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ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 18, 1886.

done under the direction of the priests who

officiate in the various services connected

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

WHOLE NO. 2152

The Sabbath Recorder.

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> For the SABBATH RECORDER. SPRING.

BY ANNIE L. HOLBERTON.

The winter's past With snow-clad earth and chilling blast, Nature will smile again at last. For spring is here.

O'er vale and hill The sunshine lingers, and the trill Of bird notes now the sweet air fills With glad refrain.

May's early bloom Has burst anew the icy tomb That shrouded all in wintry gloom Full many a day.

The bright earth teems

With verdant fields and sparkling streams

Springing beneath the wooing beams That pierce their blight. The seeds we sow

Anon will germinate and grow In ripeness in the summer's glow 'Neath gentle dews.

As nature's bower Revives again the blasted flower, So God's own omnipresent power. From wintry chill

Of sorrow's night Will lift the soul from earthly blight Into immortal lite and light In Eden's spring. Sow now with care

The seeds that heavenly blossoms bear To ripen for life's harvest there When earth shall fade.

CHINESE VIEW OF DEATH And Ceremonies Connected Therewith.

By Rev. D. H. Davis, of China, and read at a pub

ic session of the Albion (Wis.) Mission Band. It is apparent to every observer that the Chinese, although a heathen people, are much like an endeavor to enumerate the numerous deities that Paul saw at Athens or to describe the worship of the thirty thousand heathen altars at Rome. shall attempt to mention only those that have taken our attention most prominently. It must be borne in mind that the religion of every nation will mold the thought and faith of that nation respecting death, and out of this faith will grow the prevailing customs connected therewith. Thus it has been with China. Taouism, Buddhism and Confucianism have for ages been molding and fashioning the mind of men respecting the destiny of the soul. The Confucianists as a class deny the future existence of the soul. They are devoted to a study of literature, which is confined to the things of practical life and general morality. The Taouists and Buddhists both believe in and teach a future life. The two religious sects, while they were primarily different, have now become 80 amalgamated in customs and practice that they are not distinguishable, save in name and in a few external characteristics.

In speaking of the various views and customs, we shall not attempt to distinguish between the sects. The majority of the people may be said to have a rigid belief in the future existence of the soul. The greatest blessing that can be sought is to rest eternally with Buddha, or with the eternal Principle. But this blissful state can be attained only by passing through ages of transmigration, by means of which the soul shall be weaned of all personal desire for ex-1stence, and then it is to rest in Buddha (eternal emptiness). The soul at death, therefore, begins a long pilgrimage. The man dies only to be born again; it may be in another human form, or in the form of a may be on the road to greater happiness or misery, but it is supposed that the latter forms are given are given as punishment for sin, according to the desert of the individ-

The approach of death is looked upon as a ling to the ceremonies of the dead is pergreat calamity. The mind is often filled formed with the greatest precision. The with a thousand horrid visions. As the placing of the body in the coffin can only be and gave descriptions that were revolting in | go to sleep sowing, God will bring in the Baptists."

light of life fades away, visions of a dark and gloomy future fill the mind. While there is this strong belief in the future and future rewards, it is also believed that the priests have special power to govern and control the future of those who have departed this present life. The priests arrogate to themselves this special power by the performance of their offices. Many believe that these religious despots truly hold the keys of heaven and hell, and that whom they will they release, and whom they will they bind. But, notwithstanding this supposed power of the priest over the future destiny of the soul, the dying man shrinks back when the gates of the future world open to him. These priests are concerned only for the future welfare of those for whom their special services are hired and paid for. There are those, therefore, who are in future torment in some one of the ten Taouist, or the one hundred and thirty-six Buddhist hells. It is supposed that there are those who are so very wicked as to preclude all possibility of ever rising through different stages of transmigration to a blissful state. The offices of the priest are of no avail. The souls and bodies of these are said to be ground by the gods of the lower regions to dust, and all of these particles are reanimated in the form of insects and vermin. Others appear in the form of a serpent

Many suppose that an individual is possessed with three souls. At death one is said to reside with the tablet of the diseased person, which is kept in the homes of the relatives. Another resides with the body of the deceased. While the third dwells in the land of the spirit, wherever that may be. How these souls preserve any connection I peculiarly a religious people and, in the ob. | have not been able to learn. Often, in servance of their various religious rites, are case of insanity or mental debility, it is sup devoted, to the greatest degree of faithful- posed that one of these souls has left the ness, which devotion is especially seen in the | body and is roving about in space, and efforts performance of those ceremonies connected | are frequently made to call back this wan with the death of relatives and friends. dering soul to reinhabit the body. Upon Such faithfulness is perhaps without a one occasion, late in the night, I chanced to parallel among the nations of the earth. It pass a country dwelling, upon the topmost is a task far too great for us to attempt a part of the roof sat a man with a lighted complete description of all. It would be lantern. Every now and then his voice would sound out through the stillness of the night air, as if calling some distant person. I inquired what it meant and was told that he was endeavoring to call back the soul of a sick friend. Should the soul return, it is expected the person will recover. When it is discovered that one is at the point of death, he is removed to the ancestral hall, or some other room, to avoid death's occurring in the sleeping apartment. Death near at hand. the person is attired in several suits of clothing which vary in number, color, and costliness, according to the rank of the dying individual. The highest number of suits is seven. The pains of death are undoubtedly greatly aggravated by the laborious task of clothing the expiring person. Frequently these garments are only brought where they may be seen by the individual that he may derive satisfaction from knowing what is to clothe his body. The poor man has but little satisfaction from this source, as he can provide almost nothing for the event of death. For those in moderate circumstances, who have not made the necessary arrangements previous to death, these clothes are purchased after death has occurred. Upon the occurrence of death some of the every-day clothes of the individual are burned that the spirit may also be clothed. Then there is the ceremony of buying water. which is performed by the nearest relative. proceeds to the nearest canal or river, where he calls out in the name of the deceased, declaring his desire to purchase water. One of the assistants asks, "Who wants water?" whereupon the relative mentions the deceased as wishing to buy. Then the water is dipped up and conveyed home, and used in sprinkling or bathing the dead body. It is said that in some instances a live fish is set at beast or reptile. In any of these forms he liberty in the stream from which the water was taken. This fish is supposed to inform the dragon god of the waters of the transaction. At such a time there seems to be a great fear lest the evil spirits shall be pro-

therewith. In the bottom of the coffin is put a small quantity of lime, upon the top of this is placed what is called the "Seven Star Board." The stars are made by perforations, or in some cases, as in the vicinity of Shanghai, by fastening cash on the upper surface of the board in the shape of seven stars of the constellations Ursa and Cassiopea. Just what the significance of this is I have not been able to learn. The body, and thus aid in its preservation. Great care is taken that the body be placed exactly in the centre of the coffin, and to secure this a center line is always in use. The body is kept in this position by filling in about with lime, or in some cases with charcoal, which is kept from contact with the clothing by means of paper wrappings; Ashes of burnt clothing, bedding, and of paper gods are also put in, and then there is the "seven family ashes," also included. This consists of a portion of ashes brought from the kitchen of seven different neighbors. I suppose it indicates the mutual sympathy and friendship of these families in the departed. Those participating in this may also hope to receive some blessing for the service performed. A small cup of wine may also be included, or any small treasure or despised cur. Thus, according to the which the deceased may have especially heathen idea, there is no rest for the wicked. | prized. The custom of putting costly offerings of gold, silver, or precious stones into the coffin has long since been discontinued, owing to graves' being plundered by thieves. When all this ceremony has been performed the lid or cover of the coffin is fastened by driving heavy spikes. It is the duty of the nearest relative to drive these nails, but usually he only holds in his hand one nail while another person performs the duty for him. This entire performance is accompanied with the beating of gongs and the frequent explosions of fire crackers, many of them, too, give very loud reports. A Euro pean is wont to feel that he is in the midst of some grand celebration, rather than in the presence of the dead. It is believed that by the beating of these gongs and the explosion of these crackers the evil spirits that hover around are terrified. Then there is special offering of food to the spirit of the departed. The spirit is supposed to appropriate the

(Concluded next week.)

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., May 7, 1886.

While the country is shocked by the news of bloody strikes in different Western cities, "all is quiet along the Potomac." Washington is indeed a quiet city, considering that it is itself the scene of a strike. There are to be seen on the streets knots of men whose bearing and dress stamp them as workingmen, and the fact that they are so assembled indicates that they are out of employment. This is the only evidence that they are on a strike. The labor troubles here seem to have developed into a stubborn lock-out, and it is already becoming a matter of doubt whether or not work will be fully resumed again this

The proceedings of the week in Congress have not been so interesting in character as usual, or perhaps I should say that events in Congressional committee rooms have been more interesting than those in the House and Senate. There was a little sensation in the House Judiciary Committee room while the anti-polygamy bill was being consider-Supported on either side by an assistant, he ed. Judge Baskin, who is representing the Gentiles of Utah in advocacy of the bill, is a remarkably impressive old gentleman. It was through his efforts that the Mountain Meadow massacre of settlers was traced to its perpetrators twenty years after its occurrence, and his experiences in Utah have been varied and thrilling. He read to the committee the affidavit of a young English woman who stated that she had been converted to Mormonism by her lover, who. came to this country and returned to England as a Mormon missionary, finally bringvoked to anger, and hence everything relating to the Mormon mode, she discovered that her marriage was a polygamous one. Upon this discovery she made revelations

character. At the conclusion of his remarks the judge pointed to a handsome young woman, sitting in the room beside Miss Kate Field, and announced that she was the victim to whom he alluded, and that she was ready to undergo cross-examination and verify the statements. After ten days discussion, the Senate pass-

ed the Post Office Appropriation bill, together with the amendment appropriating \$800,000 for subsidies to American vessels for carrying the mails. Senator Plumb, of lime is to absorb the fluids of the decaying Kansas, referring to the opposition of the Southern Senstors to the subsidy amendment took occasion to remark that the South was behind the times. It responded, he said, to the wishes and principles inculested by Calhoun, enforced by Toucey, and represented to-day by Jefferson Davis.

Senator Morgan of Alabama here interposed to comment upon the unfairness of this class of argument. He complained that it was made at so late a stage of the debate that the Southern men could have no opportunity to reply to it. As for himself, every name mentioned by the Senator from Kansas was consecrated in his memory as the name of an honorable and great man. He hoped the state of Kansas might sometime produce such a character as Mr. Calhoun, or Mr. Toucey, or Mr. Davis. Mr. Plumb answered that the South was to-day taking up the song where it left off in 1861, and he criticised the course of Senators who would ask for millions to improve the Mississippi for commerce, but were not willing to vote anything to develop commerce from the mouth of the Mississippi to other lands.

Certain society circles have been much interested in an event which has just taken place in connection with the family of Col. Jerome Bonaparte, who lives in this city, who, you may remember, is a great nephew salvation. of the 1st Napoleon. On Wednesday, Col. Bonaparte's step-daughter, Miss Edgar, aged twenty, who took the white veil a year ago, took the black veil and the perpetual vows of a nun -poverty.chastity and obedience. She will be known in her religion as Sister Mary de Sales. The young girl's action was a surprise to many. Not only was she much admired in fashionable circles, but her surroundings have always been most attractive, and her home on "K" Street is one of the hand somest in the city. She never had any fondness for society, and since she left school has been disposed to be a recluse in her elegant

RESOLUTIONS.

At the woman's prayer-meeting at Wal worth, Wis., April 28, 1886, a committee was appointed to draft resolutions of respect to the momory of Mrs. Harriet McLearn, and to forward such resolutions to the SAB BATH RECORDER, with request for publication. The following are submitted:

WHEREAS, our all-wise heavenly Father has taken unto himself our loved and respected sister, Mrs. McLearn: therefore.

Resolved. That we, in her death, feel the loss of faithful worker, who was ever interested in the prosperity of God's cause, and whose earnest heartfelt prayers we shall miss; and we wish in this way to express our appreciation of her help, and our sense of her Christian worth.

Resolved. That we find in her last expressions of love for the church, and earnest prayers for its prosperity, an influence urging us to faithfulness, and devotion to the cause.

Resolved, That we hereby express our sympathy o the sorrowing family, and commend them to the never-failing love and care of our heavenly Father, until they too shall be called to "enter through the gates into the city."

MRS. M. G. STILLMAN, Com. MRS. R. A. CRANDALL,

REVIVALS.

The pastor builds thoroughly and powerfully when he seeks for his church the con- the corn crop was 153,446,400 bushels. Adverting presence of the Holy Ghost in his mirably adapted for grazing. In 1880, 2,promised fullness. Such periods of divine quickening accomplish great results. They arouse the indifferent and reach the careless. A great number of those who have had no sippi. early religious training, or have passed to 000. manhood untouched by it, will be saved in 4,052. no other way. By revival work I do not mean such spasmodic efforts as are followed by long periods of repose, or such as leave ing her back here with him. After entering the converts uncared for to return to their the Mormon Church and marrying accord- old ways. I mean faithful ingathering after sowing -a sowing in order to a speedy and

sheaves—is a fallacy and a sin. While th good man sleeps the enemy fills the field with tares over his sowing. God uses harvesters of living tireless men, and he needs many for the fields that are white. "In due time we shall reap." In many churches the time is over due because the pastor has not put in the sickle, but been waiting for God to do it.

Revivals will always have opposers, but they are a part of God's plan in mying the world. The church was begun in a revival. and in spiritual outpouring it shall end, nations being born in a day, the glory of God filling the earth. Earth's hope is in theme visits of God to his people. Revivals awaken respect and awe for Chris-

tianity. Skeptice who have ridiculed the Bible feel the might of God, and the testimony of bad men converted shuts the mouths of boasters, shaking down the castle of selfrighteoneness. Revivals make the Bible new book. They deepen piety, incite to prayer, lift up the family altar, and quicken all the drooping graces of the church. Laymen are set to work, new streams of infinence are opened, and men raised up to special service. Difficulties are healed, aliena tions are set aside, brotherly love made to abound, and knowledge and experience of Christian truth extended. In revivals God and eternity seem great; Christ's love near and precious, and Christian duty pressing.

