# Che Sabbath Recorder． 

Alifed，I．F．


## 




 Baytona，Florida

|  |
| :---: |
| Ohineso，IL． |
|  |
|  |
|  |


| Nilon，Wiil |
| :---: |
|  |
|  |
| Hilte Juntion，Wil． |
|  |
| Sabhath 懇ecorder |

## mecar aminit rict socum．

She \＆abbath Berorder．


OVER TIIE HILLS．

|  |
| :---: |
|  |



 Hitwize

|  |
| :---: |
|  |
| 9， |
|  |

## does the sanctipication

of an Indefinite＂One Day in Seren＂＂Satisisf Commandment


The one－day－in－serven theory of the
Sabbath may，in its broadest ternns，be stated as follows：
The sole design of the Lawgiver was to fix the proportion of time that should be ap－
propriaced to Subbath rest，that 18，the one． propiated to Sabbath rest，that 18，the one－
serenth part of our time．When God says： ＂The seventh day is the Sabbath，＂he means
nothing more than that six days of labor shonld be followed by a seventh day of rest，
withont determining withont determining when the six dayy
should begin．Whoeerer observes this pro portion，resting every week one day after six days of labor，whether that one day be Sat－
urday，Sunday，Friday，Wednesday，or any other day of the week，has yielded a com－
plete and literal obedience to the fourth commandment，having done all that that
chete commandment enjoing．Just when the six by considorations outside and ind ependent of the commandment itself．
Is the theory，as above stated，defensible？ it is proper that we determine definitely the meaning of certain words and phrases em ployed in the forth commandment．
1．＂Remember．＂．The nee of this word
mplies，among other thinga，that the law implies，among other thingg，that the law
of the Sabbath had been given at a former of the Sabbath had been given at a former
time．We are not commanded to romem－
ber thing the ber a thing that is nowly mentioned．The
thot that the Sabbath law mas not then a Haet that the Sabbath law was not then a
ner thing is apparent from Exodua 16： $22-$ 30 ，as well an from the narrative in Gensis
$2: 1,2,3$ ．This word，therefore，meana， ＂bear in mind＂－namely，the lave of the Sab－ bath，as given of ola．
The word sabbath（ shabbath）literally means reet；and though it is sometimes ured as a proper name，it is not thas aged in this
commandment in which it has its common rignifcation．＂The Sabbath＂（hashshab． bath ）means＂the rest，＂referring to a par－
ticolar rest，reocrded in history，and full tienlar rest，recorded in history，and fally
defined and pointed out in the contest． 3．＂The Sabbath－day＂（hayyom hash．
stabbath）．This phraee literally tranalated shabbatht）．This phraee，litiorally tranalated，
is＂the day of the is＂the day of the rest，＂＂hatt is the day（of
the week）on Fhied the rest referred to oce． Curred，as reoorded in history．Ti，
4．＂The sabbath of the Lord thy God，＂

Iy，＂the rest of Jehovah thy God；＂that is
Jehovah＇s rest on the seventh day of the first－meek，at the close of his creative work．
The institution of the Sabbath is fonded upon the historical fact that when God had
finished，in six dags，what is called the work of creation，he rested on the seventh day $\left\lvert\, \begin{aligned} & \text { from all his work．Gen．2：2．Now this } \\ & \text { historical fact is nuchangeable，and it is }\end{aligned}\right.$ reasonable to suppose that an institution
founded upon it，and intended to founded upon $n t$ ，and intended to commem－
orate $i t$ ，will be found to be equally an orate it， $\begin{aligned} & \text { oring } \\ & \text { changeable．}\end{aligned}$.
In order to present the sabject in the clearest possible light，I beg leave to offer
the following literal tranglotion the following literal translation of the frst
and last portions of the fourth command and
ment，these being the only portions that ment，these being the only portions that
have a bearing npon the present discussion．
＂Reemember the dey of the rest to Remember the day of the rest to keep it thy work，bat the seventh day is the rest of
Jehovah thy Goo，in it thou shalt not any work．．．＂＂For in six days Jehovah
made the heavens and the earth，the sea and all that is in them，and rested on the ser－
enth day；wherefore Jehovah blessed the day of the rest，and consecrated it．
Jesus says：＂The Sabbath was made for man．Mark
taken in connection with Gen．2：1－2，tellis us when and by whom it was made；namely
by God himself，in Paradise，on the second day of the existence of that man for whom
it was made． Man was the last，and in some respects conest，work of the Oreator．God has
constituted him that he must always ex－ perience the need of regalar cessation from is ordinary occapations．The entire man，
ody，soul and spirit，would need this rest；and God determined to institate，for own rest from the work of creation，that would not only secure the needed rest and
efreshment to man，but would constantly remind him of the fact that Jehovah， whose rest he celebrated，is the Creator them．He therefore says to man：Re－ member the day of my rest，which I have
appointed for your rest，to keep it holy You may freely work at any kind of honest toil on every other day of the week；but the
seventh day commemorates the rest of Jeho wh thy God，and for that reason is Bolemnly set apart for your rest，and in it you must do
no servile work．I have given it to you as a day of rest，for the reason that Thad chosen a natural fitness，or suitableness，for the arpose to which it is dedicated．
It is sometimes said that the fourth com－ nandment is partly moral，and partly posi－
ive，or ceremonial，that the institution o ne day in seven for rest is moral，o appointment of the seventh day as the par founded oneon the arbitrary will of the Law giver．I think that a little reflection will show that this is a mistake．Man needs
rest；therefore，the instution of a Sabbath would be a moral institution．Man needs just one－seventh part of his time for this
periodical rest；therefore，the institation of ne day in seven for a sabbath rest would his relations to the universe，and to the God of the universe，needi to commemorate，in onth day of the first veak；therefor week astitution of the seventh day of th as it does all the requirements grow
ing out of these relations，and at th ame time satisfying all the demands of hat tion．No other day of the week would a completely meet all the necessities of the
case．On each of the other six days，Go worked；if，then，we shoald select either o thone working days for the Sabbath，w hould commemorate work by rest－activity
by a cessation from activity．Every thought al persons knows that this wo an aventh day of the week，instoad of any other，is founded in the nature of things， rest by rest－God＇s reat by man＇s reat． If it be true，according to the olaims
sion，that the fourth commandment only seven，and that the observance of the sixth fourth or first day of the week would be as complete an obedience as that of the sev－ name of either one of these days may abstituted for＂the Sabbath－day，＂and
＂the seventh day，＂in the commandment without doing any violence to its meaning， of those phrases．Remember Saturday to of those phrases．Remember Saturday to
keep it holy．Now let us test this matter by substituting Wednesday，which is the common designation of the fourth day of moon and stars．
Remember Wednesday to keep it holy ork；bot Wednesday is the Sabbath of thy Lord thy God，in it thou shalt not do any heaven and earth，the sea，and all thade them is，and rested on Wednesday：where fore the Lord blessed Wednesday and ha
The above sentences aro grammatical，and rhetorically correct．Bat．there is this seri－
ous objection to them，that they contain at least three flagrant falsehoods，namely，that the Lord rested on Wednesday，and that the Lord blessed Wednesday and hallowed it． if the name of Friday，or Sunday，or any othe：day of the week，except Saturday， were substituted for Wednesday．
But it is sometimes asserted that the com－ mandment enjoins nothing more than the this phrase may be substituted for＂the Sabbath－day＂and＂the serenth day，＂with－
out changing the meaning．Let us try it． Remember one day in seven to kee holy．Six days shalt thou labor，and do ull thy work；but one day in seven is the
Sabbath of the Lord thy halt not do any work
lays the Lord may heaven and earth，the one day in seven：wherefore the Lord

This substitation is worse than the other， ardity．The meaning intended to be co veyed is，that the Lord blessed one of the days of the week，but no one in particular， that he rested on one of the days，but
one in particular．Neither of these statements is true，for the history assures
us that the definite act of blessing had its definite and spêcific object the
and the same history assares us that the Lord rested on the same definite and pecific day．Hunce these statements are are equally absurd，for God could not rest icular．You might as well say that the cular．You might as well say that the horse in particular；or，that the soldier slew me indefinite man，bat no man in particu－
ar．It is equally false and absurd to say that＂the day of rest＂（hayyom hashshab－
bath），in verses 8 and 11 ，may mean one ay in seven，bat no particular day for the rest referred to is a historical rest，that ccurred on one particular day，and no other；and the day of ite commemoration
mast be equally definite．This surely needs no argament．

## ＂THE TWO SMB．＂

Ohicago is stirred，profobly as never be－ ore，upon the sabject of religion，by the two Georgia evangeista，Sum Jones and Sam mall，who have been fring，for nearly a month，the hot and heary yorpel ahota，with
most telling effect，into the enemy＇s barri－ cades．
Both of these men are young（anider forty， think），of alender baila，ark hair，and has been in the ministry（of the M．E． church）thirtoen years，while Mr．Small was converted under Mr．Jones only seven months ago，and，Panl
eloquence and
the Nazarene
The tro mer are complementary，and go
well together．Jones is sharp，blunt，plain oven to Blang，and almost vulgarity often， trations．Small is the his points and illa arnest and eloquent orator，with a fine dic tion，and a tender and sympathetic heart．
His sermon，narrating his conversion， His sermon，narrating his conversion，whioh was about as tragic as that of Saul of Tar sus，is one of immense power，pathos，and inguistic besaty，the mere reading of which， given in the press，has been the means of
other illustrious conversions．Hearing him jesterday for the first time，discoursing npon Lydia，and the converted jailer，and what one must do to be saved，he took hold of m come to God who would receive them and wipe out their tranggressions，he told a ten－ eess，in running away from home，then see ing a secret notice in a New Orleans paper
which he knew referred to him，promising noney for his return，and that the past wa forgiven if he would come back．After he returned the past was never mentioned． Mr．Jones has been preaching ft against sin，which preaching righit and out gloves．The substance of his refrain，at east for the first two weeks，might be said room in his religion for whisky－drinking， dancing，card－playing，or theater－going．H Christian ；he believes in a praying，Bible reading，oharch－going，giving，visiting－the－ ens，doing－good sort of religion，and ha inners in the charch．He believes in a re entance that＂quits its meanness，＂＂cease s hell in good old orthodox fashion． The consequence has been that some of Christians－perhaps of the Michigan－avenu part of the ministry has of him，and even shoulder．It begins to look as though those Who oppose were hurting themselves more that they are opposing God in the person of

They already estimate a thousand con－ ight to an audience of about 6,000 ．Small holds forth at the noon Farwell Hall meet－ ing，and one or the other of them at an
fternoon meeting．They go to Baltimore
． May 1st．The result of their Cincinnati


## 

For how much do we stand in the world pirit，as well as the nature，of our life is rule，judges correctly，however much we mas exert ourselves to mislead．Of the many
sides to every life，there is one that has much to do with keeping one＇s own heart brigh It brightens and that gives any worldly sorrow．And there is anothe ide which，if allowed to develop，as easily apprehensions，morbid conditions，that shad ow young lives and fill them with regreta， hardness and gloom．That the vorld is rif with the last is all too trae．Not that there are not ills in life，nor trials which test it
fiber，neither that we shonld pretend not to see or feel them，for we must do that；but the little ills are so intensified and magnified into greatness that we allow them to colo pletely that all our seeing is＂through glase darkly，＂and we hasten to pronouno ble＂vale of tears，＂which is a synonym o darkness and unrest．After all we are not
30 much to blame for thus twisting our life out of its normal trend，for we have bee our religions teachers，that the genninenes of our religion depends largely on the extent our acceptance，as a truth，of this remark fallen into use．
We have known people，good people，who
really believe thist this world is a vale of tears

Judging from their lachrimose confessions of lapses into forgetfulness of this，to them， mportant trath，when sufficient sunshine
 e e the accastomed shadow．Then to， ther＇s horizon．It ighten or darken an－ e should feel，and of which we can never erid．Other lives should not suffer blight because of the sickly chill we project over ll the possible ills of life to the erolse， its brightness，its cheer，its blessing Comparatively fer are the lives that have nore of sorrow than of joy，except it is self－
vited．It is a sad travesty on our Chistian evelopment that we come so egily to give居解 for smiles，darkness for light，ashes for Farisa，ill．，Mar．28， 1886.

