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

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The Sabbath Recorder.

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DOES THE SANCTIFICATION OF AN INDEFINITE "ONE DAY IN SEVEN" SATISFY THE REQUIREMENTS OF THE FOURTH COMMANDMENT?

Essay read before the Quarterly Meeting of the Wisconsin churches, at Watworth, Wis., and published by request.

BY REV. J. W. MORTON.

(Concluded.)

According to a modified form of the theory under discussion, one day is just as good as another for Sabbath purposes; therefore, it can make no difference, either to God or to man, what day we sanctify; therefore, we have a perfect right to substitute any other day for the seventh, if it suits or taste or convenience; that is, if we see any good and satisfactory reason for such substitution.

There is more or less plausibility in this view. From the human stand-point, one day is just like another, but it does not follow that there is no difference between them. One man looks very much like another, but there is a marked difference between a king and a peasant, between a college president and a hod carrier. Naaman, the Syrian, thought that Abana and Pharpar were not only equal, but even superior to the Jordan. Their waters were, it may be, equally clear and refreshing, but those of the Jordan were divinely appointed for his case, and therefore were different from all others.

Suppose I have in my possession a chair that once belonged to my father. He sat in it and rested on a memorable occasion, when he had just finished the building of my house. He gave it to me, saying: "My son, I wish you to keep this chair always, and rest in it every year on the return of this anniversary day. Remember that for six long years I worked on your house, till it was finished, and then rested from my labors; therefore I have given you this chair, that you may remember my rest, and imitate it, and thus bear in mind that I built your house and gave it to you." Now there may be, in the stores and shops, a thousand other chairs precisely like this one in their original manufacture, of the same kind of materials, style, shape, size and finish. But there is this difference: My chair has my father's name painted on it, with the date of his rest, and a plain injunction to me to imitate that rest, and to use this particular chair for that purpose. Now I need hardly say that this chair is to me above all price. Though I might buy one of the others for one, five, or ten dollars, this one is worth, to me, hundreds or it may be, thousands of dollars. Nay, if I loved my father, I would not sell it at all. The application is plain. The Sabbath—the seventh-day Sabbath—is our Father's rest-day. He has given it to us, with his own name engraved upon it, and enjoined upon us to keep it holy in memory of his own rest, and as a sign and recognition of his right, as Creator, to rule in and reign over us. No other day can take its place, however worthy of regard it may be on other grounds. Whatever it may be, it cannot be "the Sabbath of the Lord our God."

"But," says the theory, "though we do, indeed, change the letter of the law by substituting another day, as in putting the first for the seventh, yet we observe its spirit, for do we not rest just as many hours as we should if we kept the seventh day?" It is a strange and suspicious kind of logic that leads us to observe the spirit of a law by breaking its letter. Generally the letter and the spirit go together, when both are observed. God is seldom worshiped in spirit when no form is used, though we often find the outward form when the spirit is wanting. But it is on this ground, mainly, that it is claimed that man has a right to change the day of the Sabbath—that he only violates the letter of the law, and that the substituted Sabbath is as good as the original, if not better. Can this be so after all? This theory is advocated by a great many able writers; are they all mistaken? If they are not, how little do we know of the art of reasoning! And what a pity it is that the world has lived so long in profound ignorance of the new logic!

When Adam and Eve were placed in the Garden of Eden, a special commandment was given to them, in these words: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." How strong the analogy between these two commandments! "Of every tree of the garden thou mayest freely eat." "Six days shalt (mayest) thou labor, and do all thy work." "But of the tree of the knowledge of good and evil, though shalt not eat of it." "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Now as these commandments are so similar in their form and spirit, we surely have a right to apply the same reasoning to both. The Sunday-keeper says: "God did not intend to require rest, particularly on Saturday, he only meant to fix the proportion of one to six for rest and labor; therefore, I substitute Sunday for Saturday, which suits my convenience, and which I like better than any other arrangement. And in making this substitution, and keeping Sunday for Saturday I break no law, but am keeping the fourth commandment as truly and as literally as I should if I kept Saturday."

With like propriety Adam might have said, and would have said if he had been a developed logician: "God did not intend to prohibit us from eating of the fruit of this particular tree, but merely to let us know that he wished us to abstain from the fruit of some one of the trees of the garden. Now I have noticed a crab-apple tree in another part of the garden, whose fruit is not so 'good for food,' nor so 'pleasant to the eyes,' nor so much 'to be desired to make one wise,' as that of the tree of the knowledge of good and evil. And while I eat this luscious fruit, and abstain from those sour crab apples instead, I shall be yielding just as true and literal an obedience to the Lord's command, as if I ate the crab-apples and abstained from the fruit of the tree that is in the midst of the garden." Is there any flaw in this reasoning? Do not Dr. Hopkins and the members of the New York Sabbath Committee substitute Sunday for Saturday without committing sin? Why, then, could not Adam and Eve have done the like thing? But alas! our first parents did not make the necessary substitution, and the consequence was sin, misery, depravity, apostasy and death. Then you and I and all of us fell down, and all because Adam did not understand logic. O that some one of our modern one-day-in-seven, Sunday advocates had been standing at Adam's elbow at that critical moment! With such assistance he might have overreached both God and the devil.

A recent writer alleges that the fourth commandment enjoins, primarily, the observance of one day in seven, but at the same time, and for the time being, it enjoined the observance of the particular seventh day. This particular observance continued to be obligatory till the resurrection of Christ, and then ceased; but immediately the commandment began to enjoin the observance of Sunday, which has been obligatory ever since. This is a pretty tough statement; but it is not all that this writer alleges. He maintains that the fourth commandment, since the resurrection of Christ, not only enjoins the observance of Sunday, but forbids the observance of Saturday. That is, when we observe the seventh day as the Sabbath, we, in that very act, break the fourth commandment. I shall not attempt to controvert this theory. I mention it as a logical curiosity. Vexily, here is *cheek*, pure and simple, and the peripatetic vender of lightning rods should at once hand over to this writer the champion's belt, that he has worn so long.

If God had designed to convey in the form of a precept the fact that he desired his creatures to observe the seventh day of the week as a Sabbath, could he have employed language more appropriate to the purpose than that employed in the fourth commandment? And if this commandment meant, at the time it was given, that the seventh day should be observed as the Sabbath, how could its meaning change? If it meant this, and *nothing else*, at that time, it can never mean any thing else. Let the advocates of Sunday-keeping base their practice on something else, if they can, but let them cease to

would escape the charge of sophistry.

There are multitudes among the observers of Sunday who are not satisfied with their position, and who do not pretend that the fourth commandment enjoins the observance of one day in seven. No doubt thousands of the most intelligent among them are in sympathy with Rev. Prof. Henry Lummis, from whose essay, delivered under the auspices of the Boston "Alliance," in 1879, I make the following extracts:

"The clear definite, unmistakable divine assignment of the seventh day of the week as the rest day is in striking contrast with want of assignment in the case of the substitution of the first for the seventh, if it has been really made."

"Remember the Sabbath-day to keep it holy" was written on tables of stone. If that divine command be still binding, can it be fairly read, "Remember a Sabbath day to keep it holy?"

"No other rest day, it must be conceded, has the recorded divine authority which belongs to the seventh day. Here it stands supreme. On the other hand, no other day of worship has the consensus of so large a part of the human family, no other day is in such harmony with the customs of the nations through many centuries, as the first day."

"If the highest intelligence of the highest civilization, and if the uniform laws of the highest civilization in this nineteenth century grant the need of a rest day in every week, and if this law be written in our bodies and minds as well as recognized in our statutes, we have sufficient evidence of the obligation to observe one day in seven; if no days but the first and seventh present so high claims as do these, if none have any claim if these do not, then it must be granted that if the first day of the week is not the day for a day of rest, the seventh is; if the seventh is not, then the first is."

It is, indeed, sad to contemplate the uncertainty that fills this good brother's mind. Can it be that with an open Bible before him, he cannot see what the Lord's Sabbath is? Such seems to be the case, though he pertinently asks: "Would a Jew be at any loss to point out his ground for observing his rest day?" But Prof. Lummis unconsciously betrays the reason why he persists in walking in this darkness, rather than in the greater and clearer light which even the Jew enjoys, when he says, as quoted above: "No other rest day, it must be conceded, has the recorded divine authority which belongs to the seventh day." "On the other hand, no other day of worship (but Sunday) has the consensus of so large a part of the human family." There is a nut-shell. On the one hand there is "divine authority"—nobody but God, and a little handful of Sabbath keepers; on the other is the "consensus" of "large part of the human family"—a great multitude that one can hardly number. Oh, that God would open the eyes of this brother, and of the thousands of others who are in the same dilemma, that they might see that "they that be with us are more than they that be with them!" Oh that they could see that the mountain is full "of horses and chariots of fire round about" the little band that keep the commandments of God and the faith of Jesus.

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SAM JONES AND SAM SMALL.

BY REV. E. M. DUNN.

They have come and gone. They were here (i. e. in Chicago) five weeks; and never before in so brief a space of time has Chicago had such a stirring up religiously. I might say they were *literally here*, for the *Chicago Inter-Ocean* has published their sermons in full, and they have gone far and near in the homes of all the North-west. Sermons—simple, unique yet very fascinating; when you had read one you were impatient to read the next. I heard Mr. Jones twice and Mr. Small once. The latter had a collegiate education; the former after becoming fitted for college, entered the law-office of his father in the state of Georgia, and practiced law for a time; was dissipated; at twenty-four years of age he was converted, is now thirty-seven, and has been preaching the gospel for thirteen years, at first as Methodist circuit-rider, latterly as an evangelist. Mr. Small has literary ability and culture, is about forty-three years of age, and had been previous to his conversion, six months ago, a newspaper correspondent, well known in the neighborhood of Atlanta, Ga., his articles appearing over the cognomen of "Old Si." But Mr. Jones is by far the favorite of the two and has great winning powers. Before seeing him and

for their heroic labor, direct and indirect, dollars between them, about six hundred dollars a week for each, a full average of what factors receive per annum. But that is all right; God will take care of his own.

Washington, D. C., April, 1886.

Spring is in Washington now with all its glory. The leaves are out on the trees, making the streets long vistas of color, and the grass is bright with that charming tint which only spring can paint. The parks and squares are gay with the yellow blossoms of the forsythia and the white splendor of the magnolia, while the cloudy pink of the peach tree peers over garden walls. It is hard to tell what impresses one most, the softness of the climate, the fine avenues, some over two miles long radiating from the Capitol like the sticks of a fan, the green circles and squares and triangles that greet you unexpectedly in every direction, the magnificence of the public buildings, or the cozy elegance of the private residences.

It is not to be wondered at that under the seductions of a Washington spring the President should "lightly turn to thoughts of love." Whether or not Mr. Cleveland is to marry in the near future, it is believed that he will, and the would-be-knowing ones accuse him of manifesting every matrimonial symptom. He goes out more frequently now than ever before, and those who meet him on his afternoon drives with his private Secretary, come to the imaginative conclusion that he looks very happy and sentimental despite the cares of state.

This is the time for drives and rides and walks about the city, and everybody who can take time for it, is out of doors. Members of the Cabinet, Justices of the Supreme Court, Senators, Representatives, and department officials may be seen after 4 o'clock P. M., on horse-back, on foot, or in more or less elegant turnouts on the streets and country roads around the city, while the ladies who are busy with spring shopping, stroll Pennsylvania avenue all day long.

Congress has come to a point in the session where it is necessary to exercise the pluck of principle. Various appropriation bills—for the aid of education, falsely so styled in some instances, for new penitentiaries, for river and harbor improvements, for public buildings and other enterprises for expending the people's money, are coming up for action. The Republican minority, feeling responsibility neither for the House nor the President, do not care if the record of the session is conspicuous for extravagance, and a grave responsibility is thus placed upon the Democrats in Congress.

The River and Harbor bill is now before the House, and members are working at it, section by section, and voting away money in order to help each other carry doubtful districts in the coming fall elections. Each one of a dozen little unheard-of rivers and creeks and bays, in as many states, wants an appropriation to dredge its channel two feet deeper perhaps, so that the one or two steamboats that ply its waters may not run aground. Some of these demands upon the Treasury vaults would be ludicrous if they were not so outrageously impudent. Their only excuse is the necessity of Congressmen to buy votes with government money, and their only chance of passage is the average members willingness to log-roll.

The Senate on Wednesday passed between four and five hundred private pension bills; the largest day's work that either branch of Congress ever did. It also voted to erect a fire proof hall in this city for keeping records, and Senator Hoar wittily asked before voting for it if it were specially intended for the safe keeping of the President's "private papers." The Senate continues to debate, in a rather languid way during a part of each day, the subject of secret or no secret sessions.

The Attorney General as a witness has infused new interest into the Pan Electric investigation this week. He gave a statement of his connection with the affair, declaring that he had never used official position to advance the interests of the scheme, that he had had nothing whatever to do with the bringing of the government suit, that he still retained his stock which was not a gift, that instead of making, he had lost \$400 by Pan Electricity, but that it was a perfectly legitimate enterprise for all that.

Much interest has also been taken in the strike investigation now in progress here, owing to the fact that Grand Master Workman Powderly and Jay Gould among others were present as witnesses. An exceedingly interesting body of testimony was given all around, but Mr. Powderly drew more attention than the railroad king. He made a full presentation of the labor side of the case, and gave a full history of the Knights' organization.

Missions.

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

We hope that all of our pastors will read the article by Dr. Woods upon the relation of pastors to denominational benevolent enterprises. Pastors who come up to the standard therein set forth, and there are those who do, will feel encouraged in their good work; and those who are not doing their part in this matter may be inspired to new efforts in this direction. We once wrote to the pastor of a neighboring church, suggesting that he then had a good opportunity to bring his church up to greater benevolence in the support of denominational work. The substance of his reply was that, inasmuch as the church had been doing so much for its own home work, it was not reasonable to ask it to do any more for other fields. The results of such a course are natural and certain. We hope that the article will be read by laymen also, that they may have a still clearer idea of some of the essentials of wise and faithful leadership on the part of their pastors.

FROM DR. SWINNEY.

SHANGHAI, China, Feb. 13, 1886.

After a short vacation during the Chinese New Year, I opened the Dispensary again this morning; the first one treated being one of those who had come several times before from their distant home, one hundred miles away. They arrived three days ago, but waited on their boat till this morning, hoping to see me. As at other times, he sought treatment for an injury in the side, received more than a year ago. Then he wished medicine also for two neighbors with chills, and another with bronchitis. Having finished, he hastened to the boat to inform the others. Then there followed a mother with two children, she being greatly pleased with our interest in the little ones and effort to relieve their sufferings. She had never heard of the Saviour, and I hope she will carry home with her many of the thoughts, as she did the tracts.

The patient following her was a man of about forty years of age, coming in on his tiptoes, his back bent like a bow, and chin thrust forward like the beggars on the road. The strong marks of dissipation on his face, cringing attitude, untidy clothing, and restless manner, proclaimed him an opium-smoker of long-continued indulgence. I asked him in what way he was suffering, when he said he had a pain at the mouth of his heart. Asking him to show me where the pain was, he put his hand upon the pit of the stomach, and truly I thought, who knows the amount of misery and pain he has experienced there? Looking upon this wreck of a man, and that, too, in the prime of life, I could not but think of the many ways in which he and others of like habits, seek to gain their object in their downward road. With the constant wasting of their means, comes the deceiving in various ways, by word and deed, to gain their cash, purloining from their families and friends, pawning their clothes, etc., all for the one object of gaining a temporary oblivion from the furious cravings of this fearful appetite. He was a pitiable object, truly, bound both body and soul, it would seem.

