strangers belonged that to entrap a specimen, but the birds shy to be thus caught, and too spry ized by the quick hands of the sailt the end of about an hour the birds brig's course and disappeared, but nightfall they came back and passed nt in the maintop. The next mornbirds flew off again, and when they d at noon, the sailors scattered some bout the decks. By this time the d become so tame that they hopped the decks picking up the crumbs. fternoon an astonishing thing hap-The flock came flying swiftly towbrig. Every bird seemed to be pipif pursued by some little invisible on wings, and they at once hudwn behind a deck-house. The suus sailors at once called the captain rig, who rubbed his eyes and looked parometer. A glance showed that ng was wrong with the elements, and was put in shape to outride a storm. m came about twenty minutes after s had reached the vessel. For a few the sky was like the waterless botlake-a vast arch of yellowish mud Frents of rain fell. Why it did not y hard no one knows; but on reachtwo days later, the captain learned test tornado had swept across that he sea. The birds left the vessel on ing after the storm, and were not

OOK BAD MEN HATE. -- One reason elieve the Bible is the Word of God, traordinary and indefatigable pains men of obscure integrity to get rid ble. The things that bad men hate, s rule, be mie for good men to be-Men's hearts stain through into losophy. It never ceases to be true yone that doeth evil hateth the his deeds should be reproved. to under the shadows. Men like to Bible vilified because it cases a little are on their conscience. It is always gather an audience to listen to an r.-C. H. Parkhurst.

manufacture of soda at Owen's Lake, Cal. says that if the right kind of men, with plenty of energy and abundant means, were to take hold of the business in Wyoming Territory, they would find their reward. than to receive."-The Christian Giver. The writer affirms that in this territory nature has done all she could to save man trouble. Here there is no necessity for portable engines, or for vats. It is not necessary to wait a year in order to gather a crop of soda. Not only have we a cluster of lakes of the solid stuff within two hours' directly to their banks from this city, but in this city and work it up. The soda plant | the ancient glories of the church of God

been touched.-Scientific American.

THE spectrum is to the eye what the gamut- part; be faithful unto death, and I will give is to the ear; each color represents a note, you crowns of life."" and the different colors represent notes of different pitch. The vibrations which produce the impression of red are slower, and the waves which they produce are longer, than those to which we owe the sensation of violet; while the vibrations which excite the through France on his way to the Eternal other colors are intermediate between the City, he stays at Paris, or Lyons, or Mar-two extremes. This, then, is the second seilles, on his journey; but all the while he grand analogy between light and sound; color is not a Frenchman, he is an Italian. answers to pitch. There is, therefore, truth | Wherever he stays upon the road, he says to in the figure, when we say that the gentian himself, "This is not Rome. This is not of the Alps sings a shriller note than the the place of my nativity. I have no citizen's wild rhododendron; and that the red glow of rights here; I am going onward to my own the mountain at sunset is of a lower pitch | dear city, and I must hasten as best I may unthan the blue of the firmament at noon. The til I reach it." That is the condition of the ancients had their spheral melodies; but Christian; his face is steadfastly set to go have we not ours, which only want a sense to the New Jerusalem, and nothing must sufficiently refined to hear them? Immen- detain him. sity is filled with this music; wherever a star

TO YOUNG CHRISTIANS

More than fifty years ago the late Dr. Bacon closed a sermon to young Christians with the nual contributions to the Society. Life Members are entifollowing appeal, the spirit of which was drive of Laramie, and with a railroad running | grandly illustrated in his after life: "Would to God I could make you know similar lakes are found in various parts of | what results are depending upon you; what in-Wyoming. No pumping is required, the terests of the church and of a dying world are soda gathers itself and solidifies like ice. All involved in your future character and efforts. that is necessary is to dig it out with a pick | When I look at the young Christians of this and shovel, haul it to the chemical works | age, and reflect that they are soon to sustain