## washington letter．

Wrom oar Rearular Correspondent）
WABing The people of the Capital have had an ther fright about the Washington Monu－ nent．A rumor spread．like wildfire that loomed．It stands between the snd was river and Babcock lake，and the recent eavy rains，which saturated its foundations nd raised the surrounding watera，naturally gave credence to the report．At different oints in the city crowds of people were latinizing the monument throagh opera ssure，or a gaping crack，was about fitteen eet below the 500 －footlevel．The sensation on the subided，however．The dark streaks They were only stains at certan vertical and horizontal joints cansed by neglect of the leaning process on the part of the workmen The interior of the the the structure． The interior of the monument is now ading to the sammit is to have ten elevator tages，each of which will ran oat to the ent．shaft at every fifty feet of the as．
Upon the completion of this stairway it for intended to afford the pablic every faci－
foeing the monument by issaing passes，and providing those who wished to climb to the top with a lantern．But as there are no provisions for keeping a watch－
man on hand，every opportunity would be given to vandals and relic－hunters to deface the structure，either by tampering with the memorial stones，or by writing their names vides custody for the monument，and makes an appropristion for running the elevator，
it will be open to the public and visitors may roam up and down it at will．
The Library bill appropriates $\$ 500,000$ to commence the construction of a building for
the library of Congress，on a site directly consisting of the Secretary of a the Interior，
the Architect of the Capitol，and the Libra－ the Architect of the Capitol，and the Libra－
rian of Oongress，who shall be authorized to
make the contracts and it further anto make the contracts，and it further appro－
priates a sum of not more than $\$ 550,000$ for the purchase of the land．
The bill to enlarge the

## 

 isen reported favorably to the Senate，andis expected to pass that body by a unani－
mous vote．The popularity of the messure noas vote．The popularity of the measure
is explained by the fact that nearly every
Senator has an eye of faith on the old men ion as a fatare place of residence for him－
The Chaplain of the Hoane whose morn－ ing prayers were creating such a emensation
some time ago，and who has been praing quite conservatively since，has made praying icture of the timen he gave a deplorable
Hatated that the
nasege of men were dritting farthor and the
$\qquad$ asking＂II life worth，living？＂and men in
he market places were teaching the doce
 atheism；scarcoly a day paced but brought
to light some new evil to crimen the face
of the patriot．After itemising ist of the worst tranggressions，he olooed by
saring that divine charity took the form of
machine and was administered by proxy ed with blots as black as death．
Apropos of the subject，althongh it is be
lieved throughout the country that this is the most demoralizing city in the land，thero
is a great deal of Ohristian vork done hero
in Weahington．It goes on silently in many
homes，but it goes on conutantly and it fill
 ）

 －

## 辛issions．

## Soros．


A uittue Chinese girl，whose parents died for 860 ．

Tre Evangelical Lutheran Church in North America is carrying on mission work in India，and the estimated expenses for the cur
rent year are $\$ 15,000$ ．Eight foreign and 68 native laborers are reported．Over 1,000
scholars are gathered into the schools，and the native churches have 842 communicants．

The Methodist Episcopal Woman＇s For eign Missionary Society has made the fol for India， 553,746 ；China，${ }^{246, \text { ，}}$ ， 80 ；Japan， \＄27，910；Mexico，$\% 32,918$ ；South America，
$\$ 9775 ;$ Italy，$\$ 3,770 ;$ Bulgaria，$\$ 3,337$ Córea，$\$ 1,872$ ；Signapore，$\$ 3,000$ ；conti gent， 89,533 ．Total，$\$ 192,47 \%$ ．

At a Presbyterian communion service in Dakota，the sermon was preached by a man scalping dance where the city of Minneapo lis now stands；one of the brethren wa and a ruling

Is the Anglo－Chinese college，at Shang－ hai，of the M．E．South Mission，over 100 one years of age are receiving daily secula and religious instruction from Christian like colleges in America．；but＇no oppor－ by precept and example

Twinnty－five years ago，the population 700,000 inhabitants．The people come from many lands．There are said to be 200,000 Germans， 105,000 Irish， 40,000 Scandina－ ians， 26,000 Bohemians， 22,000 Poles，and rom 5，000 to 10,000 Italians and French． By the power of Christianity，and the work
of the churches，these people and their chil dren ought to be led towards and into Amer ican Ohristian citizenship．

The Moravians have missions in Green land，Labrador，among the North American America，in Surinam or Datch Guiana， Sönth America，in South Africa，in Au Tioet in Wra），in Con an aittle having been commenced in 1885．The mis onaries take a practical interest in the tem poral as well as the spiritual
people for whom they labor．

> Notioe the change．In Judson＇s time the British government opposed missions to iegionary，it being remarked that every gon－bost would have to be backed by Gionary to Natal，atter lab American mis fully for ten years，was recalled by the Bosto board．On his way home he was met by back to your post，I will support you．Mis－ qionaries are cheaper than military，You
have done my government more service than a whole company of soldiers．＂

## FROM D．H．DAFIS．

Shavehat，China，Feb．19， 1886. I believe I have not rendered to you my
report of labor for the last quarter of 1885 ． The work has been almost exactly the same as that reported for myself and Zah－Tsing－ conducted twice a week in the city chapel During this time I visited the city school one ay to listen to the recitations，also spent and selling tracts．Zah－Taing－San，besides preaching in the city，has continued to visit
he Dispensary daily and talk to those who come for medical treatment．Many do not while to hear anything about the doctrine，
wish to hear merely for the sake and hope of receiving some material aid． Those who really desire to know the truth with．Oh，how discouraging it sometimes seems to us！－We often pray that our cour－
age and faith fail not．We know it is not in our power to convert the heathen，but it is
ours to work on at the Lord＇s command，and thus satisfy a good conscience that we have
striven to do his work well．We who labor behalf must，I feel，work by faith in the ing from the resulte of our work already at
During the month of December，Le－Erlow came ta me and indicated his great desire to
be engaged in mission work．I told him I had no money with which I could engage
him，but if other members of the church would contribute a certain amount each month，I would help him personally．We riend of mine in Foochow sends）a fair
owance for him．I feel that this is better than asking the Board to furnish his support It might be well for the Board to ress an opinion on the matter，so that age them somewhat to persevere，and thes would then know the exact mind of the Board on the question．I feel that I know
what their mind is，bat if it is written to me can bring it before them with greater The
 or the most part well attended by the schol－ reading of Scripture，with remarks，singing
and prayer are conducted in the chapel of the girls＇school．Mach work is done that can－
not be easily reported to you．Constantly not be easily reported to you．
praying for the prosperity of ou
Zion，I am most sincerely yours．

## FROM S．D．DAVIS

Through the mercy of God I have been permitted to enjoy another gracious revival
of religion，for which I am thankful to the reat Giver of all such blessings．The cir－ cumstances leading to it were remarkable． he mouth of Black Lick Ran，all of whom ere irreligious，and two of them Sunday－ keepers，sent a request to me to hold a meet ing of days at their school－house．We be－
gan on the evening of March 18th，and closed April 4th．In this series of meet ings it is estimated that at least forty por olly to serve the living God，thirty of whom came by the way of the anxious seat．On happy converts ；and the next day I baptized wo others，and received thirteen members into the fellowship of the Seventh－day Bap tist Church of Greenbrier，as per order
passed by said charch while the meetings were in progress．Three of these were
seeping Sanday when the series of meetings began．There were three othera who would permitted to attend at the time of the re－ eption，by reason of sickness in the family ne of our churches．－All praise and glory to him without whom we can do nothing．
history of tie netheblands A Missionary Concert Exerciso

## Leader．－How were the Netherlands pop－ lated ？

## ulated？

tibe coming from Germany．along the Rhine，
about 100 B ． C．－How were they civilized C．－They．were much civiluzed by the in a contract．
L．Who was their master after the de－
C．－After the deman empiraction of the Roman


C．－S
kingdom
Copies of the above Concert Exercise can be obtrined，in any quantity desired，at $\$ 3$ a hundred，or upon condition that a mission used．The number ordered should about equal the number likely to be presen

## What the servants of Jestis christ co． TO DO

－




．man his cabin ；and to spread contentment， domestic affection and general happiness， where penury，vice and iscord make ex
istence a curse．They go to give children
the blessing of parental care，and parent
$\qquad$
$\qquad$
 they go the turntion tone rich amd amily poor，an Finaly
and from from darkn． and from the power of Satan to God ；t．
teach them how to live and how to die；to show them the wat to glory；to make them
know their God；to propare them for heav
en and to guide them \＆afely to its blisa． en and to guide them safely to its biiss．
Christian Missions to Heathen Nations．

## the chinese in san francisco．

The San Francisco Board of Supervisors appointed a committee last February to re．
port
puon the condition of twelve blocks in port upon the condition of twelve blocks in
that cett，known on ohinatown．The com－
mittee has recently rint mittee has recently reported．It has pre－
sented to the pulbicica a lenthy and iskening
array of facts．


## able． terestin

 stands．Thirty－five or thirty－six baved by
the missionary Fork of Mr．Gibon and
eighty by Mr．Loomis，making 115 in all，

 Work and impoverished ；thair children grad
uaced in the uated set aside and defied；；alimmy and dis－
laws and
gusting mode of life set up by a clannis gusting mode of life set up by a clannish
population in the fairest and best portion of the city，and made a constant menace to the
welfare of the community by reason of the danger from free and disease
day spring from that locality．
The intention of this extract is evidently to teach that the good results of missionary sulting from the presence of the Chinese
the that the white people are justified in seekking
to drive the Mongolian from their city．But
 would it not be wise for the manicipal au－
thorities to ask why they have allowed the
laws to be＂set maide and defied ＂by a sec－
 they have not prteced the commanity from
the «d danger of fire and diinease＂emanating
from Chinatown？The whole report of the

 ued ineficiency ever made by the manicipa
authoritien of a great city in the United
Statesi Statas．．If，as the report shows，the evil has
2．
 day，geek to visit the punishment of the
own nemloctan pon benghted heathen？
3 d ．How is it that the hhite race

## L．－Did the country almayg remain free？

C．－It remained free till the end of the
century．Then a discontented party 18ulted century．Then ad discontented party
called in the French，and Napoleon gained the country ander his dominion．
again？ C．Rusian soldiers helped the Dutch to
expel．the Frenoh．