In questioning him as to how many times a day he took the opium, he said four times, morning, noon, afternoon and bed-time, leaving but little space, we can fancy, for him to feel his physical agonies.

I talked to him a while about his evil habit, then handed him over to the blind preacher knowing he could make the subject much plainer than I could.

After treating a few others, it was announced that the company had come from the boat. I desired the gate-man to bring all the women in together, that after treating them, I might talk to them in a group of the gospel message. One was suffering with *beriberi*, one with *iritis*, one with *ascites*, another with chills, etc. They were bright, pleasant women, and, whenever an opportunity occurred, were anxious to tell me the story of their journey here, which occupied two days, and in two days more they expected to be at home. Not finding me at home they were obliged to remain three days, in which time their rice gave out, and many were their witty sayings and jovial remarks about their hunger before they could buy more rice. It certainly was a pleasant way of looking at this, or any other trouble, as each one could add her share in magnifying the condition of affairs on the boat.

Then followed a number of requests for medicine for the sick at their homes, after

which we had quite a talk about the one true God and his worship, of the Saviour and our need of faith and trust in him. The tracts we read and explained to them before giving them to them to take home. They left the dispensing room with many thanks and their regrets that they lived so far away.

Then the two or three men of their company came in for treatment, and were likewise given tracts. I enquired particularly after the old gentlemen who made the first visit here, afterwards inducing others to come. One of the number, apparently the leader, spoke up very quickly and said he was his father, showing by his speech and manner that he was proud to be the son of such a man.

Feb. 16th there came in a woman whose face I recognized, but not the circumstance of her previous visits, until she told me that she was the wife of the man who always came in a chair, unable to leave it. His is an extreme case of *beriberi*, followed by paralysis and general dropsy, with the disease now invading the lungs, to which he must eventually succumb. For some time his condition has been slightly improved, but now a hemorrhage from the lungs has caused her to come once more. As she is the third wife, she not only cares for her sick husband, but also is obliged to wait on the other two wives, and, in fact, perform all the menial work of the household. But her cheerful words show me that her genial spirits raise her above her dark life, and she will not be crushed, though she has nothing to look forward to in this world, or the world to come. She remembered my words at her previous visits, and said that the Jesus doctrine was one to give happiness in the heart, and I think she was beginning to see a difference between our religion and their own.

A group now of five women sent in word asking that they might all come in to see me together. When granted, I found they were three women of the better class, followed by a daughter of one of them, and a servant woman. After prescribing for them they said they had come from Soong Kong, a town eighty Chinese miles away, and that one of their neighbors had been here before for medicine. They were pleasant to talk to, hearing the gospel message now for the first time. When leaving they said they had never been in a foreign house before; could they see the different rooms? This being granted, they went away highly delighted. There being now no patients in waiting, I went into the operating room, to study with my teacher. My lesson to-day was in Acts, "For there stood by me this night the angel of God, whose I am, and whom I serve." While working slowly along through these Chinese phrases, the bell rang calling me into the dispensing room, where I found a man very full of care and anxiety for his son. He had come one hundred and ten miles, and after stating his child's condition, thought I could cure him almost immediately. How should he give the medicine? when would it cure him? and how soon would he be entirely well? These with many other questions did he ask as he left. As the storm was increasing without, there was another lull among the patients, and again I sought my studies. "Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee. Wherefore, arise, be of good cheer; for I believe God." The bell rang calling me to see the blind preacher's wife at her home, who was sick.

Returning just after twelve to close the office, two more had come in, as the sun was now shining. One was the Bible woman's son, asking for medicine for his mother; the other, the young man mentioned in my last letter, who has come so often for more than a year. His cough had greatly improved and strength somewhat increased during the last two months, so that we had not seen him lately. But now he states that two days ago he had a serious hemorrhage from the lungs that has caused him to come quickly again for help. This is the patient in whom we have all been greatly interested, in so earnestly wishing that he might awaken to the sense of sin and need of a Saviour, and accept the glad tidings before it is too late. Generally he has been merely attentive and respectful when talking with him on the subject, or when he has been listening to the preaching. To-day he entered into the conversation on the Jesus doctrine with more freedom than usual, but I do not know that it was anything more than a passing interest; while his panting breath, hollow cheeks, and glassy eyes, tell plainly that he has not much time to lose.

Oh that the people with whom we labor day by day could feel the importance of

their souls' welfare, and turn away from their idols to the worship of the one true God. This is the object of our every effort in sowing the seed.

Very truly your fellow worker.

FROM J. V. THUYSEN.

HAARLEM, Holland, March 26, 1886.

It pleased the Lord to fulfill our expectations at our dear friends at Rotterdam, who by the love of Christ, so many his holy Sabbath, would submit for the same reason to his holy ordinance of baptism. On the 7th of February last two of them were baptized in our chapel. And to-day, a week, the other two have been buried in Christ. On Sabbath-day they could not come to Haarlem, because their master would not give permission to leave early enough the manufactory, and on First-day that shop is closed. Our own people, save four of them, could not be with us, because they could not abandon their labors that day. So we, as a body, did not enjoy the participation of that service. But the Lord rejoiced us all, giving us by his goodness those dear friends. And whilst on February 7th some of the people that filled up our little chapel to witness baptism, offended us somewhat, now nobody did hinder us in any sense. Some hours before I called on the magistrate, and two policemen were sent to keep short those who perhaps liked to do again some evil. And we thank God for that help.

So, dear brother, we are now so happy as to have also at Rotterdam a few faithful witnesses for the truth, that we, as a people, by a merited distinction above other believers, confess. They and the brother, who lives at Katendrecht and was baptized December 27th last, keep their regular meetings every Sabbath-day in the house of one of them at Rotterdam. If I'm not mistaken, there are among their old, pious friends, those who are still more averse to baptism than to Sabbath-keeping. The Jewish Sabbath is an odious thing with these religious, orthodox friends, but to become a "Wederdooper" (Anabaptist) is not less abominable. Their creed "rejects the error of the Anabaptists, who are not content with one baptism" (art. 34 of the Confession of Faith of the Reformed Church of the Netherlands); whilst the same creed—although its adherents don't show it in their practice—upholds the fourth commandment of God's law, and does not speak a single word about Sunday, Lord's-day, First-day, or Sabbath-day, etc. Be sure that to become a Seventh-day Baptist in a town like Rotterdam, where much honor is paid to the Lord's-day of the church by the religious people, manifests some moral courage.

As for me, I wonder at the goodness of our heavenly Father, seeing these fruits. And the more because at a small village in the province of Gelderland, named Lemelerveld, three men became Sabbath-keepers. Two of them were, so they told us in the letter, baptized some years ago; the third is longing for that ordinance. Because of the expenses I could not go there and she could not come here. You must know they are poor; one is a widow, having five young children. Her husband died past year. He, being what we call "an evangelist" (?)—took with himself in the grave the livelihood of his family. And now, because she keeps the Lord's Sabbath, since some weeks, her old friends are very discontented. But the Lord of heaven and earth knows the wants of those that in sincerity serve him, and he will not forsake one of them. These three poor sisters are subjects of our daily supplications.

During the last winter time I lectured four times at Rotterdam and three times at Leiden, on the Sabbath question. Of course, spreading tracts and visiting people in their own houses was not neglected. My intention has been to go a fourth time to Leiden for a meeting; but I must stop by this time, perhaps later.

My intention to go this last month to Oost-Friesland failed. I hope and pray the Lord may open the way again. No doubt, under God, it will be a good thing to go there in company of our brother F. J. Bakker, who resides not far from that Prussian province. Two weeks ago my son was dismissed from military service. May God bless his efforts to prepare for gospel labor! He is doing his best. Three days ago I made an agreement with a learned gentleman, who will give him some help in his studies.

Painful experience we had by the backsliding of two members, who are now living at Amsterdam. In former days, one of them even forsook his own temporal interests to spread the truth all abroad our country. He said he could not withdraw himself from that labor after much prayer and self-examination. And at present he finds faults even with the Bible, asserting having found its promises not true. You may understand how painful that blow fell on our hearts, and on the cause of the Lord. Nevertheless, the Lord is faithful. O, for the day that these backsliders shall acknowledge the evil of their ways and thoughts, and honor anew the purity of the Word of God.

My usual labor in the church here and that by our monthly paper ran as usual. Only I went six times to Rotterdam for gospel

preaching (not lecturing). And probably the second Sabbath of every month I will be there henceforth, D. V., to serve our little flock there.

We hope, dear brother Secretary, that your health may be much improved by your abode at Daytona. May God spare your life long for your dear ones and for his cause!

My respectful salutations to the Board. May the efforts of the Society for the propagation of the knowledge of God's Word and will be blessed everywhere.

Yours in Christ,

THE PASTOR'S RELATION TO OUR BENEVOLENT ENTERPRISES.

BY H. C. WOODS, D. D.

These enterprises may in general be grouped under four heads, viz., home missions; foreign missions; Bible, Sunday-school and publication work; and education. These all sustain a vital relation to the up-building of the Redeemer's kingdom, and should receive the hearty, generous and prayerful support of the churches. The organizations which have charge of these enterprises have not the sacredness of the divinely ordained church of Christ, their mandates may not bind our consciences, but they are providential means to divinely beneficent ends, and are to be cherished and loved for their work's sake.

It would be easy to show that the cause of Christ cannot be established in all the earth, that the gospel cannot be preached to every creature, that the great purposes of redemption cannot be realized except by and through such agencies. What, then, should be the pastor's relation to them? He is a leader in Israel; his teachings will mold the thought and action of his people. His example will be contagious. Not upon secretaries or boards, but upon the pastors depends the success of our missionary work. Heavy debts will no longer burden and cripple our societies, a forced reduction of thirty per cent of the salaries of our poorly paid home missionaries will never again put us to shame, if our pastors, realizing their responsibilities and obligations, show themselves equal to the demands of the time.

The pastor, therefore, we insist, should ever maintain toward these societies a relation of active interest, carrying their work upon his heart, giving to it with self-sacrificing generosity, bringing it into his weekly ministrations, using all his power of leadership to develop his church in the line of regular, intelligent, prayerful, enthusiastic giving to each and all of these missionary societies.

We claim, first, that the neglect of this duty is open disloyalty to Christ, whose commission constitutes our only right to exercise the high and holy office of the gospel ministry. The minister receives his call and commission from the Lord Jesus. What some particular church, whose pastor he may be for a season, may require of him is quite subordinate to what the Lord Jesus requires. Now, when or where does the Lord Jesus bid us, or permit us, to limit our interest and work to the bounds of a single parish, be it large or small, in city or country, long cultivated, or like the untamed wilderness? He says to us, each: "The field is the world; your field. His imperative command is: 'Go and disciple all nations.' In the face of such explicit commands, how dare we limit our prayers and sympathies, our gifts and activities, or suffer our people to limit theirs to a single local field, whatever its character? We may be tempted to say, I must first be true to this my special field. Not so; we must first be true to Christ Jesus the Lord, who has sent us forth to 'preach the gospel to every creature.'

We urge, secondly, that we fail to subserve the highest interests of the churches of which we have pastoral oversight if we do not bend our energies to lead them out into all the world through these great channels of Christian and missionary activity. We may be tempted to construe the pressing needs or the deep poverty of our home field into an expression of the Lord's will that at least for a season we should give ourselves wholly to it. But his commands allow no exceptions. If I read aright the word of Christ, no field save "the world" is so large, so poor, so needy, so pressing in its demands, as to be allowed, for a single day, to limit and absorb our activities.

The pastor may reason thus: It is inconceivable that the interests of this church whose pastor I am should conflict with the will of Christ, its Head. This church, in its special circumstances, cannot do more than care for its home interests. Therefore as pastor I am absolved from the otherwise binding obligation to send forth my activities and lead forth those of my people into all the world. The fallacy is in the middle term. We may easily misread the requirements of our local field. But we cannot possibly mistake the will of Christ. His imperative "Go ye" rings evermore in our ears as an answer to all our objections. We must not, like Jeroboam, distrust God and rely upon worldly wisdom in our great work. We must do the Lord's work in the Lord's way. Both the teachings of Scripture and the lessons of experience clearly prove that it is not the Lord's plan that a church should be built up in selfish isolation. If the church of which we have pastoral oversight is poor in its resources, if its members are few and its difficulties great, if the field is hard and barren, and the outlook dreary and discouraging, if some great emergency has arisen that threatens its very life, then surely, if ever, we should press up to the very heart of Christ by a loving, faithful, trustful compliance with his will. If we do otherwise,

do we not risk, even invite, a failure? I submit it, that no circumstances can possibly arise, the case cannot even be conceived, in which the pastor is justified in remitting the most earnest endeavor to co-operate in the great work with which our missionary societies are charged. I am persuaded a glance at the statistical tables in our minutes may discover at least in part why so many churches are in a state of decline or suspended animation. The blank spaces there tell of spiritual barrenness elsewhere, not poverty. It is not the amount, whether large or small, at which he looks, who now, as of old, stands over against his Father's treasury, but the love, the spirit of consecration that lies back of the offering.

The pastor should study so to present these causes to his people, as that they will not view an offering to them in the light of a heavy burden, a hard duty, but rather as a sacred privilege, an opportunity to minister to the dear Lord himself, to enter into his divine and infinite joy, as he sees of the travail of his soul and is satisfied. And it is not simply the assurance of faith, but also the testimony of experience, that such a course enriches rather than impoverishes, and subserves in the end the very highest interests of our home fields. No such epitaph as this was ever inscribed on the tombstone of a dead church, "Died of too much missionary spirit." We cannot close our eyes to the fact that the canker that is eating out the life of our churches is a worldliness that is insatiably covetous of material gain. This is the great peril of the times, and never before since they were first spoken were the repeated warnings of Christ against the sin of covetousness more pertinent than now. The want of entire consecration appears perhaps in no other form so clearly and conspicuously as in the use or misuse of wealth which the Lord has given his children.

The great questions of the day are, as never before, economic questions, and the pulpit that is silent upon them is disloyal to the truth. For the sake of our churches themselves, that they may be guarded and fortified against the subtlest of all temptations, no less than for Christ's sake, and the world's sake, we should press the claim of missions.

The pastor does himself a great wrong who fails to enter heart and soul into the missionary activities of the age; leading and inspiring his people, so far as possible, to do likewise. There is a tendency to narrowness in every profession, the ministry not excepted. There is danger of mental stagnation. Many in the ministry are like the trees of the forest, that die at the top first. The necessity is ever pressing for fresh illustrations of the old truths of the gospel. There is a need even greater for the inspiration of the largest, grandest thoughts and themes.

Now there is not a single point at which the mental and professional life of the pastor will not be enlarged and invigorated by keeping abreast with the missionary activities of the present time.

A feeling of isolation often comes to the pastor who is remote from the centers of intellectual and church life, as he toils upon a hard and, possibly, a narrow field. If he confines his interest and activity to that field, that sense of isolation grows upon him till, perchance, he loses the realization of it in an indifference that is akin to mental and moral paralysis. But let him feel that "the field," his field, "is the world;" that the great and good of the church and the ages are his brethren and fellow-workers; that the great beating heart of the denomination sends its life-currents out even into his soul, thrilling it through and through; that he, even he, is a potent factor in those redemptive agencies, by which an alien world is to be won back to its true allegiance to God—then he becomes a gladder, truer, nobler man than he could otherwise possibly be.

So far as financial support is concerned, no policy could be more short-sighted or suicidal than that which would restrain a church from making generous offerings to these missionary enterprises or fail to encourage such offerings. The pastor cannot fail to profit pecuniarily from the development in the church of a broad-minded, liberal, self-sacrificing, Christian spirit, and he cannot fail to suffer if a spirit the reverse of this prevail.