at Laramie has been greatly enlarged and | --when I look abroad on the earth and see improved during the past winter, and will the crisis is at hand -when I listen to the now have a capacity one third greater than cries that come from every quarter of the it was originally designed for, yet it will not world, summoning the people of God to new handle one third of the yield of lakes on the efforts and more splendid exhibitions of piety Laramie plains. Thus far only one of these | -I seem to see the very generations that are lakes has been drained and worked. There passed rising up from their repose to watch at the following prices: are two larger lakes, either one of which over the young followers of Christ; I seem to would keep a plant as large as that in Lara- hear the voices of blessed spirits from above supply is inexhaustable, the deposits being to see a world of misery turning its implor-constantly built up from some underground ing hands to them, and beseeching them to basin; but these lakes are not so extensive as be worthy of their name, worthy of their name, worthy of their name. ileges, worthy of their noble destiny; I seem to hear, I do hear, God himself speaking from the heavens. 'Ye have chosen the interval of the speaking interval of the speak others in the territory which have not as yet | ileges, worthy of their noble destiny; I seem

A STRANGER HERE.

If an Italian now in England passes

A pilgrim in the old crusading times sheds its light its notes are heard. Our sun, started out to reach Jerusalem. You know for example, thrills concentric waves through | -- how many were attacked with that insanispace, and every luminous point that gems ty in those times; I commend them not, but our skies is surrounded by a similar system. I use that illustration in all soberness. The I have spoken of the rising, climbing, and crusader journeyed on foot across Europe. crossing, of the tiny ripples of a calm tide Whenever he came in sight of a goodly city, upon a smooth strand; but what are they to whether it was Vienna, or Constantinople, ed deep by which infinity is engine-turned. spires, the minarets; and when he had done Crossing solar and stellar distances, they so, he turned to his companion and said : G. VELTHUYSEN, bring us the light of sun and stars, thrilled "A fair sight, my friend; but it is not the DE BOODSCHAFFER bring us the light of sun and stars, thrilled back from our atmosphere, they give us the blue radiance of the sky; rounding liquid spherules, they clash at the other side, and the survivors of the tumult bear to our vis-ion the wondrous cloud-dyes of Mohte Rosa.

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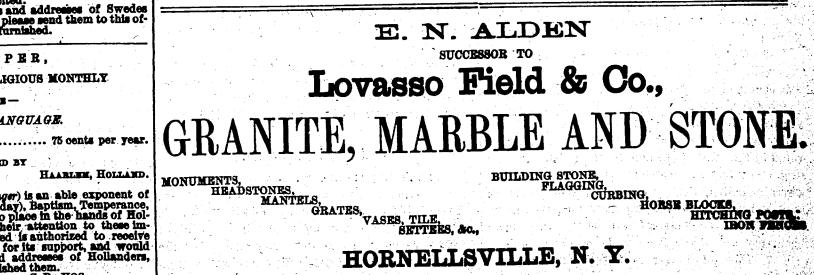
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The Sabbath School. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

8

INTERNATIONAL LESSONS, 1886.

SECOND QUARTER. April 8. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 85-51. April 17. The First Miracle. John 9: 1-11. April 94. Jesus and Nicodemns. John 8: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping. John 4: 27-42. May 15. The Nobleman's Son. John 4: 43-54. May 22. Jesus at Bethesda. John 5: 5-18. May 29. Jesus Feeding Five Thousand. John 6: 1-21. June 5. Jesus the Bread of Life. John 6: 22-40. Jane 12. Jesus the Christ. John 7: 87-52. June 19. Jesus and Abraham. John 8: 81-88, 44-59. June 26. Quarterly Review, or the Church and Temperanc Reform. 1 Cor. 6: 19, 20, Isa. 5: 11, 12; 28: 7, 8

Gal. 5: 19-21.

LESSON V.-JESUS AT THE WELL.

BY REV. T. R. WILLIAMS, D. D.

For Sabbath-day, May 1st.

SCRIPTURE LESSON.-John 4: 5-26.

b. Then cometh he to a city of Sa-mā'ri-a, which is called Sy'char, near to the parcel of ground that Jā'cob gave to his son Jô'seph.

son Jö'seph.
6. Now Jā'cŏb's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.
7. There cometh a woman of Sa-mā'ri-a to draw water: Jesus saith unto her, Give me to drink.
8. (For his disciples were gone away unto the city to buy water is about the sixth bourd.

meat.)

