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# Sabbath

Recorder.

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

TERMS-42 A YEAR, IN ADVANCE.

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## The Sabbath Becorder.

Entered as second-class mail matter at the postoffice at Alfred Centre, N. Y.

> For the SABBATH RECORDER, OVER THE HILLS.

SARAH S. D. SOCWELL.

Over the hills I hear the roar

Of coming chariot wheels: Through the rush of the passing breeze, God's battle trumpet peals. Up! up! my waiting soul. Up! and gird on thy sword! Stand ready at thy post To meet thy coming Lord.

Over the hills I see the flame Of his royal banners gleam; The Lord of the Sabbath comes at last— My soul, it is no dream. Courage! O, weary soul! Stand firm, O, faltering feet! Thine will the battle be, But God thy foes will meet.

Over the hills I hear the tramp Of his army, marching fast; Clear and shrill the bugles blow Through the pauses of the blast. Listen! O. doubting soul. Make ready for the fight; Strong in the might of God, Strike boldly for the right.

Over the hills God's battle cry Comes to me full and clear; Ye who love my law, stand fast, For I, the Lord, am near.' Rejoice! my soul, rejoice! For thee he speaks that word; Where are thy wings to fly And meet thy coming Lord !

The Lord of the Sabbath comes! Like the dust before the wind, Crumble proud Error's domes. My soul, lift up the song Of Miriam by the sea; Shout! for the Lord comes down To lead to victory

Over the hills he comes! he comes!

### DOES THE SANCTIFICATION

of an Indefinite "One Day in Seven" Satisfy the Requirements of the Fourth

Essay read before the Quarterly Meeting of the Wisconsin churches, at Walworth, Wis., and pub-

BY REV. J. W. MORTON.

Sabbath may, in its broadest terms, be stated as follows:

the proportion of time that should be appropriated to Sabbath rest, that is, the oneseventh part of our time. When God says: "The seventh day is the Sabbath," he means nothing more than that six days of labor should be followed by a seventh day of rest, without determining when the six days should begin. Whoever observes this proportion, resting every week one day after six days of labor, whether that one day be Saturday, Sunday, Friday, Wednesday, or any other day of the week, has yielded a complete and literal obedience to the fourth commandment, having done all that that commandment enjoins. Just when the six days of labor shall begin must be determined of the commandment itself.

meaning of certain words and phrases employed in the fourth commandment.

of the Sabbath had been given at a former fact that the Sabbath law was not then a New thing is apparent from Exodus 16: 22-2: 1, 2, 3. This word, therefore, means, "bear in mind"—namely, the law of the Sabbath, as given of old.

2. "The Sabbath" (Heb., hashshabbath). rest; and though it is sometimes used as a commandment, in which it has its common signification. "The Sabbath" (hashshabbath) means "the rest," referring to a pardefined and pointed out in the contest.

shabbath). This phrase, literally translated,

We are commanded to remember. 4. "The Sabbath of the Lord thy God," If it be true, according to the claims of

ly, "the rest of Jehovah thy God;" that is, Jehovah's rest on the seventh day of the first-week, at the close of his creative work.

The institution of the Sabbath is founded upon the historical fact that when God had finished, in six days, what is called the work of creation, he rested on the seventh day from all his work. Gen. 2: 2. Now this historical fact is unchangeable, and it is reasonable to suppose that an institution founded upon it, and intended to commemorate it, will be found to be equally unchangeable.

In order to present the subject in the clearest possible light, I beg leave to offer the following literal translation of the first and last portions of the fourth commandment, these being the only portions that have a bearing upon the present discussion.

"Remember the day of the rest to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the rest of Jehovah thy God, in it thou shalt not do 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 seventh day; wherefore Jehovah blessed the day of the rest, and consecrated it."

Jesus says: "The Sabbath was made fo man." Mark 2: 26. This commandment taken in connection with Gen. 2: 1-2, tell 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 the noblest, work of the Creator. God has so constituted him that he must always experience the need of regular cessation from his ordinary occupations. The entire man, body, soul and spirit, would need this rest; and God determined to institute, for man's good, a weekly commemoration of his own rest from the work of creation, that would not only secure the needed rest and refreshment to man, but would constantly remind him of the fact that Jehovah, whose rest he celebrated, is the Creator The one-day-in-seven theory of the of heaven and earth and all that is in them. He therefore says to man: Remember the day of my rest, which I have The sole design of the Lawgiver was to fix 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 Jehovah thy God, and for that reason is solemnly set apart for your rest, and in it you must do no servile work. I have given it to you as day of rest, for the reason that I had chosen it for my own rest, and thus imparted to a natural fitness, or suitableness, for the purpose to which it is dedicated.

It is sometimes said that the fourth commandment is partly moral, and partly positive, or ceremonial, that the institution of one day in seven for rest is moral, or founded in the nature of things; while the appointment of the seventh day as the parby considerations outside and independent ticular one day in seven is positive, or founded upon the arbitrary will of the Law-Is the theory, as above stated, defensible? giver. I think that a little reflection will Before attempting to answer this question, show that this is a mistake. Man needs it is proper that we determine definitely the rest; therefore, the instution of a Sabbath would be a moral institution. Man needs just one-seventh part of his time for this 1. "Remember." The use of this word periodical rest; therefore, the institution of implies, among other things, that the law one day in seven for a sabbath rest would be a moral institution. Man, by virtue of time. We are not commanded to remem- his relations to the universe, and to the God ber a thing that is newly mentioned. The of the universe, needs to commemorate, in his rest, the rest of his Creator on the seventh day of the first week; therefore 30, as well as from the narrative in Genesis the institution of the seventh day of the week as man's weekly rest day, meeting as it does all the requirements growing out of these relations, and at the same time satisfying all the demands of his The word sabbath (shabbath) literally means own nature, is a thoroughly moral institution. No other day of the week would so proper name, it is not thus used in this completely meet all the necessities of the case. On each of the other six days, God worked; if, then, we should select either of those working days for the Sabbath, we cades. ticular rest, recorded in history, and fully should commemorate work by rest-activity by a cessation from activity. Every thought-3. "The Sabbath-day" (hayyom hash- ful persons knows that this would be unnatural. Therefore the appointment of the is "the day of the rest," that is the day (of seventh day of the week, instead of any the week) on which the rest referred to oc- other, is founded in the nature of things, enred, as recorded in history. This is what | because it is most natural to commemorate rest by rest—God's rest by man's rest.

sion, that the fourth commandment only | well together. Jones is sharp, blunt, plain, fourth or first day of the week would be as complete an obedience as that of the seventh, we have a right to expect that the name of either one of these days may be substituted for "the Sabbath-day," and "the seventh day," in the commandment without doing any violence to its meaning. just as we may put Saturday in the place 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 the week, on which the Lord made the sun, moon and stars.

Remember Wednesday to keep it holy Six days shalt thou labor, and do all thy work; but Wednesday is the Sabbath of the Lord thy God, in it thou shalt not do any work. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on Wednesday: where fore the Lord blessed Wednesday and hal

The above sentences are grammatical, and rheterically correct. But there is this seri ous objection to them, that they contain as least three flagrant falsehoods, namely, that Wednesday is the Sabbath of the Lord; that the Lord rested on Wednesday, and that the Lord blessed Wednesday and hallowed it. These falsehoods would be equally flagrant, if the name of Friday, or Sunday, or any other day of the week, except Saturday. were substituted for Wednesday.

But it is sometimes asserted that the commandment enjoins nothing more than the sanctification of one day in seven. If so this phrase may be substituted for "the Sabbath-day" and "the seventh day," without changing the meaning. Let us try it.

it holy. Six days shalt thou labor, and do all thy work; but one day in seven is the Sabbath of the Lord thy God: in it thou days the Lord may heaven and earth, the sea, and all that in them is, and rested on one day in seven: wherefore the Lord blessed one day in seven, and hallowed

This substitution is worse than the other for it involves not only falsehood, but ab surdity. The meaning intended to be conveyed is, that the Lord blessed one of the days of the week, but no one in particular, and that he rested on one of the days, but no one in particular. Neither of these statements is true, for the history assures us that the definite act of blessing had for its definite and specific object the seventh day of the week, and no other; and the same history assures us that the Lord rested on the same definite and specific day. Hence these statements are false, as they are understood. But they are equally absurd, for God could not rest on some indefinite day, but no day in particular. You might as well say that the general rode on some indefinite horse, but no horse in particular; or, that the soldier slew some indefinite man, but no man in particular. It is equally false and absurd to say, that "the day of rest" (hayyom hashshab bath), in verses 8 and 11, may mean one day in seven, but no particular day for the rest referred to is a historical rest, tha occurred on one particular day, and no other; and the day of its commemoration must be equally definite. This surely needs no argument.

(Concluded next week.) "THE TWO SAME."

Chicago is stirred, probably as never before, upon the subject of religion, by the two Georgia evangelists, Sam Jones and Sam Small, who have been firing, for nearly a month, the hot and heavy gospel shots, with most telling effect, into the enemy's barri-

Both of these men are young (under forty, I think), of slender build, dark hair, and each wears a mustache. The Rev. Jones has been in the ministry (of the M. E. church) thirteen years, while Mr. Small was converted under Mr. Jones only seven months ago, and, Paul-like, immediately turned his eloquence and genius over to the service of fallen into use. the Nazarene.

enjoins the sanctification of one day in even to slang, and almost vulgarity often, seven, and that the observance of the sixth, | but mightily telling in his points and illustrations. Small is the smooth-tongued but earnest and eloquent orator, with a fine diction, and a tender and sympathetic heart. His sermon, narrating his conversion, which was about as tragic as that of Saul of Tarsus, is one of immense power, pathos, and linguistic beauty, the mere reading of which, other illustrious conversions. Hearing him yesterday for the first time, discoursing upon one must do to be saved, he took hold of my inmost soul; and while urging sinners to come to God who would receive them and wipe out their transgressions, he told a tender tale concerning his own early waywardness, in running away from home, then seeing a secret notice in a New Orleans paper which he knew referred to him, promising money for his return, and that the past was all forgiven if he would come back. After he returned the past was never mentioned. This is the way God will treat you.

Mr. Jones has been preaching right and left against sin, which he has handled without gloves. The substance of his refrain, at east for the first two weeks, might be said to be, quit your meanness. He makes no room in his religion for whisky-drinking, dancing, card-playing, or theater-going. He believes in a holy Christian, and a wholly Christian; he believes in a praying, Biblereading, church-going, giving, visiting-thesick, doing-good sort of religion, and has glasses. What appeared to be the largest been unsparing of his denunciations of the fissure, or a gaping crack, was about fifteen sinners in the church. He believes in a repentance that "quits its meanness," "ceases to do evil and learns to do well." He preach- on the white marble were not cracks at all. es hell in good old orthodox fashion.

Remember one day in seven to keep the papers have criticised, some of the cleaning process on the part of the workmen Christians—perhaps of the Michigan-avenue in their haste to complete the structure. sort—have steered clear of him, and even part of the ministry has given him the cold shalt not do any work. . . For in six shoulder. It begins to look as though those leading to the summit is to have ten elevator who oppose were hurting themselves more stages, each of which will run out to the than the evangelists, and it would prove elevator shaft at every fifty feet of the asthat they are opposing God in the person of cent. his servants.

They already estimate a thousand converts. Jones preaches at the rink every night to an audience of about 6,000. Small holds forth at the noon Farwell Hall meeting, and one or the other of them at an afternoon meeting. They go to Baltimore. May 1st. The result of their Cincinnati meetings was 4,000 additions to the church-G. M. COTTRELL.

CHICAGO, Ill., March 24, 1886.

### "THIS VALE OF TEARS."

For how much do we stand in the world

Precisely for what we are. The dominant

spirit, as well as the nature, of our life is not and cannot be hidden. The world, as rule, judges correctly, however much we may 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 bright and buoyant—satisfied with itself and others. It brightens and softens every tense feature that gives expression to disappointment or any worldly sorrow. And there is another side which, if allowed to develop, as easily and certainly perverts; generates forebodings, apprehensions, morbid conditions, that shadow young lives and fill them with regrets. hardness and gloom. That the world is rife with the last is all too true. Not that there are not ills in life, nor trials which test its quite conservatively since, has made another fiber, neither that we should pretend not to invocation in which he gave a deplorable 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 color our whole life, take possession of us so completely that all our seeing is "through a glass darkly," and we hasten to pronounce this bright world God has given us a veritable "vale of tears," which is a synonym of darkness and unrest. After all we are not saying that divine charity took the form of so much to blame for thus twisting our life out of its normal trend, for we have been taught from early childhood, especially by our religious teachers, that the genuineness of our religion depends largely on the extent of our acceptance, as a truth, of this remarkable and mischievous assertion, so largely

(shabbath lahovah eloheka). This is, literal- those who advocate the theory under discus- The two men are complementary, and go really believe that this world is a vale of tears. | world.

Judging from their lachrimose confessions of lapses into forgetfulness of this, to them. important truth, when sufficient sunshine would creep into their lives to dispel, for a season, the accustomed shadow. Then to. we each of us either lighten or darken another's horizon. It is a responsibility that we should feel, and of which we can never be rid. Other lives should not suffer blight because of the sickly chill we project over as given in the press, has been the means of them while we forecast darkness, evil to come, all the possible ills of life, to the exclusion of its brightness, its cheer, its blessing. Lydia, and the converted jailer, and what Comparatively few are the lives that have more of sorrow than of joy, except it is selfinvited. It is a sad travesty on our Christian development that we come so easily to give tears for smiles, darkness for light, ashes for

FARINA, Ill., Mar. 28, 1886.

### WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., April 23, 1886.

The people of the Capital have had another fright about the Washington Monument. A rumor spread like wildfire that the noble structure was cracking, and was doomed. It stands between the Potomac river and Babcock lake, and the recent heavy rains, which saturated its foundations and raised the surrounding waters, naturally gave credence to the report. At different points in the city crowds of people were scrutinizing the monument through opera feet below the 500-foot level. The sensation soon subsided, however. The dark streaks They were only stains at certan vertical and The consequence has been that some of horizontal joints caused by neglect of the

The interior of the monument is now practically completed. The iron stairway

Upon the completion of this stairway it was intended to afford the public every facility for seeing the monument by issuing passes, and providing those who wished to climb to the top with a lantern. But as there are no provisions for keeping a watchman 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 upon the walls. Whenever Congress provides custody for the monument, and makes an appropriation 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 east of the Capitol. It creates a commission consisting of the Secretary of the Interior. the Architect of the Capitol, and the Librarian of Congress, who shall be authorized to make the contracts, and it further appropriates a sum of not more than \$550,000 for the purchase of the land.

The bill to enlarge the White House has been reported favorably to the Senate, and is expected to pass that body by a unanimous vote. The popularity of the measure is explained by the fact that nearly every Senator has an eye of faith on the old mansion as a future place of residence for him-

The Chaplain of the House whose morning prayers were creating such a sensation some time ago, and who has been praying picture of the times. He stated that the masses of men were drifting farther and farther from the churches, educated men were asking, "Is life worth living?" and men in the market places were teaching the doctrines of despair, pessimism, agnosticism and atheism; scarcely a day passed but brought to light some new evil to crimson the face of the patriot. After itemizing a long list of the worst transgressions, he closed by a machine and was administered by proxy. and that our boasted civilization was stained with blots as black as death.

Apropos of the subject, although it is believed throughout the country that this is the most demoralizing city in the land, there is a great deal of Christian work done here in Washington. It goes on silently in many homes, but it goes on constantly and it fills the charches on Sunday with audiences of We have known people, good people, who such size as are found in few places in the

### A CHILD'S QUESTION.

BY EVA TRAVERS EVERED POOLE.

"Is there any Christ for little children?" asked a tearful, blue eyed child of an elder sister.

> There's a Christ for little children, Full of tender, pitying love, Who is waiting to receive them And to welcome them above; Every fault is freely pardoned, Every weakness fully known; And every childish sorrow Made lovingly his own.

There's a work for little children, Which their tender hands may do, A love their hearts can render, A service bright and true. There are souls to win for Jesus By their Christ-like words and ways, And he smiles on every effort To tell out all his praise.

There are some in heathen darkness Who know no loving Christ, Who never heard the story Of his precious love unpriced! It may be little children Will send them tidings sweet Of the Lord who freely loves them, And calls them to his feet.

Do you seek to send his gospel To souls that never heard Of the Saviour's boundless pity, Of his true and faithful Word? He will bless each weak endeavor With his smile of tender love, And the souls you win for Jesus Shall star his crown above! -Word and Work.

A LITTLE Chinese girl, whose parents died when she was small, was sold by an uncle

THE Evangelical Lutheran Church in North America is carrying on mission work in India, and the estimated expenses for the current 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 Foreign Missionary Society has made the following appropriations for the current year: for India, \$53,746; China, \$46,780; Japan, \$27,910; Mexico, \$32,918; South America, \$9,775; Italy, \$3,770; Bulgaria, \$3,337; Corea, \$1,872; Signapore, \$3,000; contingent, \$9,533. Total, \$192,477.

At a Presbyterian communion service in Dakota, the sermon was preached by a man who, about twenty years ago, danced the scalping dance where the city of Minneapolis now stands; one of the brethren was connected with the massacre of Stillwater, and a ruling elder was a son of the warrior, Little Crow.

In the Anglo-Chinese college, at Shanghai, of the M. E. South Mission, over 100 heathen young men from twelve to twentyone years of age are receiving daily secular and religious instruction from Christian teachers. This is an educational institution like colleges in America.; but "no opportunity will be lost to teach Christianity both by precept and example."