But just here a lesson might be read to those who manage our various missionary organizations. Many pastors in their efforts to develop a true, broad-minded missionary spirit in their churches, are greatly embarrassed by ill-advised efforts of secretaries and others to advance one missionary enterprise by depreciating another. The pastor sustains relations to all. Any effort to promote one at the expense of another is not only impolitic but pernicious. Letters and leaflets are now being industriously circulated, designed to set home missions and foreign missions in the relation of rivals and, one-sided by comparison, to exalt the one above the other, which add not a dollar to either treasury, but seriously injure both causes. The constituency of all our societies is, or should be, one and the same, and the secretary that does aught toward dividing it by invidious comparisons, or unfair methods, should be at once dismissed from office. The disposition on the part of some whose zeal is not according to knowledge to come between a pastor and his church, and interfere with the pastor's methods in the interest of some one cause and to the prejudice of another, cannot be too severely condemned. The methods which may for a time secure the most money may not in the end develop the truest and broadest missionary spirit and aim. The Lord's work must be done in the Lord's way.—*Baptist Home Mission Monthly*.

Sabbath

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

OUTLOOK CORRESPONDENT.

MODesto, C.

REV. A. H. LEWIS, D. D.

Dear Brother,—The last look, several copies of which I have sent me, has just come to me. It has been so much interest that I am led to address you your quarterly emanates in my memory. Forty student at Alfred Academe, instruction of its founder, Pr and his associates, all of us

I have, for the past two engaged in the Baptist which time I have given the Sabbath question, I am the soundness of the argu many able writers in supp day's claims to Christian the New Testament dispen thankful that I can see, ceedingly weak points in vanced by Dr. Everts and whose positions you so ju former as to his confusion the Sabbath under the old relative to the Gregorian d ing the Sabbath question; an exegete, on Matt. 28: that your exegesis of the basal statement relative resurrection of Christ, de tion at the hands and from write or speak upon the q

But I desire to press upon the relation of the fou to the two tables of the a connecting link between duties enjoined and sins Decalogue, as I have neve satisfactory interpretation as thus viewed. It is a opinion, first advanced b that the Sabbath was inst dus, as is also held by Rev letter published by you. that view, regarding the tion, as a finished work f the Sabbath institution, proleptical. On this basu fourth commandment assu tinct from the other nine. embody man's personal re ment of Jehovah, as a last six more directly pert relations to his fellow sub ernment. The fourth, h the establishment of the S odus, becomes the express obligation, under the mor relations of man to God at thus forming the connecti tables, and the basis of a d afterwards established un Viewed in this light, th the only symbolical featu constitution of the theocoo ward to creation and forw from the event which it c establishment of a ne through the temporal red begun at the passover and possession of Canaan.

In accordance with thi tution, and by virtue of i symbolization of a progru work, wrought for man l law, yet through the ex Sabbath might also beco larged spiritual subjeo ity and of renewed spri God and his people, of a Christ as the end of the ness, by faith in him as t thus becomes the embod Jewish Sabbath prefigu and more enlarged signi torcal events associated v May we not here see the Saviour's declaration th is Lord also of the Sabu

Moreover, if we accep they'record of the reur at the end of the Sabbat the restoration of the would become unawar the main reasons now a of day would then beco demonstration of the pe bath as originally insti quently enlarged in its phical significance.

I do not advance the purpose of controversy calling out in your ne discussion of the subject do not recall any writt the peculiar and disti Sabbath, as a positive i manner of Bishop Bu Analogy, as relating to law, and as involving of the Exodus and O historical attestation of tion, and a promise of ealy rest. If it were p monental, the his phical institution on in the Jewish and th the two contending p vasy might yet hope shoulder in defense of under one banner, and fairly of our salvation. Fraterr

Sabbath Reform.

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

OUTLOOK CORRESPONDENCE.

MODESTO, Cal., Feb. 26, 1886.

REV. A. H. LEWIS, D. D.,

Dear Brother,—The last issue of the Outlook, several copies of which you have heretofore sent me, has just come to hand, and I have been so much interested in its perusal that I am led to address you, especially since your quarterly emanates from a place sacred in my memory.

Forty years ago I was a student at Alfred Academy, under the instruction of its founder, Prof. W. C. Kenyon, and his associates, all of sainted memory. I have, for the past twenty-five years, been engaged in the Baptist ministry, during which time I have given much attention to the Sabbath question, I am not convinced of the soundness of the arguments adduced by many able writers in support of the seventh day's claims to Christian acceptance, under the New Testament dispensation.

But I desire to present a few thoughts upon the relation of the fourth commandment to the two tables of the law, as constituting a connecting link between the two classes of duties enjoined and sins prohibited in the Decalogue, as I have never seen or heard a satisfactory interpretation of the moral law, as thus viewed.

It is a widely prevalent opinion, first advanced by Paley, I think, that the Sabbath was instituted at the Exodus, as is also held by Rev. Mr. Stone, in his letter published by you. I have also held that view, regarding the reference to creation, as a finished work fitly symbolized by the Sabbath institution, in Gen. 2: 3, as prophetic. On this basis of exposition the fourth commandment assumes a character distinct from the other nine.

The first three embody man's personal relations to the government of Jehovah, as a subject, while the last six more directly pertain to man's social relations to his fellow subjects of that government. The fourth, however, assuming the establishment of the Sabbath at the Exodus, becomes the expression of a complex obligation, under the moral, social and civil relations of man to God and his fellow-men, thus forming the connecting link of the two tables, and the basis of a distinct nationality, afterwards established under the Mosaic law.

Viewed in this light, the Sabbath became the only symbolical feature in the original constitution of the theocracy, looking backward to creation and forward to redemption, from the event which it commemorated, the establishment of a new administration, through the temporal redemption of Israel, begun at the passover and completed in the possession of Canaan.

In accordance with this view of its institution, and by virtue of its adaptation to the symbolization of a progressive and complete work, wrought for man in conformity with law, yet through the exercise of grace, the Sabbath might also become a symbol of enlarged spiritual subjection to divine authority and of renewed spiritual relationship to God and his people, of all those who accept Christ as the end of the law for righteousness, by faith in him as their Redeemer.

He thus becomes the embodiment of all that the Jewish Sabbath prefigured, while giving new and more enlarged significance to all the historical events associated with that institution. May we not here see the true meaning of our Savior's declaration that "the Son of man is Lord also of the Sabbath?"

Moreover, if we accept your views of Matthew's record of the resurrection, as occurring at the end of the Sabbath, the argument for the restoration of the Sabbath institution would become unanswerable, inasmuch as the main reasons now assigned for a change of day would then become the most cogent demonstration of the perpetuity of the Sabbath as originally instituted, and as subsequently enlarged in its symbolical and prophetic significance.

I do not advance these thoughts for the purpose of controversy, but as a means of calling out in your next, or a later issue, a discussion of the subject here presented. I do not recall any writer who has dwelt upon the peculiar and distinctive features of the Sabbath, as a positive institution, after the manner of Bishop Butler in his remarkable Analogy, as relating to the two tables of the law, and as involving a monumental record of the Exodus and Christ's resurrection, a historical attestation of creation and redemption, and a promise of an earthly and a heavenly rest.

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

REV. M. D. GAGE, Modesto, Cal.,

Dear Brother,—Yours of Feb. 26th is before me. Your pleasant words concerning the Outlook, and your kind reference to Alfred Academy and President Kenyon, awaken many memories concerning my own "Alma Mater." The question of Sabbath reform, which has induced this acquaintance between us, has grown much in interest within the period of your public ministry, and is indeed a rising question, not as between sects or denominations, but as between God and the godless world. I mail herewith a little volume wherein I suggest certain considerations relative to the points mentioned in your letter, stopping only to say that the relation of the Sabbath to the Jews was that of a fundamental truth. The Decalogue was the basis on which the Jewish church was organized. Whatever was peculiarly Jewish, either in the administration of the law, or in the ceremonies by which forgiveness of sin was sought, ceased with the life of the nation. The fundamental truths which apply to all times could not cease.

Christ declared that the Sabbath was made for man. He recognized its universal demands and character. As a symbol of the final rest of God's people, it must remain until that rest is reached. As meeting universal human want it must continue while human want continues. Christ did not change, but, by pruning, Christianized the Sabbath.

We have not, however, deemed our exegesis of Matt. 28: 1 an additional reason for keeping the Sabbath. The Scriptures never associate the Sabbath question with Christ's resurrection. The theory of later growth, it appeared first in the second century. Its development was gradual. The fundamental corruptions of those early centuries were no-lawism, no-baptism, baptismal regeneration, and the union of church and state. If you have studied carefully the history of the Baptist dissenters between the time of Constantine and the beginning of the Reformation, you have seen that baptism and Sabbath-keeping came down hand in hand. Your suggestion as to the common ground for returning to the Sabbath, would be most excellent if God's Word connected the time of Christ's resurrection with the Sabbath question. If, however, anyone is drawn nearer to the truth by that conception we could not object. Our ground for observing the Sabbath is the law of God, and the example of Christ and his apostles. Without returning to that ground we see only destruction to all Sabbatism in the near future.

We have learned to be patient and hopeful, knowing the power of popular theories and popular practices. These often pervert the convictions of the conscience, and lead God's people far from the truth; but we have faith that sufficient conscience is left in the church to be re-awakened by the power of truth, even though the impending destruction may bring that awakening through fear.

We shall read with pleasure any further communications which your heart may prompt concerning this question.

With Christian regards, Yours in Christ, A. H. LEWIS.

WESTMINSTER, Mass., Feb. 20, 1886.

My Dear Brother,—I occasionally receive the Outlook by your courtesy, I presume, and am grateful for the favor. One feeling marks my interest in perusing the discussions.

I will give you my painful and sometimes impatient feeling in reading, in a question which you invite your readers to hand or send in.

Do you not see that your assaults on the first-day observance help the godless, Sabbath-desecrating class, and in no way insure the keeping of any day holy?

Apparently you are not sorry to see the first day go as a sacred day. Your inference is, when that is stamped out, then the true seventh-day observance can be returned to, and the lost Sabbath restored.

Not a bit of it. Those who are making the deadly assault on the first-day observance, care not a fig for the seventh-day observance. It is not because they look upon the first-day as a human institution; they care no more for the divine authority than the human.

Possibly you will reply that it would be a help to the more conscientious class; at least it is safe to do right, and God will take care of his day.

That considerate class (99 in 100) are not now troubled by that phase of the question. In regard to the latter consideration, as well might one put a can of dynamite under a church and light the fuse, under the plea of exterminating some noxious vermin, and that God would somehow care for the sacred edifice. You are only helping, in my view, the powers of darkness in their onset on the Sabbath and all religion, for religion goes down with the Sabbath.

You mean well, but so does a mother who

gives deadly poison to a child, thinking it helpful medicine.

On the other hand, you admit that the Christian world (99 in 100) are in error because they receive it as a heritage from the past, and not from any spirit of disobedience to God's commands. With a humble desire to do his will, even if we are wrong, you would hardly say that God would not accept sincere service and worship.

From the nature of the human mind, if many should join you, would take more than one generation to bring about a change. Imagine half of the Christian world observing Saturday and half of it Sunday. The thing is impossible. The Sabbath-observance is gone long before half are gained. Would it not be better to help us against the assaults of a common enemy? It will not be deterred by any authority of God which you can bring to the seventh-day observance. It cares little about human or divine prescription in this matter.

I must at present think your effort about as reasonable, but not as harmless, as some good brethren who are working strenuously to get the name of God into the American Constitution, as if it would get his praise and service into the hearts of the people.

Open to conviction, I am truly yours, C. M. PALMER.

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

REV. C. M. PALMER, Westminster, Mass.:

Dear Brother,—Yours of Feb. 20th is before me. I am not surprised at the pain you express in view of the future prospects of the cause of Sabbath reform. Every thoughtful man must be appalled at the ruin which threatens the church, in the near future. But when you charge the impending ruin upon the Outlook, because it calls attention to the truth concerning the Sabbath, you are illogical, if not unjust. During the four years of its existence the Outlook has visited mainly clergymen and theological students. Its visits to any others have been the exception, and not the rule. It never reaches "the godless masses" to which you refer. Wherever Sabbathlessness most abounds, our views are least known. The statistics of your own state, lately published, give pertinent proof on this point. These show that over seven hundred thousand people in Massachusetts are regularly employed in secular business on Sunday. This report also shows that much of this secular business was undertaken, and is carried forward, by the influence of Christian people. Herein lies the great danger. Outward assault cannot injure Sunday, half as much as its inherent weakness does. Its godless enemies have little power to overthrow it, compared with the power of its professed friends. These, both in the pulpit, and in the public press, have long taught no-sabbathism in order to shield Sunday against the demands of the Sabbath. These same friends of Sunday, instead of appealing to the Word of God, and showing a "thus saith the Lord" for their claims, have depended upon continued appeals to the civil law, or upon earnest presentation of "what ought to be." They have falsely applied the name of the Sabbath, and attempted to transfer the law of the Sabbath, to the Sunday. Thus they have attempted to make Sunday sacred from without, and by human agency, while even the church has steadily been ceasing to regard it as sacred. Unless the church shall return to high ground and to Biblical argument, there can be no hope for the future. We know, as you say, that many who disregard Sunday have no care for the Sabbath. With these we have no dealings. You presuppose that we will answer, "It is safe to do right and God will take care of his day." This we do answer. In that truth our hope rests. You also say that "that considerate class are not troubled by that phase of the question." In this you undesignedly express the sad fact that the church cares little as to whether Sunday or the Sabbath be observed, and that it is useless to urge the demands of truth, even upon the church. The picture you thus draw is the one which we have been forced to consider many years, and because of which the Outlook is doing its work. Your fine rhetoric about dynamite under a church, "under the plea of exterminating some noxious vermin," is also the statement of a truth often emphasized in the history of the past. Again and again, God has been obliged to dynamite this world, before it would leave its errors or be converted from its sins. You say, "religion goes down with the Sabbath." That truth is written on every page of the history of the Christian church. If, in view of these facts, men like yourselves persist in ignoring the Sabbath and its claims, the same result must be repeated; nothing lasting can be built on error; nothing abiding and good can be sustained by an indifferent church. You say of us, "You mean well, but so does a mother who gives deadly poison to her child, thinking it helpful medicine."

You must leave to you the presumption which

dares to call God's law "deadly poison." We must add that your suggestion that wrong-doing, because it has been received as a heritage from the past, may still be persisted in, is a poison everywhere condemned by the Word of God and the experience of the church. He who rejects light and disregards duty even in one point cannot render God sincere service.

You think it would take more than one generation to bring men back to the Sabbath. We do not limit the power of him who hath all resources at his command. Our own generation has seen as great a change as this accomplished within two decades. It is ours to obey; it is God's to vindicate his truth, and accomplish his purposes. You ask that we aid "against the assaults of a common enemy, and turn our forces in defense of Sunday." You yourself being witness, there is no solid ground—Biblical—on which to defend Sunday. Everything that can be said is said in favor of the Sabbath. The Sunday is unknown in Bible history as a sacred day.

I thank you for the earnestness with which you write and the plainness with which you charge our work as being harmful. Your earnestness, we trust, is the prophecy of more careful investigation, and your plainness, of a future defense of the whole truth. Permit us to ask that you turn your attention more to the demands which this question makes upon the Christian church, and less to the condemnation of our efforts. If we be in error, the failure of our work is only a question of time; if the great mass of the church is in error, that fact will insure its destruction. If you feel like continuing the warfare against us, we shall neither complain nor be deterred in our work; but we beg you not to forget that the deepest danger in all this question arises from the lack of Christian conscience among the professed friends of Sunday and of Christianity. If we did not hope to awaken and renew the paralyzed conscience there would be little to inspire hope in our work. We have confidence that it is not too late to induce the people of God to re-examine this whole question, and to return to the solid foundation of his unchanging law. To that end we shall press our work. Thankful for any criticism, thankful, indeed, for your opposition, if you feel it must be given, with kindest regards, we remain, Yours truly, A. H. LEWIS.