9. Then saith the woman of Sa-mā'ri-a unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-mā'ri-a? for the Jews have no dealings with the

8a-mariltans. 10. Jesus answered and said unto her, If thou knewes the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11. The woman saith unto him, Sir, thou hast nothing to

11. The woman sath into min, sit, thou hast bothing to draw with, and the well is deep: from whence then hast thou that living water? 12. Art thou greater than our father $J\bar{a}'c\bar{o}b$, which gave us the well, and drank thereof himself, and his children, and his cattle?

18. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting up into everlasting

15. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16. Jesus saith unto her, Go, call thy husband, and come

hither. 17. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no hus-

band : 18. For thou hast had five husbands ; and he whom thou now hast is not thy husband : in that saidst thou truly. 19. The woman saith unto him, Sir, I perceive that thou art a proph

art a prophet.
20. Our fathers worshiped in this mountain; and ye say,
that in Je-ru'sa-lem is the place where men ought to worship.
21. Jesus saith unto her, Woman, believe me; the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru'sa-lem, worship the Father.
22. Ye worship ye know not what: we know what we worship; for salvation is of the Jews.
23. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship. shall give him shall never thirst. Here is a quality totally unlike anything she had ever seen or heard of. Its power to relieve is perpetual and perfect in

shipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.
94. God is a Spirit: and they that worship him must worship him in spirit and in truth.
95. The woman saith unto him, I know that Messal'as cometh, which is called Christ: when he is come, he will tell us all things.
26. Jesus saith unto her, I that speak unto thee am he.

water. This means a native of the province, not of and finely illustrated. "The London Season" dethe city of Samaria. Bhe probably lived in Sychar, scribes society life in the English metropolis. "Sap in plain view from the well. Although there were Bewitched" is by William Hamilton Gibson. Ohnumerous springs in the neighborhood, many pre- ver Goldsmith's Comedy, "She Stoops to Conquer," ferred to draw water from this ancient well. The is continued. "With the Bluecoats on the Borlegendary history of the well doubtless gave to it der," by Rufus F. Zogbaum, gives the leader a good something of special interest to the people. Jesus idea of life-especially that of the soldier-on our saith unto her, Give me to drink. This was a very Western frontier. "Springhaven," by R. D. Blacksimple and natural request for a thirsty man to more, is contined. The third part of E. P. Roe's make, but Jesus had a deeper design than simply to timely series on "The Home Acre" furnishes auquench his own thirst. It was a most beautiful thoritative counsel on the garden and the best way to open conversation with the woman and tell methods of grape culture. Charles Dudley War ner's summer-resort serial. "Their Pilgrimage." her of the water of life flowing so freely for all. V. 9. How is it that thou, being a Jew, askest drink deals with the Catskills. Mrs. Craik's story, of me, which am a woman of Samaria? The woman "King Arthur," which announces itself as "not a appears to have been surprised that this man whom love story," continues to be strongly interesting; the she knew to be a Jew should either condescend or following part will conclude the novel. Many take the liberty to ask a favor of her. She could Christians deeply regret the fact that there is no aunot readily understand it, for the Jews have no dealthentic portrait of their Master. Others think it betings with the Samaritans. The prejudice between ter that the world should not know the exact lineaments of its Redeemer. It is certain that this lack

V. 10. If thou knewest the gift of God, and who it is of a recognized likeness has given opportunity for that saith to thee, Give me to drink. She thought the highest artistic geniuses to portray their conshe knew the character of the man addressing her, ception of his appearance. But the personality of the painters, necessarily obtruding itself into their but he seems to intimate that she is wholly mistaken; instead of being superior, as she thought she ideal Christs, destroys the value of these pictures was, she was simply the dependent one herself; and | for many people. It would seem, however, from if she could understand her true relation, she would | Mr. W. H. Ingersoll's article ("Portraits of the be asking water of him instead of refusing to give | Saviour") that there probably was an historic porto him water from her earthern pitcher. She was trait of Jesus known to the early Christians on prizing this well as the gift of Jacob, but here stands which the most ancient pictures of him were based; for they all agree in the principal characteristics, before her the gift of God, and she is too spiritually blind to see him. Thou wouldest have asked of him, and point to a commonly received likeness, Be and he would have given thes living water. He thus ginning with these, Mr. Ingersoll traces the history announces his exalted character to her. She would of the subject down to the present. have realized her deep dependence upon him if she

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My soul, lift up the song Of Miriam by the sea; To lead to victory !