TWENTY-FIVE years ago, the population of Chicago was 100,000; now it claims 700,000 inhabitants. The people come from many lands. There are said to be 200,000 Germans, 105,000 Irish, 40,000 Scandinavians, 26,000 Bohemians, 22,000 Poles, and from 5,000 to 10,000 Italians and French. By the power of Christianity, and the work of the churches, these people and their children ought to be led towards and into American Christian citizenship.

THE Moravians have missions in Greenland, Labrador, among the North American Indians, on the Moskito coast in Central America, in Surinam or Dutch Guiana, South America, in South Africa, in Australia (Victoria), in Central Asia or Little Tipet, in West Indies and in Alaska, the last | Others, no doubt, will find a home in some having been commenced in 1885. The missionaries take a practical interest in the temporal as well as the spiritual welfare of the people for whom they labor.

Notice the change. In Judson's time, the British government opposed missions to the heathen, it being remarked that every missionary would have to be backed by a gun-boat. But, recently, an American missionary to Natal, after laboring unsuccessfully for ten years, was recalled by the Boston Board. On his way home he was met by the British governor, who said to him, "Go back to your post, I will support you. Missionaries are cheaper than military. You have done my government more service than a whole company of soldiers."

FROM D. H. DAVIS.

SHANGHAI, 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-San, the third quarter. Preaching has been conducted twice a week in the city chapel. During this time I visited the city school one day to listen to the recitations, also spent a good deal of the time on the street, talking, and selling tracts. Zah-Tsing-San, besides preaching in the city, has continued to visit the Dispensary daily and talk to those who wish to hear anything about the doctrine, while others wish to hear merely for the sake and hope of receiving some material aid. Those who really desire to know the truth respecting sin and salvation are seldom met with. Oh, how discouraging it sometimes seems to us! We often pray that our courage 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 here as well as you who labor at home in our behalf must, I feel, work by faith in the promise of God, rather from inspiration coming from the results of our work already attained.

During the month of December, Le-Erlow came to 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 have succeeded in raising (including what a friend of mine in Foochow sends) a fair allowance for him. I feel that this is better than asking the Board to furnish his support, as there is now something for the church to do. It might be well for the Board to express an opinion on the matter, so that I could inform the church. It might encourage them somewhat to persevere, and they would then know the exact mind of the Board on the question. I feel that I know what their mind is, but if it is written to me I can bring it before them with greater

The Sabbath afternoon Sabbath-school services have been conducted as usual, and for the most part well attended by the scholars of the day-school. Daily evening services, reading of Scripture, with remarks, singing and prayer are conducted in the chapel of the girls' school. Much work is done that cannot be easily reported to you. Constantly praying for the prosperity of our beloved Zion, I am most sincerely yours.

### FROM S. D. DAVIS, General Missionary.

Through the mercy of God I have been permitted to enjoy another gracious revival of religion, for which I am thankful to the great Giver of all such blessings. The circumstances leading to it were remarkable. The trustees of a school-house located near the mouth of Black Lick Run, all of whom were irreligious, and two of them Sundaykeepers, sent a request to me to hold a meeting of days at their school-house. We began on the evening of March 18th, and closed April 4th. In this series of meetings it is estimated that at least forty persons were brought from the ways of sin and folly to serve the living God, thirty of whom came by the way of the anxious seat. On Sabbath-day, April 3d, I baptized thirteen happy converts; and the next day I baptized two others, and received thirteen members into the fellowship of the Seventh-day Baptist Church of Greenbrier, as per order passed by said church while the meetings were in progress. Three of these were keeping Sunday when the series of meetings began. There were three others who would have joined the church, but they were not permitted to attend at the time of the reception, by reason of sickness in the family. one of our churches. All praise and glory be to him without whom we can do nothing. JANE LEW, W. Va., April 6, 1886.

### HISTORY OF THE NETHERLANDS. A Missionary Concert Exercise.

BY MISS SARAH VELTHUYSEN, HAARLEM, HOLLAND.

Leader.—How were the Netherlands pop-

Congregation.—They were populated by a tribe coming from Germany along the Rhine. about 100 B. C.

L.—How were they civilized?

C.—They were much civilized by the influence of the Romans, with whom they made

L.—Who was their master after the de- expel the French. struction of the Roman empire?

Here I = C.—After the idestruction of the Roman I time? The state of the state I

empire they came under the government of the kings of France.

L.—How did the gospel come there? C.—The gospel was preached by mission-

aries from England, France and Germany. L.—Was it soon spread?

C.—The French emperor, Charlemagne, obliged the people to accept the Catholic religion, to forsake their idols, and be baptized. Many persons were together in a row on the bank of the river, and on a given signal were to step in while the priest pronounced. It is told that a king of Friesland (in the north of Netherlands) was on the point of stepping in the baptismal water when he asked, "Are my forefathers in hell or in heaven?" The priest answered, "To be sure, in hell." On which the king said, "I shall prefer being come for medical treatment. Many do not in hell with my forefathers then," and with-

L.—Under whose reign did they come after Charlemagne's death?

C.—They were divided into several small estates ruled by counts, who were subjected to the emperor of Germany.

L.—Who united those small estates? C.—Charles V., king of Spain and emperor of Germany, united them under his

L.—How did the Reformation reach Hol-

C.—Most of the Dutch people were mer-

chants. They traveled a good deal, and were acquainted in that way with Luther and Calvin, and their writings. L.—Was there freedom of religion in Hol-

land at that time?

C.—The political interests of Charles V., as well as his personal religious ideas, led him to be against the Reformation.

L.—What did he do to prevent the influence of the Reformation?

C.—He issued edicts against the Reforma-

L.—What did the edicts contain?

C.—That all those who read, possessed, lent out, borrowed, printed, or spread, copies of the writings of Luther, or any other reformer, and all those who said anything in favor of the Reformation, were to be burned or hanged, and their possessions confiscated.

L.—When was the first edict issued? C.—About 1522. L.—When was the first person killed for

C.—About 1525 a Roman Catholic priest

selling of indulgences and the confession. L.—Were there many others martyred? C.—About 10,000 persons were drowned, hung, or burned, for the faith's sake.

L.—Were those Christians Baptists? C.—Many of them were Baptists, though

about that fact.

L.—Did they keep Sabbath? C.—It is reported that there was a Sabbath-keeping member among them, who was killed in 1529, and that there were two women among them who declared openly that Saturday, and no other, was the Lord's

L.—Did the king of Spain succeed in suppressing the "new light" in this way? C.—In spite of all edicts, inquisitors, and their cruelties, the "new light" cast its rays all over the country, and "the blood of the martyrs was the seed of the church."

L.—Did the people rebel against the op-

C.—In 1568 they began a war against Spanish soldiers. They were assisted by William of Orange, a German prince, who had possessed some places in Holland. He sold his family jewels, and hired soldiers, who, under commandment of his three brothers, fought against Spaniards. They obtained some victories, but were all three killed in battle. William gave all his life to help the Dutch people, but the king of Spain promised a sum of money, a patent on nobility, and an indulgence for life, to the man that should kill the noble prince. After five attacks on his life were made in vain, an assassin killed the prince in 1584. While he fell he pronounced his last words: "My God, be merciful unto me and this poor people." L.—How many years did this war last?

C.—It continued 80 years. In 1648 the Netherlands were declared independent.

freedom of religion then? C.—They were a Republic then and had freedom of religion, but the people obliged the government to give out edicts against the paragraph suggests a few questions: the Catholics, but they were never executed; so the people sought revenge by troubling would it not be wise for the municipal auand vexing them in numerous little things, thorities to ask why they have allowed the till the government intervened in 1733.

L.—Were the people very religious about

C.—In the 17th century almost every one took a part in religious quarrels between those who believed in predestination and wanted the meddling of government in church affairs, and those who maintained contrary ideas, which turned finally into political quarrels, and ended by the subduing of the firstnamed party.

L.—When was it the most glorious time for

C.—About the middle part of the 17th century there was peace within, the trade and arts were flourishing, and the Dutch had

their "gold age." L.—Did the country always remain free?

C.—It remained free till the end of the 18th century. Then a discontented party called in the French, and Napoleon gained the country under his dominion.

L.—How was the country made free

C.—Since 1814 it has been a constitutional | the white population should be compelled to

Copies of the above Concert Exercise can be obtained, in any quantity desired, at \$3 a hundred, or upon condition that a mission-The number ordered should about equal the number likely to be present. Ad dress the Corresponding Secretary.

### WHAT THE SERVANTS OF JESUS CHRIST GO TO D

BY BAPTIST W. NOEL, M. A.

The servants of Jesus Christ go forth to subdue every form of evil, and to mitigate every species of suffering on the whole Christ, and to take his yoke; to substitute the revelation of God for the lies of heathenism, and the moralities of the gospel for all the evils which reign unchecked throughout the regions of an accursed idolatry. They go to enlighten the ignorant; to civilize the barbarous; to rescue women from a degrading servitude, and children from an early death. They go to educate whole nations, to communicate to them the knowledge of our literature, our laws, our arts and our institutions. They go to set the slave free, to put an end to all wars of plunder and revenge, to substitute everybenevolence for cruelty, and justice for oppression. They go to let loose men's imprisoned energies, and to chain up their lawless passions. They go to make property secure, and industry profitable; to secure to the rich man his palace, and to the poor man his cabin; and to spread contentment, domestic affection and general happiness, where penury, vice and discord make existence a curse. They go to give children the blessing of parental care, and parents the joy of fliel gratitude. the joy of filial gratitude. They go to pro tect the weak against the strong, to unite in brotherly affection the rich and poor, and to make the nations one family. Finally, they go to turn men from darkness to light, and from the power of Satan to God; to teach them how to live and how to die; to show them the way to glory; to make them know their God; to prepare them for heavwas burned because he preached against the en and to guide them safely to its bliss. Christian Missions to Heathen Nations.

### THE CHINESE IN SAN FRANCISCO.

The San Francisco Board of Supervisors by means of these labors "the tone of mothe present historiographers keep silence appointed a committee last February to report upon the condition of twelve blocks in the last twenty years, perceptibly attained that city, known as Chinatown. The committee has recently reported. It has presented to the public a lengthy and sickening array of facts. The correctness of the facts we do not question, and the committee's officials." recommendation to enact and enforce wholesome municipal laws is certainly commend-

> But the report contains other bits of interesting testimony. For example, speaking of the idolatrous practices of the Chinese and their gross immorality, the committee

takes occasion to say:

"Post the ledger and see how the account stands. Thirty-five or thirty-six saved by the missionary work of Mr. Gibson and eighty by Mr. Loomis, making 115 in all, deducting nothing for backsliders, in a maximum of seventeen years. Against this, thousands of young men, debauched and diseased for life by reason of their presence among us; innumerable young men and women formed the opium habit from the same source; the labor classes deprived of work and impoverished; their children graduated in the school of "hoodlumism;" the laws set aside and defied; a filthy and disgusting 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 fire and disease that will some day spring from that locality."

The intention of this extract is evidently etherlands were declared independent.

L.—Did their government allow them to teach that the good results of missionary labor were so small, compared with evil resulting from the presence of the Chinese, that the white people are justified in seeking to drive the Mongolian from their city. But

1st. Before "posting" this "ledger," thorities to ask why they have allowed the laws to be "set aside and defied" by a section of the community only numbering oneseventh of the entire population; and why they have not protected the community from the "danger of fire and disease" emanating from Chinatown? The whole report of the committee, as the New York Herald in a recent issue, aptly observes: "contains the most astonishing confession of long-continued inefficiency ever made by the municipal 955,000 penny Testaments were sold in nine authorities of a great city in the United months.

2d. If, as the report shows, the evil has become intolerable because the authorities' have neglected to enact and enforce wholesome laws, why should they, at this late day, seek to visit the punishment of their own neglect upon benighted heathen?

3d. How is it that the white race, which is unfitted by its superiority to abide the presence of Chinamen, can be contaminated and degraded by them? It is interesting, in this connection, to note that our missionaries C.—Russian soldiers helped the Dutch to tablish saloons and gambling places among Hebrew and Greek. I do not find that any L.—How has it been governed since that still further degrade? Would it not be well reservoir of human knowledge which has to enact and enforce laws whereby some of been made the vehicle of divine knowledge.

leave the Chinese quarters?

4th. Taking the committee's own estimate of Mr. Gibson's and Dr. Loomis's la. bors for the past seventeen years, and granting that the total outcome for that period of ary collection be taken at the meeting where time was the reclamation and salvation of 115 souls, in spite of the native depravity of the Mongolian, aided by the culpable neglect and laxness of the civil authorities, does it not show, beyond gainsay, that the Mongolian is not "irredeemably depraved." To degrade the Chinese, to picture him in the blackest colors, to ascribe to him, as the ultimate cause, all the misfortune, misery and unhappiness of life, seems to have been, for many years, the stock in trade, not only of the "Sand Lot" orator, but of every one who would gain political popularity on the Pacfic coast. Would it not be the part of earth. They go to lead sinners to trust in broad statesmanship, as well as Christian philanthropy, to plan and act toward the Chinese, not in order to drive him from us (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. religion and better life. Thus and only 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 official document is that the Chinamen are so repulsive in their vileness that thousands of the youth of San Francisco feel constrained to emulate that plunder and revenge, to substitute every-where order for anarchy, law for despotism, lumism" of the city is chargeable, not upon Dennis Kearney or the politicians or the Irish roughs, but upon the Chinamen who furnish the heads to be broken; that the missionaries therefore should be stopped. and that ever race capable of being abused by "our labor classes" should be driven from the country .- The Foreign Mission-

> In several of the reports forwarded by Her Majesty's Consul in China to the Foreign Office, reference is made to the work of missionaries. Mr. G. T. Gardner, Her Majesty's Consul at Newchwang, speaks very favorably regarding the work of the United Presbyterian and the Irish Presbyterian Churches in Manchuria. Through the wide circulation of the Scriptures, through classes and schools, and other means, a large means of instruction has been given. He adds that there is general toleration of Christianity, and that the attitude of the people to it is, on the whole, friendly. And he states, "The labors of the missionaries indirectly benefit our merchants, manufacturers, and artisans;" that railty among the Uninese people has, during

> WE have pleasure in noticing that in the First Presbyterian church of Charlotte, N. C., a "Gentleman's Missionary Society" was organized last October, in response to an appeal from the pastor. The aim of this society is to assume the support of some missionary already in the foreign field, thus relieving the general treasury from the payment of one salary. In this church all classes are enlisted in the missionary workthe gentlemen, the ladies, the young ladies and the children. This is an example worthy of imitation. During the year 1885, the church contributed to foreign missions \$1,493 40—an average of \$4 70 per each communicant; and the pastor writes: "By the grace of God we shall do still better this year."—The Missionary.

### ITEMS.

The greatest hindrance to the gospel both abroad and at home is indifference.

A Hindu convert in Madras said; "I understand what Christianity is, it kills sin in the heart and roots it up."

Eighty millions of Chinese are poisoning themselves with opium, while England profits £8,000,000 a year by the warmposed trade.

Missionary effort is the response of real gratitude for redeeming grace; it is the expression of sympathy with all the misery of unforgiven sin and Satan's bondage.

Ordinary Christianity greatly needs the quickening which comes from missionary work. Successful evangelism is the most telling argument against modern unbelief.

The British and Foreign Bible Society circulated 4,161,032 copies of the Scriptures last year, in 267 languages and dialects;

The various Dutch missionary societies support 146 missionaries. Connected with these are 706 native helpers. The German missionary societies have 517 European missionaries, and 2,564 native helpers. The American missionary societies have 2,393 American missionaries, and 10,274 native

Of all the languages in which Xerxes, king of Persia, issued his letters, to each province in its own language, only those two on the Pacific coast lament that some of the are still living on the lips of men to which white population have been permitted to es- the oracles of God have been committed, the Chinese, whereby the latter have been language has ever perished from the great Sabbath Z

"Remember the Sabbath-da Six days shalt thou labor, and d the seventh day is the Sabbath o

> "MY HOLY D Isaiah 58: 13

C. A. S. TEMPI "The Sabbath day is Sab Let men profane it as they No human laws, or human

God's ordinance can set asi So, as he says, the seventh d Is his most holy Sabbath da As his word endures forever Like himself, who changeth

Can man transfer that rule Which in his law so brightl Which gives the day that G Is man of such "full power Then what are we, to turn

To right or left, with foolis And put the Sunday in its p As if true service were disgraph "God's law is perfect," "j And keeping it is heavenly

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And keep his "blest," his "

A-PROBLEM

We clip the following pa Christian Secretary. We that Sunday (falsely called ever be rescued from secu court of heaven has passed because it rests not upon di is doomed to be more and r We agree with the Secret ment. "We fail to see how half-holiday) will tend to for the Sabbath itself"either.