Education.

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

FIND SOME WORK FOR YOURSELF.

A fact was mentioned at one of the recent conferences which deserves to have attention directed to it generally. In allusion to the obligation of the Christian to work for the Master in some form of practical service among his fellow-men, it was suggested that, although it is quite right to lay stress upon the duty of the church to arrange work for new converts, and to enlist them in it, it should be enforced also that every such convert is bound to find, or make, some such work for himself, if nobody else points him towards any. The obligation on the part of the church exists, but does not remove the obligation which rests upon him. The natural impulse of every truly converted heart is to set about carrying the news, or enforcing the value, of the gospel to somebody in some form, and at once. The quickest and easiest way of removing the hindrance of inexperience is to go to work and gain experience.

If the church fail to do its proper duty in this matter, the zeal of the convert who promptly throws himself into action will shame it into rousing itself. Moreover, the individuality of many a new beginner often will be able to indicate new and valuable departments and methods of Christian effort, and the efficiency of the church thus will be broadened as well as stimulated. But, were no other result possible than the demonstration of the convert's own consistent and hearty loyalty to the standard of religious life which he has adopted and publicly confessed, this alone would not merely justify, but also would require, his making it a matter of personal concern to enlist at once in some form of Christian work for others. We ask those of our readers who recently have given themselves to the Lord to lay this truth to heart. The history of Christianity has made nothing else more evident than the deadly influence of inactivity, upon those who are young, in respect to religious experience.—Congregationalist.

MORAL CONTROL WHICH CHRIST CAN GIVE.

If I read the signs of the times aright, this eagerness for refinement has taken strong hold upon us. We appreciate the importance of education. We are proud of our advantages. But are we not in danger of forgetting that education needs the moral control which Christ can give? Do we not

sometimes leave out the word *Christian* when we speak of education? If we do, we err. Our education finds its perils right here. The conditions of life are such, with our rapid increase of wealth and our magnificent resources, that a materialistic refinement can easily be developed. Then "farewell" to the republic and its civilization. The old story will be written out once more. Education led to refinement, and refinement led to effeminacy, and effeminacy led to sensuality, and sensuality is death. It may not come in this generation—a catastrophe so melancholy—probably it will not. But that it will come, I am persuaded, if Christ is refused that place in our refinement which is the guarantee of efficiency.—Standard.

Temperance.

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

THE POWER OF HABIT.

I remember once riding from Buffalo to the Niagara Falls. I said to a gentleman: "What river is that, sir?" "That," he said, "is the Niagara River." "Well, it is a beautiful stream," said I; "bright and fair and glassy, how far off are the rapids?" "Only a mile or two," was the reply.

"Is it possible that only a mile from us we shall find the water in the turbulence which it must show near the falls?" "You will find it so, sir." And so I found it; and the first sight of Niagara I shall never forget! Now, launch your bark on that Niagara River; it is bright, smooth, beautiful and glassy. There is a ripple at the bow; the silver wake you leave behind adds to your enjoyment. Down the stream you glide, cars, sails, and helm in proper trim, and thus you set out on your pleasure excursion. Suddenly some one cries out from the bank,—

"Young men, ahoy!" "What is it?" "The rapids are below you." "Ha ha! We have heard of the rapids, but we are not such fools as to get there. If we go too fast, then we shall up with the helm, and steer to the shore; we will set the mast in the socket, hoist the sail, and speed to the land. Then on, boys; don't be alarmed; there is no danger." "Young men, ahoy there!" "What is it?" "The rapids are below you." "Ha ha! We will laugh and quaff; all things delight us. What care we for the future? No man ever saw it. Sufficient for the day is the evil thereof. We will enjoy life while we may; we will catch pleasure as it flies." This is enjoyment—Time enough to steer out of danger when we are sailing swiftly with the current.

"Young men, ahoy!" "What is it?" "Beware! Beware! The rapids are below you." Now you see the water foaming all around. See how fast you pass that point! Up with the helm! Now turn! Pull hard! Quick! quick! quick! Pull for your lives! Pull till the blood starts from your nostrils, and the veins stand like whipcords upon your brow! Set the mast in the socket! hoist the sail! steer for the shore! Ah! ah! it is too late! Shrieking, cursing, howling, blaspheming, over you go. Thousands go over the rapids every year, through the power of habit, crying all the while, "when I find out that it is injuring me, then I will give it up."—John B. Gough.

DR. CROSBY ON BEER.

Dr. Crosby says beer is as innocent and harmless as milk, ignoring the fact that England is one of the most drunken nations in the world, and that its drunkenness is on beer; ignoring the fact attested to by innumerable reformed drunkards, that intoxication on beer is far worse than that on distilled liquors, and far worse to recover from; ignoring the fact that its use causes mischief of the gravest kind to some of the vital organs of the body; ignorant of the fact that Sir Henry Thompson, one of the most eminent medical men in England, Surgeon Extraordinary to the King of Belgium, in a letter to the Archbishop of Canterbury, said: "I consider it a duty to speak upon this matter, and feel that I can do so with authority when I say that, in the course of a long practice in every rank and condition in life, from the hospital practice up, I have found that a large proportion of the most painful and dangerous diseases have their origin in what is conventionally called the moderate use of fermented liquors." This declaration of Sir Henry has never been denied by any medical authority in Europe or America. Mons. Taine, the eminent French writer, in his book on Germany, "Le Pays des Mûllers," says that in the morning the people are beer barrels, at night they are barrels of beer. Yet we have the Rev. Dr. Crosby, at a temperance meeting, declaring that beer, as a drink, is as innocent and harmless as milk!—Neal Dow.

DRUNKENNESS is not only the cause of crime, but it is crime; and if any encourage drunkenness for the profit derived from the sale of drink, they are guilty of a form of moral assassination as criminal as any that has ever been practiced by the braves of any country or of any age.—Ruskin.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, May 6, 1886.

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

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The little poem, "The Commandments," published in the RECORDER of April 8th, should have been credited to Mrs. L. M. S. Clarke.

The second volume of Sabbath and Sunday, by Bro. A. H. Lewis, is now ready for sale. The book contains 550 pages besides a copious index of 30 or more pages, and covers the history of the subject from New Testament times down to the present. It is put at the low price of \$1.25 per volume in order that it may be within the reach of all. Every family in the denomination should have a copy for their own reading and to lend to their neighbors who may be interested in the subject of which it treats. Orders can now be filled as fast as they come in.

It is doubtful whether any other two men have been more conspicuously before the Christian public for the past year than have the evangelists, Jones and Small. They have come up suddenly and are doing, under the blessing of God, a marvelous work. May they long continue in it. In another column will be found an article by Bro. E. M. Dunn, giving an analysis of the elements of power in the preaching of these men, especially that of Mr. Jones. It was the intention of the writer to give this article to our readers at the time the evangelists closed their labors in Chicago, some three or four weeks ago; but as we had several other articles relating to the same subject, and as we did not wish to give undue prominence to the matter in a single issue, we have held Bro. Dunn's article until now. It has lost nothing by the delay.

ON WHICH SIDE?

The Scriptures nowhere recognize more than two classes of men—the righteous and the wicked. And this distinction runs sharply through all their teachings. In life there are those who serve God, and those who serve him not; and those who serve him not are directly opposed to him, "For," says Jesus, "he that is not with me is against me, and he that gathereth not with me scattereth abroad." There is no middle ground. Besides the gatherers and the scatterers, there are none others. It will be noticed in these distinctions that sin and righteousness are spoken of, not so much as abstract things, as qualities in the lives and conduct of men. There is no such thing as sin except there is some person, some moral agent, in whose heart and life are sinful motive and action. There is no such thing as righteousness except there is some person in whom righteousness dwells as a quality of heart and life. Sin and righteousness are, thus, personal character, and character, when it has matured, becomes destiny.

Thus it will be seen how naturally, how inevitably the distinctions of good and bad run on forever. As the Scriptures know no other classes of men in life, so in the picture of the judgment day, there is the separation of the sheep from the goats, and the comprising of all men in these two classes. So, likewise, there is no escape from the sentence which follows; as men come to the judgment so they must go to their final awards. "And these shall go away into everlasting punishment, but the righteous into life eternal." This is not the decree of an arbitrary, heartless sovereign, but the outworking of the law of sin and righteousness, as immutable as God himself.

These two courses with their impending destinies are set before men, and every motive is urged to turn from the one and choose the other. God invites men to the life of obedience, righteousness and life. If they disobey him, live a life of sin and go down to death, it is a matter of their own deliberate choosing. This is what makes human life at once such a blessed and yet such a solemn thing.

The question which should most concern us to-day, every day, is not, What shall be my destiny? but, What is my life? It is not a question of the future, but a question of

the present. Since I must be on the Lord's side or on the side of his enemies, and since the choices of my life determine my destiny, it is of the utmost importance that I place myself at once on God's side, and thence abide with him.

DUTY.

A minister said, not long ago, "I hate the word duty. I do not preach it. I have learned to spell it and pronounce it in another way, and it always comes out *privilege*." If this were the expression of a real personal experience, we could not so much object to it. Indeed that man has gained enviable heights in the Christian life who can truly say, What others call duty is to me only privilege. But how about the multitudes of Christians still struggling on the lower plains of the Christian life? Shall they be told that duty is not a Christian word? That what they take pleasure in and only that is Christian? Or, what shall we say to that larger mass of men who see no beauty in the religion of Jesus, and who only take pleasure in that which is contrary to the mind of the Spirit? Shall the minister of righteousness tell them that there is no duty in religion?

Can any man ever reach a point where it may not be said of him he ought to do right? Ought is duty. That man is indeed happy whose heart is so completely in fellowship with that which is true and right that what he ought to do is just what he delights to do; but it is still duty, even though he spells and pronounces it *privilege*. It is wrong to place duty and privilege over against each other as though they were enemies, and seek to exalt one at the expense of the other. It shows a misconception of the meaning of the word duty, and of the place it was designed to fill in the system of Christian morals, to thus reason; and to leave it out of the preaching of the gospel and teach men to despise it, will, we believe, lead to untold mischief to the morals of men and to the religion of Jesus Christ. Duty is the word that appeals to the consciences of men, and there is little danger that men will get too much conscience into their religion. There is, however, some danger that it will be ignored altogether.

Let the minister of the gospel appeal to the consciences of men; let him tell them tenderly, but plainly, that they ought to repent of their sins and turn to God; let him persuade them, if he can, that, by faithfully doing their duty to God and their fellowmen, they will promote their own personal interests, as well as the good of others, and so find their highest privilege. But may the day never come when the minister of the gospel shall undertake to bring men unto the kingdom of God by telling them that there is no such thing as duty there. Even Christian people need to be reminded of what they ought to do and be, in order that they may always keep a "conscience void of offense toward God and toward men." Duty done simply because it is duty, if no higher motive can be found, is infinitely better than duty degenerated because one cannot feel it a privilege to do what ought to be done. To be a child of God is the highest conceivable privilege which a man can enjoy; to be loyal and true to all the obligations which that relation implies is his highest duty; when he appreciates his privilege, the performance of his duties affords him his sweetest joys. But no appreciation of privilege, and no experience of joy in God's service, can ever get a man away from the fact that he ought, always and everywhere, to do right; and "ought" is duty. He may find a place where the sense of duty is no longer a spur goading him on to right being and right doing, but that he ought to be right and do right, is a fact from which no experience of earth or heaven can ever separate him so long as he remains the intelligent moral agent which God has made him. That we should seek higher joy in duty is all right; that we should seek to destroy the conception of duty is all wrong.

Communications.

FLORIDA NOTES.

A stage ride of about twenty-eight miles from Daytona brings one to Barberville, on the Jacksonville, Tampa and Key West railway. This journey was over a part of the route between Daytona and Volusia, mentioned in a former communication. We had the pleasant company of friends from Rhode Island; and there were wild flowers in beauty and profusion.

From Barberville south to Sisco, is a railroad journey of less than one hour. Here is a small settlement of New England people, and among them three or four Sabbath-

keepers. We had a pleasant visit at the home of Mr. and Mrs. Geo. W. Taylor, formerly of Ashaway, R. I., and the Sabbath morning services of song, Bible-reading and prayer, seemed to be enjoyed by both hosts and guests.

Our friends here are about one and a half miles from the railroad station; a half hour from Palatka; and two and a half from Jacksonville, and St. Augustine. The St. Johns and Deep (or Crescent) rivers, are about equally distant, or some three miles, and Satsuma landing, in the St. Johns, is three and a half or four miles away. This section of country is called Fruitland Peninsula. There is some very fine high and rolling pine land, heavily timbered with an undergrowth of oak, black-jack and turkey and heavy native grass. The soil is described as a yellowish loam, with a clay subsoil, and is said to be admirably adapted to the growth of fruits and vegetables. A large supply of muck is near by, which can be obtained for fertilizing. Sisco now receives and sends out four daily mails. The country is quite new, the railroad having been in operation only a short time. The best land can now be bought for \$25 an acre, and upwards. First quality of dressed lumber at the mill is \$12 per M. A leading physician of Jacksonville, consulted by the writer, says there is not a healthier section in Florida. Persons who may desire further information can address Mr. E. F. Burrows, Sisco, Fla., who will gladly answer any correspondence.

From Sisco to West Toccoi, thence across the St. Johns river, and to St. Augustine via the St. Johns railway, is a journey of between two and three hours. In respect to natural advantages and possibilities, as a place of residence and resort, Daytona is, in my opinion, ahead of the "Ancient City." In historical interest and present growth, St. Augustine is, of course, in advance of the Halifax town. St. Augustine, on the Matanzas river, or bay, which, with Anastasia island, separates it from the ocean, two miles distant, is said to have been founded by the Spaniards in 1563. It became a British possession in 1763; returned to Spanish ownership in 1783; and was acquired by the United States, with the whole of Florida, in 1821. A brief mention of the objects best worth seeing may be of interest: an ancient gateway, with pillars over twenty feet high and ten deep, flanked by sixty feet of wall, is the principal relic of fortifications that once defended the only land approach to the town. There were once raised platforms inside the walls, on which the soldiers could stand and discharge their guns. Fort Marion, an old military castle, "the only example of mediæval fortification on this continent," is a massive and most interesting structure of coquina stone; and, with the glacis, "covered way," moat, water battery, and barbican, and its bastions, "curtains," ramparts, and court, 103 by 109 feet, surrounded by about thirty rooms, covers an acre. The rooms, or casemates, were used for hall, barracks, messrooms, storage, chapel, dungeon, etc. Beginning, probably, as a log fortification 300 years ago, the present stone fortress, many years in building, was completed in 1756. The chapel, used for religious services as late as the civil war, has been used at times as a school-room for Indians. Indian prisoners have been confined in its casemates; and some seventy apaches have recently been taken there. Indeed, it has served Spaniards, British, and Americans, for the purpose of a prison.

A marble tablet over the entrance commemorates the visit of the French astronomers, in 1879.

A watch-tower, looking seaward, is twenty-five feet high. The walls of the four bastions (which are filled with earth) and the four curtains, are nine feet thick at the base, and four and a half at the top. The moat is forty feet wide, and along the outer edge are narrow level spaces called *covered ways*, and wider levels, where artillery was mounted and troops were gathered, protected by the outer wall, from which slopes the glacis. A visit to this old fortress bears a not unfavorable comparison, in interest, with a visit to some European castles.