Lime？How has it been governed since that <br> \section*{－ <br> \section*{－ <br> | the |
| :---: |
| lear |
| 4 |} presence of Chinamenen，can be contaminated this connection，to note that our missionarie white population coast lament that some of the tablish saloons and gambling places among

the Chinese，whereby the latter have been
still fürtheir degrade？Would it not be well still further degrade？Would it not be wel
to enact and enforce laws whereby some o
$\underset{\substack{\text { teat } \\ \text { matat }}}{ }$
 ng thar the past seventeen years，and grant． me was the reclamation and that period of the Mongolisp of the native depravity of the Mongolian，aided by the culpable neglec not show，beyond gainsay，that the Mon
golian is not ${ }^{\text {sinredeemably depraved．＂}}$ ， degrade the Chinese，to picture him in th
blackest colors，to ascribe to him，a timate cause，all the misfortune，misery and
unhappiness of life unhappiness of life，seems to have been，for many years，the stock in trade，not only of
the＂Sand Lot＂orator，but of every on
who would Pacfic coast．Woald it not be be the on the
broad statesmanship，as well as Christian philanthropy，to plan and act toward th
Chinese，not in order to drive him from us
thin （this can never rid us of our responsibility
to him），but to win his confidence and there by inspire him with faith in our civilization thus may we hope，through the blessing of God，to make him eventually a blessing to
ourselves，to his own race and to the world． The logic of this ness that thousands of the youth of Sa rancisco feel constrained to emulate that vileness and go to ruin；that the＂hood－ on Dennis Kearney or the politicians or the Irish roughs，but upon the Ohinamen who
furnish the heads to be broken；that th missionaries therefore should be stopped ＂our labor classes＂should be driven
from the country．－The Foreign Mission
ary．

Gabbath
＂Remember the Sabbath－da
Six Raye mhalt thou labor，and
the seventh day is the sabbath
C MY HoLY D
 We clip the following pa Christian Secretary．We
that Sunday（falsely called ever be rescued from sect
court of heaven has passed is doomed to be more and We agree with the Secre ment，＂We fail to see ho
half－holiday）will tend to
for the Sabbath itsele＂ In several of the reports forwarded by He Office，reference is made to the work of mis
sionaries．Mr．G．T．Gardner，Her Majes ty＇s Consul at Newchwang，speaks very far
orably regarding the work of the United
Presbyterian Churches in Manchria Through theria circulation of the Scriptures，through classes of instruction has been given．He adds that here is general toleration of Christianity，and that the attitude of the people to it is，on th
whole，friendly．And he states，＂＂The labors o the missionaries indirectly benefit our，mer
chants，manufacturers，and artisans；＂that by means of these labors＂the tone of $m$ ality among the Chinese people has，durin to a higher platform；and that to the same
cause may be attributed the improved pablic
spirit and greater solicitude for the waliare of the people now to be found among th

## either．

The Sabbath，as a religic holy day，is for religious $p$
irreligious will never keep i irreligious will never keep
To these any Sabbath is a a holiday．We have confi the principles of reform， standsback of all true reforn＂
＂reverence for God＇s law＂ ＂reverence for God＇s law
and that，when that time
children will keep his holy children will keep his holy
day of the week．The Sec ＂How the Sabbath can
secularization is a problen secularization is a problen
American Christians to day
tion that pertains to the we tion that pertains to the we
zens．It has been proposed ing the sanctity of the or not，we are not prepare
fail to see how it will ten First Presbyterian charch of Charlotte， N Was a＂Gentleman＇s Missionary Society
was orgized last October，in response was organized last October，in response to
an appeal from the pastor．The aim of this society is to assame the support of som
misionary already in the foreign field，thu relieving the general treasury from the pay
ment of one salary．In this church al lasses are enlisted in the misionary work and the children．This is an example wor－
thy of imitation．During the year 1885 ， the church contributed to foreign missions
$\$ 1,493$ 40－an average of $\$ 470$ per each
communicant ；and the pastor writes：＂By
the grace of God we shall do still better this the grace of God we shall
vear．＂一The Missionary．

## ITEMS．

The greatest hindrance to the gospel both A Hindu convert in Madras said；＂I un the heart and roots it up．＂ Eighty millions of Chinese are poisoning
hemselves with opium，while England profits $£ 8,000,000$ a year by the war
mposed trade． imposed trade
Missionary effort is the response of real gratitude for redeeming grace；it is the ex
pression of sympathy with all the misery 0 forgiven sin and Satan＇s bondage Ordinary Christianity greatly needs the quickening which comes from missionar
work．Successfal evangelism is the mod
telling argument against modern unbelief． The British and Foreign Bible Societs
circulated $4,161,032$
copies of the Scripture last year，in 267 langaeges and dialects；
955,000 penny Testaments were sold in nine The various Datch missionary societies
support 146 missionaries．Connected with these are 706 native helpers．The Germa sionaries，and 2，564 native helpers．The
American missionary societies have 2，393
elpers．
Of all the languages in which Xerres，
king of Persia，issued his letters，to each
province in its own language，only those two are still living on the linguage，only those tw he oracles of God have been committed anguage has ever perished from the great now make it a time for
no less inclined to do so，
had a half day previous
business．It is found at business．It is found at are in a poore day than on any other day
the Sabbath was observed a
such would not be the case such would not be the case
erence for God＇s law is rest
bsth excursions are given bath excursions are given
cease，buying and selling
is discontinued，and men a to believe that the soul as
is to be cared for，all ex
proper in themselves，will

## corresponde

Blatok River FaLis．Jac Rev．Mr．Lewis：

## Dear Brother， to hand regulary to asy I fully Sabbath

 Sabbath question，believinof the week（Satird of the week（Saturday）th
Scriptural Sabbath known is not God＇s appointed day
and man never possessed and man never

## e． R．Trurw Formerly Epiex

$=$

## Rev．R．Teewartia，D．D， Bilack River Falls，Wis：： Dear Brother，－Yours o Dear Brother，－Yours o hand．Thanks for your cerning the Light of Hom stantly learning of men w stantig learning of men w accept the plain statement accept the plain statement the seventh day of the w Sabbath of Jehovah．Th which No－sabbathism thr mediate mo－sabbathism thr maich pr Pablic pint Public opinion，without q gation，has so long accept gation，has so long accept concerning Sunday，and b swayed by prejudice agaii that few men are willing claims，Then are willing day，and the illogical clain day，and the illogical clain Sabbath theory；are comy Our own wort has been

THE SABBATH RECORDFR, APRIL 29, 1886.





 re is general toleration of Christianity, and
tithe attitude of the people to it is, on th le, friendly. And he states, "The labors of
missionaries indirectly benefit our, mernts, manufacturers, and artisans;" that
means of these labors " the tone of mo
ty among the Chinese people has, during last twenty years, perceptibly attained
ligher platform; and that to the same
higer se may
it and
he peop. ople now to be found among the

## Te have pleasure in noticing that in the ot Presbyterian charchic of Charlotte, N, N a "Gentleman's Missionary Society" a Gentleman's Missionary Society organized last October, in response tpeal from the pastor. The aim of thi appeal from the pastor. The aim of this ety is to assume the support of som sionary already in the foreign field, thu ng the general treasary from the paygentlemen, the ladies, the young ladies the children. This is an of imitation. During the year 1885, charch contributed to foreign mission $: 93$ 40-an average of 44 ron manicant; and the of $\$ 4$ pastor writes: each grace of God we shall do still better this g',

ITEMS.
The greatest hindrance to the gespel both Hindu convert in Madras caid; "I un-
thand what Christianity is, it kills sin in
heart and roots it up lighty millions of Chinese are poisoning
meelves with opinm, while EFgland
its $£ 8,000,000$ a year by the. WarCisionary effort is the responee of real
itade for redeeming grace; it in the ex-
cion of aympathy with all the misery of
orgiven ein and Satan's bondsie rdinary Christianity greatly, he British and Foreign Bible Societ


46 misutch missionary societies
706 native helperañectiod Thith Gorma

the langugen in which Xeres,
Perria, ismaed his Fetters, to each
its own language

Che \&abbath Zerarder. ultred Contro, N. P. F., Fitth-day, April 29, 1886.

## REF. L. A. PLATTB, Editor.

 RRV. A. A. . . MATN, Ashaway, R. I., kisionaryEditor


Wr give, as editoral matter in this issie
of the SABBATH REcomber, the entire editorial department of the Evangelii Harold for May. Some of this matter would nat-
uraly belong in other departments of this paper, and some of it has, in part, already appeared in these columns. We give it in
fall here in order that our readers may get a fall here in order that our readers may geta
better understanding of the character of the matter we are pablishing for our Swedish brethren. We hope it will be so heartily
approved that liberal contribations will be made to meet Abobti, 1,600 copies of this little paper are
published monthly, three-fourths of which are gent out gratuitously. Read thing to aid in their circulation.

Infidebity sayg, " $I$ do not know, I do not believe. I doubt whether there be any God
any heaven, any hell. I shall die, and rot any heaven, any hell. Thail die, and rot,
and be no more." The Christian's faith af firms, "I know that my redeemer lives, and that, if our earthly house of this tabernacle house not made with hands, eternal in the heavens." Reader, which do you like th
best?

Next in importance to the preaching of the gospel is the work of the temperance referm.
Rum-drinking is, without doubt, one of the greatest hindrances to the spread of the goa pel in the world. Whatever, therefore,
tends to lessen that evil, by so much, helps on the work of haman salvation. With grati-
tude to God, who gives victory to truth, we record that another state, by a large popular vote, bas putinto her consttutaion a clanse for-
bidding, within her limits, the manufacture and sale of intoxicating liquors as a bever
age. The brave little state of Rhode Island did this thing at her annual election, on the 7th of April last. Who next?

Ir is an interesting fact that in nearly all the large denominations of Christians, the ber of ordained ministers. In other words, not enough to oupply the churcher, to as nothing of supplying the demanda for mis-
sionary work in the home and in the foreign fields. In the Serenth-day Baptist denom ination, however, this order is reversed, there fact seems to point out that people as specially designed of God to be a missionary people. port pastors, ministess to act as missionary pastors of smaller churches, and still there are men, consecrated to the work of preach-
ing the blessed gospel, to carry the good news into the regions beyond.

THE most wonderfal thing in the world is the love of God. He loved men when
they did not love him. He gave proof of his love in the gitt of Jesus Christ, as the Saviour of sineres. Jesus, showed his love on the cross. The love of God is larger than the worla, and in as enduring as eternity.
And all this wealth of love he has lavished on men! "Behold what manner of love the Father hath bestowed apon us, that we
should be called the sons of God." And What does God ask in return for this won-
drons gitt? droun giith Nothing, except that we love him.with alt the heart in return. Why those who really love us. No one elve can love ought to be the easiest thing in the world to love him.

Jrbvs did not formulate any set creed o collection of doctrines. He taught men.
In a very simple and practical way he told In a very simple and practical way he told
them tratha they most teeded to know, both them traths they most needed to know, both
for their eternal salvation, and for their
present welfare. In these atterances of Je
sos are the ground trutho of all sonnd Chris tian theology, as well ss of all true practical vigorously emphasized in his teachings than the doctrine of the new birth. "Marvel
not," he said to Nicodemus, "that I said nuto thee, ye must bo borna again." "Ex.
cept $a$ man be born again, he cannot see the kingdom of God." No man has a right to to it by the new birth, born of the Spirit, spect to any great truth; but to entertain hope of heaven by any other plan than that proposed by Christ himself must result

Therre is, perhaps, no device of Satan Which lares more men to ruin than tha hrase, "by and by." The young man is con vinced that he ought to be a Christian, and hat he will be by and by. The young lad Knows she ought to seek her Saviour, bat she
waits for a more convenient time. The man of business вees his Christian duty plainly,
not thinks he is too basy now; by and by hat will put off some of these cares, and then wincel and serve God. And so the aall or
mery is off with the vain by and by saddenly the messenger of death comes,
His demand is urgent. He knows no by and by. He cannot put it off. His time is now, and his suanmons must be obeyed. Oh,
friend, listen, there is another voice calling in the sweetest accents of love, "come
me." " " Behold, now is the accepted time, be hold, now is the day of salvation." "T To
day, if ye will hear his voice, harden not you day, if ye
hearts."