The Sabbath, as a religio holy day, is for religious pe irreligious will never keep i To these any Sabbath is a l a holiday. We have confi the principles of reform, stands back of all true reform "reverence for God's law" and that, when that time children will keep his holy day of the week. The Sec "How the Sabbath can

secularization is a problem American Christians to day tion that pertains to the we zens. It has been proposed day a half-holiday, hoping would have an important in ing the sanctity of the Sa all things considered this we or not, we are not prepared fail to see how it will tend spect for the Sabbath its now make it a time for di no less inclined to do so, be had a half day previous for business. It is found at establishments, that some o are in a poorer condition to day than on any other day the Sabbath was observed a such would not be the case erence for God's law is rest bath excursions are given v cease, buying and selling o is discontinued, and men a to believe that the soul as is to be cared for, all exp proper in themselves, will

**CORRESPONDE** 

BLACK RIVER FALLS, Jac March

right observance of the Sal

REV. MR. LEWIS: Dear Brother,—The Lig to hand regularly each m to say I fully endorse yo Sabbath question, believing of the week (Saturday) th Scriptural Sabbath known is not God's appointed day and man never possessed at

the Decalogue.

R. TREWAL Formerly Episo PLAINFIELD, N.

Truly y

REV. R. TREWARTHA, D. D., Black River Falls, Wis.: Dear Brother, -Yours hand. Thanks for your cerning the Light of Hon stantly learning of men w accept the plain statement the seventh day of the w Sabbath of Jehovah. The which No-sabbathism thre mediate motive which pro Public opinion, without qu gation, has so long accept concerning Sunday, and h swayed by prejudice agai that few men are willing claims. The increasing di day, and the illogical claim

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## Sabbath Beform.

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

"MY HOLY DAY."

Isaiah 58: 13.

C. A. S. TEMPLE.

"The Sabbath day" is Sabb th still. Let men profane it as they will. No human laws, or human pride, God's ordinance can set aside.

So, as he says, the seventh day Is his most holy Sabbath day. As his word endures forever.-Like himself, who changeth never,-

Can man transfer that rule divine, Which in his law so brightly shines, Which gives the day that God has "blessed' Is man of such "full powers" possessed?

Then what are we, to turn aside, To right or left, with foolish pride, And put the Sunday in its place, As if true service were disgrace

"God's law is perfect," "just" and "good, And keeping it is heavenly food. Let us "remember" and obey, And keep his "blest," his "holy day."

### A PROBLEM.

We clip the following paragraph from the Christian Secretary. We do not believe that Sunday (falsely called the Sabbath) will ever be rescued from secularization. The court of heaven has passed sentence upon it because it rests not upon divine statute. It is doomed to be more and more secularized. We agree with the Secretary in the statement, "We fail to see how it (a Saturday half-holiday) will tend to increase respect for the Sabbath itself"—or for Sunday either.

and that, when that time shall come, his | may be led richly into the knowledge therechildren will keep his holy day, the seventh of, we remain, day of the week. The Secretary says:

"How the Sabbath can be rescued from secularization is a problem that confronts American Christians to day. It is a question that pertains to the welfare of all citizens. It has been proposed to make Saturday a half-holiday, hoping that this measure would have an important influence in securing the sanctity of the Sabbath. Whether all things considered this would be judicious or not, we are not prepared to say. But we fail to see how it will tend to increase respect for the Sabbath itself. Those who now make it a time for dissipation will be no less inclined to do so, because they have had a half day previous for freedom from business. It is found at present, in large establishments, that some of those employed are in a poorer condition to work on Monday than on any other day of the week. If the Sabbath was observed as it ought to be, such would not be the case. Until the reverence for God's law is restored, so that Sabbath excursions are given up, Sunday operas cease, buying and selling on the Lord's-day is discontinued, and men and women come to believe that the soul as well as the body is to be cared for, all expedients, however proper in themselves, will fail to secure the right observance of the Sabbath.

### CORRESPONDENCE.

BLACK RIVER FALLS, Jackson Co., Wis., }

REV. MR. LEWIS: Dear Brother,—The Light of Home comes to hand regularly each month. Allow me to say I fully endorse your views on the Sabbath question, believing the seventh day of the week (Saturday) the only legal and Scriptural Sabbath known to man. Sunday is not God's appointed day of rest to man, and man never possessed authority to change the Decalogue. Truly yours,

R. TREWARTHA, D. D., Formerly Episcopal Clergyman.

REPLY. PLAINFIELD, N. J., April 2, 1886.

REV. R. TREWARTHA, D. D., Black River Falls, Wis. : Dear Brother,—Yours of March 29th at hand. Thanks for your kind words concerning the Light of Home. We are constantly learning of men who, like yourself, accept the plain statement of the Bible that the seventh day of the week alone is the which No-sabbathism threatens is the immediate motive which prompts our work. Public opinion, without question or investiconcerning Sunday, and has been so much swayed by prejudice against the Sabbath, that few men are willing to listen to its claims. The increasing disregard for Sunday, and the illogical claims of the Puritan Our own work has been mainly with the awakened by the scenes of the previous even-

It deferred somewhat the final dissolution, but could not prevent it. That dissolution, now hastening, has led to the establishment of the Light of Home, as supplemental to the Outlook and Sabbath Quarterly. (Back numbers of the last named publication will reach you by mail.) Within the four years past, responses of all kinds from clergymen in the United States show a great variety of opinions concerning the question, and much weakness and disregard of God's law. Many insist that the Decalogue is a thing of the past, and that whatever is claimed concerning Sunday is to be claimed on ground separate from the fourth commandment. That is the old pagan error of the earlier centuries. It has produced decline, decay and spiritual corruption in every stage of its The Sabbath, as a religious institution, a history. It does the same to-day, and must holy day, is for religious people only. The | continue thus to do while preached. Against irreligious will never keep it-or its usurper. It we set the plain, unchangeable law of To these any Sabbath is a holiday, and only | God. Upon that we rest, willing to abide a holiday. We have confidence enough in the issue thereon. With many thanks for the principles of reform, and in God, who | your kind words, and with the hope that, by stands back of all true reform, to believe that | many agencies yet unknown, the light of "reverence for God's law" will be restored: truth may be spread, and that you, with us,

> Yours truly, A. H. Lewis.

MENTOR, Polk Co., Minn., March 17, 1886.

To the publisher of the Outlook, Dear Sir, question only I would raise which seems to receive due acknowledgmen indicate a weakness in the argument concerning the time of the resurrection. Is it to be supposed or assumed that the women who went to anoint the body on Sabbath evening would go again the following morning for the same purpose, after being distinctly told by the angel that the Saviour had risen? If so it would sadly witness to an unbelieving spirit and dull understanding in view of the evidence. This needs explana-F. I. TASSELL.

### REPLY.

PLAINFIELD, N. J., April 2, 1886.

Dear Brother,—Your card of March 17th at hand. Your question concerning our interpretation of Matthew 28:1 is entitled to consideration. It suggests the improbability | all, must be read "without note or comof a second visit, after the woman had been told by the angel that Christ had already risen. Our interpretation makes the probabilities yield to the plain statements of facts. Those statements are: first, that late in the Sabbath the two women were told that Christ had risen; and, second, that on the following morning they, and others with them, came again to the sepulchre. So far as the record shows, they had not reported, even to their intimate friends, the scenes of the previous evening. We can see sufficient evidence in the probabilities to justify this proceeding. Even the disciples did not understand what Christ had said concerning his resurrection, and did not believe in it. Many hours later, when it had been repeatedly told them, they were still in doubt, and Christ must needs appear in person to overcome their unbelief. If this were true, more than twenty-four hours after it occurred; it is more than probable that the two lone women, bewildered between hope and fear, would refrain from reporting that which, Sabbath of Jehovah. The impending ruin | though it seemed real on the evening before, they still doubted. The strong opposition, which had culminated in the death of Christ and the temporary scattering of his followgation, has so long accepted the traditions ers, and which led the apostles to meet secretly "for fear of the Jews," on the evening following that day when his resurrection was announced, would have operated still more forcibly in closing the lips of the two our public school system of instruction. women at their first visit. It thus seems Sabbath theory, are compelling attention. | natural that, longing to confirm the hopes

present year. The Light of Home goes to and come on the following morning, as reone hundred and ten thousand families. ported by Luke. We certainly can forgive Its treatment of all questions is necessarily temporary unbelief on their part, when the brief; but we hope to make it truly a light | stronger disciples were only confirmed after which will call people to the still greater repeated proofs, and the doubting Thomas light of God's Word. Your response to our | refused to believe until his fingers should words therein encourages us to believe that | press the wounded palms of his risen Lord. the conscience of the church is not wholly | Thus it seems to us that the probabilities dead, and that better things are in store in | indicate no lack of faith on the part of the the near future. It is certain that, if no women, but only that anxiety, which all the more solid ground be reached, Sunday-ob- | circumstances had awakened, to be assured servance will soon be wholly overwhelmed | that so great hopes as struggled for utterin holidayism and lawlessness. The effort ance in their hearts were not unfounded. to defend it upon the false assumption that | But a still stronger reason for accepting the the fourth commandment may be trans- interpretation we have published is found ferred to the Sunday only increases the in the fact that any other makes false weakness of its cause. The Puritan move- | Christ's prophecy concerning his entombment in England was a compromise between | ment and resurrection. What he says in the theory then taught by the English Matt. 12:40 is the supreme test in the Seventh-day Baptists, and the church-au- whole discussion. Carefully reconsider this thority theory of Rome. Incomplete, as question, and let the plain statements, and every half-truth is, it gave only a temporary clear prophecy of Christ himself, control the and borrowed sacredness to the Sunday. | probabilities, which, at this long distance, we can but imperfectly understand. With Christian regard, we remain,

> Your truly, A. H. LEWIS.

## Education.

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

### EDUCATIONAL BUILDERS AND THE DISALLOWED STONE.

quarry, so that no sound of the stone-cutter's hammer was heard upon or about the | necessary \$60,000 were raised. rising walls. One day, so runs the story, the carriers brought to the builders a curiously cut stone. The builders looked at it with surprise, tried it in this place and that, at corner and arch and re-entrant angle, but there was no place where it fitted. At length they threw it aside in disgust. Rubbish accumulated upon it moss grew upon the mass. Years passed; the temple neared completion. One stone was wanting-only one. It must be a curiously shaped stone. Then it was that the builders thought seriously upon what they had done. They removed the debris, brought to light the neglected and disallowed stone. One glance at the stone sufficed, and they lifted it to its honored place with shouts of joy.

ple on the last Tuesday of his public minis-—Accept my thanks for the January issue of your publication. It is very interesting reading. You appear to occupy strong ground in contending for the Sabbath. One but chosen of God, and the will yet

Does not history repeat itself? Has the Great Teacher any recognized place in our public school system? "The stone cut out of the mountain without hands" has been brought to the educational builders. What do they do with it? They have tried it here and there, and find no place for it. Educational reports emanating from the highest authority discuss morals to the careful exclusion of religion. While statute law [Massachusetts statutes] says, "It shall be the duty of all instructors of youth to exert their best endeavors to impress on the minds of the children and youth committed to their care and instruction the principles of piety and justice and a sacred regard to truth," educational interpreters narrow the "piety" of the statute down to merely human relationships. Scripture, if read at ment." The Lord's prayer is disallowed very generally. The pictures of martyred Presidents hang on the school-room walls, but the picture of the Crucified could have no place. Plato, Mill and lesser lights are cited, but no reference to the true Light which lighteth every man." Who would know from many of our schools and educational reports in what age we are living, whether Christian or pagan? Such studied silence as regards him of whom even his enemies said, "Never man spake as this man," seems unnatural and oppressive.

The mighty temple of learning rises. The public gives to it with a generosity that has no parallel—seven millions of dollars in Massachusetts the past year; more than twenty dollars to each child of school age The poor man gives to educate the children of the rich, and the rich to educate the children of the poor. Not one of them would give to build his neighbor's house or clothe his neighbor's child.

Will not the educational builders some day recognize the superior claims of the Great Teacher, give him a cordial welcome, dedicate to him the mighty structure? We believe they will. If so, the Christian college will play no unimportant part in bringing in this golden time. The writer has in mind a college building in a distant state, in whose sunny south wall is inserted a stone tablet bearing the inscription, cut by the chisel. "We believe on Christ." The in-Christian Secretary.

Virginia has \$1,650,000 worth of property that you are living in idleness and eating the made this beautiful impression upon the bread of the orphan, watered with widow's mind of the motherless child.—Selected. clergymen of America, until within the ing, they should take additional witnesses in universities and colleges

### JEWISH EDUCATION.

The Hebrew Observer writing on "The

Power of Intellect," says: "Education has ever been the watchword of Israel. If he is to achieve greatness, it is by this agency so potent in the past. Israel has in his time brought forth intellectual giants without number, and at present we have within our ranks the brightest lights in art, science, law, literature, etc. Still we must not conceal from ourselves that this spread of education is not universal. Much must yet be done to rouse many of our people from that apathy and indifference to their intellectual advancement, to which, partly from the force of circumstances, they have been allowed to sink. There is, therefore, a task for enlightened Israel to perform, to lift its brethren from the sloth of indifference and the slavery of ignorance. For there is no slavery so humbling, and so destructive to human happiness, as the servility to which ignorance degrades the mind, and there is no liberty so charming, so exalting, as to be freed from the fetters forged by a neglect of education. Let us, therefore, strive to extend his liberty to all Israel. We do not decrease its value by making it universal, but we can infinitely increase the moral worth of the Jew by spreading knowledge among the masses.  $-Jewish\ Record$ 

THE Southern Baptist Theological Semi nary, at Louisville, Ky., is just now prospering in a financial way. Dr. John A. Broadus, one of its professors, has recently | to some honest calling for a livelihood, that been in New York consulting with friends, and showing the need of a new building. John D. Rockefeller, Esq., given to noble and generous acts, made the promise to furnish the means for the building, if the Louisville friends would raise the money for the We are told that the stones for Solomon's lot. This they did speedily, and, as reporttemple were hewn in the distant mountain ed in the Tribune, Mr. Rockefeller put down \$25,000. Others contributed also till the

### CLIPPINGS.

Philadelphia has twenty-eight free kindergartens, maintained at a public expense of \$10,896.

The Mexican government supports 10,000 oublic schools, with facilities equal to many

that English shall be taught in the public and reduces man to the lowest degradationschools as fast as qualified teachers can be lower than a beast. He who is a slave to

The Great Teacher, standing in the tem- Montague, will be held from July 5th to serve and present in his very chains the Aug. 6th. Rev. John W. Haley will have charge of the Hebrew and Greek. A movement is being made to remove

Union College from Schenectady to Albany. Union College has 3,000 graduates now living; a number greater than that of any other American college, except Yale and

and write in Japan is smaller than in any other country, being only 10 per cent, while in Germany it is 12, in the United States 20, in England 33, in China 50, and in India 93.

The Baltimore alumni of Princeton College held a reunion in that city on the 11th ult., at which they by resolution heartily approved the proposal that Princeton assume university powers and functions. Princeton has now a total of 511 students in attendance; has furnished 6,000 alumni, of whom 3,000 are living; has in real estate \$770,000, with a considerable but not a plethoric endowment on other lines.

## Cemperance.

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

### A JUDGE'S ESTIMATE OF RUM-SELLERS.

Hon. F. M. Hubbard, Judge of the eighth judicial district of lowa, in passing sentence upon some liquor dealers, for violation of the prohibitory laws of the state, said: "While there are greater crimes, known to the law, which are punishable with greater severity. there are none which involve more of those qualities, known as despicable meanness and audacity, than the selling of intoxicating liquors. There is something in the taking of human life instantaneously that shocks and terrifies the minds of all; and yet we look upon the man who takes human life quite as surely, but by a slow, lingering process, if not without condemnation, at least without horror. You who stand before the court for sentence are in every moral sense murderers. and you are, within the spirit if not the letter, guilty of man-slaughter: for the law says. that whoever accelerates the death of a human being unlawfully is guilty of the crime. Your bloated victims upon the witness stand, who undoubtedly committed perjury to you! I hoped to meet you; I have been scription owes its origin to a controversy in screen you from the law, not only abundantscription owes its origin to a controversy in screen you from the law, not only abundant- looking for you. I knew your dear mother, the state over the question of devotional ly testify that you are accelerating death, who is now in heaven." The child ran exercises in the schools. This was the reply | but that you are inducing men to commit | home, and entering the room, almost breathof the Christian college, and we venture the still greater crimes than your own. You lessly exclaimed, "Oh, Auntie dear, I met prediction that this will yet be the reply of still maintain the appearance of respectabil- an angel from heaven, and he knows my ity, but how morally leprous and scrofulous dear mamma up there, and stopped me on you are inwardly. The ruin, poverty and the street to tell me!" The long, silvery idleness which you are inflicting upon this hair of the aged messenger of God, and his community declare, as from the housetops, saintly face with those kindly words spoken.

tears; you are stealthily killing your victims and murdering the peace and industry of the community, and thereby converting happy, industrious homes into misery, poverty and rags. Anxious wives and mothers watch and pray in tears nightly, with desolate hearts, for the coming home of your victims, whom you are luring with the wiles and smiles of the devil into midnight debauch-

a cataract, until he has seen Niagara, nor of the terrible fury and grandeur of a storm in mid-ocean, until he has witnessed one; so no one can know the utter degradation and total depravity, to which his species can be brought, until he looks upon the desolate ruin caused by your hellish traffic. You are persistent, defiant law-breakers, and shamelessly boast, that, in defiance of the law and moral sense of the community, you will continue in your wicked and criminal practice. It has, therefore, now become the imperative duty of this court to let fall upon you so heavily the arm of the law that you shall either be driven from your nefarious traffic, or ruined in your fortunes, or wicked prosperity. You have become a stench in the nostrils of the community, and all good men are praying that you be speedily reformed or summarily destroyed. By the providence of God and the favor of this court their prayers shall be speedily answered, by signal and exact justice for your crimes. And, finally, let me entreat you, if you are lost to every sentiment of humanity, to desist from your criminal vagabond traffic, and betake yourselves you may yet become virtuous, useful citizens, and entitled to the respect of a Christian community. If you persist in this way, your ruin is certain, and you will receive, as you deserve, the execration of mankind. You may think that the sentence of the court is harsh and unjustly severe, but the court assures you that, compared with your crimes and the desolation you have already brought upon the community, it is mild in the extreme.—Christian Secretary.