In the Plaza is a monument commemorating the Spanish Constitution of 1812, promulgated in the name of Spain, in St. Augustine, Oct. 17, 1812. Another monument is to the memory of soldiers who lost their lives in the Confederate service. An open building on the east end of the Plaza was once a public market; then a slave market, and now a lounging place. In 1776, British subjects burned in effigy two signers of the Declaration of Independence; in 1876 a mass meeting celebrated that Declaration. On the north side of the Plaza is the cathedral, completed in 1791. One of its four bells is dated 1682.

Along the water front of the town extends

for three-fourths of a mile, a sea wall, ten feet high, built of coquina and capped with New England granite.

There are barracks for U. S. soldiers; and a military cemetery, containing monuments in memory of soldiers of the Seminole war (1835-42).

In front of the town, between the bay and the ocean, is the island of St. Anastasia, a favorite place of resort, and on which stands a light-house whose lamp is 165 feet above sea level.

Orange trees were sadly injured by the freeze, and many forms of vegetation suffered very much; but roses were everywhere in great variety, beauty and abundance.

The narrow streets, from seven to eighteen or twenty feet in width, with their overhanging balconies are odd looking. Treasury street is so narrow that persons standing on opposite sides can grasp hands across it.

The Villa Zorayda, the winter residence of Mr. F. W. Smith, of Boston, is Moorish in architecture, finish, furniture, and ornamentation. The Hotel Ponce De Leon, in process of building, will be a mammoth structure.

There are several interesting collections containing many kinds of curiosities; historical relics, local and national; Spanish and Indian relics, and those relating to the days of slavery; birds and birds' eggs of Florida; old books, autographs, papers, and deeds; curiosities from other lands; the jaws of a whale, and illustrations of whale fishing; alligators and their eggs; Confederate relics of the war; shell and coral specimens in large numbers; precious stones, insects, etc.

Jacksonville is about an hour and a half from St. Augustine, by the St. Augustine and Halifax Railway. Jacksonville strikes one as being an enterprising city; and its suburban growth is now a subject of special interest.

It seems but right in closing this communication, to thus publicly express appreciation of the kindness and courtesy of our Florida friends.

A. E. M.

RESOLUTIONS.

The Mission Band of Nortonville, Kan., presented the following resolutions to their pastor, J. J. White, upon his departure for his new home in Canada, and furnish the same for publication in the SABBATH RECORDER:

WHEREAS, the Young People's Mission Band of the Seventh-day Baptist Church of Nortonville, Kan., have suffered the loss of a Christian guide, faithful friend and kind adviser, by the departure of their pastor, J. J. White; therefore,
Resolved, That we wish to express to him our thanks for his unselfish interest in our Christian welfare.
Resolved, That we thank him for the lessons in music gratuitously given from week to week in the past.
Resolved, That we regret to part with so faithful a pastor, and wish to be remembered by him as true friends, who pray for his success as a Christian worker.
By order of Committee.

WHEREAS, the Nortonville Sabbath-school has suffered the loss of two faithful and earnest members in the death of IRA B. and J. CLYDE MAXSON, therefore,
Resolved, 1. That we recognize in the death of these, so young and intelligent, the uncertainty of human life.
2. That we bow in submission to the will of him who giveth and taketh away, and who doeth as seemeth unto him best; and, while our hearts are sad, we rejoice in the assurance that Ira and Clyde are wearing the crown of the redeemed, and if faithful we will meet in that better land.
3. That we deeply sympathize and sorrow with the bereaved family, and commend them to the grace of our heavenly Father, who doeth all things well.

ALICE A. MARIS,
IDA A. PERRY,
JULIET A. TITSWORTH, } Com.

Home News.

New York.

ALFRED CENTRE.

The suit of Wm. M. Alberti, son-in-law of President Allen, who was permanently injured by an accident while traveling on the Erie railroad nearly one year ago, was tried last week. The jury gave the plaintiff a verdict for \$25,000 and costs. It is understood that the company will appeal the case to the general term, on the plea that the damages assessed are excessive.

On Sabbath, May 1st, the congregation of the First church voted its pastor a vacation of four weeks or more at his convenience and discretion. In the evening following the Sabbath a goodly company made an unexpected visit to the parsonage, leaving with the pastor, besides many kind expressions of fellowship with him in his arduous labors, the necessary means for defraying the expenses of a trip for needed rest and recreation.

The Allegany region has come to the front this spring with early vegetation. One farmer remarked, the other day, that he had just done what he had never done before—"mowed a good swath of door-yard grass in April." Farmers' work, in general, is from twenty to thirty days in advance of what it usually is at this season of the year.

FIVE CORNERS.

The Sabbath-school at Five Corners was re-organized Sabbath afternoon, May 1st, under

very favorable circumstances, some forty being present. The following officers were elected for the ensuing term:

Superintendent—John M. Mosher.
Assistant Superintendent—Mrs. Mary Allen.
Treasurer—George Burdick.
Secretary—Mary Potter.
Librarian—Emily Burdick.
Chorister—Mary Potter.
Collectors—Edgar Fenner, Flora Thomas.

The classes were organized and the teachers selected.

CUYLER HILL.

The Quarterly Meeting just concluded at this place, was well attended. Eld. Perie F. Randolph, pastor of the Otselec and Lincolnaen Churches, preached the opening discourse on Sabbath evening. A call to attend a funeral took her away from the meetings the following day. Eld. L. C. Rogers, General Missionary of the Central Association, preached on Sabbath morning and First-day afternoon. Eld. T. Fisher, of DeRuyter, and pastor of the Cuyler Hill Church, preached on the evening after the Sabbath. Eld. F. O. Burdick, pastor of the church at Scott, preached on Sabbath afternoon and First-day morning. A collection to aid the Seventh-day Baptist Missionary Society was taken on Sabbath morning, amounting to \$7.50.

During these meetings Christians were revived and blessed, and sinners led to feel their need of the Saviour. The conference meetings were freely participated in. Refreshments were bountifully served at the church during each noon recess. The services of song were excellent, the selections well made and rendered. Much tenderness of feeling was manifested in all the services, and it is the general feeling that much good has resulted from these meetings.

L. C. R.

GREENWAY.

This is a little settlement on the New York Central railroad, where nine trains stop daily. But, lest the reader should think we are occupying a new field, we will say Greenway is a new post-office where Green's Corners formerly was, and where Bro. J. F. Stilson so faithfully labors as superintendent of the Sunday-school. We are still preaching at this place, with increasing interest this spring. Last Sunday, the 19th, the school-house was nearly filled when we spoke to the children present from Jesus' words, "Follow me." The older folks seemed fully as young on this occasion as the children. New scholars have been coming in this spring, some walking regularly a long distance. The interest these young folks take induces others to "come and see." Bro. Stilson made the lesson on Christ's making wine a very impressive one, leading the school to take high ground in favor of temperance.

This station is an important one and the Seventh-day Baptist preacher and superintendent have a strong hold upon the hearts of the people. We believe, if this continues, the seed sown will result in a harvest for God's despised truth.

We are still supplying the Verona churches until they can find a pastor, which will probably be soon if there can be harmony of action. One difficulty will be a house for him to live in, none being for rent anywhere near the church. The lack of a parsonage will always work to the disadvantage of both the ministers and churches. There is wealth enough in the society to build one, and it should have been done years ago. No minister can afford to pay house rent and move about several times on one field.

We report no special increase of interest this spring. There has been, however, a somewhat larger attendance, notwithstanding some have esteemed the Sabbath service of little worth to them. May the blessed Spirit win back to duty and privilege all such, making their hearts warm and tender toward Christ and his people.

We wish to endorse the statement of Bro. B., of New Market, in regard to non-resident members and the granting of letters, and in this connection the grand and timely article of J. W. Morton. Surely we need a reformation among ourselves. Let the watchman cry aloud, regarding neither the flattery nor opposition of men.

God save us from our own follies!

H. D. C.

New Jersey.

PLAINFIELD.

A notice of our Wednesday evening meetings for young people in the early winter having called forth various questions from different parts of the denomination, a report of the same may be interesting. The first five services were occupied by the pastor in reading and commenting on Dr. Hale's books, "Ten Times One is Ten," and "In His Name." His object was to cultivate all

hearts in self-forgetful service sake.

The sessions then began to close. Questions presented through and assigned through another of the following report was read at the meeting of the season by the of the assigning committee, Mr. worth:

"It may be interesting to the attended, or know of, our quest to take a retrospective glance, an early hasty review, considering subjects suggested by the questions and their answers.

Nearly all departments of knowledge have been reached, embracing science, art, mythology and literature. We began with a study of the of its supposed origin, and in questions had marked evidence of writing, while research has value of this early method of history we have visited England Westminster Abbey to learn of made ourselves acquainted with of the reigning sovereign; religious events of great importance to civil wars and noted towers, and many celebrated men. Return to our own country, we have sought of our wars, origin of our flag, in our history was fought and a commander; how Decorated named, what American colleges first and by whom, and why our City is called the "Athens." In dealing with scientific questions had those which were intensely well as some which required research to answer properly.

More than once during the session our thoughts have been li ordinary questions of every-day template pleasing features of a inent among the names discussed Michael Angelo, Raphael, I Murillo and Leonardo de Vinci been to St. Peter's and, in fact, its dome, while hearing of its sions; have stood in awe before ful representations in the Vatican learned how more than one noted as artists, have given their poetical natures in poem paintings. We have gained the history of astronomy, and our morning and evening station as to titles given has been such as the origin of 'Squatty,' and 'Blue Stocking,' session we have been led to phase of natural science or art of printing has been physiology, even, has claimed tion. Many favorite names have been called to mind, suggestions as 'Who was called English Literature?' and 'Goldsmith of America?' W of many modern writers and ers—a limited number of the class being studied. Questions to matters of religious obligations have been answered satisfactory way by our leader.

We cannot better close this of our work, than by quoting thought from a sermon, giving the question, 'What are the circumstances possible to fix upon the heart and memory? the same principle to be be impressed it must be in and in a receptive condition wishes to learn will be imprinted.

We, as young people, acknowledge of the search afforded us is and the result should be to tions to advance, when we limitless are the vast fields of

Rhode Island.

ASHAWAY.

One of the important gatherings of the year, with its fair and festival of the Lady. This year, the evening entertainment proved quite being abundance of snow and the evening.

In addition to the usual recitations and tableaux of half hour of the evening "Quarrel among the Flowers" formed by about a dozen young the direction of Mrs. I. L.

On account of the storm, advisable to hold the fair before making auction sales was accordingly made. There was more rain, but no

Selected Miscellany.

THE VOICE OF JESUS.

BY S. D. PHELPS.

I that speak unto thee am he.—John 4: 26.

Burdened spirit! in thy sorrow... Burdened spirit! in thy sorrow... Burdened spirit! in thy sorrow...

Fearst thou, oh weak believer!... Fearst thou, oh weak believer!... Fearst thou, oh weak believer...

When life's trials are abounding... When life's trials are abounding... When life's trials are abounding...

Through the shadows o'er thee falling... Through the shadows o'er thee falling... Through the shadows o'er thee falling...

Passing years serenely flowing... Passing years serenely flowing... Passing years serenely flowing...

How the seed germinated... How the seed germinated... How the seed germinated...

"Rose, just step here a moment, please..." "Rose, just step here a moment, please..." "Rose, just step here a moment, please..."

"Here is something interesting, dear..." "Here is something interesting, dear..." "Here is something interesting, dear..."

"I'm afraid so, Elder. The vilest of the..." "I'm afraid so, Elder. The vilest of the..." "I'm afraid so, Elder. The vilest of the..."

"Ah! my brother, one of the shining fea..." "Ah! my brother, one of the shining fea..." "Ah! my brother, one of the shining fea..."

Bill Briggs and Sam Jenkins, mutual friends and acknowledged leaders in their..." Bill Briggs and Sam Jenkins, mutual friends and acknowledged leaders in their..." Bill Briggs and Sam Jenkins, mutual friends and acknowledged leaders in their..."

"I tell ye what, Sam," Bill remarked, tilting his hat backward, and wiping the perspiration from his forehead with his shirt sleeve..." "I tell ye what, Sam," Bill remarked, tilting his hat backward, and wiping the perspiration from his forehead with his shirt sleeve..." "I tell ye what, Sam," Bill remarked, tilting his hat backward, and wiping the perspiration from his forehead with his shirt sleeve..."

"Gettin' serious, eh?" put in Sam with a chuckle between a laugh and a sneer. "Mark Jones 'll hev you at the 'anxious seat' fore ye know it, if he gets a hint of yer feelin'..." "Gettin' serious, eh?" put in Sam with a chuckle between a laugh and a sneer. "Mark Jones 'll hev you at the 'anxious seat' fore ye know it, if he gets a hint of yer feelin'..." "Gettin' serious, eh?" put in Sam with a chuckle between a laugh and a sneer. "Mark Jones 'll hev you at the 'anxious seat' fore ye know it, if he gets a hint of yer feelin'..."

"It had been better for me, body an' soul, Sam, if I'd gone to the 'anxious seat' years ago, or stuck to it when I was there..." "It had been better for me, body an' soul, Sam, if I'd gone to the 'anxious seat' years ago, or stuck to it when I was there..." "It had been better for me, body an' soul, Sam, if I'd gone to the 'anxious seat' years ago, or stuck to it when I was there..."

"Ah! made a start once afore did ye? Well, that accounts then. I've heard folks say them's the wust kind of sinners..." "Ah! made a start once afore did ye? Well, that accounts then. I've heard folks say them's the wust kind of sinners..." "Ah! made a start once afore did ye? Well, that accounts then. I've heard folks say them's the wust kind of sinners..."

"I've done a pile of thinkin' about this, that an' 'tother, Sam, since that meetin', an' I tell ye this kind of a life that you an me is livin' ain't goin' to turn out much, an' it's about time we took another road..." "I've done a pile of thinkin' about this, that an' 'tother, Sam, since that meetin', an' I tell ye this kind of a life that you an me is livin' ain't goin' to turn out much, an' it's about time we took another road..." "I've done a pile of thinkin' about this, that an' 'tother, Sam, since that meetin', an' I tell ye this kind of a life that you an me is livin' ain't goin' to turn out much, an' it's about time we took another road..."

"You're jokin', Bill. You don't mean business, or you'd go to meetin'." I hain't seen ye inside the meetin' house since I lived here, only that once, an' then ye went out of curiosity..." "You're jokin', Bill. You don't mean business, or you'd go to meetin'." I hain't seen ye inside the meetin' house since I lived here, only that once, an' then ye went out of curiosity..." "You're jokin', Bill. You don't mean business, or you'd go to meetin'." I hain't seen ye inside the meetin' house since I lived here, only that once, an' then ye went out of curiosity..."

"It's pride Sam. Ain't got the fixin's. Ashamed to go in this rig, an' I hain't got no other..." "It's pride Sam. Ain't got the fixin's. Ashamed to go in this rig, an' I hain't got no other..." "It's pride Sam. Ain't got the fixin's. Ashamed to go in this rig, an' I hain't got no other..."

"Now there's them strugglin' wives of ourn," Bill continued, again disregarding Sam's slur, "stitchin' the very lives out of 'em, at them machines, to keep soul an' body together, an' us good-for-nothin', lazy critters, loafin' round the tavern all day, an' comin' home at night to swallow up their earnin', cusin' an' swearin' cause there ain't more. There's my poor boy Jim, as good-hearted a boy as you ever see, but I pelted an' abused him till he went off, the Lord knows where. I'm to blame for it all, Sam, an' the Lord's goin' to bring it up agin me, sure's you live, if I don't..." "Now there's them strugglin' wives of ourn," Bill continued, again disregarding Sam's slur, "stitchin' the very lives out of 'em, at them machines, to keep soul an' body together, an' us good-for-nothin', lazy critters, loafin' round the tavern all day, an' comin' home at night to swallow up their earnin', cusin' an' swearin' cause there ain't more. There's my poor boy Jim, as good-hearted a boy as you ever see, but I pelted an' abused him till he went off, the Lord knows where. I'm to blame for it all, Sam, an' the Lord's goin' to bring it up agin me, sure's you live, if I don't..."