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of an Indefinite "One Day the Requirements of t Commandment

To meet thy coming Lo Over the hills I see the flat Of his royal banners gle

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VOL. XLII.-NO 17

The Sabbath

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For the SABBATH RE

OVER THE HIL

BARAH S. D. SOCY

Over the hills I hear the I

Through the rush of the

Up 1 up 1 my waiting sou

Stand ready at thy post

Of coming chariot whe

God's battle trumpet pe

Up 1 and gird on thy sv

office at Alfred Centre, N. Y.

The Lord of the Sabbath My soul, it is no dream Courage ! O, weary soul Stand firm, O, faltering Thine will the battle be, But God thy foes will n

Over the hills I hear the ti Of his army, marching Clear and shrill the bugles Through the pauses of Listen ! O. doubting soul Make ready for the fight Strong in the might of Go

Strike boldly for the rig Over the hills God's battle Comes to me full and cl "Ye who love my law, su For I, the Lord, am net Rejoice ! my soul, rejoice For thee he speaks that

Where are thy wings to fly And meet thy coming L Over the hills he comes !] The Lord of the Sabbatl

Like the dust before the w Crumble proud Error's o Shout | for the Lord come

GOLDEN TEXT.-" God is a Spirit: and they that worship him must worship him in spirit and in truth."—John 4: 24.

TIME.-A. D. 27, about eight months after the last lesson.

PLACE.—Samaria, at Jacob's well, near Sychar. RULERS.—Tiberias Cæsar, Emperor of Rome; Pontius Pilate, Governor of Judea; Herod Antipas, Tetrarch of Galilee.

OUTLINE.

I. The woman of Samaria. II. The living water. III. Her need of the living water. IV. Nature of true worship.

INTRODUCTION

Jesus spent several months with his disciples in the country of Judea after attending the passover in April. where he met Nicodemus, as described in our last lesson. During this time he preached to the people who gathered about him at various places; and many were baptized by his disciples. This created dissatisfaction with John's disciples, and they reported the work of Jesus' disciples to John. When these reports came to John, he testified more fully than before to the messiahship of Jesus of Nazareth. After this sojourn and labor in Judea, Jesus determined to return to Galilee. The province of Samaria lay in the line of his journey, and taking the direct course he must pass through the midst of this province. This journey, made on foot, brought Jesus and his disciples, at the close of the first day, to the city of Sychar, or to Jacob's well, near that city. This is the scene of the lesson before us.

EXPLANATORY NOTES.

V. 5. Then cometh he to a city of Samaria, which is called Sychar. For beauty of scenery this location is said to be unequalled in all Palestine. It is situated at a narrow pass in the ridge of mountains which form the watershed between the Mediterranean Sea and the valley of the Jordan. The elevation of this valley above the sea is about eighteen hundred feet, and the mountains on either side of the pass eight hundred feet higher. Shechem was situated in this narrow pass and extended up the slopes on the base of the mountains. A little dis tance east of this little town was Jacob's well. The valley, in some places wide enough for fields and orchards, was well watered and very fertile. In deed. it abounded in fruits and beautiful groves, and luxuriant gardens. And through the fields little streams of living water constantly flowed from the numerous springs. Everything was delightful, and the air was full of the fragrance of blossoms and flowers.

V. 6. Now Jacob's well was there. John speaks of this well as one long known in history. This spot was occupied many centuries before this time by Jacob and his family. See Gen. 33: 19 and Joshua This well is situated on one side of the 94 : 89 valley at the base of Mount Gerizim. It is excavated in the solid rock, and is more than 75 teet deep and 9 feet in diameter. Here Jesus and his disciples halted, being weary with their journey; and, it being the heat of the day, the sixth hour, the fragrant coolness of the spot must have been very welcome to Jesus as he sat on the well.

V. 16, 17, 18. Call thy husband. He now turns to another method by which to open the eyes of her un-

derstanding. Thou hast well said. I have no hus band, He is now reading her heart to her, that she may thus know that he is more than a common man.