The months of March and April hav ing labor strikes ever known in this coun ing. In some cases there may have been real
try nen have made in some thich the laborin have been inangurated without any complaint the belort of the men, simply because the those unions have orderel them to quit hemselves more than they have injured others. Two things ought always to be re
membered in such matters. In the first place, capital cannot be employed to carry on a busi e incomes the outlays are greater tha saffers with the employer, for soon all opera cannot labor continually on wages that wil not sapport themselves and their families. hey cannot work at their best ander such cirith the laborer. Thas it will be seen tha re mataally dependent. One is best pro noted when the other is fairly prosperone. But how much better such things could b adjusted if men were governed by the com
prehensive precepts of Jesas: "Thou shal ve the Lord thy God with all thy heari ad thy neighhor as thyself.

The individual Christian is the respon eases God to call men into his kingdom, to ake them matter of great expediency and efficiency that individuals be associated together in the charch to spring up for mutual Ohristhe charch to spring up for mutual Chris
tian labor. The fanctions of the charch an association of Ohristian laborers, ard cearly three--iold. Firrt, its services on the
Sabbath, its prayer-meetings, and its ap pointmonts of a social nature, are all promo tive of the personal, spiritual welfare of it tor of sound doctrine and pure morality destitute to the ignorant to gospel to th with a view to bringing them to Josas and his alvation. This may properly be styled to all tanction of the church.
every!creature." 'That is what the charec is for, and in doing that her members will get their highest good, the truth of God will be vindiated and the highest type of moral ity will be established, In the prosecation of this high mission of the church, th
greatest man is he who is most nseflols and all may adopt the motto of Paul, "Not for that wo have dominion over your faith, bu

## the sabbath in the acts

 Jesin himbelf did not organize much. Hecould do little more, in the brief time covered by his ministry, than lay down the the building op of the church to the bands ing the gift of the Holy Spirit, should com atter him. Whatever he designed to make most naturally appear in their teachings; an whatever of doctrine or observance he in nd approved and sanctioned by their teach ing, or by their practice, or by both.
The Acts of the Apostles is a record of the teachinge and especially of the doings, ot
Jesus' first disciples. Studying the Sabbati question in the light of these records, we ve find that these teachers went among the devout Jews and preached Christ to them and strove boldly and diligently to correct ound empong them. A learned church his-
ion orian, speaking of the apostolic period,
ays, " The early Christian church followed close in the wake of the Jewish synagogue.,
Now, we know that the devont very zealous observers of the Sabbath; but they were never reproved by the apostles for
such observance, and never were instructed y them that there had been, or was to be, We must conclude that they had no con since they were bold to rebake sin, and to preach the new doctrine wherever and whe
ever occasion offered, or duty required.
But if, in the matter of direct teachin the apostles were silent on this subject, they
certainly were not so in respect to their exmple. Let us note some instances.
The thirteenth chapter, beginning at verse 14, gives an account of some Sabbath ser Antioch in Pisidia, and had taken a place among the worshipers in the synagogue on
the Sabbath-day. When opportunity was given them to participate in the services,
Paul spoke at length, review ing the history Paul spoke at length, reviewing the history
of God's ancient people, showing how the ents of that history were a preparatio for Christ's coming, and how he, having
come, was the fulfillment of their rightful xpectations. He especially emphasized the doctrines of Christ's death and resurrection and of justifcation by faith in him. Now,
if the Holy Spirit had intended that the Sabbath should be changed to commemorat hese great thinge, certainly Panl, preachng to this Sabbath-keeping company, on this
Sabbath-day, about these fandamental doctrines, should have told the people abon his important change. But he did nothing
of the kind. He had no suoh message of the kino. He had no such message to
give. Nor was this wholly a Jemsha audience ynagogue, the gentiles besonght that thees hings might be preached to them the nex Sabbath." V. 42. The record adds, "An at next Stbbath-cay came almost the whod
ity together to hear the Word of God v. 44. Here were two Sabbath-days' services
with large mixed andiences-Jews and gen tiles-in which Jesus, his death and resur that the first day of the week is to be ob rine preached.
Other passages in the book of Acts, indi ating the practice of the apostles, need no e commented upon at length. In $16: 13$, g, not in a synagogue, bat in a quiet place ion that Paul, on three successive Sab aths, preached Christ, his death and ree onstom; in 18:1-4, we find Paul living a orinth, working at his trade during the Seek, reasoning in the synagogue "every Greeks," bat there is no account on any although many of Panl's fellow-towneme nd Sabbath-day hearers were townsme "And he continued there a year and six From this very brief study we have severa mportant facts:

## Paul was an habitual Sabbath-keepe

2. Paul observed what is sometimes styled the Jewish Sabbath"-the seventh day of 3. In these Sabbath the synagogne worship Christ, his death and resurrection, justifica tion by faith in him, a finished and full sal tion. $13: 32-39 ; 17: 2,3$.
3. In all the book of the Aots Paul mak
no reference to the first day of the
passessing any sacred charaeter whatever
4. Paul' 5. Paul's ministry covered a period years after the death of Jesus, and Pana knew nothing about Sunday-keeping as a
That we mav not.

That we may not se
ject unfairly ject unfairly, we mast rotice three. event ited to prove that the observance of the first da

The first is the unity of the disciples in coming together on tile day of Pentecost It is argued that the day of Pentecost fell on he first day of the week that year, and that ne place" is evidence that the accord ne place is evidence that they were ac-
customed to meet weekly on that day for worship. Learned men are not agreed about he time at which that Pentecost occurred; rgament, we will not discuss that question here. The passage quoted explains itself. "And when the day of Pentecost was fally come, they were all with one accord in one
place." Acts $2: 1$. The diseiples were together because it was the day of Pentecost, If Pentecost had fallen on the seventh day of the week, as some of the ablest commentill than that it dia, the explanation the Pentecostal season. The same thing would have been true had it fallen upon the fourth, or any other day of the week. So
that no custom of a weekly observance can be established by that event. So also the
ift of the Spirit on that day does not sanctify a weekly observance, for it was an an nual festival which was being observed. 2. It has been thought that, indirectly, lished by the fact that, in the category disputed questions settled by the council in he fifteenth chapter of the Acts, the \$ab bath is not mentioned. The argument runs ome questions in was assembled to settle and the gentiles; the Sabbath was not one of those questions; therefore, the change of ay had been made and universally accented But we have alread.y seen that the Sabbath Paul went preaching the gospel and from mong whom the earlier Christian converts came, and in whose Sabbath-observance he hat the Sabbath controversy, , therefore, hose which this council was called to settle been made but, that the change had already yet been raised, all agreeing, Jews and gentiles, in observing the only Sabbath known
in the Bible, the Sabbath of the fourth commandment.
reaching zervice "别 the first day of the custom of Sunday observance. But again the circumstances of this meeting determin Paul was about to leave his brethren and took this opportunity to leave with them his parting counsels; so that, as the learned that evening in view of the apostle's early departure the next day, and gave no char acter to the day of the meeting. Mach less
does it establish any custom of a regular weekly meeting on that day.
Thus we have found the Sabbath of Gene is, of Exodus, of the Prophets, and of the Gospels, carried forward, without change or period as outlined in the Acts of aposto

## Uammanicatians.

## Rebpdication.

The Pawcatuck Seventh-day Baptist Church, of Westerly, R. I., was organized april 16, 1840; it has, therefore, just passed was built in 1848. During the pastorate of Rev. A. H. Lewis, D. D., now of Plainfield, rated for enlarging the house to meet the wants of the growing congregation; but for some cause, nothing more was then don
about it. In the spring of 1881, during th astoral labors of Rev. L. A. Platte, now larging the honse was again taken up. of en five years of planning and labor, the enlargeand, on April 17th thaction were completed and, on April 17th, the day atter the 46th
to the worship of God. The two former pastors, under whose labors the plans for
this work had their inception and develop. ment, wore invited to assist the present pasthr in the dedicatory services. The Providence Journal of the next morn ing had full accounts of the services, de-
scriptron of the building, etc., from which some extracts are here given:
"In 1847-48 a church was built on Main
street, whose exterior still remains in th street, whose exterior still remains in the
fine lot, set back about forty yards from the street, approached by a generous concrete
walk, on either side of which is a besutiful lawn shaded by numerous grand old trees But the interior of the edifice has undergone
a wonderful change. The lofty, clumsy a wonderful change. The lofty, clumsy cons cringy doors that have made the dea The walle do not present that cold, prise like appearance that they once did. Now everything 18 modern and bright, and one cannot
possibly realize that he is within the walls of the church of 1848. Abont one year ago a rebuilding committee consisting of Mesarg,
George S. Greenman, Nathan H . Lang. worthy, Ed win R. Lewis, Albert L . Chester,
Edgar
B. Olarke, Merton Cdgar B. Clarke, Merton E. Stillman, and
Charles $P$. Cottrell, was appointed. On Friday last the work was completed. Thirty-
six feet were added on to the rear end of the structure, and then the appartenances of
ancient design and the walls were To-day as one and the walls were torn out. from the high porch in frong he finds him.
self within a vestibule fifteen feet in depth, extending the whole width of the churd 38 feet, with frescoed walls, and cherry trim-
mings, staircases with heavy rails and nisters of the same kind of wood leading to th gallery and to the vestibule below on either
side. To the anditorium three doors open, a double one in the center which leads up wide aisle in the center of the church, and
two smaller ones directly in line of the two
side aisles. covered by an ingrain carpet of pretty pa tern. Eighty-four seats of cherry are set so
that one-hulf the number on either are at a slight angle with the other half. These are cushioned in peacock blue. The partially overarched, caused by the taking off of a room in each corner, which presents
almost the appearance of a chancel. Beneath the rostrum is located the baptistery 6 by 8 feet, $4 \frac{1}{2}$ feet in depth, sapplied with
hot and cold water pipes. The pastor's desk is a pretty piece of art, made of cherry, as the communion table, which stands in fron which bears the in scription, "In Remembrance of Me," in
carred German-text letters. These articles, and flower stands are the gifts from the Young People's Society of Christian En.
deavor. At the left of the rostrum, looking toward it from the rear, is an enclosure for
the choir, handsomely, finished in cherry. Back of this and aside the wall appears the huge front and decorated pipes of a new
organ from the works of Reaben Midmer Son, of Brooklyn, the cost of which was
$\$ 2,000$. This occapies the room in one cor$\$ 2,000$. This occapies the room in one cor-
ner, while the other is designed for the
library of the Sabbath way leading below. The window casings, and the windows, eleven in number, are of decorated colored glass. The carpenter
work was done by Mesars. Randolph, Bentley
$\&$ Co., of this place. The walls are frescoed, not in a gaudy, flashy style, but with colors
that modestly blend with all things else that exist within, the designs being well calca-
lated to attract the eye. From the ceiling albo-carbon burners, which shed an unwavering glow of light throughout. The whole
bailding is heattd by steam, which is sup-
plied by two large boilers. The vestry has room for the Sabbath-school as well as th the latter a great convenience is the kitchen, with everything in its line as serviceable as
could be found in any household." "' From the same old steeple pealed for the people in great numbers responded, many coming from neighboring villages, un people to witness the rededicatory services,
Which began at 10.30 oclock, with an organ
voluntary, 'Rondoletto, by rolantary, 'Rondoletto,' by Spohr, and
rendered beautifully by the regular organist,
Mrs. C. Olarence Maxson., An anthem,
'Ob, be joyful in the Lord,' was then aung by the choir. The The Lord,' was then sun
the pastor, the Rev. 0 . U. Whitford, after by
which he made quite a long and interestin which he made quite a. Iong Whitforde, after
address, hiatorical of the canses whicesting address, historical of the causes which led to
the remodeling of the edifice, speaking of
the work from the beginning to th fish the work from the beginning to the finis
0 Thou whose vast temple stands
then sung by the choir and congregatio Then sung by the choir and congregation.
The Scriptures were read by the Rev. L. A.
Platts, followed by the dedicatory prayer by
the Rev. A. H. Lewis, D. D., \&ormer pas. tor of the charch. The congregation the
joined in singing, 'Maker of land an
rolling sea, we dedicate this honase $t$
thee,' which rolled forth with a vim that Following this timbers in the structure by the Rev. Lewis A. Platta, editor of the SABBATH RECORDER, but formerly pastor of
this church, under whose administration the this church, under whose ad ministration the
work of improvement was instituted. Th reverend gentleman took as his text Act
$7: 47-48:$ But
Bot Howbeit the Most High dwelleth notin tem