"Good evening gentlemen." Both men had been so absorbed in their conversation they had not noticed the approach of Elder Brown, until he stood before them. They were surprised and embarrassed. Sam as usual was the first to regain his composure. "Good evenin', Elder. How's the folk's?" he said in his independent way, rising to shake hands. "I'd ask you in, Elder," Bill remarked as he took the pastor's hand, "but my wife's down with the sick headache, an' things is kind a topsy turvy." Then raising his voice he called to some one within the house, "Marthy, fetch along a cheer for the Elder!" "I'm mighty glad you stopped to-night, Elder," Bill continued, as Sam, with some slight pretext, hurried off. "I've wanted to have a talk with ye for some time. I was just a tellin' Sam Jenkins afore ye come along, that I'd got about sick of this way of livin', an' I've about made up my mind to right about face an' begin agin, if it ain't too late, an' there's any kind of a sight for me at all..." "Good evening gentlemen." Both men had been so absorbed in their conversation they had not noticed the approach of Elder Brown, until he stood before them. They were surprised and embarrassed. Sam as usual was the first to regain his composure. "Good evenin', Elder. How's the folk's?" he said in his independent way, rising to shake hands. "I'd ask you in, Elder," Bill remarked as he took the pastor's hand, "but my wife's down with the sick headache, an' things is kind a topsy turvy." Then raising his voice he called to some one within the house, "Marthy, fetch along a cheer for the Elder!" "I'm mighty glad you stopped to-night, Elder," Bill continued, as Sam, with some slight pretext, hurried off. "I've wanted to have a talk with ye for some time. I was just a tellin' Sam Jenkins afore ye come along, that I'd got about sick of this way of livin', an' I've about made up my mind to right about face an' begin agin, if it ain't too late, an' there's any kind of a sight for me at all..."

"Bless the Lord! Mr. Briggs. Give me your hand! No, thanks be to the Saviour of men, it is never too late to seek forgiveness of sin, nor ever too late to receive God's pardoning love..." "Bless the Lord! Mr. Briggs. Give me your hand! No, thanks be to the Saviour of men, it is never too late to seek forgiveness of sin, nor ever too late to receive God's pardoning love..." "Bless the Lord! Mr. Briggs. Give me your hand! No, thanks be to the Saviour of men, it is never too late to seek forgiveness of sin, nor ever too late to receive God's pardoning love..."

"But, ye see, Elder, I'm was than the most of 'em. Why, I don't suppose you could name over a sin that I hain't dipt into one time an' another, 'cept murder. I never got as low as that..." "But, ye see, Elder, I'm was than the most of 'em. Why, I don't suppose you could name over a sin that I hain't dipt into one time an' another, 'cept murder. I never got as low as that..." "But, ye see, Elder, I'm was than the most of 'em. Why, I don't suppose you could name over a sin that I hain't dipt into one time an' another, 'cept murder. I never got as low as that..."

"Nothing is impossible with God, my brother. Listen to his own gracious words," and taking his pocket Bible Elder Brown read: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Only think of that, and in another place we are told there is mercy for even the vilest of the vile." You cannot be included in that class yet, William..." "Nothing is impossible with God, my brother. Listen to his own gracious words," and taking his pocket Bible Elder Brown read: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. Only think of that, and in another place we are told there is mercy for even the vilest of the vile." You cannot be included in that class yet, William..."

"I'm afraid so, Elder. The vilest of the vile." That's just my case 'xactly. I'm a mechanic by trade, an' allus when I had a hard, perticular job to do I began by cleanin' up things, gettin' the shavin's an' stuff out of the way, then I swept up the floor, an' dusted off the benches, sharpened up my tools, an' got them in good shape. Then I was ready to begin my job; so, Elder, I feel now if ever I get my heart fit for Christ to stop in, I've got considerable cleanin' up to do before I even ask him to. Bein' a Christian to me is the biggest job I ever undertook; an' the fact is, Elder, I don't know just how to clean up for it. That's what I wanted to see you about..." "I'm afraid so, Elder. The vilest of the vile." That's just my case 'xactly. I'm a mechanic by trade, an' allus when I had a hard, perticular job to do I began by cleanin' up things, gettin' the shavin's an' stuff out of the way, then I swept up the floor, an' dusted off the benches, sharpened up my tools, an' got them in good shape. Then I was ready to begin my job; so, Elder, I feel now if ever I get my heart fit for Christ to stop in, I've got considerable cleanin' up to do before I even ask him to. Bein' a Christian to me is the biggest job I ever undertook; an' the fact is, Elder, I don't know just how to clean up for it. That's what I wanted to see you about..."

"Ah! my brother, one of the shining features in this great salvation is that we have no cleaning up to do, no price to bring, no terrible penance to inflict upon ourselves, but simply come, just as we are, 'without one plea.' But you have not yet told me what has caused these serious thoughts. You are not in the habit, I think, of attending church?" So Bill, in his rough, candid way, told of his early life; of an effort once to become a Christian; of being led astray by evil associates; of his rapid progress since in wickedness; of his attendance at Elder Brown's prayer-meeting, simply to see how the "Elder would handle Betsy Larkin's story;" of the effect the reading, singing and prayers had upon him; of his anxiety for his soul's salvation, and how earnestly he longed to become a new man in Christ Jesus. Elder Brown passed him a leaflet containing "Just as I am, without one plea," with the wish that he would read it carefully and prayerfully. Bill glanced at it a moment, and then returning it said, "Be so kind as to read it all through for me, Elder; you have a way of readin' that takes a master hold of me..." "Ah! my brother, one of the shining features in this great salvation is that we have no cleaning up to do, no price to bring, no terrible penance to inflict upon ourselves, but simply come, just as we are, 'without one plea.' But you have not yet told me what has caused these serious thoughts. You are not in the habit, I think, of attending church?" So Bill, in his rough, candid way, told of his early life; of an effort once to become a Christian; of being led astray by evil associates; of his rapid progress since in wickedness; of his attendance at Elder Brown's prayer-meeting, simply to see how the "Elder would handle Betsy Larkin's story;" of the effect the reading, singing and prayers had upon him; of his anxiety for his soul's salvation, and how earnestly he longed to become a new man in Christ Jesus. Elder Brown passed him a leaflet containing "Just as I am, without one plea," with the wish that he would read it carefully and prayerfully. Bill glanced at it a moment, and then returning it said, "Be so kind as to read it all through for me, Elder; you have a way of readin' that takes a master hold of me..."

"I do. During my ministerial experience I have known many marked instances of such answers." And then I related to her a remarkable case that had lately come under my observation, where the prayers of a wife had been answered in the conversion of her husband. "Well, then, what is the difficulty in my case?" she inquired in a voice full of emotion. "Is the fault in me?" "Perhaps so," I replied. "The Bible tells us that it is the prayer of faith that prevails and brings the blessing. You may be lacking in faith, and therefore deficient in this essential element of success. Do you feel that God is able and willing to answer your prayer, and that he will do it?" "Sometimes I think I do, and then I am sure I do not," she replied. "Does the conversion of your husband lie as a burden upon your soul? Do you desire it above all else earthly?" I further inquired. "Oh! I would give anything if he would become a Christian! At times it seems as though he must come to Christ, and then at other times this feeling is less intense, and sometimes almost dies away in doubt," she said, as the tears flowed down her cheeks. On further conversation I plainly discovered that while she had a general desire for the conversion of her husband, she was lacking in that abiding burden on the heart which precedes and accompanies the prayer of faith for the conversion of friends, and which insures the answer. I endeavored to point out and make clear this fact, and said to her, "Do not lose heart in your effort for the conversion of your husband. Pray for it, work for it, live for it, and may God bless you and bring him to Christ!" I had lately come into the parish, and had no personal knowledge of this lady's manner of life, nor of wherein the strength or weakness of her Christian character lay. However, I felt that there was a defect somewhere, and could only wait for further acquaintance to reveal it. Two weeks after, I missed her from the regular weekly prayer-meeting, and as I chanced to meet her the next morning, I said, "You were not at the prayer-meeting last evening?" "No, I was not," she replied, as a flush rose to her face. "My husband thought I had better take the children to hear the min..." "I do. During my ministerial experience I have known many marked instances of such answers." And then I related to her a remarkable case that had lately come under my observation, where the prayers of a wife had been answered in the conversion of her husband. "Well, then, what is the difficulty in my case?" she inquired in a voice full of emotion. "Is the fault in me?" "Perhaps so," I replied. "The Bible tells us that it is the prayer of faith that prevails and brings the blessing. You may be lacking in faith, and therefore deficient in this essential element of success. Do you feel that God is able and willing to answer your prayer, and that he will do it?" "Sometimes I think I do, and then I am sure I do not," she replied. "Does the conversion of your husband lie as a burden upon your soul? Do you desire it above all else earthly?" I further inquired. "Oh! I would give anything if he would become a Christian! At times it seems as though he must come to Christ, and then at other times this feeling is less intense, and sometimes almost dies away in doubt," she said, as the tears flowed down her cheeks. On further conversation I plainly discovered that while she had a general desire for the conversion of her husband, she was lacking in that abiding burden on the heart which precedes and accompanies the prayer of faith for the conversion of friends, and which insures the answer. I endeavored to point out and make clear this fact, and said to her, "Do not lose heart in your effort for the conversion of your husband. Pray for it, work for it, live for it, and may God bless you and bring him to Christ!" I had lately come into the parish, and had no personal knowledge of this lady's manner of life, nor of wherein the strength or weakness of her Christian character lay. However, I felt that there was a defect somewhere, and could only wait for further acquaintance to reveal it. Two weeks after, I missed her from the regular weekly prayer-meeting, and as I chanced to meet her the next morning, I said, "You were not at the prayer-meeting last evening?" "No, I was not," she replied, as a flush rose to her face. "My husband thought I had better take the children to hear the min..."

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question whether, at the prevailing prices, the culture of wheat can be profitably continued. One of the most interesting reports yet published on this point has been made by the Michigan Secretary of State concerning the cost of producing and marketing the wheat, oats, and corn crops of 1885, in that state. The average yield per acre is given at 21.98 bushels of wheat, 40.55 bushels of oats, and 70.87 bushels of ears of corn. The yield thus indicated applied to the cost per acre shows an average cost per bushel of 59 cents for wheat, 29 cents for oats, and 21.11 cents for ear corn. The average price of wheat on January 1st, for the state, is placed at about 74 cents, oats 30 cents, and corn 24 cents per bushel of ears. In regard to wheat, the report observes that the "net profit on investment in the southern counties is 38 per cent, and in the northern counties 35 per cent..." question whether, at the prevailing prices, the culture of wheat can be profitably continued. One of the most interesting reports yet published on this point has been made by the Michigan Secretary of State concerning the cost of producing and marketing the wheat, oats, and corn crops of 1885, in that state. The average yield per acre is given at 21.98 bushels of wheat, 40.55 bushels of oats, and 70.87 bushels of ears of corn. The yield thus indicated applied to the cost per acre shows an average cost per bushel of 59 cents for wheat, 29 cents for oats, and 21.11 cents for ear corn. The average price of wheat on January 1st, for the state, is placed at about 74 cents, oats 30 cents, and corn 24 cents per bushel of ears. In regard to wheat, the report observes that the "net profit on investment in the southern counties is 38 per cent, and in the northern counties 35 per cent..."

"THE BURDEN." To every one on earth God gives a burden, to be carried down The road that lies between the cross and crown; No lot is wholly free; He giveth one to thee. Some carry it aloft, Open and visible to any eyes; And all may see its form, and weight, and size; Some hide it in their breast, And deem it thus unguessed. Thy burden is God's gift, And it will make the bearer calm and strong; Yet, lest it press too heavily and long, He says: Cast it on me, And it shall ease be. And those who heed his voice, And seek to give it back in trustful prayer, Have quiet hearts that never can despair. And hope lights up the way Upon the darkest day. Take thou thy burden thus Into thy hands, and lay it at his feet, And whether it be sorrow or defeat, Or pain, or sin, or care, Leave it calmly there. It is the lonely load That crushes out the life and light of heaven; But born with him, the soul restored, forgiven, Sings out through all the days Her joy, and God's high praise. "THE BURDEN." To every one on earth God gives a burden, to be carried down The road that lies between the cross and crown; No lot is wholly free; He giveth one to thee. Some carry it aloft, Open and visible to any eyes; And all may see its form, and weight, and size; Some hide it in their breast, And deem it thus unguessed. Thy burden is God's gift, And it will make the bearer calm and strong; Yet, lest it press too heavily and long, He says: Cast it on me, And it shall ease be. And those who heed his voice, And seek to give it back in trustful prayer, Have quiet hearts that never can despair. And hope lights up the way Upon the darkest day. Take thou thy burden thus Into thy hands, and lay it at his feet, And whether it be sorrow or defeat, Or pain, or sin, or care, Leave it calmly there. It is the lonely load That crushes out the life and light of heaven; But born with him, the soul restored, forgiven, Sings out through all the days Her joy, and God's high praise.

"HER PRAYER HAS NOT BEEN ANSWERED." A lady parishioner came to me one day, and asked, "Do you believe in prayer?" Surprised at the question, I replied, "Certainly I do, or I would not pray either publicly or privately." "No, not that," said she. Of course you believe in prayer generally; but do you really believe in special answers to special prayers?" "Most assuredly I do," was my reply. "We are warranted in that belief by Scripture teaching, and by the practical experience of Christians in all ages of the church..." "HER PRAYER HAS NOT BEEN ANSWERED." A lady parishioner came to me one day, and asked, "Do you believe in prayer?" Surprised at the question, I replied, "Certainly I do, or I would not pray either publicly or privately." "No, not that," said she. Of course you believe in prayer generally; but do you really believe in special answers to special prayers?" "Most assuredly I do," was my reply. "We are warranted in that belief by Scripture teaching, and by the practical experience of Christians in all ages of the church..."