Revivals bring the church back to the simplicities of doctrines and worship, and Christian living. They awaken regard for the Sabbath and the house of God, the prayer meeting, and all the divine ordinances. They fill up the evening service, and make that hour the best in the Sabbath for reaching and saving the masses. By revivals ministers and churches are more united, pastors and people are drawn into more endearing fellowship, and better established, benevolence is enlarged, lost joy restored, and both public and home standards of piety are elevated. Revivals make preaching more Scriptural and pointed. The work of God. pure and simple, comes to the front. A personal Christ is set forth, and the evil of sin and the eternal loss of the soul without

The doctrines of regeneration by the Holy Spirit, forgiveness of sin through the sacrifice of Christ, and the rewards and retributions at the judgment day, are made vivid and weighty, and half truths and heresies starve. Revivals take churches out of their ruts of

formalism and the fashions and pomp of the world, putting new life into every thing. They lighten the burden of the ministry. It is never so easy to preach and pray as in the Spirit's presence. They pay church debts, lift up the fallen, and give the church a wider field and fresh lease of life and usefulness. Many "almost persuaded." will never start till this time comes. Missionaries and ministers and teachers are born in revivals, and great Christian societies, which bless the world, follow them. The church is always becoming cold and entangled with the world without this refreshing power of the Spirit.

A revival is another chapter added to the book of Acts. Ministers and churches must have such seasons of divine renewal, consecrating hearts more fully, multiplying offerings, increasing service, moving thought and feeling profoundly toward God and a new life. Preachers preach better, teachers teach better, and parents are led to a greater faithfulness, finding a new beauty and joy in the home. The breath of the Highest is on the community, and the hearts of believers yield a sweet odor, like the fragrance of spices outpoured.—Christian Secretary.

MISSOURI is very rich in minerals of the greatest economic value. Iron is found in some form in every county. Iron Mountain and Pilot Knob are estimated to contain 500,000,000 tons of the finest ore. Missouri produces more lead than all the rest of the United States. In 1877 the produce was over 63,000,000 pounds. It has been mined there for over 150 years. Lead-producing area over 5,000 square miles. Coal fields underlie an area of about 26,000 square miles. Missouri produces one-third of the zinc of the country. Copper, nickel, cobalt and many other minerals are found. Limestone, granite and colored marbles are abundant. Much of the soil is of wonderful depth and strength. In 1880 the wheat crop was 30,688,800 bushels, and corn 111.125.800 bushels. In 1879 174,000 cattle, 1,322,000 sheep and 2,620,000 swine. Greater advantages for manufacturing than any other state west of the Missis-Manufactures in 1879 were \$335,000,-Railroad in 1853, 38 miles, in 1881,

According to the charter of Brown University, Providence, R. I., the trustees, who are thirty-six in number, consist of twentytwo Baptists, five Quakors, five Episcopalians, and four Congregationalists. The The indifference to the harvest sometimes charter also requires that "the President seen—pastors thinking if they only sow, and must forever be of the denomination called

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

THE Gospel in all Lands for April was largely devoted to the country, people, re ligions, and missions of India.

OUR readers cannot but be greatly interested in the article on Stanley and the Congo country, taken from the Missionary Review.

MANY of our readers are firm believers in forward, abandoned the road when only the Christian doctrine of prayer. Such are ing that the Lord will, in his own right way, stream. Beyond the forest he encountered Mississippi. Here he refers not to mere provide our treasury with the needed funds, the hostility of man. The fierce savages, length but to volume. In much of its course in order that we may report the Society out armed with bows and spears, and accustomed the Congo is three miles broad. In the dry of debt at its next Anniversary.

A VISITING physician to the hospitals a Philipopolis, Roumelia, says that one of them has a Catholic nun as directress, who, though very polite to him, is not willing, the patients tell him, for them to read the books they receive from him. She is glad to have any other help he can render, but wishes to keep the Bible out. The patients will not

THE French-Canadians are Canadian by birth, but French in blood, language, religion and character. They form about oneare a strong factor in Canadian politics. Nearly 1,000,000 of the 50,000,000 inhabitants of the United States are French-Cana dians; and strenuous efforts are made to keep them loyal French Roman Catholics, and to isolate them from Americanizing influences; that would tend to draw them from their own language, institutions, and laws. The presence of such people in our midst is a weighty problem for the consideration of American Protestant Christians.

or the pathos of this tale.

renewed in constructing another wagon-road

of 95 miles length to Stanley Pool. But now,

the constitution which had endured so much,

yielded to the African fever. In May, 1881,

six years before.

A WARM friend of missions writes: "Resionary spirit of Paul. I stated that our reformatory work as Sabbath-keepers and temperance reformers depended largely for suc- allies, he drew from Zanzibar sixty-eight of cess upon our zeal in behalf of missionswould, more than anything else, give zeal and strength to all other legitimate effort. By one hundred and sixty miles from the sea. invitation of the Seventh-day Adventist And now began the mighty work of forming church, I preached to them. Missions was a road around it, practicable for heavy wagmy theme. I endeavored to show them that ons, bearing his fleet through the woods and proselyting among a professed Christian people was not all there was of obedience to Christ's commission; that heathen in Africa, length; and this was accomplished, after a India, China, etc., had claims upon them as well as men in Australia, France and other civilized portions of the world; I taught rocks to be blasted or removed; hills to be them that they could not be loyal to truth | graded, bridges to be built. Of course the unless they embraced in their affections a lost world, seeking its redemption, etc., etc. O brother Main, will our people ever groan in pain over the lost condition of heathen? I am no less a Sabbath reformer and Prohibition advocate than ever, and my heart is in that work; but even now I find myself weeping and burdened for China and other fields. May I say it, and can it be an illusion or fanciful dream? I am looking Stanley was very near to death; and again in proves that it is not so. No great mortality Sharp and stinging fell the blows, and in forward to the time when I can consecrate June, 1882, after an exploratory voyage to ever attended his enterprise. "The heat quick succession. Before the rod had my three children to the work of missions. In infancy I gave them to the Lord praying this might be. I may be mistaken and it may break my own heart, but I feel that Jesus is putting the spirit already into their little hearts. My girls, nearly eight and ten years old are full of missionary plans; they read about it, talk about it, and feel so interested in foreign labors. I am now reading to them evenings, Binney's Twentysix Years in Burmah,' and they are delighted. But whether it be missions or no, God save them from worldly entanglements. and delusions and fit them for the Master's work."

STANLEY'S "CONGO," AND "DARK CONTINENT."

BY REV. F. VINTON.

long. His starting point was Zanzibar, and children had been dragged up the rivhis terminus the mouth of the Congo. It is er in chains. The melancholy spectalong; for he traced the whole shore of the overtook the slave-hunters' camp. There the immense line of Tanganyika. He was | children fastened together by twenties, in the

by land, and uncommon perils of navigation, of the population sacrificed at their homes, When he looked on white faces again, his or on the march. Such is the blessing which stations, established by his own men. His original troop of 224 Zanzibaris had dwindled | Islam pronounces on equatorial Africa.

to 115. Quitting Nyangwe, the ultimate | Four main results have flowed from Stanwestern post of Arab traders, he plunged | ley's residence on the Congo. He has estabinto the forest of Central Africa, marching | lished a series of trading posts, connected, along the banks of a river called by him the where necessary, by well built roads, and has Livingstone, of which it was only known that opened most friendly relations with the nait flowed "north, north," The forest | tives. He has combined their chiefs by hunwas dense, dark, impenetrable, permitting a dreds into a confederacy, and has induced progress of only six to fourteen miles a day; the civilized states of the world to recognize towering so high as naterly to hide the sun; as a nation the African association, with while "the terrible undergrowth" below whom those chiefs have entered into comoppressed every mind with gloom and de- mercial engagements. He has gathered a spair. An Arab chief, allured by the prom- vast body of facts respecting the Congo reise of six thousand dollars to lead seven | gion and its inhabitants. Those facts let us hundred men as a convoy, sixty marches now examine in detail.

The Congo river is one of the largest in

to cannibal feasts, thronged about him in season, 333 miles from the sea, he ascertained

of thirty-two battles, sometimes against two and a half in the rainy season. In the lower thousand assailants, he compelled them to part of its course, it flows through an uninyield to European arms, and allow him to viting gorge, cheerless and forbidding. But pass them to the sea. But nature herself above the cataracts, he describes the soil as "wonderfully fertile." "In all the Mississeemed to fight for her ancient reign of paganism and night. She barred the mighty sippi valley there is no soil to equal it." He river with a hundred wild rapids and awful speaks of "this immense waste of fat earth;" cataracts; compelling him to quit the stream, and of "bountiful and unparalleled richness and drag his heavy boats over steep cliffs, of soil." The ordinary products of this soil and through tangled woods, till a few miles are "grass fifteen feet high," "sugar-cane give up the books, but keep them under of quiet water could be found. Thirty-seven of gigantic height;" "teak, mahogany, guitheir pillows.

of quiet water could be found. Thirty-seven acum and bombax;" "cotton grown wild miles of advance. By degrees, the ample everywhere," and the india-rubber plant, and stock of beads and trinkets with which he the orchilla creeper, yielding the precious sition and do harm; but it appeared to the expected to buy food from the natives dwin- dye. The richness of the soil may also be Christians a most opportune and delightful dled away; and before he could reach the inferred from the animal life which abounds. frontiers of civilization, he was destitute and | To say nothing of antelopes and buffalos, starving. By letters sent forward, addressed | leopards, lions and elephants inhabiting the fifth of the population of the Dominion; but to whomsoever would take pity on the per- forest, crocodiles and hippopotami swarmed ishing, he drew supplies for the moment, in the river. Far enough from being savaand the hospitable Portugese came forth to ges, the people of the lower Congo were welcome him to their homes. Nothing in "uniformly amiable." It was easy to enter the annals of geography, equals the heroism into treaties with them, binding them to friendly intercourse and trade; and in trade After generously accompanying to their they were exceedingly sharp at a bargain. He speaks of "an air of worldly knowledge home at Zanzibar the helpless relics of his perilous expedition, Stanley was returning to and travel" as characterizing them. They village urchins had evidently exercised their furnished abundance of laborers, working on | mischievous propensities upon them by blows Europe in January, 1878, that he might seek Stanley's roads and transportation. "The or knocks, or as a target for stones. in rest and nutrition, balm for his half-ruined utmost cordiality" was manifested by the constitution. But he was met at Marseilles natives three hundred miles above Stanley's ship had been offered by the villagers, who by messengers from Leopold, king of Belgi-Pool, six hundred from the sea. He speaks um, soliciting his return to Africa as agent of an International association. The intol- of their "wonderful industry," and its products in the working of iron and copper. erable thought could not then be entertained. But the air of Switzerland did for him what | Deep in the great forest of the Upper Congo, cently I preached another missionary sermon other means could not effect; and in May, Stanley found a native smithy, in which his which had so long contained them, broke in which I endeavored to show this people 1879 he returned to the Congo. There, his own instruments were repaired; and in the them into fragments, ground them quite that our great need was soul love, or the mismission was to form at successive cataracts a hands of his assailants upon that river were fine, and strewed them over the little field has not been used much, it was true and series of stations, connected by well made iron spear heads six feet long and eight inch- to enrich the soil. Then they repaired the roads, each garrisoned by employees of the es broad. He enumerates scores of instru- roof, made the place tidy, and found themments of iron and copper which he had seen selves the happy owners of a nice little them use, or had found in their houses. At chapel, very small, but all that they required association. That he might have reliable the same time, their manufactures from for the present. his former followers; while Kroomen and that this spirit, and systematic endeavor, natives were added as they could be found. wood and wool, in skin and in pottery were Seven small steamers formed his flotilla of numerous and ingenious. Stanley describes iconoclastic movement aroused opposition exploration, and they reached the first rapid, a native artist had worked red, yellow and of the district magistrate of En Chiu, who brass wire;" "and abundant and various manufactures of ivory." Native ferry boats are repeatedly spoken of; and at one point, over the hills. In order to pass at once sevnear Stanley Pool, a ferry is said to convey a ing the Bible Class we hoped the affair eral neighboring obstructions, it was necessary to make this road fifty-two miles in thousand passengers a week across the river, might be peaceably settled, though we feared where it is two miles wide. These things as year's exertion, by February, 1881. Grass | well as the possession of great wealth by son. twelve feet high had to be torn away; thick some of the native traders, show a society already beginning to be peaceful and strong. forests of teak and mahogany to be felled; Such nationalities are prepared to perceive the advantages of a higher civilization, to welcome European commerce, and to receive good will of the natives had to be won, that with favorable feeling the wisdom and goodthey might not hinder, but co-operate in all ness of Christian missionaries. It cannot be been at Chefoo, engaged in study with my these enterprises, and cede lands for the sucdoubted the Congo region is far more fav-orable to missions than South Africa with its "Oh! So you are more afraid of your muh-s cessive towns to be built. From Isangila, where this road ended, eighty-eight miles of navigable river succeeded, terminating at already of Islam and intolerance. Manyanga. The like experience had to be

> lake Leopold II., five hundred and fifty miles | was seldom intolerable; the highest mean was | from the sea, the fever returned, with symp- 90°, the nights were cool and sometimes toms so menacing that he resolved to go to cold." He elaborates at much length and Europe. Again, however, before the end of reiteration his argument for the healthfulthe year, he returned to his post, and as- ness of Africa; declaring that the fevers and carried out of the yamen. Whether he encended the river to Stanley Falls, 1,400 miles | mortality sometimes experienced are attribfrom the sea. In this expedition he neces- utable to the want of proper food, to the sarily passed again along those parts of the use of stimulants, to imprudent exertions Christians were at hand to comfort and symriver where he had experienced the invterate in the heat of the day, and to careless expos- pathize. Strange to say, he was able to hostility of the natives in 1877. But little ures to draughts of cold air, by night or by crawl to his home, five miles off, that same of it now appeared. For his peaceful con- day. The importance of this last circum- day, though the next, and for long after he quest of the good will of those below, and stance he shows, by relating that after a was almost paralyzed and helpless. The exhis demonstration that he could improve their | healthful voyage up the Congo-far beyond | citement is so tremendous that for a few condition by introducing manufactures from the equator, no sooner did his return begin hours the poor creatures suffering in this way Europe, had disarmed their ferocity; and he | than the cool breezes up stream, unfelt while heard his name pronounced with glad ap-plause as "Tanley," or "Tandelay," by the in force by the speed of the boat and of the very tribes which had fought him vigorously | current, brought on dangerous diseases in | men long accustomed to the African air.

against European and American missions.