0 worship of God. The two former rs, under whose labors the plani for
rork had their inception and der were invited to assist the present pas.
. the dedicatory services. Providence Journal of the next morn-
ad fall accounts of the services, on of the building, etc., from which
extracts are here given: 1847-48 a church was bailt on Main , approached by a geng garous from the
on either side of
mhich on either side of which is a beantiful
shaded by numerous grand old trees he interior of the edifice has ondergone
hiderfal change. The lofty, clamay
$t$, the straight-back seate the straight-back seats, which were
led by doors that have made the dea.
eringedoring prayers, have disappeared earance that present they that coldid, prisison-
modew every-
 ng committee consisting of Mesarg.
E. Greenman, Nathan H. Lang.
Edwin R. Lewis, Albert L . Chester,
B Clarke Merton E Still解, was appointed. the the rear end of the
the walls werenances of enign and the walls were torn ont.
one enters this magnificent edifice ay ane enters his magnificent edifice
the high porch in front he finds him.
vithin a vestibule fifteen feet in depth, with frescoede wallh of the charch,
cherry trim-
taircases with heavy rails and bsnry and to the vestibule belowing to the
To the anditorium three able one in the center which leads up a aisle in the center of the church, and
mailer ones directly in line of the two
miles. This room is 92 feet by 38 feee, red by an ingrain carpet of pretty pat-
Eighty-four seats of cherry are set so
one-halif the number on either side
t a slight angle with the other re cushioned in peacock bluer. half.
twe overarched, canased by the taking, is off
the in each corner, which presents
the appearance of st the appearance of a chancel. Be-
the rostrum is located the baptistery,
8 feet, $4 \frac{1}{2}$ feet in depth, sapplied aith and cold water pipes. The pastor's deak
and
metty piece of art, made of cherry, asis
ommanion table, which stands in front ommanion table, which stands in front
he main floor, and which bears the, in-
on tion, "In Remembrance of Me," in in
ed German-text letters. These articles,
the elegant chairs, seven in number
flower stan People's Society of Chriatian En-
At he left of the rostrum, looking it from the rear, is an enclosure for
hoir, handsomely finished in cherry. a front and decorated pipes of a new
n from the works of Reuben Midmer \&
of Brooklyn, the cost of Trookiyn, the cost of which was
Thile the ocaper is the room in ine one corryy of the Sabbath-school and the stair-
leading below. The window casinga, ggand wainscoting are all of chasings,
windows eleven in number, are of
ted colored glass. The oarpenter othis place. The wallo are frescood,
gandy, flashy strle
destly ble
 carbon burners, which shed a gis heattrd by by steam, Which is whole
by two large boilers. The vestry has
modeled so as to afford mach more for the Sabbath-school as mell as more the
is
1 entertainments of the church. For averything in its line as sery
a beound in any household."


 passing stranger, God is worshiped here.

points the weary traveler to the rest that re-
maineth for the people of God. It invite maineth for the people of God. It invite
the wanderer to torn from h18 wanderings
and seek the Father's house of many mansions. For these reasons among many other
which might be mentioned God, though he
dwelleth not in temples made with hands, dwelleth not in temples made with hands,
honored by their erection, and has himsel
signally blessed the lavish outlay of time and talent, and money, in order that his
witness among men may be at once beautifu and grand, fit symbol of the beanty of hol
ness in which he delighted -a reminder o
the house, not made with hands, eternal in the house, not made with hands, eternal in
the heavens. May the spiritual life of th
people be fitly represented in this beautiful temple, which
ship of God."
At half-past seven o'clock in the evening
after the Sabbath, Rev. A. H. Lewis preached after the Sabbath, Rev. A. H. Lewis preached
from the text, 1 Cor. $3: 9$, "Ye are God's hasbandry, ye are God's building."
Life is full of epochs. These are often brought about by apparently trivial influen
ces. This occasion is an epoch in the history of this church. Every interest of which
must go up or down, from this point formust go up or down, from this point for-
ward. tween this bullding you have given to
God and the spiritual temple of God, which temple ye are. Among them the following
may be noted: 1. This house is built for one definite pur-
pose-God's service. No one may dare to pose-God's service. No one may dare
desecrate it or use it for any other purpose. So Christians ought to feel that the parpose,
the paramount purpose, of their lives is God's the paramount parpose, of their lives is God's
service; bringing men to Christ and lifting service; bringing men
the world toward God.
deep and lasting, built of the granite from the deep and lasting, built of the granite from the be grounded in the firm principles of obe-
dience to God and faith in Ohrist. This house is harmonious in all its appointments,
and beautifal within. So each Christian heart and each church should be filled with the harmony of love and fellowship, and the
beanty of pure lives. Your organ stands here filled with the harmonies of heaven,
waiting the touch of skilled hands, to fill waiting the touch of skilled hands, to fill
these courts with sounding praise. So our hearts should be always ready to answer to the touches of God's hand,
dences and his dealings with
3. This hoase has been solemnly dedicated to God and to holy uses. It must remain
consecrated. Each of you who have put on Consecrated. Each of you who have put on
Christ has been dedicated to God's service; Christ has been dedicated to Gode sor th the
your lives should continue sacred tifaced,
baptismal vows which cannot be effer even though disregarded.
The fature of this church lies in the hands and forty. The older ones have gone, or are
and going. The new house, the charch and its in terests, God will require at your hands. Every demand of the hour calls on you to rise up
with the occasion and exalt these interests. Personal growth, local interesta, the memory of the past of our cause in Rhode Island,
the fature of the Sabbath cause, radiant with hope in many respects, the great moral re forms of the day-in short, all things good,
pure, noble and holy call on yon, all of you, newedicat

## Thome 解 ews.

## New York.

side work, as suparintendent of
schools and in pulpit supplies.


## ${ }^{\text {Beer }}$

## ${ }^{\text {eh }}$

 $\stackrel{a}{\text { at }}$
## ${ }_{8}^{\text {to }}$

$-$
selves,
and his
wis

## West Vitginia.

Since the beginning of the new year there
has beenn a marked interest among our people in reading the Bible regularly. Some
had read it without any plan, others only on the Sabbath. But reading it occassonally
and without system, while it may afford spiritual food, does not give that spiritual
growth which ought to characterize the child growth
of God.
It seemed important then that we shonl
secure such a reading as would embrace th Whole book and at the same time feed the sou therefore requested that as many as possible part each day. It goemed best for the youn because they were more familiar with that
and especially because the life and work o Christ furnish the key and explanation the Old Testament as well as the New. Fo
those who were grown and had read the Ne Testament again and again, it seemed wise
that they should begin at Genesis and follow
the plan of redemption according to the Bib lical order-God, man, sin, the promise of
Saviour, a chosen people; and then follo
the line of the blood down through all i
On the evening of the 18th Seventh-day Baptist church in this place.
The religious interest for several weeks has been steadily increasing. Nine were baptized into the fellowship of the church on Sabbath,
the 17 th inst., and more than this number are inquiring their way to Zion. The work Reed. This has been to me a precious seabeen heartily anited in this work. Engage with the hope that our labors may be re newed at no distant futare. This is my firs It is a common time of health among th people of Watson, at present. Deacon Frank meetings.
Spring has opened finely. A few snow-
drifts may still be seen on Tug Hill, but the air is balmy.
Watson is on the border-land of our little ple are justly proud
besides sand dunes.

## Bhode Islana

On Sabbath, April 10th, our pastor pre year of his pastorate. He had preached 80 He had officiated at 3 weddings, at 15 foner als and assisted at 6 , and made 650 pastora connected with sickness, sorrow and bereave baptism 3 , by letter 1 ; lost by death 6 . The past year had been one of transition and alteration of the ehurch edifice. The changing about had broken up somewhat the
steady habits of charch life, and had affected the attendance upon the charch appointments
and Sabbath-school services, yet the interest and attendance had been better than was expected. The loss in these respects was,
perhaps, more than compensated by the spacious and elegant rooms which were now dedicated to the Lord and his service.
He called attention to the work of the
Young People's Society of Christian Endeavor. It has 30 active members, those who are
Ohristians, and 58 associste members, who we trust, will soon be Christians. There had been a good religious interest manifested in their prayer-meetings. Quite a number had
risen for prayers. As many as fourteen rose at the last prayer-meeting. Some had found Christ as their Saviour and would soon put
him on by open profession. The percentage of regular and faithfal attendance at their fully fifty per cent of the attendance at the regular prayer-meeting of the charch was by these young people. They have taken great raised a good fund for benevolent objects. The pastor said he had not done as much
pastoral work the past yearas he did the year ? before, but had done a good deal more out-

history till that Saviour came. And this
reading, we insisted, ought to be slow and
careful, stopping every verse or two and con-
sidering the meaning and its spiritual sig. nicance; for only in this was can the spi
itual nature digest and assimilate it. Alread
there is a very interest in God mads precious Word, in the Sab-
bath services, the prayer-meetingsand in the
daily life.