V. 11. Thou hast nothing to draw with, and the

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 cattle. She expect-

V. 13. Whoseever drinketh of this water shall thirst

again. He proceeds to define the water of which

he is speaking. This water brings only temporary

its effects. Shall be in him a well of water springing

up unto everlasting life. It is to be an internal and

V. 15. Sir, give me this water, that I thirst not,

neither come hither to draw. She thinks of the mar-

velous benefits, but they are all of a physical nat-

perpetual source of life, fixed in the very soul.

ire, like her wants, but still how imperative.

V. 14. But whosever drinketh of the water that I

ed he would answer this question in the negative.

the two peoples was very strong.

asking of her.

water.

relief.

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 gan to perceive something of his real character. V. 20. Our fathers worshiped in this mountain; and ye say, that in Jerusalem, etc. Her mind now turns upon religious worship and places of worship. She also recalls the difference between the Jews and

Samaritans in this respect. V. 21. Woman, believe me, the hour cometh when ve shall neither in this mountain, nor vet at Jerusa lem, worship the Father. Up to this time much has

been formalized and localized. This was the divine method of impressing the fundamental truths of religion upon the slow minds of the Israelites. But the time has come when these fixed places and these imposing forms must be abandoned in the worship of the Father.

V. 22. We know what we worship; for salvation is of the Jews. The Samaritans had rejected all the Scripture after the Pentateuch, hence they knew nothing of all that had been revealed to the prophets and the Psalmist. They were largely ignorant of God's revalation and the unfolding plans of his divine kingdom. But the Jews had accepted the revelations of God, as they had been made with great power and clearness down through all the ages. Hence they knew whom they worshiped. The promises of a Redeemer were made to the Jews and were fulfilled in David and his seed.

V. 23. True worshipers shall worship the Father in spirit and in truth. Those who worship intelligently, truly, sincerely, must worship with their hearts and minds, knowing what they worship. This only as true worship, or real spiritual worship. The Father seeketh such to worship him. God waits for true worshipers, all others are false.

V. 24. God is a spirit : and they that worship him must worship him in spirit and in truth. This gives the fundamental and eternal reason why worship must be spiritual if it be true worship. This is also the reason why it is no longer to be localized, but everywhere. True worship also involves the apprehension and acceptance of truth. True worship cannot be in the heart that is so far deceived as to believe a false representation of God and his will. V. 25. When he is come, he will tell us all things. This idea of advanced knowledge reminded her of the promised Messiah, when they should be instructed.

V. 26. I that speak unto thes am he. How slowly her mind was prepared for this plain, short announcement. But at last she finds herself standing in the very presence of the promised Messiah.

Books and Magazines.

HARPER'S MAGAZINE completes its seventy second volume with the May number. The frontispiece, "Faith," is from a painting by Edwin Armitage, V. 7. There cometh a woman of Semaria to draw | daughter of Jairus. All the articles are well written | Catalogue free on application.

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Resay read before the Quarterly consin churches, at Walworth lished by request.

BY REV. J. W. MC

The one-day-in-seven Sabbath may, in its broadest as follows:

The sole design of the La the proportion of time that propriated to Sabbath rest, seventh part of our time. "The seventh day is the Sal

nothing more than that should be followed by a sev without determining when should begin. Whoever o portion, resting every week days of labor, whether that urday, Sunday, Friday, We other day of the week, has plete and literal obedienc commandment, having do commandment enjoins. J days of labor shall begin mu by considerations outside of the commandment itself

Is the theory, as above st

Before attempting to ans it is proper that we determ meaning of certain words ployed in the fourth comm

1. "Remember." The implies, among other thin of the Sabbath had been g time. We are not comma ber a thing that is newly fact that the Sabbath law New thing is apparent from 30, as well as from the nar 2: 1, 9. 8. This word, "bear in mind "-namely, bath, as given of old.

2. "The Sabbath" (Hel The word sabbath (shabbat rest; and though it is son proper name, it is not commandment, in which i signification. "The Sal bath) means "the rest," re ticular rest, recorded in defined and pointed out in

3. "The Sabbath-day" skabbath). This phrase, I is "the day of the rest," t the week) on which the re curred, as recorded in hist we are commanded to rem

4. "The Sabbath of th