### THE SLAVES OF DRINK.

It has been said of the slaves of drunkenness that, of all slaves, they are the most helpless and the most hopeless. Other sins drown conscience, but this, reason and conscience too. More, perhaps, than any other vice, this blots out the vestiges of that divine The Japanese government has ordered image in which we were originally formed, man may retain his self-respect, cherish his The Amherst Summer School of Lan- wife and love his children; and, raising his guages, under the direction of Prof. W. L. | fettered hands in prayer to heaven, may preimage of God; but yonder wretch with beggary hung on his back, dissipation stamped on his bloated face, dead to shame, or. hanging his head, and passing old acquaintances with averted eye, degraded before the world, and expelled from the communion of the church, lying in the gutter, or beating his wife, or cursing his flying children, and in his sober moments cursing himself; ah! The proportion of people who cannot read | he is a slave indeed. Let his fate excite your fears as well as your pity. I say with the Apostle, "Let him that thinketh he standeth take heed lest he fall." Have I not seen many, whose spring budded with the fairest promises, live to be a shame and a sorrow and deep disgrace? And, though it were revealed from heaven that you yourself should never fall, is there nothing due to others? Does not the bloody cross, with its blessed victim, call upon every Christian to live not to himself, but to think of others' welfare, as well as his own? Every man must judge for himself, to his own Master he standeth or falleth. But when I think of all the beggary and misery and shame and crime and sorrow, of which drunkenness is the prolific mother, of the many hearts it breaks, of happy homes it curses, of the precious souls it ruins, I do not hesitate to say that the question of abstinence deserves the prayerful consideration of every man; and that, moreover, he appears to me to consult most the glory of God, the honor of Jesus, and the best interests of his fellow-men who applies to all intoxicating stimulants the apostolic rule, "Touch not, taste not, handle not," In regard to no sin can it be so truly said that our adversary, the devil, as a roaring lion, walketh about seeking whom he may

### KIND WORDS.

A very touching incident came to my knowledge a few days ago, and to show the power a good man or woman may have over those with whom he or she comes in contact, even with the little children, I will relate it

An old clergyman over eighty years of age. who had spent fifty years of his life in a parish of New England, met a little boy on the street who had never seen him before. "Good morning my little child," he said; "what is your name?" As he spoke, he laid his reverend hand upon the little fellow's head. The boy told his name, and the gentleman said, "Oh, I am so glad to see

## The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, April 29, 1886.

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

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WE give, as editoral matter in this issue of the SABBATH RECORDER, the entire editorial department of the Evangelii Harold for May. Some of this matter would naturaly belong in other departments of this appeared in these columns. We give it in full here in order that our readers may get a better understanding of the character of the brethren. We hope it will be so heartily approved that liberal contributions will be made to meet the expense of its publication. About 1,600 copies of this little paper are published monthly, three-fourths of which are sent out gratuitously. Read these editorials, and, if you like them, send us something to aid in their circulation.

INFIDELITY says, "I do not know, I do not believe. I doubt whether there be any God, any heaven, any hell. I shall die, and rot, and be no more." The Christian's faith affirms, "I know that my redeemer lives, and, because he lives, I shall live also; 'we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.'" Reader, which do you like the 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 gospel in the world. Whatever, therefore, tends to lessen that evil, by so much, helps on the work of human salvation. With gratitude to God, who gives victory to truth, we record that another state, by a large popular vote, has put into her constitution a clause forbidding, within her limits, the manufacture and sale of intoxicating liquors as a beverage. The brave little state of Rhode Island did this thing at her annual election, on the 7th of April last. Who next?

It is an interesting fact that in nearly all the large denominations of Christians, the number of charches is greater than the number of ordained ministers. In other words, there is a dearth of ministers, there being not enough to supply the churcher, to say nothing of supplying the demands for missionary work in the home and in the foreign fields. In the Seventh-day Baptist denomination, however, this order is reversed, there being more ministers than churches. This fact seems to point out that people as specially designed of God to be a missionary people. There are pastors for churches able to support pastors, ministers to act as missionary pastors of smaller churches, and still there are men, consecrated to the work of preaching the blessed gospel, to carry the good news into the regions beyond.

THE most wonderful 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 gift of Jesus Christ, as the as an association of Christian laborers, are Saviour of sinners. Jesus showed his love in his daily life with men, and by his death | Sabbath, its prayer-meetings, and its apon the cross. The love of God is larger than the world, and is as enduring as eternity. And all this wealth of love he has lavished on men! "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." And what does God ask in return for this wondrous gift? Nothing, except that we love him with all the heart in return. Why should we not love him? It is easy to love those who really love us. No one else can love us so truly as God loves us; and, therefore, it love him.

JESUS did not formulate any set creed or collection of doctrines. He taught men. In a very simple and practical way he told them truths they most needed to know, both are helpers of your joy; for by faith ye for their eternal salvation, and for their stand." 2 Cor. 2: 24.

present welfare. In these utterances of Jesus are the ground truths of all sound Christian theology, as well as of all true practical morality. Perhaps there was nothing more vigorously emphasized in his teachings than the doctrine of the new birth. "Marvel not," he said to Nicodemus, "that I said unto thee, ye must be born again." "Ex. cept a man be born again, he cannot see the kingdom of God." No man has a right to call himself a Christian who does not come to it by the new birth, born of the Spirit It is a fearful thing to be mistaken with re spect to any great truth; but to entertain hope of heaven by any other plan than tha proposed by Christ himself must result in the most sad and fearful disappointment.

THERE is, perhaps, no device of Satan which lures more men to ruin than that which lurks in that apparently harmless paper, and some of it has, in part, already | phrase, "by and by." The young man is convinced that he ought to be a Christian, and he satisfies his convictions with the promise that he will be by and by. The young lady matter we are publishing for our Swedish knows she ought to seek her Saviour, but she torian, speaking of the apostolic period, waits for a more convenient time. The man of business sees his Christian duty plainly, but thinks he is too busy now; by and by he | Now, we know that the devout Jews were will put off some of these cares, and then he | very zealous observers of the Sabbath; but will seek and serve God. And so the call of mercy is put off with the vain by and by. suddenly the messenger of death comes. His demand is urgent. He knows no by any change in respect to its observance. and by. He cannot put it off. His time is We must conclude that they had no comnow, and his summons must be obeyed. Oh, friend, listen, there is another voice calling | since they were bold to rebuke sin, and to in the sweetest accents of love, "come to me." "Behold, now is the accepted time, behold, now is the day of salvation." "Today, if ye will hear his voice, harden not your

> THE months of March and April have witnessed the most extensive and threatening labor strikes ever known in this country. In some cases there may have been real cause for the complaints which the laboring men have made; in some other cases strikes have been inaugurated without any complaint on the part of the men, simply because the men belonged to some of the labor unions, and those unions have ordered them to quit work. In this, the laborers have injured themselves 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 ness in which the outlays are greater than the incomes. In all such cases the laborer suffers with the employer, for soon all opera tions must cease. In the second place, men cannot labor continually on wages that will not support themselves and their families. They cannot work at their best under such cir cumstances, and so, in the end, capital suffers with the laborer. Thus it will be seen that the interests of the employer and employed are mutually dependent. One is best promoted when the other is fairly prosperous. "Live and let live" is a wise worldly maxim. But how much better such things could be adjusted if men were governed by the comprehensive precepts of Jesus: "Thou shall love the Lord thy God with all thy heart. and thy neighbor as thyself."

THE individual Christian is the responsble agent in the work of the Lord. It pleases God to call men into his kingdom, to make them workmen for him, to bring other men to him. But while this is so, it is a matter of great expediency and efficiency that individuals be associated together in a common work. Out of this fact God caused the church to spring up for mutual Christian labor. The functions of the church, clearly three-fold. First, its services on the pointments of a social nature, are all promotive of the personal, spiritual welfare of its members; second, it is a faithful conservator of sound doctrine and pure morality; third, it is a preacher of the gospel to the destitute, to the ignorant, to the sinning, with a view to bringing them to Jesus and his salvation. This may properly be styled the chief function of the church. "Go ye into all the world and preach the gospel to every creature." That is what the church is for, and in doing that her members will ought to be the easiest thing in the world to get their highest good, the truth of God will be vindicated and the highest type of moral ity will be established, In the prosecution of this high mission of the church, the greatest man is he who is most useful; and all may adopt the motto of Paul, "Not for that we have dominion over your faith, but

### THE SABBATH IN THE ACTS.

Jesus himself did not organize much. He could do little more, in the brief time covered by his ministry, than lay down the fundamental truths of his religion, and leave the building up of the church to the bands of those who, believing on him and receiving the gift of the Holy Spirit, should come after him. Whatever he designed to make new in the unfolding of his kingdom will most naturally appear in their teachings; and whatever of doctrine or observance he intended to pass on into the church we shall find approved and sanctioned by their teaching, or by their practice, or by both.

The Acts of the Apostles is a record of the teachings, and especially of the doings, of Jesus' first disciples. Studying the Sabbath question in the light of these records, we find no direct doctrinal reference to it; but we find that these teachers went among the devout Jews and preached Christ to them, and strove boldly and diligently to correct every error in doctrine and life which they found among them. A learned church hissays, "The early Christian church followed close in the wake of the Jewish synagogue." they were never reproved by the apostles for such observance, and never were instructed by them that there had been, or was to be, mission to preach anything of the kind, preach the new doctrine wherever and when. ever occasion offered, or duty required.

But if, in the matter of direct teaching, the apostles were silent on this subject, they certainly were not so in respect to their example. Let us note some instances:

The thirteenth chapter, beginning at verse 14, gives an account of some Sabbath services. Paul and his company had come to 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, reviewing the history of God's ancient people, showing how the events of that history were a preparation for Christ's coming, and how he, having come, was the fulfillment of their rightful expectations. He especially emphasized the doctrines of Christ's death and resurrection. and of justification by faith in him. Now. if the Holy Spirit had intended that the Sabbath should be changed to commemorate these great things, certainly Paul, preaching to this Sabbath-keeping company, on this Sabbath-day, about these fundamental doctrines, should have told the people about this important change. But he did nothing of the kind. He had no such message to give. Nor was this wholly a Jewish audience. For, "When the Jews were gone out of the synagogue, the gentiles besought that these things might be preached to them the next Sabbath." v. 42. The record adds, "And the next Sabbath-day came almost the whole city together to hear the Word of God." v. 44. Here were two Sabbath-days' services. with large mixed audiences-Jews and gentiles-in which Jesus, his death and resurrection, is the theme; and no hint is given that the first day of the week is to be observed to commemorate any part of the doctrine preached.

Other passages in the book of Acts, indicating the practice of the apostles, need not be commented upon at length. In 16:13, etc., is an account of a Sabbath prayer-meeting, not in a synagogue, but in a quiet place by a riverside; in 17:2, 3, we have information that Paul, on three successive Sabbaths, preached Christ, his death and resurrection, and are told that this was his custom; in 18:1-4, we find Paul living at Corinth, working at his trade during the week, reasoning in the synagogue "every Sabbath," persuading "the Jews and the Greeks," but there is no account on any Sunday, or first-day-of-the-week services, although many of Paul's fellow-townsmen and Sabbath-day hearers were not Jews. "And he continued there a year and six months, teaching the word of God among them." v. 11.

From this very brief study we have several important facts:

- 1. Paul was an habitual Sabbath-keeper. 17:2; 18:4.
- 2. Paul observed what is sometimes styled "the Jewish Sabbath"—the seventh day of the week, the day of the synagogue worship.
- 3. In these Sabbath services, Paul preached Christ, his death and resurrection, justifica. tion by faith in him, a finished and full salvation. 13:32-39; 17:2, 3.
- 4. In all the book of the Acts Paul makes I ful and commodious house v

no reference to the first day of the week as passessing any sacred character whatever.

5. Paul's ministry covered a period of nearly twenty years, and closed about thirty years after the death of Jesus, and Paul knew nothing about Sunday-keeping as a Christian observance.

That we may not seem to treat this subject unfairly, we must rotice three events recorded in this book, which are sometimes cited to prove that the observance of the first day of the week was a well known cus- fine lot, set back about forty yards from the

1. The first is the unity of the disciples in coming together on the day of Pentecost. It is argued that the day of Pentecost fell on the first day of the week that year, and that | pulpit, the straight-back seats, which were the disciples being "all with one accord in guarded by doors that have made the deaone place" is evidence that they were accustomed to meet weekly on that day for like appearance that they once did. Now every. worship. Learned men are not agreed about the time at which that Pentecost occurred; but, as it is quite immaterial to the Sabbath argument, we will not discuss that question here. The passage quoted explains itself. "And when the day of Pentecost was fully come, they were all with one accord in one place." Acts 2:1. The disciples were together because it was the day of Pentecost, not because it was the first day of the week. If Pentecost had fallen on the seventh day To-day as one enters this magnificent edifice of the week, as some of the ablest commentators claim that it did, the explanation is still the same, the coming together was for the Pentecostal season. The same thing mings, staircases with heavy rails and banwould 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 gift 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, the custom of Sunday-observance is estab lished by the fact that, in the category of disputed questions settled by the council in the fifteenth chapter of the Acts, the Sabbath is not mentioned. The argument runs thus: That council was assembled to settle some questions in dispute between the Jews and the gentiles; the Sabbath was not one of those questions; therefore, the change of the Sabbath from the first day to the seventhday had been made and universally accepted. But we have already seen that the Sabbath was zealously observed by those among whom Paul went preaching the gospel and from among whom the earlier Christian converts came, and in whose Sabbath-observance he heartily concurred. The fact, therefore, that the Sabbath controversy was not one of those which this council was called to settle is evidence, not that a change had already been made but, that the question had not yet been raised, all agreeing, Jews and gentiles, in observing the only Sabbath known in the Bible, the Sabbath of the fourth com-

3. In Acts 20:7, is an account of a preaching service "on the first day of the week," and this is thought to be evidence of a custom of Sunday observance. But again the circumstances of this meeting determine its character. It was an evening meeting, Paul was about to leave his brethren and took this opportunity to leave with them his parting counsels; so that, as the learned Neander remarks, the meeting was held on that evening in view of the apostle's early departure the next day, and gave no character to the day of the meeting. Much less does it establish any custom of a regular weekly meeting on that day.

Thus we have found the Sabbath of Genesis, of Exodus, of the Prophets, and of the Gospels, carried forward, without change or abrogation, into the church of the apostolic period as outlined in the Acts of the Apos-

## Communications.

### REDEDICATION.

The Pawcatuck Seventh-day Baptist Church, of Westerly, R. I., was organized April 16, 1840; it has, therefore, just passed its 46th anniversary. Its house of worship was built in 1848. During the pastorate of Rev. A. H. Lewis, D. D., now of Plainfield, N. J., (1863-1866), a movement was inaugurated for enlarging the house to meet the wants of the growing congregation; but for some cause, nothing more was then done about it. In the spring of 1881, during the pastoral labors of Rev. L. A. Platts, now of the SABBATH RECORDER, the subject of enlarging the house was again taken up. After five years of planning and labor, the enlargement, and reconstruction were completed, and, on April 17th, the day after the 46th anniversary of the church, the now beauti-

to the worship of God. The two former pastors, under whose labors the plans for this work had their inception and development, were invited to assist the present pastor in the dedicatory services.

The Providence Journal of the next morn. ing had full accounts of the services, description 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 the street, approached by a generous concrete walk, on either side of which is a beautiful lawn shaded by numerous grand old trees, But the interior of the edifice has undergone a wonderful change. The lofty, clumsy cons cringe during prayers, have disappeared. The walls do not present that cold, prisonthing is modern and bright, and one cannot possibly realize that he is within the walls of the church of 1848. About one year ago a rebuilding committee consisting of Messrs. George S. Greenman, Nathan H. Lang. worthy, Edwin R. Lewis, Albert L. Chester, Edgar B. Clarke, Merton E. Stillman, and Charles P. Cottrell, was appointed. On Friday last the work was completed. Thirtysix feet were added on to the rear end of the structure, and then the appurtenances of ancient design and the walls were torn out. from the high porch in front he finds him. self within a vestibule fifteen feet in depth, extending the whole width of the church. 38 feet, with frescoed walls, and cherry trimnisters of the same kind of wood leading to the gallery and to the vestibule below on either side. To the auditorium three doors open. a double one in the center which leads up a wide aisle in the center of the church, and two smaller ones directly in line of the two side aisles. This room is 92 feet by 38 feet, covered by an ingrain carpet of pretty pattern. Eighty-four seats of cherry are set so that one-half the number on either side are at a slight angle with the other half. These are cushioned in peacock blue. The rostrum, two feet above the main floor, is 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, 4½ feet in depth, supplied with hot and cold water pipes. The pastor's desk is a pretty piece of art, made of cherry, as is the communion table, which stands in front on the main floor, and which bears the incarved German-text letters. These articles, with the elegant chairs, seven in number, and flower stands are the gifts from the Young People's Society of Christian Endeavor. 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 Reuben Midmer & Son, of Brooklyn, the cost of which was \$2,000. This occupies the room in one corner, while the other is designed for the library of the Sabbath-school and the stairway leading below. The window casings, mouldings and wainscoting are all of cherry, and the windows, eleven in number, are of decorated colored glass. The carpenter work was done by Messrs. 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 calculated to attract the eye. From the ceiling are suspended two chandeliers, supplied with albo-carbon burners, which shed an unwavering glow of light throughout. The whole building is heated by steam, which is supplied by two large boilers. The vestry has been remodeled so as to afford much more room for the Sabbath-school as well as the social entertainments of the church. For 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 forth the same old bell, in answer to whose call the people in great numbers responded, many coming from neighboring villages, until the sanctuary was literally packed with people to witness the rededicatory services, which began at 10.30 o'clock, with an organ voluntary, 'Rondoletto,' by Spohr, and rendered beautifully by the regular organist, Mrs. C. Clarence Maxson. An anthem, 'Ob, be joyful in the Lord,' was then sung by the choir. The invocation was said by the pastor, the Rev. O. U. Whitford, after which he made quite a long and interesting address, historical of the causes which led to the remodeling of the edifice, speaking of the work from the beginning to the finish. O Thou whose vast temple stands' was 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., a former pastor of the church. The congregation then joined in singing, 'Maker of land and rolling sea, we dedicate this house to thee,' which rolled forth with a vim that almost jarred the timbers in the structure.