## bath servi daily life.

WELTON

## $\overline{\text { Iowa }}$

We hail with joy the approach of spring. Mud and snow, which have been the order
for the last two months, are giving place to There was
There has been some sickness in our soci-
ety; but, with the sunshine sand pure air of the last few days, there seems to be a general
mprovement.
We have nothing ofyspecial interest to reWe have nothing of special interest to rehouse of worship more attractive. The religious interest remains about the
same as at the last writing. Considering the almost impassable roads, the attendance ing has been all that could reasonably be During the early part of March, letters were received by members of she Welton Church
from friends in Central Iowa, expressing an anxiety in regard to their spiritual condition, best by the Welton Ohurch to send the pastor oo look after the interest. The point of in ceeded immediately to that place and con in the work. Immediately we commenced house. The Lord was pleased to help the
feeble efforts, and I had the privilege of lead ing two happy converts down into the little
Jordan and administering the sacred or wife) are only waiting until the husband shall be sufficiently recovered from a sever e baptized and take their position in th persuaded." A brighter prospect, we think presents itself to the Garwin Church, in tha mination appears to pervade them.
A number of the brethren who contem
gone there to look at the country and locat claims, retarned about the first of the month inducements than any place they had seen and those who had sold have purchased, o are negotiating for land near Garwin, ex
pecting to make it a permanent home. From What I can learn there are very few place
among our people where there are as man inducements offered to men with small cap
ital as at Garwin. Small or large tracts ar
offered offered at reasonable prices, ranging from
ten to forty dollarg, according to quality;
but good land can be bought for from twenty bat good land can be bought for from twenty
to twenty-five and thirty dollarg. These
lands are. Within three or three and one-hal are, within three or three and one-ha
miles of the charch. Oould these lands be
purchased by sturdy, thorongh-going Sab-
bath-keepers, it woold certainly be a great
benefit to our cause.
benefit to our cause.
At a business meeting of the church, held
while I was there While I was there, committees were appointed
to arrange for the coming Association, in
June, to which all are looking with such to arrange for
June, io which
great interest.
great interest.
They also showed their appreciation, bp a
vote of thanks to the Welton Oharch for sending their pastor to labor in their commu-
nity; but they were not willing that the Welnity; but they were not wiling that the wel-
ton Church should bear the expense, as they
proposed, and therefore took up a collection, which exceeded the expenses.
I could but feel, as $I$ saw the interest I could but feel, as I saw the interest
manifest there, and the expressions of joy on
the faces of the brethren at Welton, as I made he faces of the brethren at Welton, as i made
my report, that, if our large churches would
send out their pastors to labor among our
small churches, as has been so often suggested, small churches, pas has been soo often suggested,
We would learn by practical experience the
truth of the expression, "It is more blessed to give than to receive."
I feel I cannot close without asking the
brethren who are interested in the success of
the Master's canse to pray for the brethren the Master's canse to pray for the brethren that soon they may have a gaithful sta
hearer around whom they may rally.

## Windensed demes.

Domestlc.
The Board of Pardons has refused to rec-
mmend the pardon of Ellis P. Phipps, the
mbezzling Philadelphia almshouse superembezzling P
intendent.
At 2 o'clock A. M., April 21st, the depot
of the St. Louis \& Iron Mountain road at
Batesille, Ark., was burned by incendiaries.
Loss $\$ 15,000$. Loss $\$ 15,000$.
The authorities are inoculating cattle suf-
fring fering from plearo-pneumonia near Lancaster,
I'a. In several herds where the cattle have seen inoculated the disease had been entirely
tamped out.
The St. Lawrence river is free from ice as
mas can be seen and the water is slowly far as can be seen and the water is is slowly
subsiding. The streets of Montreal, which
were flooded, arenow nearly dry but in a very were flooded, arenow nearly dry but in a ver
dilapidated condtion.
Lightning A pril 21 st, struck a school-hous Lightning, April 21st, struck a school-house
at Freeland, Pa., entering by a chimney. It
demolished the stove and fatally hurt Flor ence Hodgonon, gaved eight years. Three othe
girls were seriously hurt.
The wheat oatlook in the northwest
"could not well be more encouraging," the
trade papers say, after careful comparisons trade papers say, after careful comparisons.
Work has been fomewhat retarded but prosA severe hail-storm passed along the Blu
Ridge mountainn near Port Olinton, on th
Phild Philadelphia \& Reading railroad, April 20th
A heavy embankment was washed on th trackg and a coal train crushed into tons o forty loaded cars. Loss $\$ 25,000$.
All hope of rescuing the hodies of the twen ty-six miners entombed in No. 1 slope, at Nan
titocoke, has been given up. A second bored
hole has been driven from the tunnel to th ticoke, has been given up. A second bored
hole has been driven from the tunnel to the
manan gangway, and it was discovered to-day
that the latter was filled with quicksand and mat the latter was filled with quicksand and
water. It is now regarded as a certainty that
the men perished on the first day of their
imprisonment.

## Foreign. Prince Bismarcks saw mills on his estate at Fried wieher have been destroyed by fire, involving a loss of $\$ 25,000$. <br> The greatest activity prevails in the wa department at Pirang. A large supply of

 war materials has been ordered to be sentThessaly with the promptest possible dis-
patch. Four steamers have been chartere to convey troops to Volo, whence they are
to march to the front. The soldiers are en thusiastic for war against the Tarks, and
the semi-ofcial papers are war-like in their Gladstone is evidently gaining ground
Taily. The publication in fall of his home-
rule rule bill has softened opposition and strengthto have the advantage and to be pretty cer-
tain to carry through both reforms. If any one can watch Mr. Gladstones masterful
movementa without admiring his tact and
genim
genius, he must be incapable of admiring
any leader of men the world has produced.


## 





$=\mathrm{y}=\mathrm{m}$


bprcial moticis.
The next Quarterly Meeting of the Seventh-
day Baptist churches of Rhode Island and Connecchut will be held with the Second Hopkinton
Church, commencing Sabbath morning, May 15 ,
1886, at 10t oclock, with the following order

Sermon by Joshua Clarke, followed by commun-
ion, administered by J. R. Irish and 0 . D. Sherman.


 Evoning after the Sabbath,
Sermon by Horace Stillman, at $7 \mathrm{7} \mathrm{o}^{\circ}$ clo
At 10 o'clock, missionary serron by 0. D. Sher-
man followed by criticicms or com mendations con-
cerning the work ot he Misionary Soicta as now
carried forward, led by A. A. Lavg worthy.
 ions concerning the work of the sabbath Tract
Society as now carried forward, led by We. L.
O. U. Wrurond, Sce. of the Com.
Clarke. Tri The next session of the Ministerial Confer-
ence of the Western Association will be held with
the Scio Church, beginning Tuesday evening, May 1 ith, at 8 'clock. Following is the programme:
Introductory sermon
Ought our churches to require a theolog. Alace. Place.
tion of candidates for the ministry, Principles of scripture interpretation, . . Masson.
How shall we set young people to work so that they
may come into the activities of the Christian
life

 civ The next Quarterly Meeting of the Hebron,
Hebron Centre and Shingle House Churches will be
eld with Hebren

$L_{\text {lig }}$ Tine Treasurer of the General Conference have not paid their apportionments for the year
ending sept. 1, 1885, or for previous years, that the
money money in the treasury was long ago exhausteat
and a considerable portion of the expenses for last
year remain unasaid. Prompt attention to this mata ter by those whom it may concern is very desimable.
Remittances should be sent by Post-Offce ordern
.
I

Gelected Gedtiscellany．
chist seen and followed．




Thes yrought met the Tamb




${ }^{M y}$ hearenely Maser thou，

sowing seed．
＂Auntie，＂began Helen，thoughtfully，
＂What fanny thing was it，dear ？＂＇replied look into Helen＇s fac

 ${ }_{\text {mith h froen．}}$ mind fin
ers，and maid the girls were every one sow－sow seed，if they wished to do
it or not．＂ it or on ot．＂
＂ Sow see


sedod？Yon suppose she meant gardee
 the girls they must be somerr of feeds，
matter it they wanito to do it or not ${ }^{2}$ ？
 $\underset{\substack{\text { Hower sead si＂} \\ \text { Helen could think of nothing } \\ \hline}}{ }$






 ＂Suppose you ask her，dear．I am sure
she would be pleased to tell you all about ＂But everybody cannot do just like that
little girl；and Miss Merideth，gaid we must
sow seed ；we just must do ＂Do you think she made a mistake ？＂
＂I do not know，A antie，bat everybody is not
seed．＂ ness prevents the sowing of this kind o
seed gone on being cross，she would not have ＂The good seed，you mean．＂，
＂Then，Auntie，the good seed．＂have sowed bad seed．＂
HTlen she would ＂sface．
＂Bad seed ？Miss Merideth did not say
word that I heard about bad seed．＂ ＂Maybe not，but she said seed，and sh meant both good and bad．＂
bad seed when she said must．Why did sh say they must do it，Anntie？Miss Merideth ${ }_{\text {＂}}$ nise their merideth was
 she would not have been giving an order Hol admitted thia lact． Helen admitted this to be plain enough．
＂Miss Merideth said you must all Miss Merideth said yo
owers of seed ；she did not

## ＂But，Auntie，are we all sowers of seed？ Everybody is not good like the little gir you told of，or like Miss Merideth ；she sows you told of，or like Miss Merideth； good seed when she teaches her class

 ＂But，dear child，it is not only goo| people who sow seed；there are bad seeds as well as good．＂ <br> ＂Oh yes，Auntie dear ；I forget again．＂ <br> ＂Miss Merideth meant to say you must |  |
| :---: | :---: |
|  | forgotten．But the letter written in an |
|  |  |
|  |  |
|  |  |
| be sowers；you cannot help it；God ordered it；you can choose the kind of seed，but |  |
| you must sow．＂ <br> ＂It seems very strange．＂ <br> ＂Yon cannot live for yourself，dear ；you |  |
|  |  |
|  |  |
| have an influence upon those around．Miss Merideth wished her class to remember this |  |
|  |  |
| Merideth wished her class to remember this influence．You cannot meet a little friend |  |
| and be with her any time without sowing |  |
|  |  |
| some seed；yuu may not mean to do so； you have no desire about it，perhaps；but your little friend will be influenced in some |  |
|  |  |
| way by meeting you，and you will be infla－ enced by meeting her．We each resemble plants which scatter their downy seeds to |  |
|  |  |
|  |  |
| the winds．Like them，we are reproduced again and again，simply by the sowing of |  |
|  |  |
| tiny seeds；our character yields these seeds； if we have a bad character the seeds or in－ |  |
|  |  |
| fluences of our life will be bad，but，good or bad，we sow them ；they float away over the |  |
|  |  |
| world，without our willing it，making their mark in some unnoticed spot．＂ <br> ＂But，Auntie，I would have thought it | $\begin{aligned} & \text { eas } \\ & \text { gries } \end{aligned}$ |
|  |  |
| was only grown people and great people，who make any mark on those around them．＂ |  |
|  |  |
| make any mark on those around them．＂ <br> ＂Every life gives its own influence，and makes the world brighter or darker．A |  |
|  |  |
| makes the world brighter or darker．A mittle hand，guided by fair thoughts，planted |  |
| white morning－glory seeds on a bare little spot of ground．Soon after，the little hand |  |
|  |  |
| spot of ground．Soon after，the little hand |  |
|  |  |

hanss trist．
號
never would begin to know about it．＂
che a bright，cheerful，patient，earnest
little plant yourself，and the seds will little plant yourself，and the seeds will sow
themselves，dear．The most of the seed
sowing we do is without our own knowl
edge，although it is known to God．＂—Geo．
Klingle，in the New York Observer．

## WITH THY MIGIT．

The wise man could，from his own experi－ ence，emphasize the importance of earnest
endear for the cause of God．His own
arly life was most favorable and promising When offered the choice，he preferred wis dom above all earthly greatness．His proyer recorded in the Bible．Afterwards he sadly became skeptical and wicked．But he was
mercifully reclaimed，and restored to God How bitterly must he have lamented this los
of precious time，and felt the need of ful
consecration to his work． consecration to his work．
Our own case is not very different．We
have lost much time and opportunity，and
therefore need to redeem the time and double herefore need to redeem the time and doubs
our diligence．We can indeed only do pres
nt duty，and can make no amends for the past；yet by earnest devotion and singleness
of purpose we may do much more．Worldly nen owe their success mainly to a like devo
tion to their pursuits．An unstable，half－
hearted man accomplishes little or nothin in any department of life；while unity and
energy are sare to win．Now，as much as
ourimmortal interests our immortal interests outweigh the temporal Christian to have and employ a true zeal The night cometh when we can not work
There is no work nor device in the grave
which must soon close our earthly career When we come to die our great regret will be so little for him who has done so much fo
us．While then we can work a little longer
let us work with our might for Christ．