"A SHORT TALK WITH THE BOYS." Now, my lad, if you have arrived at the age of sixteen, it is time you began to think of a trade or profession. This isn't a country in which you can live on your father's name or money for any length of time; and even if you are calculating on coming into a comfortable fortune at your majority you may see the day before you are forty that a trade would clothe and feed you. Ninety-nine out of every hundred young men of to-day must make their own future. What that future will be depends, first, how you start in. It is easy enough to answer that you intend to become a merchant, lawyer, doctor, editor, dentist, machinist, carpenter, watchmaker, and so on; but just wait a minute and examine yourself. Take your horse to the blacksmith shop and you may see the smith look over a hundred ready-made shoes before he gets one to fit. All are horseshoes, but a perfect fit is the question. Now, then, examine yourself and seek to discover what particular forte you have. You were born to fill a certain place in the world. It may be that of a carpenter, or it may be that of a poet. Make no mistake in starting out. When you hear a man who has nothing in particular to work at wishing that he had learned a trade, he is talking nonsense. He had no fitness for one. Had he set out to learn any of the dozen trades you can name he would have been a failure. Every city has dozens of lawyers and doctors who live starvation lives, and more or less of preachers and artists who are seldom, if ever, mentioned by name. These men are mistakes. They have no heart to their professions, and never belonged there. I can name you carpenters, painters, blacksmiths, wagon-makers, and others who are out of work half the time, and the other half is mostly consumed in kicking and complaining against the times. It is their own fault. They are botch workmen. It is like putting an accordion under a piano and expecting it to play piano music. Had each learned the trade he was fitted for he would have excelled. You have the same idea of being a merchant that I had at your age. It was simply to buy and sell goods. That seems easy enough, but the merchant who hasn't a "knack" for the business is doomed to certain failure. Not one out of fifty clerks ever becomes a merchant. Probably not more than three or four out of fifty are fitted to do business for themselves. A boy's idea of being a doctor is to visit the sick, cure them if possible, and collect fifty dollars; and the one who answers that he is going to make a lawyer of himself thinks of nothing but big fees and verdicts in favor of his clients. But, as I told you at the outset, if you have arrived at the age of fifteen or sixteen, it is time you looked matters squarely in the face, and had some idea of your future. If you were to answer at once you would say that you would take a profession in preference to a trade. A profession means several years of hard study, quite a large cash outlay and then trials and rebuffs to get a start in business. It is one thing to graduate as a lawyer or a doctor, and quite another to pick up clients and patients. If you have fully decided on a profession be careful of your first move. If you have a large head your grandmother has doubtless many times exclaimed: "What a great lawyer this boy..." "A SHORT TALK WITH THE BOYS." Now, my lad, if you have arrived at the age of sixteen, it is time you began to think of a trade or profession. This isn't a country in which you can live on your father's name or money for any length of time; and even if you are calculating on coming into a comfortable fortune at your majority you may see the day before you are forty that a trade would clothe and feed you. Ninety-nine out of every hundred young men of to-day must make their own future. What that future will be depends, first, how you start in. It is easy enough to answer that you intend to become a merchant, lawyer, doctor, editor, dentist, machinist, carpenter, watchmaker, and so on; but just wait a minute and examine yourself. Take your horse to the blacksmith shop and you may see the smith look over a hundred ready-made shoes before he gets one to fit. All are horseshoes, but a perfect fit is the question. Now, then, examine yourself and seek to discover what particular forte you have. You were born to fill a certain place in the world. It may be that of a carpenter, or it may be that of a poet. Make no mistake in starting out. When you hear a man who has nothing in particular to work at wishing that he had learned a trade, he is talking nonsense. He had no fitness for one. Had he set out to learn any of the dozen trades you can name he would have been a failure. 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If you have a large head your grandmother has doubtless many times exclaimed: "What a great lawyer this boy..."

"NEATNESS INDISPENSABLE." A woman may be handsome or remarkably attractive in various ways; but if she is not personally neat, she can not hope to win admiration. Fine clothes cannot conceal the slattern. A young woman with her hair always in disorder, and her clothes hanging about her as if suspended from a prop is always repulsive. "Slattern" is written on her person from the crown of her head to the soles of her feet; and if she wins a husband, he will in all probability turn out an idler or a drunkard. The bringing up of daughters to be able to work, act, and talk like honest, sensible young women, is the especial task of all mothers; and in the industrial ranks there is imposed also the prime obligation of learning how to respect household work for its own sake, and the comfort and happiness it will bring in the future. Household work must be done by somebody, and it might better be well than ill done. "NEATNESS INDISPENSABLE." A woman may be handsome or remarkably attractive in various ways; but if she is not personally neat, she can not hope to win admiration. Fine clothes cannot conceal the slattern. A young woman with her hair always in disorder, and her clothes hanging about her as if suspended from a prop is always repulsive. "Slattern" is written on her person from the crown of her head to the soles of her feet; and if she wins a husband, he will in all probability turn out an idler or a drunkard. The bringing up of daughters to be able to work, act, and talk like honest, sensible young women, is the especial task of all mothers; and in the industrial ranks there is imposed also the prime obligation of learning how to respect household work for its own sake, and the comfort and happiness it will bring in the future. Household work must be done by somebody, and it might better be well than ill done.

"A RECOGNITION OF GOD'S HAND IN ALL TROUBLES AND TRIALS IS WELL ADAPTED TO PREVENT THE SOUL FROM BEING CAST DOWN, AND TO RAISE IT UP IF IT HAS ALREADY BEEN CAST DOWN. THERE WOULD BE BUT LITTLE TO SAVE ANY OF A MORTAL RACE FROM THE MOST EXTREME DEJECTION IF THE ISSUE OF ALL THEIR TOILS AND TRIALS WERE LEFT TO CHANCE. BUT IN THE REMEMBRANCE THAT THE DISPOSING OF ALL EARTHLY MATTERS IS OF THE LORD, AND THAT UNDER HIS SUPERINTENDING PROVIDENCE 'ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD,' AND THAT PRESENT SUFFERINGS MAY TURN TO THE GREATEST POSSIBLE ADVANTAGE OF THOSE WHO SUFFER—in this remembrance of God the soul's deepest dejection may give place to peace, and joy and its darkest night may be turned into the brightest day."—Watchman. "A RECOGNITION OF GOD'S HAND IN ALL TROUBLES AND TRIALS IS WELL ADAPTED TO PREVENT THE SOUL FROM BEING CAST DOWN, AND TO RAISE IT UP IF IT HAS ALREADY BEEN CAST DOWN. THERE WOULD BE BUT LITTLE TO SAVE ANY OF A MORTAL RACE FROM THE MOST EXTREME DEJECTION IF THE ISSUE OF ALL THEIR TOILS AND TRIALS WERE LEFT TO CHANCE. BUT IN THE REMEMBRANCE THAT THE DISPOSING OF ALL EARTHLY MATTERS IS OF THE LORD, AND THAT UNDER HIS SUPERINTENDING PROVIDENCE 'ALL THINGS WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD,' AND THAT PRESENT SUFFERINGS MAY TURN TO THE GREATEST POSSIBLE ADVANTAGE OF THOSE WHO SUFFER—in this remembrance of God the soul's deepest dejection may give place to peace, and joy and its darkest night may be turned into the brightest day."—Watchman.

would make." Don't try to make one on the size of your head. We have any number of that class in the country now, and they can't pay their grocers' bills. If you can pull a sliver out of your finger without winking, it may be a sign that you would make a great surgeon. It may also be a sign that you are born to be a butcher. How will you know what to pursue? Your own feelings are the safest guide. If left to your parents and to circumstances, you may be forced into a trade or profession which you can never make a success. When you come to realize that you must take your own way in life your particular forte will be apt to reveal itself. One of the best lawyers in Detroit was intended for the ministry; another served three years as a journalist, but all the time feeling that he was out of his element; another was forced by his father to learn the trade of harnessmaker. I know a machinist who at first studied medicine; of a watchmaker who tried to become a lawyer; of a carpenter who threw away three years of his life trying to become a dentist. After you have selected your profession or trade, what then? Strive to master it in all its details and to excel. If you become a carpenter, don't be satisfied when you can saw and plane and match. Don't be satisfied with \$2 per day. Make yourself worth \$3. Master details, and push yourself from carpenter to builder. Don't imagine that a man in search of a lawyer walks down the street and drops in at the first sign hanging out. It is the lawyer who has climbed above his fellows that he seeks out. If our friends are ill we want the best doctor. We want the man who has made himself the best by study and energy. The blacksmith who is content to mend old wagons will never iron a new one. The machinist who stands at the lathe to do about so much work in ten hours need not hope to be better off. It is the men who put their heart into what they do who succeed. I can name you scores of instances where skilled workmen have been taken as partners in large factories. The clerk who is capable, honest, and persevering, is bound to win a higher position. The joiner who does his work to last for years instead of months is never out of work. There are house painters who are satisfied to stand on a ladder or scaffold at \$2 50 per day. There are other house painters whose energy and enthusiasm have made them sign writers and decorators and raised their wages to \$40 per week. It is not so much what you do, but how you do it, that brings prosperity.—Christian Union. "would make." Don't try to make one on the size of your head. We have any number of that class in the country now, and they can't pay their grocers' bills. If you can pull a sliver out of your finger without winking, it may be a sign that you would make a great surgeon. It may also be a sign that you are born to be a butcher. How will you know what to pursue? Your own feelings are the safest guide. If left to your parents and to circumstances, you may be forced into a trade or profession which you can never make a success. When you come to realize that you must take your own way in life your particular forte will be apt to reveal itself. One of the best lawyers in Detroit was intended for the ministry; another served three years as a journalist, but all the time feeling that he was out of his element; another was forced by his father to learn the trade of harnessmaker. I know a machinist who at first studied medicine; of a watchmaker who tried to become a lawyer; of a carpenter who threw away three years of his life trying to become a dentist. After you have selected your profession or trade, what then? Strive to master it in all its details and to excel. If you become a carpenter, don't be satisfied when you can saw and plane and match. Don't be satisfied with \$2 per day. Make yourself worth \$3. 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There are other house painters whose energy and enthusiasm have made them sign writers and decorators and raised their wages to \$40 per week. It is not so much what you do, but how you do it, that brings prosperity.—Christian Union.

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Popular Science.

ASTRONOMICAL PHOTOGRAPHY.

The success of the Henry brothers, of Paris in their astronomical photographs, turns out to have been greater, rather than less, than indicated by the first reports. They have not only obtained fine pictures of star groups, showing every star visible with the largest telescopes, but have discovered a new nebula in the Pleiades, so faint that it can not be seen by ordinary instruments, though the discovery has since been confirmed by Struve, with the great Poukova telescope. Still more remarkable is their success in photographing the planets, shining not by light of their own, but only by reflection. They have obtained two or three exquisite impressions of Saturn, showing the Cassinian division of the ring, and the semi-transparent inner ring, with all the satellites except Mimas, but not excepting Hyperion. Their pictures of Neptune show its satellite, even at the time of the nearest approach to the planet, when the distance is less than 8 seconds. The exposure time of these plates varies from an hour to a few minutes. They have also obtained some 600 plates of double and multiple stars, mostly taken with short exposures, and designed to test the question whether such impressions can be utilized for micrometric measures. The instrument, it will be remembered, is a sort of double-barreled telescope, carrying two object glasses side by side. One of the two is a lens, thirteen inches in diameter, specially corrected for photography, and the other is a nine-inch glass, of the usual construction, serving merely as a pointer. The mounting is on the old English plan, at the middle of a long polar axis, which is supported both at top and bottom.

While the French have been so busy and so successful in astronomical photography, others have not neglected the field. Professor Pickering, of Harvard, aided by an appropriation from the Bache fund of the National Academy of Science, has been busy with photographic spectroscopy, and has obtained some remarkable results. He uses an eight-inch photographic lens of about four feet focus, and puts in front of the object glass an eight-inch prism or wedge of glass of small angle, with the edge placed east and west. If this instrument is pointed so that the image of a star falls upon the sensitive plate, it will give the spectrum as a line about half an inch long; and if the driving clock be made to run a little fast or slow, a spectrum will be formed of a width depending upon the time of exposure. When the air is steady the results are excellent, and the area of the plate is so large that a single exposure will sometimes give at once a hundred stars at the same operation. It is proposed in this way to go over the whole sky, and thus in a very short time to effect a spectroscopic "Durchmusterung" and classification of all the stars down to the 8th magnitude. Mrs. Draper, of this city, has put a fund at Professor Pickering's disposal, to accomplish this object, and also to make a more thorough investigation of specially interesting star-spectra, by a slightly different method. The work is to be a continuation of her late husband's researches and a memorial of him.

The English astronomers have by no means abandoned the field of astronomical photography to their French and American rivals. At Liverpool Mr. Roberts is engaged in making a series of photographic charts of the stars within 30° of the pole, using a silver-on-glass reflector of twenty inches diameter, and about eight feet focal length. He has already obtained more than 200 admirable plates. At the Cape of Good Hope they are engaged upon a similar work, using a Dallmeyer lens of six inches diameter, with which they have made nearly 300 plates. Mr. James Nasmyth, learning that this instrument was not quite powerful enough to reach the smallest stars they desired to deal with, has given them the funds needed to secure a nine-inch lens, which they will receive very soon.—Independent.

COMBINED SPRING-BED AND FIRE ESCAPE.—This apparatus is made up of several sections hinged together at their ends, so as to be folded alongside of each other to form a bed bottom, or extended to stand endwise to each other to form a ladder. Each section is composed of two upper and two lower parallel bars or plates, upper and lower cross plates, and springs held between the bars. The sections are hinged together end to end by upper crossed hinge plates that join the ends of the upper bars and lower cross hinged plates that join the ends of the lower bars. The sections can thus be folded side by side, or extended to form a ladder. When folded, they are held from spreading apart by two binding plates formed with downwardly projecting arms at their ends to reach over the outside edges of the outside sections, and also with arms to reach down between the adjacent edges of the sections. One of the outside sections is attached to any stationary object in the room by means of a strong cord, so that when the apparatus is cast out of the window, it will be securely suspended from the sill. The cross pieces of the sections constitute the rounds of the ladder.—Scientific American.

DEFECTS in shafting sometimes amount to 50 per cent of the engine power. The defects are usually: shafting too light for the duty, crooked shafting, hangers too far apart, hanger bearings too short, pulleys too heavy and not properly balanced, hangers which are not adjustable and not self-

adjusting, and sometimes filled with spurious babbitt metal, and improper proportion between the two pulleys connected by the same belt.

CHARACTER.

There are many beautiful and noble passages in Dr. Munger's Freedom of Faith, of which the following is a specimen:

There is nothing that weighs more heavily upon a right-minded man than the slow progress he makes in overcoming his faults. Here we are at twenty with the faults of childhood upon us—peevish, ungovernable, insatiable; at thirty with the faults of youth—vain, inconsiderate, pleasure-loving; at forty, still wearing the badges of early folly—proud, passionate, sensual; at fifty or sixty, but not yet wise with the experience of life—selfish, still, unsympathetic, ambitious, full of conscious weakness and, perhaps, with an ill-repressed brood of evil habits and the characteristic vice of age—avarice. Yet all the while we may have been striving after the good, curbing the evil, keeping our faces heavenward; all the while aiming to fear God and keep his commandments; never at any time wholly giving up the strife after ideal excellence. This, after all, is the tragical feature of life; that it is linked with so much failure in character; that it is given for wisdom, and yet we are not wise; for goodness, and we are not good; for overcoming evil, and evil remains; for patience and sympathy and self-command and love, and yet we are fretful and hard and weak and selfish. This makes the bitterness of death, and calls out the cry: Vanity of vanities; all is vanity!

It is the struggle, and not the attainment, that measures character and foreshadows destiny. Character is not determined by faults and weaknesses and periodic phases of life, nor by limitations and accidents of present existence; but by the central purpose, the inmost desire of the heart. If that be turned towards God and his righteousness, it must at last bring us thither.

ABRAHAM LINCOLN A BELIEVER IN THE BIBLE.

Joshua F. Speed has just published a pamphlet giving recollections of President Lincoln, with whom he had a life-long friendship. In the course of it he says:

"I have often been asked what were Mr. Lincoln's religious opinions. When I knew him in early life he was a skeptic. He had tried hard to be a believer but his reason could not grasp and solve the great problem of redemption as taught. He was very cautious never to give expression to any thought or sentiment that would grate harshly upon a Christian's ear. For a sincere Christian he had great respect. He often said that the most ambitious man might live to see every hope fail, but no Christian could live to see his fail, because fulfillment could only come when life ended. But that was a subject we never discussed. The only evidence I have of any change was in the summer before he was killed. I was invited out to the Soldiers' Home to spend the night. As I entered the room, near night, he was sitting near a window intently reading his Bible. Approaching him I said, 'I am so glad to see you so profitably engaged.' 'Yes,' said he, 'I am profitably engaged.' 'Well,' said I, 'if you have recovered from your skepticism, I am sorry to say I have not. Looking me earnestly in the face and placing his hand on my shoulder, he said, 'You are wrong, Speed; take all of this book upon reason that you can, and the balance on faith, and you will live and die a happier and better man.'—Cynosure.