Following this came the dedicatory sermon by the Rev. Lewis A. Platts, editor of the SABBATH RECORDER, but formerly pastor of this church, under whose administration the work of improvement was instituted. The reverend gentleman took as his text Acts 7:47-48: 'But Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands.' An historical fact

sentences. The fact, the mon's temple; the truth, G his own account, that men his name. And yet in all men have built for the shrines, altars, temples, sy es, and that with the div often under special divin this there are obvious reas

1. Man is by nature a Even in his blinded ignors tion he gropes after the spi upon whom he may lean in whom he may rest from th world's great strife.

2. His ideas of worship these outward signs and sy The altar and the temple t pistion, of supplication praise and thanksgiving, joyful service.

3. The expression of the ments and emotions in outv effective means of their syn ment. The pianist acquir ent training of hands an borer acquires strength of so the soul of man grows it votion by acts of devotion: within gathers strength to ing itself in outward form 4. The religious life of r

of the hermit. Man is a his religion is of most wo shared by others. The gogue, the church, as a pl thus a necessity. Here th tion assembles, and the propraise, and the communin High, are not isolated acts of the whole people. - Le thee, O God, let all the pe

5. The temple, the Ch God's witness in the world passing stranger, God is we points the weary traveler t maineth for the people of the wanderer to turn from and seek the Father's hou sions. For these reasons ar which might be mentioned dwelleth not in temples m honored by their erection. signally blessed the lavisl and talent, and money, i witness among men may b and grand, fit symbol of ness in which he delighte the house, not made with the heavens. May the s people be fitly represented temple, which is to-day de ship of God."

At half-past seven o'clo after the Sabbath, Rev. A. from the text, 1 Cor. 3: husbandry, ye are God's b Life is full of epochs. brought about by apparer ces. This occasion is an tory of this church. Even must go up or down, fro ward.

There are some impor tween this building yo God and the spiritual ten temple ye are. Among t may be noted:

1. This house is built f pose—God's service. N desecrate it or use it for So Christians ought to fee the paramount purpose, o service; bringing men to the world toward God.

2. The foundation of deep and lasting, built of heart of your hills. So e be grounded in the firm dience to God and faith house is harmonious in a and beautiful within. heart and each church si the harmony of love and beauty of pure lives. here filled with the har waiting the touch of s these courts with sound hearts should be always the touches of God's h

dences and his dealings 3. This house has been to God and to holy uses consecrated. Each of y Christ has been dedicat your lives should cont baptismal vows which even though disregarded

The future of this chu of you who stand between and forty. The older of going. The new house, the coming destiny of th terests. God will require demand of the hour call with the occasion and e Personal growth, local is of the past of our caus the future of the Sabbat hope in many respects, forms of the day—in sh pure, noble and holy ca to rededicate yourselve w to God.

e worship of God. The two former rs, under whose labors the plans for work had their inception and developwere invited to assist the present pasthe dedicatory services.

e Providence Journal of the next morn. ad full accounts of the services, detion of the building, etc., from which extracts are here given:

n 1847-48 a church was built on Main whose exterior still remains in the ot, set back about forty yards from the , approached by a generous concrete on either side of which is a beautiful shaded by numerous grand old trees. he interior of the edifice has undergone nderful change. The lofty, clumsy t, the straight-back seats, which were led by doors that have made the deapringe during prayers, have disappeared. walls do not present that cold, prisonppearance that they once did. Now every. is modern and bright, and one cannot bly realize that he is within the walls of

hurch of 1848. About one year ago a lding committee consisting of Messrs. ge S. Greenman, Nathan H. Langny, Edwin R. Lewis, Albert L. Chester. r B. Clarke, Merton E. Stillman, and les P. Cottrell, was appointed. On y last the work was completed. Thirtyeet were added on to the rear end of the ture, and then the appurtenances of nt design and the walls were torn out. ay as one enters this magnificent edifice the high porch in front he finds him. vithin a vestibule fifteen feet in depth. ding the whole width of the church et, with frescoed walls, and cherry trims, staircases with heavy rails and banrs of the same kind of wood leading to the ry and to the vestibule below on either To the auditorium three doors open. ible one in the center which leads up a

aisle in the center of the church, and smaller ones directly in line of the two aisles. This room is 92 feet by 38 feet. red by an ingrain carpet of pretty pat-Eighty-four seats of cherry are set so one-half the number on either side ta slight angle with the other half. e are cushioned in peacock blue. The um, two feet above the main floor, is ally overarched, caused by the taking off room in each corner, which presents st the appearance of a chancel. Beh the rostrum is located the baptistery. 8 feet, 4½ feet in depth, supplied with and cold water pipes. The pastor's desk pretty piece of art, made of cherry, as is communion table, which stands in front he main floor, and which bears the intion. "In Remembrance of Me." in ed German-text letters. These articles. the elegant chairs, seven in number, flower stands are the gifts from the ng People's Society of Christian En-

or. At the left of the rostrum, looking and it from the rear, is an enclosure for choir, handsomely finished in cherry. c of this and aside the wall appears the front and decorated pipes of a new n from the works of Reuben Midmer & of Brooklyn, the cost of which was 00. This occupies the room in one corwhile the other is designed for the ry of the Sabbath-school and the stairleading below. The window casings, idings and wainscoting are all of cherry. the windows, eleven in number, are of rated colored glass. The carpenter was done by Messrs. Randolph, Bentley o, of this place. The walls are frescoed n a gaudy, flashy style, but with colors modestly blend with all things else that within, the designs being well calcuto attract the eye. From the ceiling uspended two chandeliers, supplied with carbon burners, which shed an unwaverglow of light throughout. The whole

ling is heated by steam, which is supby two large boilers. The vestry has remodeled so as to afford much more for the Sabbath-school as well as the l entertainments of the church. For atter a great convenience is the kitchen, everything in its line as serviceable as be found in any household.' From the same old steeple pealed forth ame old bell, in answer to whose call people in great numbers responded, coming from neighboring villages, unne sanctuary was literally packed with e to witness the rededicatory services, n began at 10.30 o'clock, with an organ

ntary, 'Rondoletto,' by Spohr, and ered beautifully by the regular organist, C. Clarence Maxson. An anthem, be joyful in the Lord,' was then sung e choir. The invocation was said by astor, the Rev. O. U. Whitford, after h he made quite a long and interesting ess, historical of the causes which led to remodeling of the edifice, speaking of fork from the beginning to the finish. Thou whose vast temple stands' was sung by the choir and congregation. Scriptures were read by the Rev. L. A. followed by the dedicatory prayer by Rev. A. H. Lewis, D. D., a former pasthe church. The congregation then in singing, 'Maker of land and sea, we dedicate this house to which rolled forth with a vim that t jarred the timbers in the structure. llowing this came the dedicatory sermon Rev. Lewis A. Platts, editor of the ATH RECORDER, but formerly pastor of

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end gentleman took as his text Acts

48: 'But Solomon built him an house.

beit the Most High dwelleth not in tem-

made with hands.' An historical fact

sentences. The fact, the building of Solomon's temple; the truth, God has noneed on his own account, that men build temples to his name. And yet in all ages of the world men have built for the worship of God shrines, altars, temples, synagogues, churches, and that with the divine approval, and often under special divine direction. For this there are obvious reasons:

1. Man is by nature a worshiping being. Even in his blinded ignorance and superstition he gropes after the spirit of the universe upon whom he may lean in weakness, and in whom he may rest from the weariness of the world's great strife.

2. His ideas of worship find expression in the whole indebtedness." these outward signs and symbols of worship. The altar and the temple tell of sin and expiation, of supplication and adoration, of praise and thanksgiving, of gratitude and joyful service.

3. The expression of the religious sentiments and emotions in outward form is a most effective means of their symmetrical develop-The pianist acquires skill by persist ent training of hands and fingers; the laborer acquires strength of muscle by labor; so the soul of man grows in the spirit of devotion by acts of devotion; the religious life within gathers strength to itself by expressing itself in outward forms.

4. The religious life of man is not the life of the hermit. Man is a social being, and his religion is of most worth to him when ion of the treasurer of the Society, and from shared by others. The temple, the synagogue, the church, as a place of worship, is thus a necessity. Here the great congrega tion assembles, and the prayers, the songs of praise, and the communings with the Most High, are not isolated acts, but the offerings of the whole people. 'Let the people praise thee, O God, let all the people praise thee.'
5. The temple, the Christian church, is

God's witness in the world. It says to the passing stranger, God is worshiped here. It points the weary traveler to the rest that remaineth for the people of God. It invites the wanderer to turn from his wanderings and seek the Father's house of many mansions. For these reasons among many others which might be mentioned God, though he dwelleth not in temples made with hands, is honored by their erection, and has himself signally blessed the lavish outlay of time, and talent, and money, in order that his the 17th inst., and more than this number witness among men may be at once beautiful and grand, fit symbol of the beauty of holiness in which he delighted—a reminder of the house, not made with hands, eternal in the heavens. May the spiritual life of this people be fitly represented in this beautiful been heartily united in this work. Engagetemple, which is to-day dedicated to the wor-

after the Sabbath, Rev. A. H. Lewis preached from the text, 1 Cor. 3:9, "Ye are God's husbandry, ye are God's building."

brought about by apparently trivial influences. This occasion is an epoch in the history of this church. Every interest of which ward.

There are some important analogies between this building 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 purpose-God's service. No one may dare to desecrate it or use it for any other purpose. So Christians ought to feel that the purpose, the world toward God.

deep and lasting, built of the granite from the calls. A large number of these calls were heart of your hills. So each Christian must | connected with sickness, sorrow and bereavebe grounded in the firm principles of obe- ment. There had been added to the church: dience to God and faith in Christ. This by baptism 3, by letter 1; lost by death 6. house is harmonious in all its appointments, and beautiful within. So each Christian heart and each church should be filled with the harmony of love and fellowship, and the beauty of pure lives. Your organ stands here filled with the harmonies of heaven, waiting the touch of skilled hands, to fill these courts with sounding praise. So our dences and his dealings with us.

3. This house has been solemnly dedicated to God and to holy uses. It must remain consecrated. Each of you who have put on Christ has been dedicated to God's service; your lives should continue sacred to the baptismal vows which cannot be effaced,

even though disregarded. of you who stand between the ages of sixteen | their prayer-meetings. Quite a number had and forty. The older ones have gone, or are risen for prayers. As many as fourteen rose going. The new house, the new duties, and at the last prayer-meeting. Some had found the coming destiny of the church and its interests, God will require at your hands. Every | him on by open profession. The percentage of demand of the hour calls on you to rise up with the occasion and exalt these interests. Personal growth, local interests, the memory of the past of our cause in Rhode Island, the future of the Sabbath cause, radiant with hope in many respects, the great moral reforms of the day—in short, all things good, pure, noble and holy call on you, all of you, to rededicate yourselves, with this house,

EXAMPLES OF GIVING.

BY REV. J. B. CLARKE.

The Baptist Home Missionary Society, having a debt of \$135,000, appealed for contributions to pay off the whole amount. One brother, blessed with means and with a benevolent spirit, gave for the purpose \$30,000. Other generous responses have added to the fund, until \$92,000 have been raised. The Secretary says that "the providential indications are clearly in favor of the removal of

To see how others succeed in such a great undertaking will be inspiring to our own people. We can make a "clean sweep," too, of all debt contracted in our benevolent work, if every one will help according to his ability. A person recently gave to the Tract Society \$10, which was, doubtless, a much greater gift than the large donation referred to above, for her means are small, and yet her heart is so large that, if all the members in our churches would give proportionately, the magnificent sum of at least \$50,000 would be easily furnished for the Society's work of the present year. Such is the opinour knowledge of the case, we believe it is not overdrawn; and may God touch all hearts, that we may give bountifully, and so win a plentiful harvest in honor of his name.

## Home Hews.

New York. WATSON.

On the evening of the 18th inst., I concluded a series of revival meetings at the Seventh-day Baptist church in this place. into the fellowship of the church on Sabbath, are inquiring their way to Zion. The work will be continued by the pastor, Eld. T. R. Reed. This has been to me a precious season of gospel labor. Pastor and people have ments elsewhere call me away at this time, with the hope that our labors may be re-At half-past seven o'clock in the evening | newed at no distant future. This is my first visit here since I entered the Central field.

It is a common time of health among the people of Watson, at present. Deacon Frank Life is full of epochs. These are often J. Davis has so far recovered from his serious accident as to be able to attend the

Spring has opened finely. A few snowmust go up or down, from this point for- drifts may still be seen on Tug Hill, but the air is balmy.

Watson is on the border-land of our little Zion, but it has its attractions, and its people are justly proud of it. It has something besides sand dunes.

### Rhode Island. WESTERLY.

On Sabbath, April 10th, our pastor presented a review of his work for the second the paramount purpose, of their lives is God's | year of his pastorate. He had preached 80 service; bringing men to Christ and lifting sermons and given 10 temperance addresses. He had officiated at 3 weddings, at 15 funer-2. The foundation of this house is laid als and assisted at 6, and made 655 pastoral

The past year had been one of transition and interruption, because of the enlargement and alteration of the church edifice. The changing about had broken up somewhat the steady habits of church life, and had affected the attendance upon the church appointments and Sabbath-school services, yet the interest and attendance had been better than was hearts should be always ready to answer to expected. The loss in these respects was, the touches of God's hand, in his provi- perhaps, more than compensated by the spacious and elegant rooms which were now ready for us to occupy, and would soon be 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 Christians, and 58 associate members, who, we trust, will soon be Christians. There had The future of this church lies in the hands | been a good religious interest manifested in Christ as their Saviour and would soon put regular and faithful attendance at their meetings by the members was very large, and fully fifty per cent of the attendance at the regular prayer-meeting of the church was by these young people. They have taken great interest in denominational work and have raised a good fund for benevolent objects.

The pastor said he had not done as much pastoral work the past year as he did the year before, but had done a good deal more out- lands are within three or three and one-half attempting to cross the creek on a foot log and fell The Lord's Supper will be observed May 15th.

schools and in pulpit supplies.

points of effort for the coming year: 1. To seek greater spirituality. 2. Greater brotherly love and unity. 3. Greater interest in church work and more faithful attendance at the church service. 4. To take more interest in those about them, and invite them to come to church and Sabbath-school. 5. Be sure to speak with all strangers who attend our church. 6. To rededicate themselves, with their church edifice, to the Lord and his service.

## West Virginia.

Since the beginning of the new year there has been 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 occasionally and without system, while it may afford spiritual food, does not give that spiritual growth which ought to characterize the child

It seemed important then that we should secure such a reading as would embrace the whole book and at the same time feed the soul with spiritual nourishment, daily. It was therefore requested that as many as possible begin to read the Bible through, and read a part each day. It seemed best for the young people to begin with the New Testament, because they were more familiar with that, and especially because the life and work of Christ furnish the key and explanation to the Old Testament as well as the New. For those who were grown and had read the New Testament again and again, it seemed wise that they should begin at Genesis and follow the plan of redemption according to the Biblical order—God, man, sin, the promise of a Saviour, a chosen people; and then follow the line of the blood down through all its The religious interest for several weeks has history till that Saviour came. And this been steadily increasing. Nine were baptized | reading, we insisted, ought to be slow and careful, stopping every verse or two and considering the meaning and its spiritual significance; for only in this way can the spiritual nature digest and assimilate it. Already there is a very marked improvement in the interest in God's precious Word, in the Sabbath services, the prayer-meetingsand in the daily life.

### Iowa.

WELTON AND GARWIN.

Mud and snow, which have been the order for the last two months, are giving place to beautiful weather.

ety; but, with the sunshine and pure air of | tracks and a coal train crushed into tons of the last few days, there seems to be a general improvement.