## hasty words．


$\qquad$
e
the family home
In the Illustrated Christian Weekly，Rev．
W．De L．Love，D．D．Writes beantifully
thus：God has thus：God has deeply set in our constitution－
al nature the law for the family and for
home．The family provides for homes． home．The family provides for homes．
Home en an adaptation of the outer world
to the inner anture of man，satisfing his
desire for habitation．The term＂inhabitive－ desiri for hatitation．The term＂inhabitive－
noss＂expressea one of the natural craving
of the mind．Man desires a place that he of the mind．Man desires a place that he
may call his own－where his home shall be，
where his family may cluster，where his friend may visit him，where his business
may be transacted or the fruits of it be en－
joyed，where his bread may be eaten and his sleep be taken，where he may congregate the
earthly objects that minister to his wants
and leisurely enjo the and leisurely enjoy the society of associates
and kindred．Not to hate suah aplace，
which we call home，is leaving a part of onr which we call home，is leaving a part of our
nature a blank，is suffering a anatural oraving of the mind to go unsatigfied，which re－
sults in a failure to develop and ohiscipline
our being according to the design of our Ore． ator This law requiring home is universal with This law requiring home is universal with
hare bings．The bird builds its nest，the
hare seks its burrow，the ox knows his stall， and so on through all the ranges of the ani－
mal creation．${ }^{\text {Even the }}$ lowest class of men，
$\qquad$ under the shrubs or the thick branches of
trees．The wandering Arabs and Gypsies
have their temporary homes，and even carry have their themporary homes，and even carry
them in ther arts and terns．To ay that
we have bodies is to say that we need homes． Perhaps if we knew the whole truth，we
could say that the spirit of man implies the

## in the body hese，and this，in connection with the esurrection，seems to indicacte that it has a local home in the world beyond

deathe family home provides for the bene fits of mental association and thoughtfulness．
＂As a bird that wandereth from her nest，so is a man that wandereth from his place．＇
The bird on its accustomed bough has fa miliar acquaintance with all surrounding
objects，and that takes a awa its fear and
shuts it away from the shats it away from the obstructiveness of the
world during its hours of select society and sleep．And man for his highest welf
must have more or less familiarity with place and associates．To be constantly sur
rounded with strangeness wears too much on his nervous sensibilities，and too soon
yields to overtaxation．He，therefore，needs
mere that shall remind him from day to dag of
like thoughts and feelings．which he had a

not fand
nond famil
not
ing
mo
the t b


## m <br> cia

## tho they nea

1 lg

## T

 mn

## TIIE PI

Longfellow＇s charming plea in the＂Birds at least it is a delightful re－enforcement to the movement to protect the birds against the murderovs hand of fashion．The bar－ is now generally left to the North American Indian，and as he rapidly adrances in civil． ization he will tarn it over to the Hottentot and New－Zealander．But the wearing of
dead birds as an ornament is a vestige of similar barbarism，against which humanity
and civilization now londly
$\xrightarrow{M}$
laws Committee in the New York Assembly
from stating its purrose plainly．It is in－ tended to prohibit women from encourag． ing the butchering of plumage birds by
wearing them on their bonnets．＂The bill
makes it unlawfol for makes it unlawful for five years to kill or to
take in any way any song－bird，except only
when the tuneful libertines are cangt When the tuneful libertines are caught
flagrante detictu in the very act of destroy－ ing fruit．The bil outlaws the poo irate
glish parrow，which is treated as a pirate
of the air－the enemy of biras and man． Already women are stigmatized as of dead－bird－wearing sex，＂and the American
Ornithologist＇s Union is wisely raising the alarm to turn out and porcibly
the wide－spread and wanton slaughter．Mr． the wide－spread and wanton slaughter．Mr．
Bergh＇s appeal for suffering animals has
opened a new and beautifnl chapter in the history of humane endeavor，and his work
has made the relief of the birds more prac－ ticable．After Bergh＇s well－won success，to
save the＂living blossoms of the air＂from
being sacrificed to a savage haman being sacrificed to a savage haman vanity
will not seem to be a sentimental fancy．
But let us hope that humanity will begin．at Bome，and that every intelligent womat，
now that the question is raised，will refuse to disfigure h per＇s Weekly．
fruit in others
We live in the lives of others more than in our own．Where is the handful of grain new－plowed field a little while ago？There it is in the green field，and in the ripening grain，and in a little while in the full corn
in the ear．And，where are the toils and
tears and self－denials which tears and self－denials which we have expend－
ed for the Lord ？Yonder，in those disci－ ＂ Exee whom we have brought to the Lord ？ and die，it abideth alone，＂says Christ；but
in it de it bringeth forth much frut．＂The
same is true of the disciples as of the Lord． same is true of the disciples as of the Lord．
We die in expended．energy，in exhausting
toil，in tiresome self．denial for the good of
others，but thus do we minister life to oth－ others，but thus do we minister life to oth
ers．As the apostle has written，＂So then
death worketh in us，but life in you．＂It
was on this ground he could say to his on this ground he could say to his con．
，But now we live if ye stand fast．＂ If our substance has been
h and make fraitful some other we have bat followed the Maste John Newton received into his church
young and uncouth Scotch lad，who soon attracted his attention；for，though rude of
speech，the love of Christ shone conspicu－ ously in his words．The good minister go
one of his wealthy parishioners to give him
an education and fit him for the ministry． an education and fit him for the ministry．
A few years passed and that young man
was in India，known as Claudius Buchan－ an－a name more illustrious in the annals of
British rule in India than those of Hastings
and and Clive．It was he who wrote the＂Star
of the East，＂whose beams lured Adoniram Judson to Burmah to preach the gospel to
the heathon，and with him and after him

> If when John Newton lay dying
some one had come near to him and said，
＂Weill，good，sir，your work is done；your
life is ended，＂he might have pointed across
the sea to Buchanan，and said，＂I live in
that man yonder，whom I bronght to Christ
and prepared for service in the great work

标拉ular
The megaloscope is a ne brought to the notice of Sciences．It is armed wit
ight，and is ued to exp light，and is used into the cavity and a mag
interior be obtained for interior be obtained for
spećtion． The Air of tre Ska． sea，taken the shore and
even on tho

wind blows from the open perfect state of parity． alwaye impare，but at 19 | alwaye |
| :--- |
| the coasts this impurity |
| The sea rapidly purifies th | mosphere of con

of water of a certain br
absolute obstacce to the $p$
Marine atmosp demics．
land parify sensibly the
which they traverse．
GLASs Flooning．－Th glass flooring for boards
crease in Faris，this being cellars are used as offices ground in front is paved y， of roughened glass embe

iron frame，and in the cell | is sufficient light，even on |
| :--- |
| ble clerks to work withou | central hall at the ofil

d＇Escompte has also been
kind of flooring；and，
is cost is considerably grea
boards，glass is in the lon
owing to its almost unlimi

Guthrie＇s Telephone to the telephone contro
Leesburg，Ohio，where it it
J．T．Guthrie experiment J．T．Guthrie experiment
mission of speech by elec Bell received his now
patent，of 1876 ．It its stat
rie has now perfected a rie has now perferent fro，
phone，quite difer
vice．A patent has recent
him for a telephone which him for a telephone which
direct instead of an induc tricity，as in ouher telepho
ment is not affected by t ment is nof the current
intensity of the is
turn of the key．It is ch，
to any telegraph．Wire． watch is distinct over and speech a thousand $m$
distance of
to be given an extended to

ghrough the law of asocination
ghere they left off thefore and $h$ the train of thought more thorongh. diee deepst and most useful think. They have sonit time to be quiet and. o amuse shand occapy then theme chivesildren
and
ow them to be always depend itements of company or sight-geeeng.
home will help them to thinking

## TIE PLEA FOR THE BIBDS

 lingworth" is not without its effect it is a delightful re-enforcement to vement to protect the birds againstrderovs hand of fashion a personal adornment by ear-rings
generally left to the North American and as he rapidly advances in civil-
he will turn it over to the Hottentot ew-Zealander. But the wearing of irds as an ornament is a vestige of of
barbarism, against which humanity ilization now loudly protest.
Hadley, the chairman of the Game
mmittee in the New York Assembly mmittee in the Now York Assembly,
roduced a bill which does not shrink tating its purpose plainly. It is in-
"to prohibit women from encourag. e butchering of plumage, birds by
them on their bonnets." The bill
it anle it unlawful for five years to kill or to
any way any song-bird, except only
the tuneful libertines are caugh The bill outlaws the poor den
it.
sparrow, which is treated as a pirate ir-the enemy of birasas and as an. pirate
ady women are stigmatized as of "the ady women are stigmatized as of "the
ird- wearing sex," and the American
ologist's Union is wisely and forcibly
the alarm to turn the alan to turn out and prohibit
le-spread and wanton slaughter. Mr.
appeal for saftering animals has appeal for suffering animals has
a new and beatiful chapter in the
of hamane endeazior and de the relief of the birds more prac
After Bergh's well-won success, to sacrificed to a sazage of he hair" from us hope that humanity will beginat. gure herself with a dead bird. -Har
eekly.
fruir in otiers.
ive in the lives of others more than e flung so recklessly away of gron the Wed field a little while ago ? There
the green field, and in the ripening nd in a little while in the full corn
ear. And where are the toils and hd self-denials which we have expendthe Lord? Yonder, in those disci-
om we have brought to the Lord ?
ot a corn of wheat fall into the ground corn of wheat fall into the ground
abideth alone," says Christ; but bue of the disciples as of the Lord.
noth in expended energy, in exhausting
tiresome self-denial for the good of sat thus do we minister life to th-
sthe apostle has written, "So then now we could say to his con-,
ne stand fast." If our substance has been thaken to and make fruitful gome ot
but followed the Master Newton received into his charch a
nd uncouth Scotch lad, who soon is attention; for, thongh rude of
love of Christ shone conspict his words. The good minister got
ii wealthy parishioners to give him and fit him for the give hisimy. Jears passed and that young ma
naia, known as Clandias Bucha e more.illastrious in the anchan-
in India than those of Hastings
It was he who wrote the "Sta
Burmah to pho lured Adonira" hen, and
thers.
hen John Newton lay dyi
adter come near to him and asi Presbyterian.