As Stanley was thus tracing the upper Stanley's information respecting the fercourse of the Congo, he came upon village tility, the populousness, the productiveness after village, deserted by its late inhabitants, of Africa, and the commercial spirit of its | deed. While the last one undoubtedly gives and observed everywhere the marks of con- people, will certainly attract western enter. Mr. Wha full right to the land and everyflagration. Occasionally a few miserable old prise into its interior, and railroads will be thing upon it, a former deed mentions only In a journey of a thousand days (Aug. 15, men narrated that their towns had been built to pass the cataracts. Christian mis- the land, thus implying, as it claimed, that the 1874—Aug. 9, 1877), Henry M. Stanley lately ravaged at night by murderous invad- sions ought to rush in where commerce is sure temple is, and always has been, public propcrossed Africa where it is two thousand miles ers who shot the males as they rushed from to pierce. For, side by side with the pleas erty. wide, but by a track seven thousand miles | their burning habitations, while women and | ing pictures given above, traces appear of the | In addition to the cruel punishment of idolatry, the ignorance and superstition of "700 blows," the officer has ordered Mr. the natives; of their cruel sports; of their Wha to restore the idols within twenty days. not meant that the transit needed to be so cle was repeated for days; till at length he proneness to warefare; of the cheapness of This is the last drop in the humiliation of human life among them. When a chief died, the poor Christians, and harder to bear than Victoria Nyanza; and he circumnavigated he found twenty-three hundred women and fourteen slaves were slaughtered to accom- the beating. How can they ever again hold pany his spirit into the other world. Stan- up their heads among their heathen neighlost to civilization three years together; he extreme of misery, not one able bodied man ley's allusions to missionaries are uniformly bors? To rebuild these idols they regard a

disarray and negligence manifested at some sisting the indignity. They had supposed own spirit is manly, sober and reverent. they could not be forced either to build or Veneration and love for Livingstone seem to repair temples. But, of course, no such have filled his mind, and perhaps have affect. position as this was contemplated in the ed his character; for he pressed upon Mtesa treaty. If Mr. Wha had no tenable legal the duty and excellence of forgiveness, and his | rights to the temple and its old images, of own conduct toward the natives showed a course he had no right to remove them. Christian spirit.

A THRILLING TALE OF PERSECUTION

BY MRS. HELEN S. C. NEVIUS.

Among the members of the last Bible Students' Class, which met here a month ago, was a man named Wha Kuong, of twenty had been accomplished. Left alone the world. Stanley says it is equal to the Chang kia Chwang, a small station with in the heart of Africa, Stanley hewed a fleet | Nile, the Zambezi and the Niger combined. | about a dozen Christians. He has been a earnestly requested to join with us in pray- of canoes, and committed himself to the He calls it once and a half more than the church member between two and three years, and has proved himself brave, earnest, and sincere, but not always prudent or cautious.

splendid canoes, refusing all overtures for that it pours down a million and a half cubic village a small temple to the god of war. peace and the supply of food. In a series feet of water in a second, and two millions | The title to the temple rested with the Wha family, by whom, in the course of time, it was sold to a person by the name of Li, and it changed owners several times. After Wha Kuong became a Christian, he greatly desired to recover this heathen temple erected by his ancestors, and make it a temple to the one true God, and a place of worship for the Christians of his village. So he bought the property for a comparatively large sum, the deed giving him the right to do with the land and everything upon it as he chose. When my husband knew of his design he advised against it as likely to provoke opposcheme, and some months ago Wha Kuong and two of his brothers, also Christians, proceeded with their intention. There were five images, the largest about the size of a grown man, the others smaller, and all in a disgraceful state of dilapidation. There was one quite headless; another had lost its eyes; others a nose or arm, or a foot. They were made simply of mortar, laid over a framework of wood and stone, and the rains from a leaky roof had made sad havoc, while the It is true, however, that occasional wor-

perhaps felt some small amount of reverence for their headless divinities.

Mr. Wha and his brothers carried these remnants of "gods" out from the tiny house

It is scarely to be wondered at that this "a thick, round cap of knit wool, into which | and displeasure. It soon came to the notice white twist;" "a collar of many coiled fine summoned Wha Kuong before him, and threatened him severely, but finally allowed him to return to his home. That was last spring, and when Mr. Wha was here attendfor him, as the result shows, with sad rea-

A few days after his return from Chefoo

he attended market in En Chiu, and while

there was arrested and dragged off to the yamen, and into the presence of the district magistrate, who asked: "Where have you been of late?" Mr. Wha replied: "I have Bushmen and Zulus, or North Africa, full | (pastor) than of me, are you? Give him 700 blows," cried out the officer. Mr. Wha It has long been thought that Western was at once thrown upon his face, one man and Central Africa were barred by climate holding down his head and another his feet, while five cruel lictors stood ready to alter-The experience of Stanley and his coadjutors | nate when the strength of either should fail. changed hands at the first fifty, poor Wha Kuong was roaring like a wild bull. But screams and prayers were of no avail, and a poor, crushed, and bleeding creature was tirely lost consciousness I have not heard. None of his family was with him, and no seem somewhat insensible to their injuries.

This is a most trying case of injustice and persecution; but it is one for which there is positively no help, for the reason that legally Mr. Wha is in the wrong. The officer by whom he was condemned and beaten, has discovered that there is a flaw in the previous

fought a daily and deadly fight with hunger being seen. He computed that the wretched respectful; and he celebrates the comfort, and sickness, treachery among his men, and survivors who might finally reach the marneatness and elegance introduced by a misand they cannot understand why their for said to have affired their idolatry the past ferocity among natives, intolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary's wife, in contrast with the incolerable fatigues kets of the Nile, would be only one per cent sionary and the Nile fatigues kets of the N

that according to the terms of the treaty Having done so—having destroyed property which did not belong to him-there seems no help but that he must replace them.

We hear that when the idols have been reinstated the villagers are to celebrate their victory by giving a grand theatrical porformance in front of the temple. One can imagine the taunts and jeers which will be flung at the Christians, and the boisterous mirth and merrymaking at their expense. I confess I long to resist them, and it is not easy even to yield to duty and necessity. If Wha Kuong and his brothers can stand this trial; if it does not result in their giving up their Christianity, as it must if they are not A hundred years or more ago, an ancestor true to Christ to their hearts' core, then I of Wha Kuong built on the confines of their | think we may feel that the age of Christian heroism is not past—at least, not in China. -Moravian Missionary Roporter.

JERUSALEM AND OUR LEPER HOSPITAL.

In 1865, a German baron and his benevolent lady visited the Holy Land. Among the sights which they saw in the ancient capital of David, Solomor and Hezekiah was a very sad one. Near the Zion Gate some wretched objects were crouching. These were lepers. Afflicted with the awful disease of leprosy, they were cast out by their relations and lived and died outside the walls of Jersalem, dependent on the chance charity of those who passed in and out of the city. By day they crept to the gate, and sat there showing their wounds and sores to arouse the pity of those from whom they begged, and by night they crept back into their miserable huts not far off.

In those huts the most pitiable of the whole suffering community were found by the benevolent gentleman and lady. Alone, unsoothed, unattended lay those who were slowly dying in the last stages of the terrible disease. Their fellow lepers had placed a cup of water and a crust within their reach, and then gone away as usual to the Zion Gate to beg for bread.

What wonder that an earnest desire sprang up in the hearts of these kind Christians to do something for the poor lepers in such a distressing state of bodily and spiritual wretchedness? This resulted in the foundation of an asylum for them not far from another main entrance of the Holy City. This home, near the Jaffa Gate, was first called "Jesus' Help," and though the name

When the founders heard of our church's work among lepers in South Africa, they asked for a Moravian missionary and his wife to take charge of this new hospital, and Bro. and Sister Tappe, who had labored in Labrador, willingly went to Jerusalem to undertake such a service. How they worked on nobly for seventeen years, how the home passed altogether into the hands of our Directing Board in 1880—and how the good work is now being carried on well and gladly by Bro. Fritz Miller and his wife—we hope to tell our young readers at some future time. - Moravian Missionary Reporter.

In 1818, the Presbytery of Missouri held its first meeting; in it were but four ministers and four churches. On that same territory are eleven Synods, 1,254 ministers, more than 1,679 churches, and 83,561 church members. From the beginning to the present day these churches have been formed and cared for by direct home missionary organizations. The source from which the Presbyterian Church in all the West has grown has, ever and everywhere, been the work of organized home missions.

Nineteen years ago in July next, Dr. Kendall sent a man to Kansas City to gather a church there. The church was organized on the 16th of July, 1865, with ten members. The Board paid the entire salary of the missionary for one year, and a part of the time of that year was spent by the preacher in begging money for a house. To-day that church pays its pastor \$5,000 a year, and in the last year paid to the Board of Home Missions \$1,845; to the Board of Foreign Missions, \$683—paid something to every Board—the whole aggregating over **\$3,000.**

Go again to that united West. Look at Kansas sixteen years ago. There we then in the state 35 Presbyterian ministers, 43 Presbyterian churches, and 1,453 members. In October, 1868, there were ordained, during the session of Synod, 10 young men; 9 of them came together from one seminary, commissioned by the Board of Home Missions, and the other was already on the ground in commission. Seven of this group went at once to Kansas, and the others all followed subsequently. Now there are in that state 210 ministers, 321 churches, and 14,289 members. There have been organganized in that state the average of 19 churches a year, more than a church and a half a month for sixteen years, and every church of ours that has ever been in existence in that state, from the beginning to the present day, has at some time been aided by the Mission Board.—Presbyterian Home Mission Monthlu.

THERE are 29 bishops and 693 Roman Catolic missionaries in China, and 861,000 Sabbath

Remember the Sabbath-de Six days shalt thou labor, and

OUTLOOK CORRESP

SPRINGFIELD, To the Editor of the OUTLOOK.

Dear Sir,-Below I give Scripture which appear bearing on the question Will you favor me with yo subjects as presented in the Yours etc.

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PLAINFIELD, N REV. G. P. WALDO, Springfield Dear Brother, -Yours before me. The meaning o enant," and its relation to t tion, in the passages note are easily reached. First o derstanding of the definition essential. Worcester defin "The promise of God to me receive certain temporal or ings upon certain condition performance of the duties p Old and New Testaments first used in Genesis 6: with the building of the ark in that case was this: Nosh word, and building the a God's command, was pro from the flood. In this, as there are two parties. Men do some given thing, where ises certain results. The of in Deut. 5: 2, was based

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Sabbath Beform.

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

OUTLOOK CORBESPONDENCE.

SPRINGFIELD, Ill, March 6, 1886.

Dear Sir,—Below I give a few texts of Scripture which appear to me to have a bearing on the question of the Sabbath. Will you favor me with your views on the subjects as presented in these texts. Yours etc.,

G. P. WALDO.

Deut. 5: 2, 3. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

Ex. 34: 28. "And he wrote upon the tables the words of the covenant, the ten commandments."

Jer. 31: 31. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt."

St. Paul, in the Epistle to the Hebrews, reaites this prophecy in chapter 8: 8, 9; then in verse 13 he says, "In that he saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.'

Heb. 12: 24. "And to Jesus the mediator of the new covenant."

Heb. 7: 22. "By so much was Jesus made a surety of a better testament."

REPLY.

PLAINFIELD, N. J., April 8, 1886.

Ruv. G. P. WALDO, Springfield, Ill. Dear Brother,—Yours of March 6th is before me. The meaning of the term "covenant," and its relation to the Sabbath question, in the passages noted in your letter, are easily reached. First of all, a clear understanding of the definition of the term is essential. Worcester defines it as follows: "The promise of God to man that he shall receive certain temporal or spiritual blessings upon certain conditions, or upon the God's command, was promised salvation never change. from the flood. In this, as in all covenants, there are two parties. Men are required to do some given thing, whereupon God promises certain results. The covenant spoken of in Deut. 5: 2, was based upon the Decalogue. In this case man was not an independent contracting party, but a subject, who was under obligation to obey God's commands, hence obedience to God's law was the only way in which men could keep their part of the covenant. As a result of such obedience God promised them certain national blessings, and certain rewards of obedience. It was such a covenant as could not have been made before the organization of the Jewish nation and church. This covenant also involved on the part of God, forgiveness of sin whenever men should disobey the commands of the Decalogue, provided they brought the prescribed sacrifices, with repentance. In brief, then, the old covenant was this, it bound the Israelites to •bey the Decalogue, and provided, in case of disobedience, forgiveness and salvation through the ceremonial system. It was essentially a covenant of outward observ-

When Jeremiah prophesied concerning the new covenant, which prophecy is referred to in the letter to the Hebrews, there is no change in the basis concerning which the evenant is made. In this new covenant, as is said in Hebrews 10: 16, the law of the Decalogue is written in the hearts of those who believe, and the forgiveness of sin is mached through faith in Christ. All ceremonial observances whereby forgiveness of n was reached, under the former covenant, were merged in the one great sacrifice, Christ. The new covenant is also individual, mther than national. Christ was the mediator of the new covenant in that he, going between God and men, brought forgiveness and salvation.

By a common figure of speech, Metonomy, as in Exodus 34: 28, the law with reference to which the covenant was made, is spoken of as the covenant.

That this is a figure of speech, no one will hink of denying. Under the new covenant the law cannot pees away, otherwise all oblistion would be removed, and men could not be adjudged sinful, nor need salvation

it were true, the possibility of any covenant, or of any obligation whatever, under the gospel. Paul, in the letter to the Romans, declares that "where there is no law, there is no sin." It follows that where there is no sin, there can be no covenant with reference to salvation from sin.

The whole truth is briefly told in these words: Under the former dispensation men were bound to obey the Decalogue as a law outside themselves, written on tables of stone. God was bound to grant the promised blessing attending such obedience. In the prescribed offerings, and perform the prescribed ceremonies; which being done, God was bound to grant forgiveness.