We have nothing of special interest to report, except that the church is receiving | ticoke, has been given up. A second bored some repairs, which, we trust, will make our | hole has been driven from the tunnel to the house of worship more attractive.

same as at the last writing. Considering the men perished on the first day of their committee to report programme at the coming seethe almost impassable roads, the attendance imprisonment. at church, Sabbath-school and prayer-meeting 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, and after considering the matter it was deemed best by the Welton Church to send the pastor to look after the interest. The point of interest being near the Garwin Church, I proceeded immediately to that place and conferred with the brethren there, enlisting them in the work. Immediately we commenced to hold meetings and visit from house to house. The Lord was pleased to help the feeble efforts, and I had the privilege of leading two happy converts down into the little Jordan and administering the sacred ordinance; while two others (a husband and wife) are only waiting until the husband shall be sufficiently recovered from a severe sickness, to which he has been subjected, to be baptized and take their position in the church. Others, too, appear to be "almost persuaded." A brighter prospect, we think, presents itself to the Garwin Church, in that a spirit of contentment, harmony and determination appears to pervade them.

A number of the brethren who contemplated removing to Kansas, and who had gene there to look at the country and locate claims, returned about the first of the month, fully satisfied that Garwin presented more inducements than any place they had seen, and those who had sold have purchased, or are negotiating for land near Garwin, expecting to make it a permanent home. From what I can learn there are very few places among our people where there are as many inducements offered to men with small cap- county. ital as at Garwin. Small or large tracts are offered at reasonable prices, ranging from ten to forty dollars, according to quality; but good land can be bought for from twenty to twenty-five and thirty dollars. These

purchased by sturdy, thorough-going Sab-He urged upon the church the following bath-keepers, it would certainly be a great benefit to our cause.

At a business meeting of the church, held while I was there, committees were appointed to arrange for the coming Association, in June, to which all are looking with such great interest.

They also showed their appreciation, by a vote of thanks to the Welton Church for sending their pastor to labor in their community; but they were not willing that the Welton 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 manifest there, and the expressions of joy on or William A. Crandall, in the 42d year of her age. the 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, 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 cause to pray for the brethren at Garwin, that God will guide them, and that soon they may have a faithful standard. I feel I cannot close without asking the that soon they may have a faithful standardhearer around whom they may rally.

### Condensed Hews.

The Board of Pardons has refused to recommend the pardon of Ellis P. Phipps, the exercises: embezzling Philadelphia almshouse super-

At 2 o'clock A. M., April 21st, the depot of the St. Louis & Iron Mountain road at Batesville, Ark., was burned by incendiaries. Loss \$15,000.

The authorities are inoculating cattle suffering from pleuro-pneumonia near Lancaster, Pa. In several herds where the cattle have been inoculated the disease had been entirely stamped out.

The St. Lawrence river is free from ice as far as can be seen and the water is slowly subsiding. The streets of Montreal, which were flooded, are now nearly dry but in a very dilapidated condition.

Lightning, April 21st, struck a school-house at Freeland, Pa., entering by a chimney. It demolished the stove and fatally hurt Florence Hodgson, aged eight years. Three other girls were seriously hurt.

The wheat outlook in the northwest "could not well be more encouraging," the trade papers say, after careful comparisons. We hail with joy the approach of spring. Work has been fomewhat retarded but prospects are all favorable.

A severe hail-storm passed along the Blue Ridge mountains near Port Clinton, on the Philadelphia & Reading railroad, April 20th. There has been some sickness in our soci- A heavy embankment was washed on the earth, wrecking the locomotive and nearly Principles of Scripture interpretation,
D. E. Maxson. forty loaded cars. Loss \$25,000.

All hope of rescuing the bodies of the twenty-six miners entombed in No. 1 slope, at Nanmain gangway, and it was discovered to-day The religious interest remains about the that the latter was filled with quicksand and water. It is now regarded as a certainty that

### Foreign.

Prince Bismarck's saw mills on his estate at Friedwieher have been destroyed by fire, involving a loss of \$25.000.

The greatest activity prevails in the war department at Piraus. A large supply of | dick, W. C. Titsworth, J. Summerbell. A cordial war materials has been ordered to be sent to invitation is extended to all. Thessaly with the promptest possible dispatch. Four steamers have been chartered to convey troops to Volo, whence they are to march to the front. The soldiers are en- have not paid their apportionments for the year thusiastic for war against the Turks, and the semi-official papers are war-like in their money in the treasury was long ago exhausted

daily. The publication in full of his home- ter by those whom it may concern is very desirable. rule bill has softened opposition and strength- Remittances should be sent by Post-Office orders ened support. The government seems now to have the advantage and to be pretty certain to carry through both reforms. If any one can watch Mr. Gladstone's masterful movements without admiring his tact and genius, he must be incapable of admiring any leader of men the world has produced.

IRVING SAUNDERS expects to be at his Friendship Studio from April 28th to May 4th inclusive.

### MARRIED.

At the residence of William Cranston, in Little Genesee, N. Y., April 22, 1886, by Rev. Geo. W. Burdick, Mr. Alonzo H. Langworthy, of Little Genesee, and Miss Rosa Belle Hamilton, of

At the residence of the bride's parents, in Higginsville, N. Y., April 20, 1886, by Rev. H. D. Clarke, Mr. ARTHUR A. THAYER and Miss IDA WARNER, both of Higginsville.

At the residence of the bride's parents, Mr. and Mrs. Consider Stearns, Eulalia, Pa., by Rev. G. P. Kenyon, Wm. H. Tassel, M. D., and Miss Lydia Stearns, both of Eulalia.

At Niantic, R. I., April 17, 1886, by Rev. I. L. Cottrell, Mr. Thomas Bedford, Jr., and Miss Ella . BENTLEY, both of Niantic.

At Trenton, Freeborn Co., Minn., April 4, 1886, by Chas. C. Ayars, Esq., Mr. EDGAR V. SAUNDERS, of Owatonna, and Miss Rosey Foster, of Waseca

### DIED.

Drowned, at Nile, N. Y., April 9, 1886, EDMUND O. CHAMPLAIN, son of George C. and Hannah C. Champlain, aged 9 years and 2 months. He was

side work, as superintendent of the public | miles of the church. Could these lands be | in. He was a member of our Sabbath-school. The funeral was attended by a large number of friends and neighbors, who deeply sympathize with the mother, whose affliction seems the greater from the fact that her husband has been for some months past in a lunatic asylum in Buffalo.

> In Watson, N. Y., April 15, 1886, ERNIE HALL, son of Alphonzo R. and Julia M. Hall, aged 18 years, 10 months and 12 days. When less than a year old, paralysis made this beautiful and promising child an invalid of epileptic habit. A naturally strong constitution and unremitted care have at last yielded to the fell destroyer. Ernie was decidedly religious, full of faith and fond of prayer. He was very affectionate; a mother's comfort. He died peacefully. Words of consolation were spoken from Romans 8: 20, at the funeral service.

> In Westerly, R. I., April 11, 1886, of consumption, Mrs. ALICE RUTH KENYON CRANDALL, wife She was the daughter of Ethan and Ruth Kenyon, and was born in Little Genesee, N. Y., Nov. 29, 1844. About twenty years ago she became a Christian, was baptized by Eld. C. A. Burdick, and joined the Rockville Seventh-day Baptist Church, of which she was a member at her death. She gradually faded away as a leaf. Her trust was in her Saviour. She enjoyed very much having the pre-cious promises of God's Word read to her, and join-

### SPECIAL NOTICES.

THE next Quarterly Meeting of the Seventhday Baptist churches of Rhode Island and Connecticut will be held with the Second Hopkinton Church, commencing Sabbath morning, May 15, 1886, at 101 o'clock, with the following order of

Sermon by Joshua Clarke, followed by communion, administered by J. R. Irish and O. D. Sherman. Sabbath Afternoon

Sabbath school services conducted by the Superintendent, A. A. Langworthy. The lesson for that week will be presented by three persons chosen.

A paper, subject, Parental influence on the Sabbath school. Geo. H. Utter.

A paper, subject, The importance of early gathering our children into our Sabbath-schools, and some of the best methods of interesting and instructing them. Mrs. E. A. Whitford. Closing the service with a Sabbath-school prayer-

Evening after the Sabbath. Sermon by Horace Stillman, at 71 o'clock. Sunday Morning.

meeting.

At 10 o'clock, missionary sermon by O. D. Sherman, followed by criticisms or commendations concerning the work of the Missionary Society as now carried forward, led by A. A. Langworthy. Sunday Afternoon. At 21 o'clock, sermon on the Sabbath question, by

I. L. Cottrell, followed by criticisms or commendations concerning the work of the Sabbath Tract Society as now carried forward, led by Wm. L. Clarke. O. U. Whitford, Sec. of the Com. THE next session of the Ministerial Confer-

ence of the Western Association will be the Scio Church, beginning Tuesday evening, May 11th, at 8 o'clock. Following is the programme:

Introductory sermon, A. A. Place.
Ought our churches to require a theological education of candidates for the ministry,

How shall we set young people to work so that they

may come into the activities of the Christian What is the new theology? W. C. Titsworth. A symposium on the resurrection; four papers, ten

Jared Kenyon, Geo. W. Burdick, E. A. Witter, Thos. R. Williams.

E. A. WITTER, Secretary.

THE next Quarterly Meeting of the Hebron, Hebron Centre and Shingle House Churches will be held with the Hebron Church, commencing Sixthday evening, May 7, 1886. Brethren in the ministry are invited as follows: J. Kenyon, C. A. Bur-G. P. KENYON.

THE Treasurer of the General Conference would respectfully remind those churches which ending Sept. 1, 1885, or for previous years, that the and a considerable portion of the expenses for last Gladstone is evidently gaining ground year remain unpaid. Prompt attention to this mator registered letters to

A. C. BURDICK, Treasurer.

ALFRED CENTRE, N. Y.

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

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

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8. Y. M C. A. Building, corner 4th Avenue and 23d St.: entrance on 28d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

## Selected Miscellany.

### CHRIST SEEN AND FOLLOWED.

My soul was all unrest, I sought relief in vain; The world had lost its zest,
And pleasure seemed but pain. Ah, who would bring release? Give heart and conscience peace?

Hast thou not seen the Christ, While others find him near? A look for them sufficed. Why linger sadly here? Come and behold his face, It beams with matchless grace.

They brought me to the Lamb; O blessed eyes were mine! I breathed his saving name, And felt his love divine; His look was wondrous fair, Such kingly meekness there.

His gracious voice I heard, In accents sweet and clear; His kind, assuring word Dispelled my gloomy fear: Thy need I know and see, O burdened soul, trust me!

My heavenly Master thou, My all on earth to be: Accept my sacred vow, can but follow thee. Whate'er I have and am Are thine, O lovely Lamb!

### SOWING SEED.

"Auntie," began Helen, thoughtfully, "Miss Merideth said such a funny thing to-

"What funny thing was it, dear?" replied Auntie, half stopping her pretty knitting to look into Helen's face.

"I only heard a part of it, because, you see, Auntie, Miss Merideth's class sits next to ours, and we kept saying our lesson, but I do so wonder about it.

"What was the part you heard, dear?" again inquired Auntie, trying to untwist her mind from her own busy thoughts to think

"She said the girls were every one sowers, and must sow seed, if they wished to do it or not."

"Sow seed? Did she say what kind?" "That was almost all I heard, and I think it was a funny thing to say. Marjory

and Rodell and lots of the girls have not a scrap of a place to sow seed in, and besides | early life was most favorable and promising. it is snow-time." "Do you suppose she meant garden

seeds?" inquired Auntie, knitting slowly. "Why yes, Auntie dear, maybe flower

seeds; but why should Miss Merideth tell the girls they must be sowers of seeds, no matter if they want to do it or not?" "Suppose you think a while, dear," re-

plied Auntie. "Is there nothing Miss Merideth's words could have meant but flower seeds?"

Helen could think of nothing. "Once upon a time an angry little girl stopped when about to speak some angry words, and, walking up to the little friend who had grieved her, said: 'If you will kiss me, I will kiss you, then we will forget all about it, and begin the play over again. Do you think the little girl planted any seed

Helen smiled thoughtfully, saying "yes" very slowly.

"They were not garden seeds, were

"No," said Helen, yet half uncertain if she had caught Auntie's thought.

"If she had spoken the angry words, more anger would have grown; she spoke forgiving words, and forgiveness grew."

"In her little friend's heart," added Helen, thoughtfully. "Do you think it was that kind of sowing Miss Merideth meant,

she would be pleased to tell you all about

"But everybody cannot do just like that little girl; and Miss Merideth said we must sow seed; we just must do it."

"Do you think she made a mistake?" seed."

"Do you think the goodness or the badness prevents the sowing of this kind of

"Why, Auntie dear, if the little girl had gone on being cross, she would not have blistering wound, or rankle like a poisoned This morning I found a man who talked Ger- Perhaps if we knew the whole truth, we sowed the seed at all."

"The good seed, you mean."

"Yes, Auntie, the good seed." "Then she would have sowed bad seed." Helen glanced up again quickly at Aunt-

"Bad seed? Miss Merideth did not say a word that I heard about bad seed."

meant both good and bad." "But, Auntie, she did not want us to sow

bad seed when she said must. Why did she are in the mood of irritation, There is an died she gave me this book, and said there miliar acquaintance with all surrounding an education and fit him for the ministry. say they must do it, Auntie? Miss Merideth anger which is justifiable; there are resent- was enough money sewed in the cover to objects, and that takes away its fear and is not their mamma."

"Miss Merideth was not giving an order; she was only stating a fact. If Miss Merideth had said: 'You all must eat and drink,' she would not have been giving an order; few. They come once in a life-time perhaps, | She was long sick, and she often had me | place and associates. To be constantly sur- of the East," whose beams lured Adoniran she would have been stating a fact."

Helen admitted this to be plain enough. "Miss Merideth said you must all be sowers of seed; she did not give any order;

she only told a great truth." "But, Auntie, are we all sowers of seed you told of, or like Miss Merideth; she sows

good seed when she teaches her class." "But, dear child, it is not only good | normal condition. The hasty words spoken | cut."

as well as good.' "Oh yes, Auntie dear; I forget again."

you must sow." "It seems very strange."

your little friend will be influenced in some of the folly which incited them, or the other way by meeting you, and you will be influ- folly which penned them. enced by meeting her. We each resemble plants which scatter their downy seeds to letter when you are angry. the winds. Like them, we are reproduced again and again, simply by the sowing of an outlet, and superlatives are apt to be tinv seeds; our character yields these seeds; | dangerous. So long as we cling to the posiif we have a bad character, the seeds or in- | tive in speech, we are pretty safe. fluences of our life will be bad, but, good or | We all need to be cautioned against unmark in some unnoticed spot."

was only grown people and great people, who | yourself in the plastic memory, which will | in that line, too; but somehow I always have | A good home will help them to thinking make any mark on those around them."

year after year the white morning-glories | Star. open fresh with every summer day, and not a morning but some one comes to look and enjoy. Our little thoughts change the hearts around us, and we are sowers, no matter if we wish to be or not."

"I would like to be a good sower, Auntie, if I knew how," said Helen slowly; "but I never would begin to know about it."

"Be a bright, cheerful, patient, earnest little plant yourself, and the seeds will sow themselves, dear. The most of the seedsowing we do is without our own knowledge, although it is known to God."—Geo. Klingle, in the New York Observer.

### WITH THY MIGHT.

The wise man could, from his own experience, emphasize the importance of earnest endeavor for the cause of God. His own When offered the choice, he preferred wisdom above all earthly greatness. His prayer at the dedication of the temple is the longest recorded in the Bible. Afterwards he sadly wandered, tried the world in every form, became skeptical and wicked. But he was will strengthen thee, yea, I will help thee; mercifully reclaimed, and restored to God. How bitterly must he have lamented this loss of precious time, and felt the need of full 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 our diligence. We can indeed only do pres ent duty, and can make no amends for the past; yet by earnest devotion and singleness of purpose we may do much more. Worldly men owe their success mainly to a like devotion to their pursuits. An unstable, halfhearted man accomplishes little or nothing in any department of life; while unity and energy are sure to win. Now, as much as our immortal interests outweigh the temporal and transitory, so much the more does it become every minister of Christ and every Christian to have and employ a true zeal in

the great work committed to their hands. The work is great and the time is short. 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 that we have been no more faithful, and done so little for him who has done so much for "Suppose you ask her, dear. I am sure us. While then we can work a little longer, let us work with our might for Christ.