HERE IS A QUEER LIQUOR LAW.

A liquor law, introduced into the Ohio Assembly provides that nobody shall sell, give, or furnish intoxicants to be used as a beverage to any person who is not a legal habitual drinker, and does not have with him a certificate showing that he is such a drinker. Any resident of Ohio more than twenty-one years of age may become a legal habitual drinker by making affidavit before the Probate Judge of his county, registering his name, age, residence, and occupation, and paying fifty cents for registry and the certificate, which the Judge will thereupon issue. Selling to a non-registered drinker is a misdemeanor punishable with fine and imprisonment.—N. Y. Sun.

The school teachers of New Jersey are making an organized effort to exterminate cigarette smoking in schools, a pernicious habit which has grown to an alarming extent. The superintendent of the schools in Newark says there is scarcely one boy in twelve, of those who have reached their teens, who does not smoke. That the use of the impure cigarettes which are sold to lads is productive of lung and throat diseases is well known. Fortunately New Jersey has a law under which both sellers and consumers of the poison can be effectually dealt with.

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The Sabbath School.

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

INTERNATIONAL LESSONS, 1886.

SECOND QUARTER. April 3. 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 Nicodemus. John 3: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping. John 4: 27-42. May 15. The Nobleman's Son. John 4: 43-54. May 22. Jesus at Bethesda. John 5: 1-18. 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. June 19. Jesus and Abraham. John 8: 31-58, 44-59. June 26. Quarterly Review, of the Church and Temperance Reform. 1 Cor. 6: 19, 20; Isa. 5: 11, 12; 28: 7, 8; Gal. 5: 19-21.

LESSON VI.—THE NOBLEMAN'S SON.

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

For Sabbath-day, May 15th.

SCRIPTURE LESSON.—John 4: 43-54.

43. Now after two days he departed thence, and went into Galilee. 44. For Jesus himself testified, that a prophet hath no honor in his own country. 45. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast. 46. So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47. When he had heard that Jesus was come out of Judea into Galilee, he went into Cana of Galilee, and said unto him, My little son is sick. 48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49. The nobleman said unto him, Sir, come down ere my child die. 50. Jesus saith unto him, Thy son liveth. And he believed the word that Jesus had spoken unto him, and he went his way. 51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. 54. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

GOLDEN TEXT.—"Jesus saith unto him, Go thy way; thy son liveth."—John 4: 50.

TIME.—The week following the story of the last lesson.

PLACES.—Sychar, Cana, Capernaum.

OUTLINE.

- I. The arrival of Jesus in Galilee. II. Healing of the Nobleman's son. III. Reward of Faith.

INTRODUCTION.

This lesson is in immediate connection with the preceding; and the spiritual lessons taught by it are in perfect harmony with those of the preceding lessons. After the conversation at the well, Jesus remained at Sychar two days, imparting instruction to the numerous inquirers; and thus both sowing the seed and gathering the harvest. It is wonderful how fruitful the seed proved to be. That conversation with the woman at the well led to very many conversations and inquiries among the people in Sychar. Thus Jesus was enabled to reveal to them much important information respecting the Messiah and his kingdom. Then the lesson taught and demonstrated to his disciples, opened to their minds the grand truth that this new kingdom was a spiritual kingdom, and was to be set up in the hearts of the people of all nations. The seed was to be sown beside all waters and the harvest to be gathered from all the fields of the earth, also that the harvest was already ripe. In the previous lesson, verse 38, the wonderful thought is beautifully expressed, viz: that Christ and his disciples are to be joint laborers in this great world harvest of souls. He is sowing precious seed, which multiplies in the lives of men as they impart to each other; and his disciples are the reapers to gather in the harvest, that they with him may rejoice together in the triumphal kingdom. The lesson of to-day brings before us another example of this harvesting from the seed sowing of nearly a year before.

EXPLANATORY NOTES.

V. 43. After two days he went forth from thence. He had answered the request of the Samaritans and remained with them two days. Now he proceeds on his journey. V. 44. For Jesus himself testified that a prophet hath no honor in his own country. This seems to give a reason for leaving Samaria and going into Galilee. It is not quite clear whether he refers to Galilee as his own country, or to Judea; but it is supposed that Galilee is referred to. This had been his home, here lived his relatives and many acquaintances. Here he would need to reveal his divine character and commission by miraculous power. He had already been recognized as a divine teacher and prophet in Judea and in Samaria, or as might be implied from his words, he had not been without honor there. But in Galilee he was not yet fully known in his true character. V. 45. The Galileans received him, having seen all the things that he did at Jerusalem at the feast. Their readiness to receive him is based on what they had seen him do in Jerusalem, rather than on the gracious words he may have spoken in their hearing, either there or at home. They were not so ready to be impressed by his teachings as even the Samaritans, but his works they could not gainsay. Hence the need of miracles among the Galileans first. V. 46. So Jesus came again into Cana of Galilee, where he made the water wine. This place was the scene of his first miracle, and probably the home of some of his relatives. The fact of his miracle there nearly a year before had become widely known and many were convinced of his divine power. And there was a certain nobleman, whose son was sick at Capernaum. This nobleman is generally supposed to have been an officer in the court or household of Herod Antipas. This city of Capernaum was very nearly twenty-five miles from Cana, located on the north-west shore of the Sea of Galilee. V. 47. When he heard that Jesus was come out of Judea into Galilee. This shows that Jesus had be-

come widely known from that miracle of changing water to wine at Cana, and that his movements from one part of the country to another were publicly observed. And desought him that he would come down, and heal his son. The words of this expression indicate that immediate attention is requested, and a complete cure is hoped for. The nobleman certainly manifested faith in the ability of Jesus to heal his son if he could only go where he was, hence his request that he go at once.

V. 48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman evidently thought the healing must be effected by some incantation, or some personal contact. He did not conceive that Jesus could heal his son while remaining so far away. Jesus would teach him that this power to heal was not visible to physical sight, but it was a divine and spiritual power. His seeming detention of the nobleman was to impress this fact.

V. 49. Sir, come down ere my child die. He did not yet understand the full significance of Jesus' power, but his faith in him was so strong that he was intensely anxious for Jesus to go and save the life of his son.

V. 50. Go thy way; thy son liveth. Jesus dismisses the suppliant with the assurance that the object of his urgent petition is granted. The silent will of Jesus had healed the nobleman's son, and with divine authority he bids the father go in peace. And the man believed the word that Jesus had spoken unto him. There was something in those words of Jesus which carried assurance to the half-trusting heart of the father, and now he believed fully.

V. 51. His servants met him, and told him, saying, Thy son liveth. He was probably approaching home, but had not yet entered Capernaum, when he was met by his servants with the glad tidings.

V. 52. Then inquired he of them the hour when he began to amend. This act of inquiry was at the same time an act of grateful trust. He wished to trace the healing to the word of Jesus, which had given him so much assurance. They said unto him, Yesterday at the seventh hour the fever left him. During the seventh hour. According to Jewish reckoning, the seventh hour was one o'clock P. M., and the period here referred to from twelve to one. But according to the reckoning of Asia Minor and Rome, which was probably followed by John, it was seven o'clock A. M., or P. M., and doubtless the latter. This explains why he did not reach home till the next day.

V. 53. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth! This was a very strong point of evidence to his mind that the cure was effected by the will of Jesus, and at the time when he spoke the word. And himself believed, and his whole house. He was now convinced that Jesus was a divine teacher endowed with divine power. This second miracle was quite different from the first, in that it was wrought in the cure of the young man without Jesus' going where he was, and showed that he could exert his power at a distance just as well as in his immediate presence.

Books and Magazines.

"Our respect to the babies." Babyhood for May urges the abolition of tobacco for all parts of the house frequented by young children, and notes a striking instance of the occasional serious effects of tobacco smoke upon infants. Dr. C. L. Dana writes on "Convulsions." Among the various shorter articles are: "An Experience in Home Instruction;" "An Emergency Drawer;" "The Influences of Motherhood;" "Apt Followers;" "Long Ears;" "Hilarity at Bed-time," etc., etc. Directions are given for various articles of baby's wardrobe, illustrated. \$1 50 a year; 15 cents a number. 5 Beekman St., New York.

The Pulpit Treasury for May is at hand. With this number this valuable magazine enters upon its fourth year, having gained an enviable position for its vigorous orthodoxy, breadth of helpfulness and admirable adaptations to the necessities of pastors and Christian workers in all evangelical denominations. This number is embellished with a fine portrait of Bishop Cyrus D. Foss, D. D., of the Methodist Episcopal Church, and contains an admirable sermon from his pen. St. James Methodist Episcopal church, New York, and Wesleyan University, Middletown, Conn. are also illustrated. Dr. Fitz Gerald furnishes a sketch of the life of Bishop Foss. Eminent men furnish sermons, sketches, etc., for the number. Capture the Home, A Coming Struggle, Hear Both Sides, The Reach of the Gospel, Change Places are treated with much editorial ability. Yearly \$2 50. To clergymen, \$3. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

The Old Testament Student seems determined that the matter of Bible study in the Theological Seminaries shall be thoroughly ventilated. The May number follows up the points made in the March and April issues with the views of Drs. H. M. Dexter, Isaac Errett, Bishop Fallows, O. P. Gifford, R. Heber Newton, E. C. Robinson, A. J. Rowland, W. M. Taylor, H. L. Wayland and W. C. Wilkinson. In addition to this "Symposium," are two valuable articles on The Biblical Creation, and on the Book of Kings in Modern Criticism. A valuable feature of this and other late issues is the series of "Book-Studies" on First and Second Samuel by the editor, Dr. Harper. The customary Book-Reviews and synopsis of Current Old Testament Literature follow. Chicago, The Old Testament Student, \$1 a year. Wm. R. Harper, Ph. D., editor, P. O. Address, Morgan Park, Ill.

LADIES who have any taste for the decoration and beautifying of their homes will certainly find a sufficient number of directions for fancy work in the way of home-made articles in The Decorator and Furnisher for May to satisfy their wants and to keep them busy until the next number appears with its fresh pages of suggestions. In the literary department an essay on wall decoration from a sanitary stand-point is excellent. Hanging pictures receive attention. Metal work, glass, gas fixtures, clocks and other household items are referred to and illustrated. It would pay everyone to buy at least one copy of this magazine. It is published by The Decorator and Furnisher Co., 30 E. 14th Street, New York.

SPECIAL NOTICES.

THE next Quarterly Meeting of the Seventh-day Baptist churches of Rhode Island and Connecticut will be held with the Second Hopkinton Church, commencing Sabbath morning, May 15, 1886, at 10 o'clock, with the following order of exercises:

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. Uter. 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 meeting.

Evening after the Sabbath.

Sermon by Horace Stillman, at 7 o'clock.

Sunday Morning.

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 2 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 Conference of the Western Association will be held with 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.

Principles of Scripture interpretation, L. H. Kenyon. D. E. Maxson.

How shall we set young people to work so that they may come into the activities of the Christian life? W. C. Titworth. Jared Kenyon, Geo. W. Burdick, E. A. Witter, Thos. R. Williams.

Committee to report programme at the coming session: C. A. Burdick, Geo. W. Burdick, E. A. Witter. E. A. WITTER, Secretary.

THE South-Eastern Association will meet with the Middle Island Church on Fifth-day, May 27, 1886, at 10 A. M.

The following programme has been prepared by the Executive Committee, subject to amendment and approval:

Fifth-day—Morning Session.

10 o'clock. Introductory Sermon. E. R. Swinney.

Report of the Executive Committee. Letters from the churches.

Miscellaneous communications. Appointment of Standing Committees.

Afternoon.

Report of Annual and Special Committees. Report of Committee on Resolutions.

Sixth-day—Morning.

Report of the Standing Committees. Essays: "Bible instruction in the family." Elsie B. Bond. "How can we best glorify God with the means he has placed in our hands." Levi B. Davis, Jr.

Afternoon.

Unfinished business. Bible-institute work.

Evening.

Religious services

Sabbath morning.

10 o'clock. Bible-school.

11 o'clock. Sermon by delegate from the Central Association, communion conducted by James B. Davis.

Afternoon.

2.30 o'clock. Sermon by delegate from the Eastern Association, followed by conference meeting conducted by S. D. Davis.

First day—Morning.

Unfinished business.

11 o'clock. Sermon by delegate from the Western Association.

Afternoon.

Unfinished business.

8 o'clock. Sermon by delegate from North-western Association.

MINUTES WANTED.—The Western Association, at its last anniversary, instructed its clerk to obtain, if possible, a complete file of the records of the Association from its organization to the present time. Persons having copies of the printed minutes of this Association for any year between 1839 and 1884, which they can spare, will confer a favor on the Association by sending one copy for each year to the Rev. J. E. N. Backus, Independence, N. Y. May 6, 1886.

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 Sabbath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially welcomed.

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 28d 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.

The Lord's Supper will be observed May 16th.

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New York Medical College and Hospital for Women. No. 213 West 54th Street, New York City. The regular Winter Session (twenty-second year) will commence October 2, 1884, and continue twenty-four weeks.

LEGAL. NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against TRUMAN C. PLACE, late of the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vouchers therefor, to the subscriber, administrator of the said deceased, at his residence in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886. JAS. H. C. PLACE, Administrator. Dated Oct. 20, 1885.

Business Directory. It is desired to make this as complete a directory as possible, so that it may become a DISSENTIMENTAL DIRECTORY. Price of Cards (3 Lines), per annum, \$2.

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All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Alfred Centre, Allegany Co., N. Y.

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, VOL. XLII.—NO 19. The Sabbath. Entered as second-class mail office at Alfred Centre, N. Y. For the Sabbath School. BY ANNIE L. HOLMES. The winter's past With snow-clad earth and Nature will smile again For spring is here. O'er vale and hill The sunshine lingers, and Of bird notes new the air With glad refrain. May's early bloom Has burst anew the ice That shrouded all in winter Full many a day. The bright earth teems With verdant fields and Springing beneath the snow That pierce their blades. The seeds we sow Anon will germinate and In ripeness in the summer 'Neath gentle dew. As nature's bower Revives again the blasted So God's own omnipotence From wintry chill. Of sorrow's night Will lift the soul from earth Into immortal life and In Eden's spring. Sow now with care The seeds that heavenly host To ripen for life's harvest When earth shall fall.

CHINESE VIEW OF And Ceremonies Connected. By Rev. D. H. Davis, of China. The session of the Albion (Wis.) Chinese, although a heathen people, peculiarly a religious people, service of their various gods, devoted, to the greatest degree, which devotion is especially performance of those ceremonies with the death of relatives. Such faithfulness is parallel among the nations is a task far too great for complete description of as much like an endeavor to numerous deities that Paul to describe the worship thousand heathen altars shall attempt to mention have taken our attention. It must be borne in mind that of every nation will mold faith of that nation and out of this faith prevailing customs connected. Thus it has been with Buddhism and Confucius for ages been molding the mind of men respecting of the soul. The Confucians deny the future existence. They are devoted to a study which is confined to the this life and general morality. The Buddhists both believe in another life. The two religions were primarily different, but so amalgamated in customs that they are not distinguishable and in a few external characteristics. In speaking of the various toms, we shall not attempt between the sects. The people may be said to have the future existence of the soul. est blessing that can be bestowed eternally with Buddha, or with Principle. But this blissful tained only by passing through transmigration, by means of shall be weaned of all personal instance, and then it is to (eternal emptiness). The therefore, begins a long pilgrimage man dies only to be born again in another human form, or in beast or reptile. In any of may be on the road to great misery, but it is supposed forms are given are given as sin, according to the desert.