Under the new, gospel covenant the same law is written in men's hearts, as a controlling authority from within. In case of disbedience, men are bound to seek forgiveness through repentance and faith in Christ: which being done, God is bound to grant forgiveness. The old agreement passed out of sight, vanished away, when the new was ushered in, but neither agreement lessened the authority of the Decalogue or changed man's essential relations to it as the only power whereby men can be convicted of sin. Thus you see that the basis of covenants remains one and the same. The methods by which relief from sin come are changed, but not the law which convicts of

A fuller discussion of this question may be found in volume one of "Sabbath and Sunday," page 20, seq. If other questions remain in your mind it will give us pleasure to consider them.

that may possibly be involved, is the only way of reaching just conclusions concerning the Sabbath question. We trust you will not fail to see, that if at any time, any one, or all the laws of the Decalogue are abolished, all obligations cease therewith. It is self-contradictory to say that the law may be removed, and the principle remain. The law is only the principle expressed in words, and every law thus expressed is complete. performance of the duties pointed out in the | The words are the natural and necessary first used in Genesis 6: 18, in connection | no more be separated from the law, than the with the building of the ark. The covenant | fashion of a man's countenance can be sepain that case was this: Noah, believing God's rated from himself. The method of adminword, and building the ark according to istering the law may change, the law can

> With Christian regard I remain, Yours truly,

A. H. Lewis.

Education.

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

THE Correspondence University Journal, of Chicago, speaking of the movement for the introduction of manual training into the grammar schools of that city, says:

There are two features of this movement that are frequently confused, but should always be clearly distinguised—the industrial and the pedagogical. The former is the more obvious and limited, and is the one to which attention is at present mainly directed; but while both features are closely connected, the latter is the more important, having a wider range and more universal application. Not all pupils should be taught the special subjects of an industrial course, or receive manual training fitting them for some handicraft, for the duties of life are various, and the school can never supplant the home or the workshop; but all pupils may be taught by better, more practical methods than at present, so that hand, eye and brain may be simultaneously educated, at a vast saving of time and money now wasted in our schools by unphilosophical and unscientific methods. In other words, if pupils were universally taught "by doing" or by the use of things, more than by the use of books, the new movement would secure its highest development.

FRMALE BDUCATION AND HEALTH.

It may not generally be known that the alumnæ of the more important centers of the promotion of woman's education and the study of questions regarding her training. This association has justified its existence, if justification were necessary, by the inquiries which it has made regarding the health of those women who have pursued college courses. The importance of the results thus obtained has led to their incorporation in the "Current Report of the Massachusetts Labor Bureau." For the first time the discussion is taken from the a priori realm of theory on the one hand, and the haphazard

varied that they suggest and mark the way devoured by the wild beasts of rapine and tilence; until he must, like other miscreants toward the discussion of a large number of ruin. The rum-hole must be closed, or the -of which there are none greater-hide himother hardly less important questions. The rum-hell will engulf Christendom. What self in the dens and caverns of night from figures, in short, call up as many problems shall be done with Christian rum, is in the the vengeance of hot pursuit. Brand felon as they settle, thus fulfilling the first requi- problem. What shall become of the Chris- on his brow; huddle him with co-fellows in site of fruitful research.

general character of the investigation fol- cult to see the end? Strike it down, cage cease, and the earth will be delivered from lowed and conclusions reached; and, second- the beasts that vend the frenzy in the only his devilish sorceries. No man in his senses y, isolate a few special problems for more place to which they belong, the criminal cell, can say that there is any other remedy, or detailed though brief treatment. The re- and the kennel will disperse. There is but | that this is too severe. All that is demanded sult may be summed up in the words one remedy. We have had experience enough is concert of action. It will come. It is at of the report, as follows: "The fe- to have learned what that is. The nation the door There are men enough not hopemale graduates of our colleges and universi- must put an end to transforming men into lessly debauched to vote such laws. They ties do not seem to show, as the result of beasts by law, and must put the beasts who will yet unite and rid the earth of this foul their college studies and duties, any marked | do it into a limbo where their sorceries will | monster. It lives not because it cannot be case of disobedience men were bound to bring difference in general health from the aver- cease. The conflict is now upon us. It is a put to death, but because we have not the age health likely to be reported by an equal life and death struggle. The government is will to strangle it. Let Christendom arouse, number of women engaged in other kinds of on the side of the beasts; the people make and in a single day of brave work the land work. It is true that there has been, and it the government. Shall the rum fiend still will be freed of this vilest gang of criminals was to be expected that there would be, a carry on his carnival of death? Shall the that have ever cursed it, and the prisons will certain deterioration in health on the part rum minions, at the still, behind the bar, at empty, and the slums will dry up, and the of some of the graduates. On the other the bar, in the gutter, or in the mansion, vicious classes will vanish, and the miseries hand, an almost identical improvement in rule? Or is there enough of manhood among of poverty and wretchedness will cease. If a health for a like number was reported, show- us to save Christendom from the damning Christian nation so will, it can be done in ing very plainly that we must look elsewhere | shame? The answer we make to that ques- | one day. If we will not, the Moloch will for the causes of the greater part of this decline in health during college-life. If we not power to save Christendom, where is our detioration is largely due, not to the requirements of college life particularly but, to predisposing causes natural to the graduates themselves, born in them, as it were, and made responsible."—From "Health and Sex in Higher Education," by John Dewey, in Popular Science Monthly.

CLIPPINGS.

A mummy, supposed to be 3,000 years old is now in possession of Cornell.

Princeton is said to have the most thorough course in chemistry of any college in the United States.

Only 449 of the 6,000 persons examined A careful investigation of all the points by the United States Civil Service Commis sion during the year 1885 have been in col

The expenditure for common schools throughout the United States in 1884 was \$103,949,528, and the value of school property was \$240,634,416.

President Bartlett, at the coming commencement of Dartmouth College, will open his house for a reception to his surviving class-mates of the distinguished class of 1836—their semi centennial reunion.

Rochester Theological Seminary. He is a

Baptist, and thirty eight years of age. President Eliot, of Harvard College, says that of the 350 students pursuing the elective course of study, no two chose the same course. The average age was twenty years. and hence he thinks to prevent the natural trend of students of such years would be more detrimental than the injurious effect from ill-guided judgments in their choice of studies. Professor Goodwin says the classics have not been slighted, but rather favored, and he testifies as does President Eliot. On the whole the general intellectual effect is advanced and the trial is heartily commended and recommended.

Cemperance.

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

BUM AND THE VICIOUS CLASSES.

The vicious classes are Christian-born. Think for a moment, that this Christendom has authorized, by law and sanction of the state, the creation of this frightful pest gang; that it has provided for its creation; that i is here not in opposition to, but of, her will that by formal and deliberate legislation, brought about by Christian votes, she has opened, in all her towns and cities, slaughter houses of men, women and children, and of all virtue, and employs a million minious to do this dreadful work; that she has done this and continues to do it with her eyes open, and with full knowledge and purpose; that she has prepared and planned and deliberated in government chambers, for the production of these desperate classes; that her employed and licensed minions do this

For a generation Christendom has been hearing a low growl from the kennel, where she is battening these wild beasts of passion; a growl in the kennel as they have crunched their victims. "What means the roar today along Trafalgar Square and London streets?" It is the beast, loose and shaking female higher education in this country have his mane. Pamper him a little more on an organized intercollegiate association for government joints, and no kennel bars will hold him. Fitted for rayen, he will raven to business is murderous. It has no other voters have not sunk below the level of men. the full. Rum engenders poverty; poverty and rum engender crime. From the government rum shop, the wild beast hunts his It creates demands for armed police. It fills blindness, that she sleeps? Are her eyes death. It has not one single relief. It is a of her sex and of her offspring, has come to holden, that she cannot see? There are felony of the deepest dye, pure and simple. | the rescue. What we will not, if so be we armies marching and counter-marching, with It must be treated as such. The felon's will not retrieve the dishonor of long-conbanners on which are emblazoned dynamite, dock, the felon's cell, and, if need be, the tinued inaction, her future sons, more noble anarchism, communism, nihilism, labor- felon's gibbet, is the only remedy for such a league, no-sabbath, down with the church crime. and state, recruited from the dram-shop and estimate of physician and college instructor officered from the kennel. Are we so deaf on the other. The returns have the value that we do not hear the tramp of the gather- The sentiment exists. It must be expressed slayer will be slain, and virtue and aumonity

tion determines fate. If Christianity has devour our homes and our children. based than the rum army; no festering pesthouse-not even the Chinese opium den-

she is the recognized guardian.

criminal, and must be held amenable to

criminal law. The traffic must cease to be treated as a question of rights and liberty of individual choice, as the pursuit of a legitimate calling. as much so as theft, or murder, or any other crime. It belongs to the same category and nothing but sophistry can give it any other

decency every day. and in the felon's cell, or on his gibbet. This kind goeth not out by fasting. This is must be forced by right-minded people. It to be complicated with crime. There is no violated thereby?

.A felon class has grown up among us. Their criminal business is not doubtful. Their practice of it is in open day. The felony is clear, pronounced, the most dreadful. They are robbers and despoilers of innocence. Their quality in it. It threatens our homes. It it cannot be long until we are delivered of fills our jails and prisons and pauper asylums. I this insufferable shame. prey. Is Christendom struck with judicial many of our homes with miseries worse than and brothers—woman, to avenge the wrongs

expression which will compel legislation. mom sin. The loose manner in which many of all good statistics; they not only enable ing legions? Nations that license murder in the only effectual way, until a rum-seller will be be ing legions? When his loathsome carcais in the only effectual way, until a rum-seller will be hidden in a shameful grave.—Bishep abolishing the Decalogue, would destroy, if main point discussed, but they are so full and that batten the wild beast of passion will be

tian world? Answer it with license, or au the criminal's dock, drive him with the gang Pursuing this line, we shall first state the thorization, or temporing policies, is it diffi- in striped garments. The business will then Moderation is counseled. Moderation

attempt to trace the cause, we find that this hope? With what face, then, can we go to Who counsels moderation? Have we not the heathen? There is no devil-worshiper tried temporizing policies with this wild in Africa more degraded, more lost to all beast of nameless possession long enough? sense of shame than the demon worshiper of | Have we not sought to tame him with moral rum; no high priest of the sorceries of sussion, to melt him with the tears of brokenfor which college life or study should not be heathenism more diabolized than the minions hearted womanhood and childhood, by anof Christian states authorized to manufacture peals to any latent humanity that might vet and vend the poison. Paganism can muster be in him, by the homes he has desolated, no miscreants from all her realms more de- and the victims, by millions, he has immolated? Have we not resorted to measures of mild repression only to see how futile they more deadly to virtue than the Christian are? Have we not bound him with the rum hole. Must it be endured longer? Must | withes of low license and high license, and the race be doomed to go into the future hampered him with local option and obwith this millstone fastened about its neck structive legislation? Have we not worn by legislators of Christian states? Are our ourselves out with crusades and petitions tyrants too much for us? Then farewell to and remonstrances? Have we not, despairing of any success with the beast himself. Who doubts that there is a remedy for this exhausted all possible methods of rescuing state of things? It is not unknown. The evil his victims, only to find him at the end of a is rampant not of necessity, but because we hundred years of unsuccessful effort, still enhave not the courage or the desire to apply | trenched and defiant? It is seventy years the remedy. It it simply needed that right- | since the great Beecher stirred Boston and minded people combine to do the work; and the nation with his startling appeal. For in this as in every case of a crying evil, the half a century the impassioned Gough has church must lead in the reform. This is her gone up and down the land, creating, by his most peculiar province. It comes in the line appeals that would move a heart of stone. of the great class of moral issues of which moral sentiment. Thousands of others have plead and wept and prayed. For twenty It cannot be effected by moral susaion, by years women have knelt on curb-stones and sermons, by prayers, or by abstinence of the entreated. The state still pampers the beast, well disposed. It is a case where the arm of and turns him loose to raven and destroy. The Rev. James M. Taylor, of Providence, | the law and force repressive is the only re- | Where he had hovels, he has built palaces. R. I., has been elected permanent President sort. It belongs to the department of crimes; The low groggery has flowered out into the Old and New Testaments." The term is garb which the principle puts on; they can of Vassar College. He is an alumnus of and must, of necessity, be met by criminal gilded saloon. The scurvy miscreant, once the University of Rochester and of the law faithfully executed. The rumseller is a despised but patronized, has become the acknowledged gentleman of fashion. He has moved from his obscure quarters into the streets where decent citizens live, and is toasted and feted by well-bred men and women. He has formed an ostentatious league, and banks millions to defend his respectable profession. He calls conventions. and sits, with parade, in deliberations of his place. The rum-seller is an unmitigated rights and immunities, and the public press enemy of society, dangerous to public wel- busies itself with reports of his proceedings fare: there is no criminal of deeper dye. He | and speaks of him with respect. Moderation? has been petted by the state; respectability No! Who talks of moderation in the coils of has been thrown around his most atrocious a boa constrictor? We have temporized too crime; he has been protected in it by law, long. It is time we talk and act like men. has been authorized by moneyed license to A murderer, cold, heartless, cruel, is among practice it. He has been permitted to live us. Not the assassin of one or of a family. among us, as a free, respected citizen, pur- His victims count by millions. His butchersuing a legitimate calling; to hold up his | ies are progressing daily and nightly within head and walk the streets as the equal of sight of our dwellings. The screams of his respectable men; has become the boon com- victims, if we would but listen, would chase panion of law-makers; permitted to appear away sleep from our eyes. He knows the

in court and sit on juries as a virtuous citi- fact; we know it. His sole and only busizen. He has been allowed to open his doors ness for which he lives, and by which he upon the public streets, and drive his busi- lives, is first to debauch youth and innocence, ness in open day, the peer of honorable and then to hurry the dishonored hulk away tradesmen. So long as this remains his busi- into a drunkard's grave, and pamper himself ness will flourish. There is no moral power and his family upon the price of his villanies. that can reach him. He will continue to be The teocalli of the Aztec war god, upon defiant and grow more contemptuous of which the quivering hearts of thousands were laid, is a shrine of beauty compared There is but one road of deliverance from with the horrors of this modern demon of this pestiferous evil. It is not obscure; it is destruction—the rum-hole. We men stand the plain, straightforward road of simple by and see it, and raise no hand; nay, worse honesty in dealing with a case of pronounced | vet, vote the right, and take the assassin of crime. The rum-seller is a criminal pure and virtue and life by the hand and treat him as simple: he must be treated as such in law our equal. The annals of human history and administration. The brand of felon furnish no parallel of stupidity and monmust be put upon his brow; and he must be strosity. Moderation! No, no! There is made to take his place in the felon's dock is but one way; it is plain and simple. Treat the criminal as he deserves; let criminal law do its function; put him in the culprit's the position the Christian church must as- dock, which is the only place to which he is sume, and to which the Christian states entitled; carry him from the dock, by sentence of law, to the felon's cell or to the gang must be made impossible for legislators and of striped convicts, who are his only fit ascourts and the police set for public protection sociates. Let the process be the most summary possible; let the law take hold of the other road to salvation. And on what grounds | factor on simple evidence of his business; let can we hesitate to take this? Whose rights the evidence of criminal intent be the pressuffer thereby? What principle of justice is ence of the article; put it under ben of right of search when its presence is suspected. Deal with it precisely as we deal with theft, murder, abduction and classes of crime which grade with it, but are far below it in atrocity. In a nation whose legislation is controlled by universal suffrage and direct vote, if half the Despairing of us-her fathers, husbands.

than we, will do; and the coming ages will A sentiment must be vocalized into organic stupidity, our shame. The averager is born to-day, and nothing can stay him. The

The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, May 13, 1886.