### HASTY WORDS.

Half the actual trouble of life would be saved if people would but remember that silence "I do not know, Auntie, but everybody is golden-when they are irritated, vexed is not good enough to sow that kind of or annoyed. To feel provoked or exasperated at a trifle when the nerves are exhausted is perhaps natural to us, in our imperfectly sanctified state. But why put the annovance into the shape of speech, which once uttered is remember, which may burn like a more than your cooler judgment will ap- | more money." prove, and to speak in a way that you will regret. Be silent till the "sweet-by-and-by," "Maybe not, but she said seed, and she when you shall be calm, rested, and self-

ments which are righteous; it is sometimes | take me where my uncle lived. She said | shuts it away from the obstructiveness of the a duty to express indignation. But, if you he'd give me a home, and if I was a good, consider the matter, the occasions for putting | honest boy I'd get along well over here, for | sleep. And man for his highest welfare | British rule in India than those of Hastings such feelings on record are comparatively it was the best country for poor people. and to many fortunate beings they never read those verses you heard, and said Gott rounded with strangeness wears too much on Judson to Burmah to preach the gospel to come at all. Upon the whole people— always kept his promise, and I must ask his nervous sensibilities, and too soon he the heathen, and with him and after him our friends and neighbors, and the com- him to help me when I was in trouble. yields to overtaxation. He, therefore, needs scores of others. munity of which we form a part—are trying Here's my uncle's name."
to do the best they can; and in hours of Hans pointed to the fly-leaf, and Mr. C. and sunny aspect. Much of the friction America." Everybody is not good like the little girl which makes the machinery of living move "Oh, I see the mistake!" he exclaimed. roughly and discordantly is caused by things "They took 'a' for 'o.' You should have

people who sow seed; there are bad seeds in petulance may be explained, forgiven and forgotten. But the letter written in an ebullition of wounded feeling is a fact tan-"Miss Merideth meant to say you must gible, not to be condoned. There it lies be sowers; you cannot help it; God ordered with a certain permanence about it. You it; you can choose the kind of seed, but have sent it to a friend, who reading it a halfdozen times will each time find it more cruel and incisive than before. Letters once "You cannot live for yourself, dear; you written and sent away cannot be recalled. have an influence upon those around. Miss You cannot be sure that your friend (or ing all his world!y possessions done up in a you do not wish to stay always from the old Merideth wished her class to remember this enemy) will burn them. Hidden in bureau large cotton handkerchief, accompanied the and hallowed faces and places. Mankind influence. You cannot meet a little friend drawers or in compartments of desks, folded and be with her any time without sowing up in portfolios, locked in boxes, they will, some seed; you may not mean to do so; it may be, flash up again in sudden feud and you have no desire about it, perhaps; but fire, months after you have ceased to think

Never write an angry letter, or write a

All heated feeling seeks the superlative as

bad, we sow them; they float away over the | due haste in speech, but mothers most of all. world, without our willing it, making their It is so easy to misunderstand a child; so and, after their first greeting, said, "I sup- much to amuse and occupy themselves, and easy to grieve a little person who is forbidden | pose, mother, you've been at your mission | not allow them to be always dependent on "But, Auntie, I would have thought it to answer back; so easy to leave a picture of work as usual. I've just been doing a little the excitements of company or sight-seeing. be photographed there for the remainder of to fall back upon you to help me out. I and culture as well as to comfort. "Every life gives its own influence, and life, and of which you would in coming days | picked up on the train this afternoon a poor makes the world brighter or darker. A | be ashamed. Let who will be hasty and un- | little foreign waif, who has been stranded little hand, guided by fair thoughts, planted | controlled, the mother cannot afford to be | on our shores, and did not know which way white morning-glory seeds on a bare little either; and, if she ask the help of her Lord to go." spot of ground. Soon after, the little hand | daily, hourly, and every moment, she will was cold and still, never to sow again; but | be kept from this sin and peril.—Morning | had done and intended to do for him. Mrs.

A TRUE INCIDENT.

On a cold winter afternoon, Mr. C., a young student of about twenty, entered the cars at New Haven, and, seating himself | mutual love which gave this home its great next to the window, soon became absorbed in a book.

After a time his attention was arrested by some one reading German in a low, but perfectly audible, tone. It was a boy, alone, on a seat in front of him. The little fellow thought himself unheard, as there were but few passengers, and those at the other end of the car. He was reading the Bible, evidently in his native language, but spelling first friend, watching his very act, and lookthe words out with the difficulty of one not | ing up at him with a reverence that was al-

yet familar with print. The young man understood German, and he bent forward to see and hear more distinctly, without being himself observed. Slowly, following each word with his finger, the boy read: "Fear not, for I am with yea, I will uphold thee with the right hand ada, the little German boy was sent on to h of my righteousness." "That's the one uncle.—Congregationalist. mother told me to remember," he added at the end of the verse. "There's another near by. Yah, here it is, 'For I the Lord thy God will hold thy right hand, saying unto thee, fear not, I will help thee?""

"Mein Gott! Mein Gott!" he cried, dropping the book, and clasping his hands in passionate supplication. "I am afraid. al nature the law for the family and for I want help." Then turning to the window, he looked out upon the dreary Decem- Home is an adaptation of the outer world ber landscape, fast growing dim in the gloom of a cloudy night, and said to himself, "What shall I do when I get back to that big city? My money's gone. I can of the mind. Man desires a place that he per's Weekly. never find the ship again."

Just then, Mr. C. touched him on the shoulder and said, "You seem to be in trouble. Perhaps if you tell me I can help you."

amazement at the kind, noble face bending | sleep be taken, where he may congregate the towards him; then his own lit up with joy earthly objects that minister to his wants as he heard himself addressed in his mother and leisurely enjoy the society of associates tongue, and he exclaimed, "Mein Herr! and kindred. Not to have such a place, did God send you?"

ple faith, and took his seat beside him, say- of the mind to go unsatisfied, which reing in a gentle, even reverential tone, sults in a failure to develop and discipline "Yes, I think he did, for there may not be our being according to the design of our Creanother person in this car who understands ator. German. I heard you reading. I heard This law requiring home is universal with your prayer for help. Now tell me your all beings. The bird builds its nest, the name and your story, and I'll see what I can hare seeks its burrow, the ox knows his stall, do for you.'

trying to find my uncle, Amil Myerhoff, who lives in Berlin."

"But we're past Berlin." place. I did come there yesterday, and look and ask, but no one knew my uncle. arrow? If a child be trying, or a friend man, and he said I was to go back to the could say that the spirit of man implies the verts, "But now we live if ye stand fast." capricious, or a servant unreasonable, be ship, and tell them they had sent me where necessity of a home for itself. It has a home Each of us is but a branch of "the true careful what you say. Do not speak while no such man was. I do not know what to in the body here, and this, in connection Vine." If our substance has been taken to you feel the impulse of anger, for you will do. I cannot find the ship. I cannot know | with the resurrection, seems to indicate that | nourish and make fruitful some other branch, be almost certain to say too much, to say the man, or where is my uncle. I have no it has a local home in the world beyond

"Don't you know what state your uncle

lived in?" "Berlin, North America. His name is

good temper and health, life wears a bright | read : "Amil Myerhoff, Berlin, Can., North

"Is it far away? Could I get there to-

night?" "No; but you need not worry about that. You shall go home with me, and to-morrow them you find it easier to make new and

not less expressive for that reason. young gentleman to his beautiful, refined make deeper, wider, and more accurate home. Mr. C.'s mother was not in when thinkers by having around them the assothey arrived, but he knew her so well that he ciations of home. They take up oftener had no fear as to her reception of this unex- and more consecutively the same trains of pected visitor.

recognized him as the same boy.

He then told Hans's story, and what he C.'s motherly heart was at once full of sympathy for the orphan boy; and, although she at least it is a delightful re-enforcement to could speak to him only through her son acting as interpreter, she quickly made him feel how sincere was his welcome.

As Hans looked around the rooms at the pictures, books, and ornaments that adorned them; and, sitting with the family at their bountiful dinner, saw the happiness and est charm, it seemed to him as if he was having a glimpse into heaven. And he wondered if the "many mansions," which his Bible said that Christ had gone to prepare, were like this, and if his father and mother there in one of them.

But now, in the novelty of his surround ings, Hans depended for guidance upon his most worship. For, besides the boy's natural admiration for a strong, gifted young man, who had done him a great kindness, there was in Hans's simple mind the belief that his friend had been sent as God's embassador to give his promised help.

The next day, completely fitted out with warm clothing for the severe climate of Can-

### THE FAMILY HOME.

In the Illustrated Christian Weekly, Rev. thus: God has deeply set in our constitutionmay call his own—where his home shall be, where his family may cluster, where his friends may visit him, where his business may be transacted or the fruits of it be en-At first the little fellow stared in blank joyed, where his bread may be eaten and his which we call home, is leaving a part of our

and so on through all the ranges of the anithe Bushmen of Africa, seek their homes them in their carts and tents. To say that

The family home provides for the benefits of mental association and thoughtfulness. "As a bird that wandereth from her nest, so in my Bible. He's all the relation I have, is a man that wandereth from his place." Above all never write a letter when you for mother's dead. But just before she The bird on its accustomed bough has famore or less of sameness about him, things and familiar things? Is not the influence of missions.—S. W. Presbyterian.

of those pleasant by-gone associations soothing and genial, melting to the feelings and moving to the will, so that in the midst of I'll take you over to Castle Garden and see good resolves? So, as you go back to your myself that you are sent to the right place." home after the day's business, or the seasona-The boy's gratitude was speechless, but | ble visit is done, do you not find the familar associations gentle and winning to your bet. When they reached the city, Hans, carry- ter nature? You may wish to travel, but thought. Through the law of association The little fellow's clothes were thin, they begin at one time their thinking more worn and soiled. But Mr. C. had a broth- nearly where they left off before, and go er about Hans's age. George's sympathies through the train of thought more thorough. were at once enlistened, and immediately ly to the end. Constant newness is unfavboth began a vigorous search through their orable to the deepest and most useful think. wardrobes, resulting in such a complete ing. Hence people who live in cities should outfit for Hans that one would hardly have | make the country of it as far as they can. They should have some time to be quiet and When Mrs. C. returned her son met her, alone. They should teach their children

### THE PLEA FOR THE BIRDS.

Longfellow's charming plea in the "Birds of Killingworth" is not without its effect; the movement to protect the birds against the murderous hand of fashion. The barbarity of a personal adornment by ear-rings is now generally left to the North American Indian, and as he rapidly advances in civilization he will turn 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 loudly protest.

Mr. Hadley, the chairman of the Gamelaws Committee in the New York Assembly, and two little brothers might be living up has introduced a bill which does not shrink from stating its purpose plainly. It is intended "to prohibit women from encouraging the butchering of plumage birds by wearing them on their bonnets." The bill makes it unlawful for five years to kill or to take in any way any song-bird, except only when the tuneful libertines are caught flagrante delictu in the very act of destroying fruit. The bill outlaws the poor English sparrow, which is treated as a pirate of the air—the enemy of birds and man.

Already women are stigmatized as of "the

dead-bird-wearing sex," and the American Ornithologist's Union is wisely and forcibly raising the alarm to turn out and prohibit the wide-spread and wanton slaughter. Mr. Bergh's appeal for suffering animals has opened a new and beautiful chapter in the history of humane endeavor, and his work has made the relief of the birds more prac-W. De L. Love, D. D., writes beautifully ticable. After Bergh's well-won success, to save the "living blossoms of the air" from al nature the law for the family and for being sacrificed to a savage human vanity will not seem to be a sentimental fancy. But let us hope that humanity will begin at to the inner nature of man, satisfying his home, and that every intelligent woman, desire for habitation. The term "inhabitive- now that the question is raised, will refuse ness" expresses one of the natural cravings to disfigure herself with a dead bird.—Har-

### FRUIT IN OTHERS.

We live in the lives of others more than n our own. Where is the handful of grain which we flung so recklessly away upon the new-plowed field a little while ago? There The young man smiled at the boy's sim- nature a blank, is suffering a natural craving 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 we have expend-This law requiring home is universal with ed for the Lord? Yonder, in those disciples whom we have brought to the Lord? "Except a corn of wheat fall into the ground and die, it abideth alone," says Christ; but "My name is Hans Myerhoff, and I am | mal creation. Even the lowest class of men, | if it die it bringeth forth much fruit." The same is true of the disciples as of the Lord. under the shrubs or the thick branches of | We die in expended energy, in exhausting trees. The wandering Arabs and Gypsies | toil, in tiresome self-denial for the good of "Not that one. I was sent to the wrong | have their temporary homes, and even carry | others, but thus do we minister life to others. As the apostle has written, "So then we have bodies is to say that we need homes. | death worketh in us, but life in you." It was on this ground he could say to his conwe have but followed the Master.

John Newton received into his church a young and uncouth Scotch lad, who soon attracted his attention; for, though rude of speech, the love of Christ shone conspicuously in his words. The good minister got one of his wealthy parishioners to give him

A few years passed and that young man was in India, known as Claudius Buchanworld during its hours of select society and an-a name more illustrious in the annals of must have more or less familiarity with and Clive. It was he who wrote the "Star

If when John Newton lay dying that shall remind him from day to day of some one had come near to him and said, like thoughts and feelings which he had | "Well, good sir, your work is done; your aforetime pondered and decided, so that now life is ended," he might have pointed across they shall not ever weary him with their the sea to Buchanan, and said, "I live in newness and unfathomed nature. Do you that man yonder, whom I brought to Christ too petty to be noticed if we were in our been sent to Berlin, Canada, not Connecti- not find that within you which craves old and prepared for service in the great work

## Hoyular &

THE megaloscope is a ne brought to the notice of Sciences. It is armed with light, and is used to expl bladder and other cavities its means, an objective le into the cavity and a magn interior be obtained for spection.

THE AIR OF THE SEA sea, taken at a great dista even on the shore and it wind blows from the open perfect state of purity. N land winds drive before th always impure, but at 10 the coasts this impurity The sea rapidly purifies th mosphere of continents; h of water of a certain br absolute obstacle to the p demics. Marine atmospl land purify sensibly the which they traverse.

GLASS FLOORING.—Th glass flooring for boards crease in Paris, this being in those business structu cellars are used as offices. the Credit Lyonnais, the ground in front is paved of roughened glass embe iron frame, and in the cel is sufficient light, even on ble clerks to work withou central hall at the office d'Escompte has also been kind of flooring; and, al cost is considerably grea boards, glass is in the long owing to its almost unlimi

GUTHRIE'S TELEPHONE to the telephone control Leesburg, Ohio, where it is J. T. Guthrie experiment mission of speech by elec Bell received his now patent, of 1876. It is state rie has now perfected a n phone, quite different from vice. A patent has recent him for a telephone which direct instead of an induc tricity, as in other telepho ment is not affected by t intensity of the current turn of the key. It is che to any telegraph wire. watch is distinct over a t and speech is stated to distance of a thousand m to be given an extended to

MANICURE.—There are

secrets in manicure as po

little ammonia or borax wash your hands with, an lukewarm, will keep the s A little oatmeal mixed w whiten the hands. Many ine on their hands when wearing gloves to keep t but glycerine don't agre It makes some skins hars people should rub their h meal, and wear gloves preparation for the han white of an egg, with a solved in it. Manicures for it; but all can make i their hands, and the job make the Roman toilet p white of egg, barley flour say it was used by the Ro Anyway, it is a first-rat mean, sticky sort of stuff do the work any better th roughest and hardest han and white in a month's them a little at bed-time you need are a nail bru monia, a box of powdere fine. white sand to rub cut of lemon, which will the acid of the lemon w Manicures use acids in lemon is quite as good, a while the acids are.—Ne

WATER.—Although water 32° F., and ice melts who the result is not uniform water, for instance, be smooth sided vessel, and possible to keep it from reaches a temperature of conditions such a temper half an inch of ice in a clearly indicating the on crystalization. If t disturbed in the least will at once begin to f eously therewith the er will gradually rise to 3 In the same way the p acid in water retards has been ascertained by water be boiled in a glas of the flask be plugge water may be cooled do will freeze. With reg point of ice, the temper form, as the solid ice is law of motion as water i of precipitating the me been frequently tested. if a block of ice be subj sure, the melting point

FREEZING AND ME

pleasant by-gone associations soothgenial, melting to the feelings and to the will, so that in the midst of you find it easier to make new and esolves? So, as you go back to your fter the day's business, or the seasonat is done, do you not find the familar tions gentle and winning to your beture? You may wish to travel, but not wish to stay always from the old allowed faces and places. Mankind deeper, wider, and more accurate rs by having around them the asso-s of home. They take up oftener ore consecutively the same trains of t. Through the law of association gin at one time their thinking more where they left off before, and go

h the train of thought more thorough-ne end. Constant newness is unlayto the deepest and most useful think-Hence people who live in cities should the country of it as far as they can. hould have some time to be quiet and They should teach their children o amuse and occupy themselves, and w them to be always dependent on itements of company or sight-seeing. home will help them to thinking ture as well as to comfort.

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### FRUIT IN OTHERS.

ve in the lives of others more than wn. Where is the handful of grain re flung so recklessly away upon 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 nd self-denials which we have expendthe Lord? Yonder, in those disciom we have brought to the Lord? t a corn of wheat fall into the ground it abideth alone," says Christ; but it bringeth forth much fruit." The true of the disciples as of the Lord. in expended energy, in exhausting tiresome self-denial for the good of but thus do we minister life to oththe apostle has written, "So then worketh in us, but life in you." It this ground he could say to his con-But now we live if ye stand fast." fus is but a branch of "the true If our substance has been taken to and make fruitful some other branch, but followed the Master.

Newton received into his church a nd uncouth Scotch lad, who soon d his attention; for, though rude of the love of Christ shone conspicuhis words. The good minister got is wealthy parishioners to give him tion and fit him for the ministry. years passed and that young man ndia, known as Claudius Buchanme more illustrious in the annals of rule in India than those of Hastings Lit was he who wrote the "Star ast," whose beams lured Adoniram to Burmah to preach the gospel to hen, and with him and after him

hen John Newton lay dying s had come near to him and said, good sir, your work is done; your ded," he might have pointed across to Buchanan, and said, "I live in yonder, whom I brought to Christ pared for service in the great work na.—S. W. Presbuterian.

## Mopular Science.

THE megaloscope is a new apparatus lately brought to the notice of the Academie des Sciences. It is armed with an incandescent light, and is used to explore the stomach, bladder and other cavities of the body. By its means, an objective lens may be carried into the cavity and a magnified image of its interior be obtained for the physician's in-

mosphere of continents; hence every expanse vor. of water of a certain breadth becomes an absolute obstacle to the propagation of epidemics. Marine atmospheres driven upon which they traverse.