## 

Tris megadesoope is no no apparatan lately


 | interio b b |
| :---: |
| specion. |


 ind blows from the open sea, is in an almos
perfect state of purity. Near continents the and winds drive before them an atmosphere
always impure, but at 100 kilometers from always impure, but at 100 kilometers from the coasts this impurity has disappaared.
The esea rapily purifies the pestilential at
mosphere of continents; hence every expanse mosphere of connnents; hence every expanse
of water of a certain breadth becomes an
an afsolute obstacle to the proparation of epi-
demics. Marine atmospheres driven upon land purify sensibly
which they traverse.
GLASS FLooriva.-The substitution o
glass flooring for boards continues to in glass flooring for boards continues to in crease in Paris, this being especially the cas
in those business structures in which th
celiars are used as offices. At the bank o in those business structures in which the
celiars are used as offices. At the bank of
the Credit Lyonnais, the the whole of the
ground in front is psived with large squares ground in front is psved wided ing a strong
of roughened glass embedded
fron frame, and in the cellars beneath ther iron frame, and int teven on dull days, to ena
is suffient light,
ble clerks to work without gas. The larg len Escompte has also been provided with this
kind of flooring; and, although its prim cost is considerably greater than that o
bards, glass is in the long run far cheaper
owing to its almost unlimited durability.
Guthrie's Telephone.-A contribation GUTHRIE's TeLEPHONE.-A contribation
to the telephone controversy comes from
Leesburg, Ohio, where it is reported that Mr mission of speech by electricity long before
Bell receive his now famous telephone
patent, of 1876 . It it statad that Bell received his now famous telephone
patent, of 1876 . It is is stated that Mr. Guth-
rie has now perfected a new form of telerie has now perfected a new form of tele
phone, quite different from any previous de
vice. A patent has recently been granted to vice. A patent has recently been granted to
him for a telephone which is operated by
direct instead of an induced current of elec tricity, ss in ouher telephones. This instrument is not affected by the weather.
intensity of the current is regulated by
turn of the key. It is cheap, and applicable turn of the key. It is cheap, and applicable The ticking of
to any telegraph wire.
watch is distinct over a three-mile circuit, and speech is stated to be possible over
distance of a thousand miles. It is shortl

Manicure.-There are not nearly as many secrets in manicure as people imagine. A
little ammonia or borax in the water you
wash your hands with, and that water jout wash your hands with, and that water jast
lukewarm, will keep the skin clean and soft
A little oatmeal mixed with the water wit A little oatmeal mixed with the water will
whiten the hands. Many people use glycer-
ine on their hands when they go to bed ine on their hands when they go to bed,
wearing gloves to keep the bedding clean but glycerine don't agree with every one people should rub their hands with dry oat-
meal, and wear .gloves in bed. The best
preparation meal, and wear .gloves in bed. The best
preparation for the hands at night is the
white of an egg, with a grain of alum dissolved in it. Manicures have a fancy name
for it; but all can make it and spread it over their hands, and the job is done. They also white of egg, barley flour and honey. They
say it was used by the Romans in olden time. Anyway, it is a first-rate thing; but it is
mean, sticky sort of stuff to use, and don't
do the work any better than oatmeal. The roughest and hardest hands can be made soft hem a little at month'times time by doctoring the tools
you need are a nail brush, a bottle of a monia, a box of powdered borax and a a fittle
fine, white sand to rub the stain cut of lemon, which will do even better, for



Freezing and Melting Points on
Water.-Although water uaually freezes a $32^{\circ} \mathrm{F}$., and ice melto when above that point,
the result is not uniform in either case. If the result is not uniform in either case. If
water, for instance, be kept in a clean, water, for instance, be kept in a clean,
soooth sided vegsel, and perfectly still, it is
posible to
 conditions such s tomperature would produce learly indicating the influence of motion disturbed in the least degree, the crystals will at once begin to form, and simultaneourly therewith the entre mass of water
will gradually rise to $32^{\circ}$ and freeze solid. In the same way the presence of salt and
acid in water retards freezing. Again, it as been ascertained by oxperiments that it the .flask be plagged with cotton, the will freeze. With regard to the melting
pint of ice, the temperature is more uni-
form law of motion as, water is, but there are ways of precipitating the melting of ice, as has
been frequently tested. Thus, for instance,
if if a block of ice be subjected to a heary press
sure, the melting point can be reduced to
$18{ }^{\circ}$.,., a point which would produce sharp
freezing in a stream or lake, where the ordinary law of natare were not interfered with.

- Scientific American the hands bather thain the head.
The real life of Christianity is in its he firmness, warm th and self-sacrifice with their dearest selves, and with which they ex-
tend hands to a suffering world, constitute the perennial vitality and the impregnable secur-
ity of the Christian faith. Christianity is ity of the Christian faith. Christianity is
greater and longer-lived than all its arguments. It perpetaally outlasts and trancendd
all its proofs by its percorved; but andemonstrable life. It does not know when it is proved
not to exist. The taunt of its enemies, that possible statement of the argament in its fa-
Our religion is a service and a life, not an
opinion or a sentiment. To seek to defand it as an opinion or sentiment is to lose it, as
the life of the rose wanishes when you begin to analyze it. Not as an opinion, not as a
sentiment, but as a service, does our holy faith underlie, outran, overtop, all its as-
sailants; construct, define and outlast all its own dogmatic changes; shake off its own
corruptions and follies, and survive the ages in glorions and deathless vigor, like the very
tree of life which is in the madst of the par-
adise of God.
It is retiterated on every hand that this is
an age of transition; that the fabric set up an age of transition; that the fabric set up
at the Reformation is crumbling, and something new must rise in its place. Very
well; the new formulas will come in due
time. Do not be is to hold on with our hands. Wherever
and whenever we do this, our doctrine will
be rightly formulated be rightily formulated. Even the parely fense of the faith can be looked for only
when that faith makes its followers sure. If such intellectual grounding and defense shall
ever become defective here, those who give
their hands to the heathen in darkened continents and islands of the sea wirl make that
grounding and defense for the generations
Christianity was founded by the Redeem-
er's hands on the cross. It has slowly pro-
gressed by hands that bore the cross. It will
triumph by its Not primarily, but by hands holding the
cross, and men by it. It is the incarnation cross, and men by it. It is the incarnation down. It has grown not so much by its
head as by its hands. It has smitten its en emies more by its hands than its head. It Christly serving hands, which have bloo
and nerve and life in them, it has lald its
oundations deep beneath all human needs oundations deep beneath all human needs
and by its hands shall it build its walls o living stones heaven-high, and gather within
them the redeemed of all nations.-Morning


## for tie shut-ins. <br> It is the little things which make. the Christian's character, and our lives are ande of of the little tedious, wearisome ade up of the little tedious, wearisome trials which make the days so long and lonely In all these little trials as well as in the reater ones. Do not let us grieve him by gentle, loving fears, bat seek to keep the within. Christ does not ask yonce alway no to prepar hen you he patien only to heart an ou an by him tience of the he et odily oonqu os it no fre fro Brothe of the earthly tance

## $\overline{1} \overline{\text { WORD TO THE BOTS. }}$

Ashamed of work, boys ?-good, hard, -ashamed that you know so little about Open your old Roman history now an
read of Oincinnatuas. On the day on whic hey wanted him to be dictator where they did find him? In the field ploughing.
What about Marcus Curius, who drove Pyrrans out of Italy? Look him up; you
will find him busy on his little farm. Th Great Oato; you have surely heard of himow he rose to all the honors of the Roman
state; yet he was often seen at work in the Scipio Africanus,
scipio Arricanas, who conquered Hanni hamed to labor on his farm.
matrons, might have been seen many a da at work spinning among her maidens. Better even that the example of noble Ro
mans is the advise of the wise man :" What mans is the advise of the wise man : " Wha
soever thy hand findeth to do, do it with thy might." Better than this even are the beau-
tiful New Testament words: "Not sloth ful in busniess, fervent in spirit; serving the
Lord."

## ren

## 



## TO MEET A CRYING WANT

 we have organized a Special Department and place at Yourservice, all of OUR resources in frst quality Ready MMade Clothing for Men, Youth, Boys and children We will furrinh FREE, wion
request tefernce samples, with measure blanks and instructions How requester.
to order.

## 


 BROWNIIG

\section*{E. N. ALDEN <br> Lovasso Field \& Co., GRANITE, MARBLE AND STONE. <br>  HORNELLSVILLE, N. Y. <br> |  |  |
| :---: | :---: |
| er | ${ }_{\text {Pr }}^{\text {Pr, }}$ |

Mind


## 
















BOOK BINDING;

## CLOTH OR LEATHER, RECORDER OFFICE,












RARE BUSINESS OHANOE Ire time wur seiture and Ondertating Business
Puritur


EPPS'S COCOA.




ตiй
By John B. Gough.



PEARSOH'S FERTLIIZERS.

High Grade, Reliable, Lasting.


JOHN M, PEARSON

Cht Cabbath Grhool.


## intrbational lessons, 1886.


lesson vi.-sowing and reaping.

## For Saboath_day, May sth.

Scripturr lisson - John 4 : 2 -


 had God been preparing the great harvest, through
the agency of the patriarchs and of the prophets.
The fullness of time had now come when he must The fuliness of time had now come when he must
send forth the husbandman to gather in those that
were meet for the kingdom of heaven. This was were meet for the kingdom of heaven. This was
the great work of the disciples, and he was showing
them how ready and easy it was, if they could only apprehend it.
V. 39 . Many of the Samaritans . . believed . . .
for the saying of the woman. A very simple record
or or the saying of the woman. A very simple record V. 40. They besought him that he would tarry woith
them. This shows their faith and interest in him, the most natural thing
tinuance with them.
V. 41, 42. Moro believed because of his coon word.
To hear directly was more convincing. And knowo that this is indeed the Christ, the Saviour of the woorld,
It was then, as it is now, true that Christ's own words were better understood and more convincing than any second hand testimony. If the waititg
people to day could be fed from Christ's own pre cious words more frequently, it would be much better for them than so many rhetorical lectures on
questions foreign to vital religion and piety toward God. Christ is what the people most need and de-

BESOLUTIONS OF BESPBCT.
The following preamble and resolutions were passed by the Sabbath-school class Leonardsville; N. Y.) of which the deceased Recorder has been requested :
Whirras he whone ways are always right has
seen ift in his providence, to remove from ung ur
beloved friend and sister, EzaM MAxson; and,
 but grievo that He shail see her face no more; cthat
henceforth her place will be vacant ; and Whrrras, we desire, as a class, to bear testimo-
ny the he loveliness and purity of her life; therefore,
manotood, That wo will cheriah the memory of her
many irtues, and strive to mitate them. "And if, through patient toill, we reach the land, When we ehall clearly see and underitand,
I think that we will way, God knew the bet." Roobood, That we tender to the atricken fanily
pur warment aympathy, prayling that he in whom

$\qquad$



## HARDY NURSERY STOCK.


SITUATIONS FREE. To our subscribers only-can be obtained through
the School Bureau department of the
OHIOAGO OORRESPONDENOE ONIVERSITY 2 4

WHOLESALE PBODCCE MAREBT.

Borrzs.-Receipts for the week, 28,122 package8;


Cinkres.-Reccipts for the week, 18,280 boxes
than wante
We quote:
Choice full-cream colored chees
white
Good, early useful white
Skimmed cheese.........
Eass.-Receipts for the week, 20,937 barrels, We quote:
Near-by freah-laid, por doz. ....
Tin

- Maples Sotar in large supply, light demand and
ower prices. We quote:

Choice new sugar.
Dark sugar.



David W. Likme \& Co., Nsm Yori.
AT the store of E. N. Alden (viccessor to Lovas.
so Field \& Co.), Hornelloville, N. X., you will fld
complete line of Iron Reservoir Tases, Terra Cota complete line of Iron Reservoir Vases, Terra Cot
ta
Vases, Bouquet Holders, Settoea, Ohairs, etc. Catalogue free on application. Now is the time to have your vasean filled
nice on Decortion day.

6usiness 7 intretary.


Alifed Centre, N . Y.



 M. ${ }^{\text {Trourder }}$








 S



E. ${ }^{\text {R }}$


E. ${ }^{\text {R. }}$ GRERI

$T^{\text {Hix }}$


 Leonardsville, N. Y.


## Plainfield, I. J.



 CMa. Porme. J., Preationt Plaineld, N.J.



 Wetterly, B. I.





 Baytona, Plorida.






|  |
| :---: |
|  |  |
|  |  |

 Hilton Jantion, Wil.

Whe Gabbath Werarder,