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

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"TRUST in God. The morn awaits thee; And, while such a hope elates thee, Wilt thou fold thy hands in ease? No. the golden moments seize! Lay thy gift upon the altar; Thou hast duties—do not falter!

At the suggestion of a life long reader and tried friend of the RECORDER, we publish this week, in the temperance columns, a long extract from Bishop Foster's article in the Independent, on the "Outlook of the world." It is not a pleasant picture which the Bishop draws, but is it unjust?

A SISTER, whose home was in Missouri at the time, was converted to the Sabbath doctrine under the preaching of Bro. F. F. Johnson in 1873. The providence of God has kept her from going where there are Sabbath-keepers, but during all these thirteen years she has been faithful to her profession, though often pressed by neighbors and friends to give up the foolish notion. She now lives in Colorado and asks to be remembered in the prayers of the brotherhood. Brethren, examples of this kind should help us to appreciate more fully our privileges, and stimulate us to greater faithfulness in the observance of God's holy day.

CANON LIDDON says, a modern hymn, a a rule, is full of man, full of his wants, of his aspiration, his anticipations, his hopes, his fears. Full of his religious self perhaps, but still full of self. But an ancient hymn, as a rule, is full of God, full of his wonderful attributes, and of his Son and his acts, his sufferings, his triumphs, his majesty. Certainly ancient Christianity did justice to the needs and moods of the soul, just as in the Psalms they found the soul's separate needs of hope, fear, penitence, and exaltation so abundantly provided for. Is not this true also of modern preaching, and general methods of Christian work? It may be there is not too much of man's wants, aspirations, experiences, hopes, etc., but is there enough of Christ, enough of his saving power and wondrous grace, enough of his atoning work and redeeming love?

LABOR STRIKES continue to break out in different localities throughout the country. Perhaps the most serious disturbances of this kind have occurred in Chicago during the past week. Conflicts have occurred between large mobs of idle workmen and the policemen, who have sought to preserve order and to protect the lives and property of which they have listened, rather than by the employers. In these conflicts several policemen have been killed, and some twenty-five or thirty more or less dangerously wounded: of God, has created conditions under which it is believed that the fatalities on the side of the rioters is even greater. It is but justice to the laboring men to say that this is not the deliberate design of their measures. It is rather the work of the hot-headed socialists and anarchists, who have seized upon the ling before it. A hundred apple blossoms favorable conditions to precipitate a war upon all capital, order, and decency. A few thousand idle men, restless, and uncertain as to the prospects of obtaining employment of any kind, conscious that prolonged idleness is certain want to themselves and their families, and feeling that in one way or another their rights are not duly respected—such a crowd of men is the tinder box glory. But this is not all. While the mininto which a firebrand thrown produces an instantaneous and terrific explosion; and that brand is thrown by the incendiary speeches of men of the Herr Most stripe; in the Chicago horror the responsibility is supposed to rest upon a very few persons, among whom are Spies and Schwab. These men have been permitted for years, by speeches and by printed matter, to make their attacks upon capitalists, upon rulers, and upon everything good in society, and the terrible scenes witnessed in the streets of Chicago last week are fair samples of what socialism, anarchism and communism would do everywhere if only they can find the proper conditions for their deadly work.

bosom the viper which, if it could, would our missionaries on the China field? Some one sting us to death? Meanwhile such scenes of carnage and disorder will open the eyes of the better class of laboring men to the dangers, to themselves and the country at large, of the methods which they have chosen by which to seek the redress of their real or fancied wrongs. And so the evil, by overdoing itself, is likely to cure itself. fiends, who have used this exceptionally disturbed condition of society to work out their schemes of destruction, ought to be placed where, for all coming time, they will be powerless for evil.

The sweet May-time is again upon us. Already its buds and blossoms give promise of abundant harvests. But will all this promise ever be fulfilled? Late frosts, later droughts, and destroying vermin left out. we answer unhesitatingly, Yes, they will. But somebody says that yonder apple tree. with its myriad blossoms, will bring to the autumn garner not more than one apple for every one hundred blossoms; where then is the promise of her fruitage? It will not be surprising if we shall hear nature herself severely criticised for this waste of flowers, if not condemned for promising more than she can fulfil. But by what right do we demand that every flower shall stand for a good fair apple, and insist on its being brought to the cellar? How do we know that ten thousand blossoms are not needed to bring one hundred apples to a healthy birth, and that, if there were less than ten thousand blossoms, there must necessarily be fewer than one hundred apples? Do we do nature justice in claiming a good, sound apple for every blossom? We do not know how this is; we simply know that nature spreads her blossoms with a generous hand, and that the God of nature knows how to do such things willing to leave the matter, thankful for the profusion of blossoms, and thankful for the fruit that comes in the harvest time.

These thoughts suggest some things which

may cheer the weary workers in the service of the Master. Interpret nature rightly and fully believed, and no labor is in vain. It is ment of truth. sometimes said, for example, that the number of conversions in any given congregation is very small in comparison with the number of sermons preached and other labors performed in behalf of the unconverted. But wait a little. What pastor ever can know just which sermon it was, or what part of any given sermon it was that made the turning point in the life of the young man who has just given his heart to Jesus? Can the young man himself tell? Was it any one sermon, or any one sentence at all that did the work? Probably not. It is safe to say that, especially among those who more or less habitually attend the public ministrations of the word, the majority of those converted have come to Christ under the conviction produced by the volume of truth to force of one particular discourse. The labor of the faithful minister, under the blessing it was possible for souls to be born. One sermon, at the last, may have brought the soul to its decision, but it probably would have failed to do so, had not the way been prepared for it by a thousand influences gospread their delicate petals, shed their sweet perfume on the air, and scatter their fructifying pollen dust, that one stem may shake a golden apple in the face of the husbandman in the harvest time. Was it in vain? Has there been too much preaching? Has any of it been in vain? Not if it was performed in the spirit of Jesus and for his ister has been earnestly preaching, a mother has been devoutly praying, a Sabbath-school teacher has been patiently instructing, and other Christian influences have been exerted; and all these labors have mingled together until no human power of analysis can separate them, or trace the potent influences to their sources. Nor need we care to do so, so long as the end sought is reached. Until it is reached there are not too many of them;

Again, in the wider field of labor for the ing to make. How long will we boast of ments and inspirations for us. How many

Trues fall and I that bosten the wild he are if passion will be builded us total result a distor in deadly need R. S. Herter, in The factors where

and when reached, there has been no labor

in vain. And, we repeat, when the true

spirit of the Lord's workman is possessed.

the end will surely be reached. Remember

the lesson of the apple blossoms.

asks. Let us put the question in another way. How many rays of light have gone out into the surrounding darkness by the contact of the Christian lives of our missionaries with the heathen about them? How many sermons and Bible lessons have been given in the name and spirit of Jesus? How many seed truths have been planted in of just the same thing in kind, nor as much But the unscrupulous men, the human | child-hearts and lives in those schools? How many have come to our dispensary for bodily healing, and have gone away with a cordial that sooner or later will bring healing of soul? Nay, brethren, by these labors the way is being prepared, the highway of the Lord is being cast up, and in his own good time he is coming upon it right into the hearts of those in whom these seeds of the kingdom are now being sown. It will then be seen that we labored not in vain. Till then may we not become weary. The same thing may be seen in our work as Sabbath-reformers. We scatter seed on every hand, not knowing where it will find lodgment in fertile soil. Some, no doubt, think the results seen are very meager compared with the outlay, in the publication and circulation of papers, periodicals, tracts, etc., seeming to forget that these are times of sowing seed, and that the time of harvest comes further along. Here, also, we need to remember that an atmosphere of truth must be formed before fruit can be brought to perfection. A tract, or a newspaper article reaches an inquiring heart and bears fruit. This tract or article is one of a thousand. Why could we not have just sent that and saved the labor and expense of the thousand? But who knows whether there would have been an inquiring receptive heart to receive the truth of the one tract, but for the atmosphere of inquiry created by the thousand that have gone before?

In all the realm of Christian labor, there is but one course to be pursued, and that is to sow beside all waters with a liberal hand, not knowing which shall prosper, this or that, much better than we. There we are quite or whether all alike shall be good. Whether one seed or another shall seem to bear the fruit we may be sure that all honest, earnest effort, put forth in the name and in the spirit of Jesus, cannot be in vain. We believe in the usefulness, in the economy of nature, of every apple blossom; much more, she never fails to keep her promises. So let | in the economy of the kingdom of Christ, the commands of God be obeyed and the do we believe in the usefulness and importpromises of his word rightly understood and ance of every possible effort for the advance-

Communications.

IN SEASON OR OUT OF SEASON.

Rereading sometimes stirs deeper thought, and Faith would like to say "that we" covers every one who has put on the name of "my disciple," or "tollower of Christ," for Christ said "whosoever doth not bear his cross and come after me, cannot be my disciple." Again "If any man will come after cross daily and follow me."

from sin, not alone from eternal death, which is the result of sin, but from the power of sin; and gave to his followers much instruction which, being taken into the soul until made a part of the life, will help us to realize how much we owe to him, and how much his words of practical instruction are

devotees or objectors in one degree or another. measuring one's gift, whatever its specific value, by that of another? Is not the com- faith of Jesus." mand to give freely from him who withheld neither person, property or life from the work of redemption? Will he not show us where lies the danger of doing too much in his service? If, by my indulgence in some needless, though otherwise harmless luxury. some spoken or written word which might have lighted the path of a soul to the highwav of holiness, is not spoken, and that soul never reaches the highway, will my hands be

While fully aware of the close frugality of miles south. some who are now doing nobly for the cause These conditions, too, they are silently help- truth of God, the lesson has its encourage of truth, my pen must say, give not less so Missouri river, having broken up to the long as you are blessed with the power to get north, floated down and formed an embank-

those who have not yet learned what blessed luxuries belong to any who through strong self-denial prepare the way for the indwelling of the Holy Spirit. "Give and it shall be given you," does not belong to specific. values, and he who gives but a "mite," if it contain all the possibilities of the giver, has the promise of receiving, but not a promise or more in quantity of earthly substance. Most frequently the receipts are the fruits of the spirit as manifested in Gal. 5:22-26, and more fully set forth in Gal. 6.

DISESTABLISHMENT.

To the Editor of the SABBATH RECORDER.

Dear sir,—Having been grossly misled by articles and statements made by dissenters, I, about two years ago, read a paper in favor of disestablishment before an intelligent assembly of Christians. Being, as every Christian ought to be, desirous of learning as well as of teaching the truth, I of course held myself open to conviction of error, though 1 felt quite certain that such conviction was impossible. A good discussion followed, in which I was allowed full freedom of speech, the result being, that I found many of my "facts" proved to be false assertions, and I had to confess myself completely beaten on the important points. Since then I have by fair, impartial investigation become strongly opposed to disestablishment, as advocated by the "disestablishment party." It is therefore with feelings of very great regret that I find myself unable to reply to the Rev. W. M. Jones' articles, through want of the necessary time. I however hope that at some future date you will do the "Church of England" the justice of allowing articles on its behalf to appear in your valuable paper, of which, as you are probably aware. I am a constant reader. Of course I readily admit that the church needs reformation, as do indeed all the denominations with which I have as yet been able to make myself fully acquainted, the English Seventh-day Baptist included.

The chief mover in this question is the spirit of jealousy, and its advocates would as greedily snatch away the endowments of Mill-Yard as of the Established Church. How should we Sabbstarians like to be compelled to bury any vagabond or atheist in a ground we have bought with our hard-earned cash. or that has been given us by some sympathizing friend, for the decent burial of our people? And further that our ministers or pastors should be obliged to read or perform a Christian burial service over those who have been most antagonistic to our religious wives (Sabbath, baptism, etc.), or perhaps Christianity altogether? Yet it is for objecting to this that the Church of England is so meanly condemned by the "disestablishment party."

Another point for jealousy is the fact that the clergy of the Established Church are me, let him deny himself and take up his gentlemen (chiefly) and know their manners. The revolutionary spirit that hates a These are commands to be obeyed, not | man who has a little money, and considers it once, or once a year, nor once a month, nor ought to be divided amongst those who are even once a week, and then be disregarded in | too lazy or wicked to work; is the same that the daily routine of life. Christ gave his hates a man simply because his education is all, his life included, for the saving of souls superior. I say level, if you like, but it must be upwards.

Again, to quote the actions of the Jesuits and hirelings who have sneaked into the church as the actions of the church, is another mean attack that might well be applied to dissenting churches.

It may be observed that those who have given their money to the church in the form To some, the great cross of life is parting of endowments and otherwise, might poswith material substance; to others, the giv-sibly have overlooked the statement in Proving of personal service anywhere besides for erbs 13:22 that "a good man leaveth an one's family; while others can do either of inheritance to his children's children." It these easier than to let the loved one pass | may be a difficult matter, after the lapse of from sight, to give personal service to the so many years to find out the "children's Master; and other ways of cross-bearing find | children" (who are possibly now poor and needy) to whom this money would rightfully Where can we find Scripture authority for belong, if it is to be taken from the church, In the "commandments of God and the

> Yours fraternally, THOS. WM. RICHARDSON. CLARENCE HOUSE, Clarence Road,

Wood Green, London, March 28, 1886.