GLASS FLOORING.—The substitution of glass flooring for boards continues to increase in Paris, this being especially the case in those business structures in which the cellars are used as offices. At the bank of the Credit Lyonnais, the the whole of the ground in front is paved with large squares of roughened glass embedded in a strong iron frame, and in the cellars beneath there is sufficient light, even on dull days, to enable clerks to work without gas. The large central hall at the offices of the Comptoir d'Escompte has also been provided with this kind of flooring; and, although its prime cost is considerably greater than that of boards, glass is in the long run far cheaper, owing to its almost unlimited durability.

GUTHRIE'S TELEPHONE.—A contribution to the telephone controversy comes from Leesburg, Ohio, where it is reported that Mr. J. T. Guthrie experimented on the transmission of speech by electricity long before Bell received his now famous telephone patent, of 1876. It is stated that Mr. Guthrie has now perfected a new form of telephone, quite different from any previous device. A patent has recently been granted to him for a telephone which is operated by a direct instead of an induced current of electricity, as in other telephones. This instrument is not affected by the weather. The
intensity of the current is regulated by a
head as by its hands. It has smitten its enturn of the key. It is cheap, and applicable emies more by its hands than its head. It to any telegraph wire. The ticking of a has healed humanity by its hands. By its to any telegraph wire. The ticking of a has healed humanity by its hands. By its watch is distinct over a three-mile circuit, and speech is stated to be possible over a and nerve and life in them, it has laid its distance of a thousand miles. It is shortly distance of a thousand miles are miles in them. It is nead. It is shortly defined in London, in 1658. 64 pp. Paper, 10 cents.

Christip remains that its nead. It is nead. It is shortly defined in London, in 1658. 64 pp. Paper, 10 cents. Christips are constant and the constant a and speech is stated to be possible over a and nerve and life in them, it has laid its distance of a thousand miles. It is shortly foundations deep beneath all human needs; to be given an extended test.

secrets in manicure as people imagine. A little ammonia or borax in the water you wash your hands with, and that water just lukewarm, will keep the skin clean and soft. A little oatmeal mixed with the water will ine on their hands when they go to bed, 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 make the Roman toilet paste. It is merely like the specific only to ask him, and he will enter your like the specific of the sabbath, 24 pp. Topical Seems language.

Topical Seems.—By Rev. James Bailey.—No. 1, My Holy Day, 28 pp.; No. 2, The Moral Law, 28 pp.; No. 3, The Sabbath under the Apostles, 12 pp.; No. 5, Time of Commencing the Sabbath, 4 pp.; No. 6, The Sabbath, 24 pp.

Topical Seems language.

Topical Seems l lemon is quite as good, and isn't poisonous, change. while the acids are.—New York Analyst.

the result is not uniform in either case. If great men. water, for instance, be kept in a clean, smooth sided vessel, and perfectly still, it is read of Cincinnatus. On the day on which possible to keep it from freezing until it they wanted him to be dictator where they reaches a temperature of 15°. Under other did find him? In the field ploughing. conditions such a temperature would produce half an inch of ice in a single night, thus Pyrrhus out of Italy? Look him up; you clearly indicating the influence of motion on crystalization. If this water at 15° be disturbed in the least degree, the crystals how he rose to all the honors of the Roman will at once begin to form, and simultan- state; yet he was often seen at work in the eously therewith the entire mass of water fields with his slaves. will gradually rise to 32° and freeze solid. In the same way the presence of salt and acid in water retards freezing. Again, it has been ascertained by experiments that if water be boiled in a glass flask, and the neck of the flask be plugged with cotton, the at work spinning among her maidens. water may be cooled down to 9° F. before it will freeze. With regard to the melting form, as the solid ice is not subject to the law of motion as water is, but there are ways tiful New Testament words: "Not slothpoint of ice, the temperature is more uniof precipitating the melting of ice, as has ful in business, fervent in spirit; serving the or precipitating the melting of ice, as has been frequently tested. Thus, for instance, if a block of ice be subjected to a heavy pressure, the melting point can be reduced to surely be ashamed not to work.

Itul in business, iervent in spirit; serving the People having magazines will do well, before any numbers are lost, to have them neatly bound.

There! after hearing of these instances you will surely be ashamed not to work.

You will surely be ashamed not to work.

18° F., a point which would produce sharp freezing in a stream or lake, where the ordi nary laws of nature were not interfered with. -Šcientific American.

### THE HANDS RATHER THAN THE HEAD.

The real life of Christianity is in its hands, rather than in its head. That is, the firmness, warmth and self-sacrifice with which Christians uphold one another with their dearest selves, and with which they extend hands to a suffering world, constitute the perennial vitality and the impregnable security of the Christian faith. Christianity is even on the shore and in ports when the wind blows from the open sea, is in an almost perfect state of purity. Near continents the all its proofs by its perceived, but undemonland winds drive before them an atmosphere | strable life. It does not know when it is proved always impure, but at 100 kilometers from not to exist. The taunt of its enemies, that the coasts this impurity has disappeared. it can not be demonstrated, is the strongest The sea rapidly purifies the pestilential at- possible statement of the argument in its fa-

Our religion is a service and a life, not an opinion or a sentiment. To seek to defend monuments, Headstones, Mantels, Grates, Vases, Tile, Settees, &c., land purify sensibly the air of the regions the life of the rose vanishes when you begin sentiment, but as a service, does our holy faith underlie, outrun, overtop, all its assailants; construct, define and outlast all its own dogmatic changes; shake off its own corruptions and follies, and survive the ages in glorious and deathless vigor, like the very tree of life which is in the midst of the par-

It is retiterated on every hand that this is 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 disturbed. Our business is to hold on with our hands. Wherever and whenever we do this, our doctrine will he rightly formulated. Even the purely be rightly formulated. Even the purely intellectual shifting and grounding and defense 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 will make that grounding and defense for the generations

Christianity was founded by the Redeemer's hands on the cross. It has slowly progressed by hands that bore the cross. It will triumph—by its learning? its institutions? Not primarily, but by hands holding the cross, and men by it. It is the incarnation clargemen of America and by its hands shall it build its walls of living stones heaven-high, and gather within MANICURE.—There are not nearly as many | them the redeemed of all nations.—Morning

### FOR THE SHUT-INS.

It is the little things which make the whiten the hands. Many people use glycer- Christian's character, and our lives are made up of the little tedious, wearisome wearing gloves to keep the bedding clean; trials which make the days so long and lonely 16 pp. but glycerine don't agree with every one. to the suffering invalid. God looks upon us It makes some skins harsh and red. These in all these little trials as well as in the 40 pp. people should rub their hands with dry oat- greater ones. Do not let us grieve him by meal, and wear gloves in bed. The best our doubts and fears, but seek to keep the preparation for the hands at night is the gentle, loving and pure influence always white of an egg, with a grain of alum dis- within. Christ does not ask you to prepare make the Roman toilet paste. It is merely only to ask him, and he will enter your white of egg, barley flour and honey. They heart and make you rejoice. He will guide say it was used by the Romans in olden time. | you and lead you whenever you will be led Anyway, it is a first-rate thing; but it is by him. Hours of pain are borne with pamean, sticky sort of stuff to use, and don't | tience and meekness in his presence as one do the work any better than oatmeal. The of the trials which make perfect the life of roughest and hardest hands can be made soft | the eternal home. There you will have no and white in a month's time by doctoring | bodily pains and weariness, no fleshly ills to them a little at bed-time, and all the tools conquer. Oh, can you realize a moment? you need are a nail brush, a bottle of am. Is it not a blessed prospect? Free from sin, guage. monia, a box of powdered borax and a little free from pain, and present with the Lord? fine, white sand to rub the stains off, or a Brother, sister, take courage; as joint heirs cut of lemon, which will do even better, for of the eternal kingdom, what are all the the acid of the lemon will clean anything. earthly trials and loses to this rich inheri-Manicures use acids in the shop, but the tance which awaits our going home.—Ex-

### A WORD TO THE BOYS.

FREEZING AND MELTING POINTS OF Ashamed of work, boys?—good, hard, WATER.—Although water usually freezes at honest work? Then I am ashamed of you 32° F., and ice melts when above that point, | —ashamed that you know so little about

Open your old Roman history now and

What about Marcus Curius, who drove will find him busy on his little farm. The Great Cato; you have surely heard of him-

Scipio Africanus, who conquered Hannibal and won Carthage for Rome, was not ashamed to labor on his farm.

matrons, might have been seen many a day

Better even that the example of noble Romans is the advise of the wise man: "Whatsoever thy hand findeth to do, do it with thy

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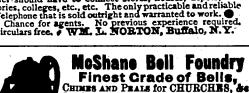
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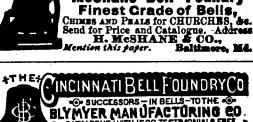
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"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

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SECOND QUARTER.

April 8. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 35-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemns. John 8: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping. John 4: 27-42. May 15. The Nobleman's Son. John 4: 48-54. May 22. Jesus at Bethesda. John 5: 5-18. May 29. Jesus Feeding Five Thousand. John 6: 1-21. June 5. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Christ. John 7: 37-52. Jame 19. Jesus and Abraham. John 8: 31-88, 44-59. June 26. Quarterly Review, or the Church and Temperance Reform. 1 Cor. 6: 19, 20, Isa. 5: 11, 12; 28: 7, 8, Gal. 5: 19-21.

LESSON VI.—SOWING AND REAPING.

BY REV. T. R. WILLIAMS, D. D. For Sabbath-day, May 8th.

SCRIPTURE LESSON.—John 4: 27-42.

27. And upon this came his disciples, and marveled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28. The woman then left her water-pot, and went her way into the city, and saith to the men,
29. Come, see a man which told me all things that ever I did: is not this the Christ?
30. Then they went out of the city, and came unto him.
31. In the mean while his disciples prayed him, saying,

Master, eat.
32. But he said unto them, I have meat to eat that ye know

33. Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

him that sent me, and to finish his work.

35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth, may rejoice together.

37. And herein is that saying true, One soweth, and another reapeth.

38. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their la 39. And many of the Sa-măr'i-tăns of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40. So when the Sa-mări-tăns were come unto him, they besought him that he would tarry with them; and he abode

there two days.
41. And many more believed, because of his own word; 42. And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the

GOLDEN TEXT .- " One soweth, and anoth

TIME.—December, A. D. 27; immediately follow ing last lesson.

PLACE.—Jacob's well, near Sychar, in Samaria.

### OUTLINE.

I. Scattering the seed. v. 27-30. II. Encouraging the reapers. v. 31-38. III Gathering a harvest. v. 39-42.

### INTRODUCTION.

All the familiar conversations of our Lord were full of deep and practical truths. Every student of the Gospels must be constantly surprised at the sim plicity, naturalness and directness of his teachings This is very beautifully illustrated in our last lesson. Weary with the fatigue of the day's journey, Jesus sai down to rest by the well known as Jacob's well near the little city of Sychar. Very soon a woman came to draw water. This simple circumstance, probably daily repeated by the woman, Jesus takes as a theme by which to lead her mind to the conception of the true fountain of eternal life, whose sources are never exhausted, and of which, if one drink, he shall never thirst. This was a clear and forcible lesson of spiritual life and spiritual worship. This conversation was here interrupted by the return of his disciples, who had gone to the town for provisions. They were surprised to find their Master conversing with the Samaritan woman Jesus. knowing that they marveled in their hearts, took this circumstance and occasion to teach them a very practical lesson, which, very evidently, they had never thought of before. The thought of the lesson is: The sowing of the divine seed of truth beside all waters, and gathering the harvest whenever and wherever the Lord of the harvest has ripened it. This is our lesson to-day. May God impress it upon our hearts and active lives.

### EXPLANATORY NOTES.

V. 27. And upon this came his disciples. That is they arrived from the city just as he was making the last remark to the woman. And marceled (or were wondering) that he talked with the woman (or rather, was talking with a woman). The oriental custom made it a breach of manly dignity for a man to converse openly with a woman, and especially was it undignified for a Rabbi to condescend to converse with a woman. Hence, when on their approach, seeing him in conversation, they were wondering. Yet no man said, . . . Why talkest thou with her? Though it was contrary to custom, yet they had too much confidence in their Master to doubt its being right, in some higher light than cus tom. Silent criticism is often wise, because it is humble and trustful.

V. 28. The woman then left her water pot, and went her way into the city. Probably the deep impression made on her mind by his last remark caused her to thus hasten away and ask others to come. She appears to have told the wonderful story to those whom she met on her way into the city.

V. 29. Come see a man which told me all things that ever I did: is not this the Christ? She had met a man at the well who was able to recall to her mind the events of her past life, and read out to her the thoughts and secrets of her heart. Surely here was something more than human wisdom and insight. She desired that others should see him and judge for themselves. As the Revised Version has it, "Can this be the Christ?" The possibility had oc curred to her mind, and yet it was so unexpected and wonderful that she desired the judgment of others.

V. 80. Then they went out of the city, and came unto him. The verb "came," in the original, signifles a progressive or continuous coming, one after

another.

procured food for him, and they pled with him to | they may feel that

V. 32. I have meat to eat that ye know not of. Jesus had spoken to the woman of spiritual refreshment under the symbol of water; he now speaks to his disciples of spiritual food, obtained in ministering to the needy. It is not foreign even to human experience, that joy and exultation seem to banish the physical sense of hunger and thirst. A true and deep consciousness of doing the will of our heavenly Father brings a spiritual satisfaction above everything else.

V. 83. Therefore said (or were saying) the disciples one to another, Hath any man brought him aught to eat? The question was passing from one to another. In this respect, they were as slow to understand him as was the woman. Though Jesus employed the most common terms and simple figures to represent spiritual realities, yet it seemed very difficult for even his disciples to understand him.

V. 34. My meat is to do the will of him that sent me, and to finish his work. He here defines his meaning of the figure just used. The privilege of doing and accomplishing is like food to his soul. By this he has been nourished while they have been procuring earthly food. This doing and finishing is the great end of his mission.

V. 35. Say not ye, There are yet four months, and then cometh harvest? The tiller of the soil understands the time necessary for a harvest to mature, so that while it is yet green he can number the days before the coming harvest. We may safely infer that at the time of this conversation, they knew it to be four months to the coming harvest. This remark enables us to fix the date of our lesson. Look on the fields; for they are white already to harvest. Here he turns their thoughts from the green fields spread out before their eyes to the harvest fields of human hearts all ready to be gathered and saved. The evidence of the readiness of men to be gathered in is seen in the readiness of these Samaritans to be instructed and to find the Messiah if possible. At this moment of his speaking to them, men were approaching from Sychar to see the man that told the woman all things that ever she did. The up the Christ?"

V. 36. He that reapeth receiveth wages, and gathereth fruit unto life eternal. He keeps up the figure of the harvest and laborers in the harvest field. As God ripens the grain and makes the harvest ready, so has he prepared the hearts of men to receive the truth and to be brought to a saving knowledge of Christ. It must have been a great surprise to these disciples to see these despised Samaritans so anxious to see if this was not Christ. Only a brief hour had he been sowing seed there, but how ready they were to be gathered in, as fruit unto life eternal. These words, "life eternal," are intensely expressive of the priceless value of the saved soul Christ probably refers to himself as the sower of the good seed. His coming into the world was divine seed-sowing, and preparing of a great harvest down through the centuries. He is here giving his disciples a prophetic glance of the great work that is ready for the reapers. He also reverts to the blessed reunion by and by, when he that soweth and he that reapeth shall rejoice together. What a blessed assurance for the anxious, toilsome laborers in the great harvest fields of the Lord. May the Lord strengthen and bless them both on our own outstretching plains and on the foreign shores, so thickly covered with people sitting in darkness

V. 37, 38. One soweth, and another reapeth. It seems most likely that he here refers to himself as the one who soweth, and to his disciples as the reapers. I sent you to reap that whereon ye bestowed no labor. These words seem intended to give encouragement. They were not responsible to fur nish the seed or the field. Down through the ages 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 send forth the husbandman to gather in those that 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 of the readiness of even the Samaritans to believe.

V. 40. They besought him that he would tarry with them. This shows their faith and interest in him. the most natural thing for them to desire his con-

V. 41, 42. More believed because of his own word. To hear directly was more convincing. And know that this is indeed the Christ, the Saviour of the world. 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 waiting 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 BESPECT.

The following preamble and resolutions were passed by the Sabbath-school class (Leonardsville, N. Y.) of which the deceased was a member, and their publication in the RECORDER has been requested:

WHEREAS, he whose ways are always right has seen fit, in his providence, to remove from us our beloved friend and sister, ERMA MAXSON; and,

WHEREAS, while we have the assurance that she has entered upon a higher and better life, we can but grieve that we shall see her face no more; that henceforth her place will be vacant; and.

WHEREAS, we desire, as a class, to bear testimony to the loveliness and purity of her life; there-Resolved, That we will cherish the memory of her many virtues, and strive to imitate them.

And if, through patient toil, we reach the land, Where tired feet, with sandals loosed, may rest, When we shall clearly see and understand, I think that we will say, God knew the best."

Resolved, That we tender to the stricken family

eat. They had left him weary and faint, they had their loved one trusted may comfort them, and that

" He whose love exceedeth ours, Has taken home his child." R. E. H. WHEELER. Teacher. ETHEL HAVEN, ELVA CRANDALL, CLARA WELLS, CLARA POPE, LENA POPE, ANNA BASS, ELLA DAVIS,

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JAS. H. C. PLACE, Administrator.

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BY REV. J.

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