DAKOTA LETTER.

Union county is the extreme south-east ern part of Dakota, and at this point we are about seven miles from the Missouri river clear of the blood of that soul, even though on the south-west, and four miles from the the thousands of more favored mortals in Big Sioux on the east, the latter river flowearth's mighty stores lie in vaults unused? ing into the Missouri at Sioux City, twenty

About the 15th of March, the ice of the

"they say" was several miles long and as high as any buildings in town. The result was a great overflow which covered farms and prairie, and drove many people from their homes. When the overflow was deem. ed inevitable, the cattle were driven to safe quarters, and later boats from Sioux City. and others built here, went to the rescue of the people who were still staying to look after things. One night it was said that the Missouri, which was then far out of its banks, would soon be here; so a guard was stationed to warn if the town was endanger. ed. No signal of danger was given, but in the morning a wild waste of rushing, roaring waters was surging along a high bank. which lies to the south-west of the town, and for miles up, down, and across what was low prairie the day before, was now the deep, wide "Big Muddy" in its mad rush for the sea. In two or three days the town was out of danger. I took down Jean Ingelow's Poems and read "High Tide" more understandingly than I ever did before.

After some days of high water and many miles of devastation, the gorge gave way. and the river went on the even tenor of its way rejoicing in its own channel again. But this overflowed county is still overflowed. the water slowly evaporating. Many farms will be untillable, not only for this season. but for several seasons. Five years ago there was an overflow of the Missouri, which was far more destructive than this; and some farms then deluged have since been cultivated only a season or two. Some country schools must be abandoned, as pupils and people can get around only with difficulty.

Boating promises much pleasure this summer "all along where the waters floweth." and a small steam-boat is in process of building for the delight of Elk Point people who will traverse these waters of the Missouri

I would like to ask if buffalo grass is not considered a poor grass by those who have had experience with it? And is not the region of the proposed Kansas colony considered by Kansas people a rainless A. M. F. ISHAM.

ELK POINT, Union Co., Dak., April 24, 1886.

ST. ANDREWS BAY.

My first impressions and experiences on arriving at the Bay were those of surprise rather than disappointment, for I did not expect to find it as pleasant as it is: the location for a town or city is a fine one. Nature has done its work for such a place. The land is high along the bay, averaging from five to twenty-five feet in height from the water's edge.

The bay opposite the hotel is two miles wide. There are three arms to this bay; first, after leaving the gulf we come through what they term a pass. The depth of the inner bar, by the government survey, is seventeen and one-half feet, the outer bar is nineteen and one-half feet in the channel. Then we come to the east arm. This east bay, or arm, runs east thirty miles and tapers off in a small river or creek, some twenty miles in length. Crossing from this, or from the pass, it is five miles to St. Andrews Hotel. There we come to the west arm which runs twenty-five miles west. Finally we come to the north bay or arm, also about twenty-five miles in length. Small rivers or creeks extend from each of these. These arms, or bays, are all navigable for vessels of moderate tonnage. It is said, by those that have been here from different parts of the United States, that this is the finest bay they have ever seen. It is a fine harbor for ships and sailing vessels and for pleasure sailing. Fish and oysters of the finest kind can be had in their seasons, and very cheap.

There are two fine lakes about half a mile apart, one on each side of the hotel. These lakes are filled with the tide water, and are headed with living spring waters. The depth of the largest one is ten to twelve feet, the water being from two to three feet along the shores. On the south side of this lake the shores are high, ranging from five to fifteen feet. On this lake, part of the Seventh-day Baptists colony is located.

The land for miles from the shores, as far as I have been, lies very well, most of it high and dry. There are three or four small swales, but these are fed by living spring water, and can be easily drained. The timber, for the most part, is scattering, but quite large, and almost no underbrush.

At the present time we have two grocery stores, post office, one drug store, two shoe shops, one saw mill on the bay near by, and another about sixteen miles up the north bay, a good-sized school-house, just finished, the second largest in the county, and a hotel 35 feet front by 86 feet deep, and a wing ten feet on one side.

People are coming and going all of the time, many are settling on their places, and many are taking un homesteeds, etc. The our free country, and nurse in our very converts have come to crown the labors of life's necessities, leaving physical luxuries to ment, or gorge, across the river which first day's rain we had since I came here was

Feb. 27th, then again on Mar latter part of this month. rainy month, or season. W are planted, are looking fine in blossom, as are also peach are growing slowly but stead blocks are being fenced in, clearing up and improvement At this present writing we thunder shower. I hope t ST. ANDREWS BAY, Fla., March MISSIONARY SOCIE

Receipts in April

F. 28 19. S. Clark, Treas., DeRuyter. receipts from rents of S. S. Angeline Page-houses-to

1886, G. F. Crandall (for L. M.). Milton, Wis West Hallock Sabbath school, First Genesce Church H. E. Babcock, Orleans, Neb Lua E. Babcock, Millikin, Sherman, Tex., Shaw, Freedom, Minn., A. Shaw, W. Shaw,

Frank Shaw. Rev. L. A. Platts, Alfred Centre, 2d Brookfield Church. Dodge Centre Sabbath-school, A. M. Whitford, Farina, Ill., Waterford Church, Ashaway Sewing Society, L. M., A. S. Briggs, Receipts per A. E. Main:

Ladies of Waterford Church, M. Mrs. Nathan Rogers, Preston, N. Mrs. Emma J. Purdy, Mrs. L. E. Blackman, Norfolk, N Receipts through Recorder Office Wm. R. Gorgas, Harrisburg, Pa. F. A. Petterson, Big Springs, Dal Miss Bettie Woods, Black Jack Gr

G. F..... Wm. Stringer, Jr., Pulaski, Ill., P. P. Richardson,
A Friend, Oxford, N Y., M. M. Clara & Fannie Downie, Akron, N L. E. Spencer, Suffield. Ct.....

Balance March 31st

Disbursements in April.....

Cash balance this date.... WESTERLY, R. I., April 30, 188

Received from L. T. Rogers, part of his bequest to Missionary invested, the interest only to be us young men in preparing for the m

Home He

New York. ALPRED CENTR

Our pastor is taking the v voted him by a visit to his f New Jersey. He makes th horses and carriage.

Last Sabbath was our regi season, at which time one received to membership by by letter. Another had been baptism but was unable to b ordinances were administere Platts, assisted by Dr. T. R.

Work on the new graded is begun. Excavations for have been made, and the be commenced at once. Ar of Walton, N. Y., has the entire job.

MAIN SETTLEM

Having enjoyed so mu news coming from other widely scattered people, we a word for ourselves, that o of our condition.

I have been on this nearly nine months, and, my place of residence is se from this people, my hear what encouraged by the al interest in the various depo

work. Owing to my distance and the seeming unreading to begin such meetings, possible to organize any p three weeks ago, when with a very good attendan of the Master has been ve in all of the meetings. there bursts forth the pent-up feelings of and the welfare of the Master

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POINT, Union Co., Dak., April 24, 1886.

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on one side. sate coming and going all of the many are settling on their places, and rain we had since I came here was:

Feb. 27th, then again on March 3d, and the new pastor elect. He preached an excellent | tended with disastrous results. But the little latter part of this month. March is the rainy month, or season. Whatever things are planted, are looking fine; peas are out in blossom, as are also peach trees, etc. We are growing slowly but steadily; lots and blocks are being fenced in, trees set out, clearing up and improvements being made. At this present writing we are having a thunder shower. I hope to write again ELIAS AYARS. ST. ANDREWS BAY, Fla., March 80, 1886.

MISSIONARY SOCIETY.

Receipts in April.

receipts from rents of S. S. Clark and Angeline Page-houses-to April 1, West Hallock Sabbath school. First Genesee Church Babcock, Orleans, Neb Lua E. Babcock, Millikin, Sherman, Tex.. Shaw, Freedom, Minn.. Shaw. D. W. Shaw, Frank Shaw. Rev. L. A. Platts, Alfred Centre. 2d Brookfield Church, Dodge Centre Sabbath-school, M. Whitford, Farina, Ill.. Vaterford Church, Ashaway Sewing Society, L. M., Mrs. Receipts per A. E. Main: Ladies of Waterford Church, M. M. Mrs. Nathan Rogers, Preston, N. Y., G.F.. Mrs. Emma J. Purdy, " ... 1 00 Mrs. L. E. Blackman, Norfolk, Neb., " ... 15 00 Receipts through Recorder Office: Wm. R. Gorgas, Harrisburg, Pa., G.F.... F. A. Petterson, Big Springs, Dak., C. M... Miss Bettie Woods, Black Jack Grove, Tex., G. F..... Wm. Stringer, Jr., Pulaski, Ill., H. M.... P. P. Richardson, A Friend, Oxford, N. Y., M. M. Clara & Fannie Downie, Akron, N. Y., G. F., L. E. Spencer, Suffield. Ct..... Balance March 31st 8 35

Disbursements in April..... 97 46 Cash balance this date.....\$158 61 A. L. CHESTER, Treas. E. & O. E. WESTERLY, R. I., April 30, 1886.

Received from L. T. Rogers, Milton Junction, Wis., Executor of will of Abel G. Burdick, being a part of his bequest to Missionary Society, to be in invested, the interest only to be used to assist worthy young men in preparing for the ministry, \$1,100 00.

Home Mews.

New York.

ALFRED CENTRE.

Our pastor is taking the vacation recently voted him by a visit to his father's home in New Jersey. He makes the journey with horses and carriage.

Last Sabbath was our regular communion season, at which time one young lady was received to membership by baptism and one by letter. Another had been presented for baptism but was unable to be present. The ordinances were administered by Rev. L. A. Platts, assisted by Dr. T. R. Williams.

Work on the new graded school building example. is begun. Excavations for the foundations have been made, and the mason work is to be commenced at once. Architect Chrisman of Walton, N. Y., has the contract for the entire job.

MAIN SETTLEMENT.

Having enjoyed so much the items of news coming from other quarters of our widely scattered people, we thought to speak a word for ourselves, that others might know of our condition.

I have been on this field as pastor for nearly nine months, and, notwithstanding my place of residence is seven miles distant from this people, my heart has been somewhat encouraged by the apparent growth of interest in the various departments of church

Owing to my distance from the church and the seeming unreadiness of the people to begin such meetings, it has not seemed possible to organize any prayer-meetings till three weeks ago, when we organized one with a very good attendance, and the spirit of the Master has been very fully manifested in all of the meetings. From some hearts there bursts forth the expression of long pent-up feelings of anxiety and desire for the welfare of the Master's cause.

Our last communion, which came Sab bath, May 8th, was one long to be remembered, because of the many expressions of a deep, abiding desire for a more fully devel oped Christ life in their own hearts, and also in the church.

Brethren, pray for us that this manifest interest may continue to increase till God's Spirit shall be abundantly poured out in this part of his moral vineyard. E. A. W.

pleasure of a visit from Rev. W. C. Daland the that this was unfortunate, and must be at-

June. May the Lord make them fruitful in great good to Zion.

Rhode Island. WESTERLY.

The formal opening of our new organ took place on Thursday evening, April 22d, and was a most enjoyable occasion. Rev. W. C. Daland, organist, of New York, rendered a number of selections which showed the compass and quality of the instrument in a most satisfactory manner. He was assissted by Mr. Isaac Littlefield, tenor, of Boston, Mrs. E. Crandall (for L. M.). Milton, Wis., G.F.... 25 00 C. A. Main, soprano; Mrs. Walter Price, soprano; and Mrs. C. C. Maxson, accompanist; all of Westerly. Mrs. A. A. Palmiter. soprano, of Westerly, who had been an nounced, was unable to sing on account of a temporary throat trouble. Her place was filled by an extra number from Mr. Littlefield.

> Rev. L. A. Platts, with his wife, and son Arthur, left for their home last Wednesday morning, April 28th. We have enjoyed very much having our former pastor with us and we trust that he has taken equally as much pleasure in again mingling in our society. He preached in place of Mr. Whitford, Sabbath-day, April 24th, from the text, "He must increase, but I must decrease." John 3:30. The sermon was very 16 interesting and instructive. A large congregation was present.

The regular bi-weekly social was held on Tuesday evening, instead of Thursday as usual. Mr. and Mrs. Platts were present, and on invitation favored us with several well rendered songs. These gatherings are found to be of great benefit to the church, as it brings the membership together in social intercourse and creates a feeling of interest in each other which would otherwise be lost.

The revival interest in the Young People's Society of Christian Endeavor continues unabated, and a goodly number are ready for

ROCKVILLE.

the few weeks spent in the vicinity of this church, we made religious visits in eightyfive families, holding meetings evenings for several weeks. Most of this time the weather and roads were bad. But the Lord came among his people, greatly comforting the faithful, quickening and reclaiming wanderers and converting sinners. The last Sabbath in April a large congregation witnessed the ordinance of baptism, when four promising young people came into Christian visibility, and in the evening service were welcomed to the church. It is hoped that

This field, embracing four factory villages, which rest upon the Sabbath, and scarcely less than one hundred families, is an important one, with a vast amount of work to J. CLARKE.

DERUYTER, May 6, 1886.

West Virginia.

ROANOKE.

Some two or more years ago the Seventh day Baptist Church of Roanoke agreed to do without the regular service of its pastor, except at the quarterly meetings of the church, which occur the first Sabbath in May and once in three months, that he might engage the more in missionary work. Six months ago, as the readers of the RECORDER will remember, the dear Lord graciously revived his work at this place, and the church was increased in numbers from eighteen, four of whom live so far away that they seldom attend church here, to thirty members; and then it seemed sad that this church was to have no more preaching for three months. When the time drew near for the next quarterly meeting, the missionary was over sixty miles from Roanoke, and started on horseback to make the long journey, over roads about as bad as they can get in West Virginia; the weather also was intensely cold. At the end of the third day's effort there were still eighteen miles to travel before the appointment could be reached and the meeting was to begin the next day. It was the coldest day of the winter, and, after much anxious thought the fourth day's ride and were abandoned. Such were the other duties of the minister that the pleasure of meeting the converts and church members at Roanoke must go by for another three months. No

sermon in the morning, and in the evening church of Roanoke do not depend on their gave an impromptu organ recital which was | minister for everything, and they know how most thoroughly enjoyed by all. We expect to "surprise" him as but few ministers are him to begin his regular labors here early in | "surprised." On the morning of May 1, | terests on United States bounds. 1886, after an absence of nearly six months, the writer came in sight of the church house. It is situated on an elevation of land with the West Fork of the Monongahela river flowing in sight and with the most beautiful hill peaks in view on every side. The house | fectually settle the Apache question. now looked as white as the driven snow. Drawing nearer it was discovered that the church yard was enclosed with a new fence, surrounded by a hitch-rack. After a warm shaking of hards the large stile was passed and then what seemed to be new doors and a away the vehicle and the occupants. Mrs. him the most intense agony. His funeral was atnew platform to the church appeared. Passing Jacobs and the younger child were drowned tended by a very full house, showing the deep symmetry which the nearly bed for the family. new platform to the church appeared. Passing within what seemed to be new seats met the sight; and then the wainscoting and the ceiling were as white as lead and oil with the brush in skillful hands could make them. The pulpit too had been beautified. While aying off my wraps at the door the Superintendent began the Bible service. There were some new scholars and one new teacher that I had not seen in that church before. The "surprise" was complete and one worthy of imitation. Our meeting was a precious one and developed the fact that all the members had lived and had been actively engaged in the service of God, notwithstanding the lack of ministerial help. The Sabbath-school, which is evergreen, had contributed \$4 25 to the Missionary Society since the revival meeting.

MAY 4, 1886.

Texas. MESOUITE.

I wrote in November that our little church

S. D. DAVIS.

was still in the love of God; and I am glad to say that all have proved faithful up to the present time. We have extended an arm of the Rose Hill Church to Arlington, Texas, forty miles west of us where. I believe, the best interest is manifested on the Sabbath. in all the state, and I believe that Arlington will prove to be the headquarters of the Sabbath of the Lord in the great state of Texas. I visit Arlington once a month, It may interest the readers of the RE- preach at eleven o'clock on Sabbath, on First-CORDER to find in this department of the day at 3 o'clock, and at night at 7.20. The paper the following item of news. During attendance on First-day morning and evening is from sixty to seventy. Many are interested about the Sabbath, while others say they are convinced that they ought to keep the Sabbath of the Lord, or no Sabbath. May the Lord help them to see that they must keep his only holy day. I have proved to many that Sunday as the Lord's-day or Christian Sabbath is a hybrid, a monstrosity, a spurious compound of holy day and unclean ordinance of the ancient paganism, perpetuated and disguised with a specious name and by the Roman church foisted upon the world as an ordinance of the Chrisothers, at no distant day, will follow their tian religion. May the Lord of the Sabbath grant that the dark cloud of pollution and abominations of disgusting idolatries of Romanism may pass from the people, and may they turn to the true and living God, for it is good to be near to God. I feel a great interest at Arlington, for I believe that a great work can be done there to the honor and glory of God, but without some help from the people I must discontinue my labors at that place. I am willing to give unless Greece complied with the terms of my time with all my heart to the cause of my Master; but I am not able to pay the expenses. O where is the store house of the Lord? Is it empty? Have the people robbed God, that his store house is empty? Malachi 3: 7-11. I have many calls, but I says that Europe, having adopted a system cannot attend for the lack of means. May of exporting paupers to the United States, it please God to bless his people everywhere. is my prayer, and help them to do all in

FRANK M. MAYES,

Pastor of the Seventh-day Baptist Church, Rose

their power to save some.

Condensed Aews.

Bomestic.

The southwestern railway strike has been declared off by the general executive board of the knights of labor.

At the Protestant Episcopal convention in Philadelphia last week the Rev. Dr. Philips Brooks was selected assistant bishop of the

It is said that Wellesley college, Boston, has received a legacy of \$100,000 as the foundation of an endowment for an art school the hope of attending the quarterly meeting building. It is understood that the donor wishes to remain unknown.

Caroline Forbes, aged seventy-seven years, died suddenly in New York recently. The deceased, from her eleventh year, ceased to grow and up to the time of her death had

It is understood that the New York Cen tral statement for the first quarter of this year, will show net earnings equal to one and one-fourth per cent, on stock, after paying all charges, including \$500,000 for in-

Senator Fair has written to Secretary Lamar suggesting that the Apache Indians be colonized on the Santa Catolina Islands Indians would like it and says it would ef-

A water-spout passed down Jacobs creek, Kansas, May 7. B. B. Jacobs, a farmer, saw the storm coming and gathered his wife and two young children and his brother Charles n a wagon and started to flee, but they were overtaken by the torrent which swept painful, as his disease went to his brain and gave while Mr. Jocobs nearly perished endeavoring to save them. The brother saved himself and the other child.

States Attorney Grinnell has decided that the case of the Chicago anarchists should not be referred to a special jury. The accused will be brought before the regular grand jury on the 17th inst. The police have captured a Bohemian named James Turck, and found in his house one long muzzle loading shot gun, one six-shot revolver, a quarter keg can of powder, a bundle of German anarchist newspapers, a lot of pamphlets bearing the name of Johan Most and much other stuff, showing the owner to 27, 1886, at 10 A. M. belong to that class of socialists for whom there is no rest in Chicago. Turck has been in Chicago eighteen years. He is said to be the secretary of a military anarchist body.

Foreign.

The French have suppressed the revolt of the natives in Senegal. The French losses were trifling.

It is officially announced that the arch-

and Quebec are to be created cardinals. Stocks are flat in London owing to the Report of Annual and Special Committees. Eastern crisis. Greek securities have fallen

two to three and Turkish one.

The French government has vigorously protested against the Vatican's appointing a nuncio at Pekin as tending to interfere with French secular rights in China.

An Indian who has arrived at Wood Mountain, Canada, from Poplar Point, says the Yankton Sioux and other American Indians are threatening trouble, and have invited Sitting Bull to join them.

An extensive-land slide took place east of Religious services Dundas, Ontario, Thursday right, May 6, overing the Great Western railroad track 10 o'clock. Bible-so in some places to a height of forty feet and a distance of eighty yards.

Rumors are in circulation in London that Mr. Gladstone will dissolve parliament immediately after a decision has been taken in the house of commons on the second reading of the home rule bill, whatever the result of the vote may be.

The Greek cabinet met May 6 to discuss the collective note of the powers demanding more precise assurances that Greece will disarm. It is believed the cabinet will refuse to vield to the demand. The ministers of the powers are preparing to depart from

Secretary McCullock, of the Glasgow, Scotland, section of the social democratic federation, writes: "Glasgow socialists sympathize with the efforts of workmen in America to emancipate labor and overthrow capitalists, and they sympathize with the Chicago socialists in their conflict with the police while resisting tyranny and cruelty."

Mr. Gladstone, in the House of Commons, May 6, stated that Greece's assurances in respect to keeping the peace were not sufficient to justify Turkey's abandoning her war-like preparations for defense. He added, that, the collective note presented to her by the powers yesterday the powers would forthwith take the steps requisite to compel com-

The Pall Mall Gazette, commenting on the anarchist acts at Chicago and Milwaukee, is primarily answerable for the troubles; and Buren St. and 4th Avenue, every Sabbath afternoon; secondly, that America has shown fatal kindness in receiving these paupers and is now keepers in the city, over the Sabbath, are cordially reaping the results of her folly in trying to invited to attend. make American citizens out of the scum of

MARRIED.

In Little Genesee. N. Y., May 4, 1886, by Rev. Geo. W. Burdick. Mr. HOMER B. YINGLING, of Bolivar. and Miss R. BLANCH CRISPEN, of Independ-

In Little Genesce. N. Y., May 4, 1886, by Rev. Geo. W. Burdick. Mr. FRANK B. PRINDLE, of Lit tle Genesee, and Miss HATTIE DELL JONES, of Bol-

In Independence, N. Y., May 5, 1886, by Eld. J. Kenyon, at his home, Mr. Eddie D. Fisher and Miss IDA A. WALTER, both of West Union.

In DeRuyter, Madison Co., N. Y., May 5, 1886, diocese, by a clergy vote of 820 out of 861 at the residence of the bride's father, S. R. Stillman, Esq., by Rev. J. Clarke, Mr. WM. BENJAMIN RINDGE, of Excelsior, Minn., and Miss MARY LU-ELLA STILLMAN.

In Westerly, R. I., April 10, 1886, by Eld. C. C. Stillman, at his residence on High Street, Mr. An NOLD KENYON, of Westerly, and Mrs. ABBIE S. POTTER, of Charlestown.

At the residence of the bride's parents, by Eld. S D. Davis, April 11, 1886, Mr. FLOREN L. BOND and Miss LENGRA M. BOND, both of Lewis county, W.

At the Court House in West Union, W. Va , Feb. On Sabbath, May 1st, this church had the doubt many who read these lines will feel the appearance in form and stature of a lit. have edi enore ridge county quot on ell in sucanir

DIED.

DAVID COON was born in Rhode Island, Oct. 14. 1810. and died in Walworth, Wis., March 28, 1896. His early life was spent in Brookfield. He married Hannah M., daughter of Stephen Clarks. He spent some years in Hounsfield, N. Y., where he professed religion and united with the Seventh-day Baptist Church. In the early settlement of Walworth, he hought a farm, on which he lived about forty years. be colonized on the Santa Catolina Islands in the Pacific ocean about twenty-five miles from Los Angeles California. He thinks the he expressed his hope in Christ. A large congregation, including old settlers, attended his funeral as their token of respect for an early and respected citizen. Funeral services were conducted by J. Bailey.

> In Farina, Ill., April 24, 1886, of typhoid pneumonia, FRANK O. BROWN, son of R. A. and N. M. Brown, aged 13 years, 8 months and 9 days. For nearly a week he was deprived of his reason, and suffered much pain, but his last hours were doubly pathy which the people had for the family. The discourse was preached by the pastor from Rom. 5:

SPECIAL NOTICES.

PERSONS intending to attend the appreaching session of the Eastern Association are requested to send their names at an early day, to Rev. J. G. Burdick, New Market, N. J., that they may be assigned to places for entertainment. MAY 13, 1886.

The South-Eastern Association will meet with the Middle Island Church on Fifth-day, May

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

Fifth-day-Morning Session,

10 o'clock. Introductory Sermon. Report of the Executive Committee. Letters from the churches. Communications from corresponding bodies.

Miscellaneous communications. bishops of Rennes, Rheims, Sens, Baltimore | Appointment of Standing Committees.

Afternoon. Report of Committee on Resolutions.

Sixth-day-Morning. Report of the Standing Committees. Essays: "Bible instruction in the family."

'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.

Sabbath morning.

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

2.30 o'clock. Sermon by delegate from the Eastern Association, followed by conference meeting con-

ducted by S. D. Davis. First day-Morning. Unfinished business.

11 o'clock. Sermon by delegate from the Western

Afternoon. Unfinished business. 3 o'clock. Sermon by delegate from North-western Association.

MINUTES WANTED.—The Western Association, at its last anniversary, instructed its clerk to obtain, if possble, a complete file of the records of the Association from its organization to the presenttime. Persons having copies of the printed minu tes 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,

May 6, 1886.

Association.

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabhath school follows the preaching ervice. 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 at 2 o'clock. Preaching at 8 o'clock. All Sabhath-

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8, 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 Treasurer of the General Conference would respectfully remind those churches which have not paid their apportionments for the year ending Sept. 1, 1885, or for previous years, that the money in the treasury was long ago exhausted and a considerable portion of the expenses for last year remain unpaid. Prompt attention to this matter by those whom it may concern is very desirable. Remittances should be sent by Post-Office orders or registered letters to

A. C. BURDICE, Tresourer. ALFRED CENTRE, N. Y.

PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missioners Society, or both, will be furnished, free of charge, se Bour price-- be graphenen isagrica.

THAT amalgamation produ

has been proven by Prof.

who recently read a paper o

before the Physical. Society

When a straight bar of brass i

Selected Miscellany.

MY THEOLOGY AND MY COMPORT.

BY REV. JOHN PARKER.

He holds the key of all unknown, And I am glad. If other hands should hold the kev. Or if he trusted it to me, I might be sad.

What if to morrow's cares were here Without its rest? I had rather he unlock the day And, as the hours swing open, say, "My will is best."

The very dimness of my sight Makes me secure; For groping in my misty way, I feel his hand—I hear him say: 'My help is sure.'

I cannot read his future plan, But this I know: I have the smilings of his face, And all the refuge of his grace While here below.

Enough; this covers all my want, For what I cannot, he can see, And in his care I sure shall be -Baptist Weekly

WAS IT LUCK!

The curtains were drawn to keep out the wintry blasts, and the bright fire light aided the shaded gas-light in revealing all the comfort of that pleasant room. The number and variety of books in the elegant bookcase, and the numerous papers on the table, indicated that the owner was a man of culture and familiar with the world's daily doings, while luxurious chairs and lounges proved that he was not unmindful of physical comfort. Indeed, as we look at the is seated in an easy chair, reading a paper, we feel that he is every inch a man, and worthy of our entire respect. The merry group by the fire, who are visitors for the holidays, evidently share our opinion. Suddenly one of the boys turning to his uncle. said:

"Uncle Harry, do you believe in luck?" "Well boys," said he, "that is rather a leading question. I will tell you a little story, and you can call it what you please:

"When I was about ten years old, my father died, after a lingering illness. He had been unfortunate in some business ventures the family.

see her patiently stitching away on the coarse

the fatigue. I sold evening papers, but I is peculiarly offensive to God. could not call my papers out loud and clear.

and was just leaving the car, when a gentle- the promises of grace for your security, and man, who was busily talking with his neigh- the covenant in which to rejoice. bor, while both occupied uncertain standing room, called me. 'Here, boy, a Chronicle,' of loss by deciding for Christ? If so, you I gave him one, and he put his hand in his do not know the value of Christ, or realize the pocket and drew out and gave me what he need of him. If you prefer earthly relations. supposed was a three cent piece, but I saw it a lucrative situation, or any temporal good was a gold piece.

"I jumped off the car in a hurry, and more than you children can imagine.

no right to any more than the price of the paper, unless it was given me; that it was a then? You are against Christ. He says. mistake. But I insisted that any man so "He that is not with me is against me." careless ought to lose his money, and that it | There is in this no neutrality. If you are yet, and I cannot so distrust him now. I dishonest.

"I believe there comes to every one some supreme crisis in life, when good and evil strive for his soul, and that night was the So were not the patriarchs, the prophets, crisis in mine."

ers. but was recalled by the question :

"But what did you do?" Next evening I began my work as usual. I had been through several cars, and almost hoped I could not find my generous (?) patwoul fail.

"You bought a paper of me last evening, sir,'" I exclaimed.

"Well," said he, "I suppose I did. I state! Oh, dismal condition! bought one from some boy. What's wrong?

Didn't I pay you?"

ing me that they knew what they were about. I fairly flew home that night, and I never felt so proud and happy as when I poured that money into my mother's lap, and heard

"'Thank God, for having kept you honest, my boy.

"The next day mother had a call from career as a newsboy ceased, and mercantile blameless. - Guiding Star. life began—very low down, to be sure, but I worked sway. I attended night-school, too, and by degrees I rose, till, as you know, I am a partner in the house. Now you may judge whether I believe in luck, or in the Divinity that shapes our ends, rough hew them how we will." -Kind Words.

LET YOUR LIGHT SHINE.

It is not enough that we have the light of God in our hearts, and hold it in our hearts, and take it where it may shine, but we must so let our light shine that others will see it. A missionary, the Rev. Mr. Compton, was nine o'clock, he was in his state-room. The great steamer was plowing through the sea. Not feeling very well, he was about going to bed, when he heard the cry: "A man overboard." His first thought was to run upon deck and try to help rescue him. But then save the poor man.

But couldn't he do something? He could at least try. So he took his little lamp, and held it close to the little window, which, on

The next morning he learned that his little light, shining through the little window, was the means of saving the man. It came at the right time, and was in the right more such stuff. He meant it too. People owner of this beautiful establishment, as he place. It showed the sailors just where to who saw me coming out of the office scrapthe efforts of the sailors would have been of paste off my back, saw at once by my old drunkard and make him tell off the reuseless, and all the attempts of the drowning grief-stricken face that something had hap- maining hours of his life with any certainty. man would have been of no avail, if it had

> Oh, have you no light which you can hold up at some window, and which may save some soul from perishing in its sins?—Rev. Dr. Stryker.

not been for that light.

DECISION.

funds. I left school, and felt that, as I was While you are undecided you are unsaved. At last, slowly working out my deep laid greatest danger. How is it then that you reader. I used to sit up until four o'clock "Poor mother! it grieved me greatly to do not decide for Christ?

first it was very hard work. I did not mind | does not spring from pride, for if it does, it |

What hinders your decision? Is it fear? and then some other boys would get ahead | Are you afraid that Christ will not receive of me. I was better dressed than the other | and save you? This is in direct contradic-'newsies;' and so they looked upon me as an | tion to his word. His wishes, assurances interloper, and tried to run me out of the and promises, his preparations, invitations trade. But I thought of my mother at work | and abilities-all tend to remove your fears. at home, and determined I would succeed. all go to offer you salvation. Are you afraid "One evening I jumped on a car, crying of backsliding after avowing your attachment my papers in my best style. I sold several, to Christ? You have God on your side, all

things, to Christ, you are not worthy of him.

What hinders your decision? Is it insoon went home. I felt a little uncertain as difference? If so, you are dead in trespassto how mother would view the matter, but I es and sins. Indifference indicates ignonever had any secrets from her, so I told her | rance; ignorance in essential points proves all about it, adding that I considered it a | we are without God in the world. Every rare piece of luck, for we did need the money undecided person is influenced by pride, or is under the bondage of the law, or is gov-"But mother argued that morally I had erned by carnal principles.

Are you decided for Christ? No. What

Are you decided for Christ? No. You fear to trust him. Afraid to trust in Jesus. the apostles, the martyrs. He has honored Mr. Morton had forgotten his eager listen- the trust of millions. He has saved all who hadn't been past its usefulness, Grandfather have confided in him.

Are you decided for Christ? No. You in its place. "Well your grandmother finally got me to prefer something else. But what do you, promise that if I saw the man again I would | what can you prefer to Jesus ? Is it some sin, return the money. No fear of my not know, some lust, some connection, or some darling tell Aunt Mary that our center table looked ing him: his face was before me all the time. idel? What will these do for you in sickness or sorrow, in old age or death?

will you decide? Is life certain? Are you ron. But at last I came face to face with sure of inclination at some future time? him. I spoke quickly, for fear my courage To-morrow may be too late; for that may about the old clock, and when some 'Yannever come. There is also such a thing as kee peddler came along with a new fashioned ing; but it is a test of faith to which the mer days were better than these, and that God's saying: "Let them alone." "My Connecticut clock, they coaxed grandfather faithful servants of God are often subjected. all good is really in the past. They are mis-Spirit shall not always strive." Oh, fearful to buy one and send this one to this dark He that sows, is not always he that quickly taken as to the main point, although they

"I told him what was the matter, and his you not been convinced of sin? Do you only needs cleaning and oiling to put it in ful sowing is done is often delayed. Suc- be sure; the best things in God's plans for association was great; he looked at me as not see that there is no salvation but by if I was a curiosity, asked my name and was curiosity, asked my name and where I lived. Others heard the conversal was interested; to have a curiosity, asked my name and faith in Christ and union to Christ? Are was interested; to have any good in the days of old which is now any papers were soon sold at double great reality, and that there is no solid hap that old clock down in the hall would be to seems to him a godly impatience.

The sower is not so multitude of cases. The sower is not so multitude of cases. The sower is not so multitude of cases. By this time I was interested; to have soon a resper as he longs to be, in what lacking to him, that also shall be restored, or shall be bettered, to him.—Dr. H. Clay Trust.

Their price—the gentlemen laughingly tell-piness without it? Do no longer halt be excited the wonder, admiration and envy of lit has always been thus. God tries the bull.

sus. Commit your eternal all into his when he saw it. hands. Venture without reserve on his "I remember that clock. I sold your man should both hope and quietly wait."

PANGS OF AUTHORSHIP.

Nobody but us literary people know how closely grows the attachment between the author and his characters. It is related that. It's nigher fifty years since I used to felt that he was laboring in vain; and never of Mrs. Harriet Beecher Stowe that when, from the pages of her manuscript she read come hereabouts. Well, changes have come saved. Without doubt, however, he was the death of little Eva, the entire family sat about that would astonish one to know, bathed in tears, nor could one of them speak | since then. a word, but all mournfully separated, going "Tom," said the old man suddenly, after to their rooms as though they had just at- a pause in which his thoughts seemed very tended the funeral of a dear friend. Some busy with the past, "when I was a young friends met Thackeray on the streets one fellow like you I did not think that at sevday and his countenance bore traces of in- enty I should just to be an old tinker. on his way to India. One evening, about tense grief. "What is the matter?" they There's a place across the river that used to asked. "I have just killed Colonel New- just suit my fancy, and it was my ambition come," he sobbed, bursting into tears, as he to get rich enough to buy it and take a hurried away. Charles Dickens had the sweet girl I knew in those days over there same experience. So did I. Mine was even | and live out my time, growing old, respected more harrowing. When I wrote my first and looked up to as your grandfather was. funny story about Mr. Bilderback going up Do you know why I failed? My boy, I he thought he might be in the way, and no on the roof to shovel off the snow and makdoubt the sailors would do all they could to | ing an avalanche of himself and sliding down | That is why I failed. Your father can tell into a water barrel, I was almost heart-broken. I didn't kill Mr. Bilderback myself. Ah, indeed, I hadn't the heart to do that. The managing editor, a coarse-grained, account of its appearance, is called "the souless animal, with a blue pencil a yard bull's eye." Soon he heard the joyful word, long, saw how I felt about it, and he killed him for me. He also killed all the other dear, loving, gentle characters in the sketch. And as I was leaving he remarked that he would kill me if I ever came back with any throw the rope as it came near him. All ing dust and lint and pine slivers and gouts as good as ever, but you can't mend up an pened. But I could not tell them. My poor, bursting heart was too full.

I went away to a lonely spot, and there, while I wept over the death of Mr. Bilderback, and the cat, and the policeman, and the doctor and Mrs. Bilderback and the fellow that will not sign the pledge!" neighbor and the dog, the children of my quaint fancy and fertile brain, born into that much looked at and admired; but to Tom sion of the fact that each day's paper has its funny story, I registered a vow of venge- and me, every stroke as it tells off the hours own needs. The exchange editor is a pailsance against that fleshy editor who mur- comes as a warning voice, and we seem to taking, conscientious, methodical man, al-Have you decided for Christ? Not yet. dered my darlings. I disguised myself and hear the old man saying: "Never tamper ways on the alert, quick in appreciation, reand his sickness had entirely exhausted our Why not? None but Jesus can save you. secured an humble position on his paper. with temptation."—Pansy. the oldest, I must help mother to support While you are unsaved you are in the plans of vengeance, I became his proofin the morning reading proof of everything What hinders you from decision? Is it of his that went into the paper. His appework she received such a pittance for from pride? Some are too proud to cast them-tite failed in one week. By the end of the the shops. I tried to get a place in some selves as poor lost sinners into the arms of month his hair began to fall off. His menstore, but could not succeed. My efforts in Jesus. Be not deceived by fatal delusions tal powers began to fail, and one day, in a that line and my rebuffs would astonish you. | that spring from ignorance and pride. Be- | special edition, he told the truth about his "I concluded I would sell papers, but at ware, undecided soul, that your indecision daily circulation and his friends locked him up in the insane asylum and appointed a conservator to take charge of his property.

BENEATH THE CROSS.

-Burdette, in Brooklyn Eagle.

Beneath the cross of Jesus I bow with contrite heart, While in his work most precious I gladly take a part.

Beneath the cross of Jesus I come for his command, And lay upon his altar My head, my heart, my hand.

Beneath the cross of Jesus I march to do his will; His promises, they cheer me While I his laws fulfill.

Oh, sacred cross of Jesus!

May I thy burdens love Till Christ shall come in glory To carry me above.

—Christian Scoretary.

AT THE CLOCK TINKERS.

As we were clearing out the attic last spring we came across an old clock-one of those old fashioned high clocks that had was intended to relieve our own necessities, against Christ, you are against God, against | been hidden away in that dark corner of the But mother said, 'My son, he in whom I holiness, against true happiness, against attic many years. Not that we didn't know have put all my trust has never deserted me your salvation. You are opposed to the only of its existence; every annual house cleaning Physician that can heal you, the only Advo- it had been remarked upon; but last spring would rather starve than have my boy become cate of your case, the only Deliverer of your Tom said: "See here, Nell, don't you know these old clocks are all the rage?"

"Yes, I know, but that old thing won't "How do you know that?"

"I don't, only I should suppose if it Bradley would not have bought a new one

"Oh, people do not always use things until they are worn out; did I not hear you so shabby and old-fashioned that, although it was strong and not broken at all, you in-Are you decided for Christ? No. When tended to send it to the attic and have a new one? Now I suppose that either Aunt Mary or Aunt Charlotte thought the same thing Reader, have you decided for God? If Indeed Tom was soon ready to report, "See he has not labored in vain. The bringing world's experience on which to pivot a connot, take warning, learn wisdom. Have here, Nell, I believe that the old funny thing in of the sheaves from the field where tear-

tween two opinions. Cast your soul on Je- the neighborhood. The old man laughed faith of his servants by keeping them in sus.

blood and obedience; and you shall find grandfather the one which took its place. peace with God. Give up the world. Sepa. I was a young fellow, then, and I rememrate yourself from the ungodly. Take up ber that your aunt wanted a new clock, the cross and follow Jesus. Seek grace to while the old gentleman thought the old one own your attachment to Jesus, and to walk was good enough; but the girls always had the gentleman, and the result was that my in all his ordinances and commandments their way with their father. I have wondered about this old clock lately, and meant to try of Noah produced but little effect, from first to get hold of it and make my fortune out of it;" and the old man laughed heartily; "but cerned. He waited long before his words you young ones have got the start of me. Yes, it is all right; I can make it run about ministry was accomplished. Very wearisome as well as ever. It will outlast half a dozen modern clocks. Thirty years? Yes more'n ty years of waiting. Many a time he must have sell clocks hereabouts. Well, changes have at all, did he see the world converted and

threw away just thirty years of my life you how he has seen me reeling through the streets in those days. There were half a dozen of us fellows, and I am the only one left, the only one who has escaped a drunkard's grave. And I have only just escaped. It was after I had squandered away my money, broken my wife's heart, and made my children outcasts, and ruined my health, that I was saved. All the rest went down, drinking to the last. I tell you, my boy, never touch it! Never tamper with temptation! Yet, I can fix the old clock and make it run Whisky somehow uses up the inside works, and it is poor sort of service that a wornout old rum-drinker can render his Master. And, Tom, I say, let rum alone! And Nel- or's duty ends and that of the foreman belie, don't have anything to do with a young | gins.

The old clock adorns our lower hall, is care and attention, with a keen comprehen-

THE LANGUAGE OF PRAYER

It is a mistake to lay too much stress on the words we use in prayer. True prayer may be in our words, or in the words suggested by something that is written, or at times almost without words, or with very few. Some are able with comfort to speak to God in words prompted by a believing, loving heart, and no doubt in the main such prayer is most natural and profitable. But others find great help in prayers which are written. The prayers given in the Psalms, many of the petitions in the Gospels, and those given in St. Paul's Epistles, have alike been found most useful to Christians in the enrichment of private prayer.

Many of the collects in the Book of Common Prayer, and prayers in works of devotion, have often given a key-note at the mercy-seat, and have thus assisted the believer in communion with God. But, no doubt, all such aid is in the nature of a crutch, and there is real danger lest the common use of such assistance may hinder the soul in pouring out its needs and distresses before God.

Perhaps the very best help of all is frequent meditation upon Scripture, and the practice of turning our thoughts into prayers. The promises and precepts of the Word, the views of Christ presented in the Gospels and Epistles, such as our Shepherd, Physician, High Priest and King, the various offices attributed to the Holy Ghost-all these afford valuable matter for supplication and thanksgiving, and under the teaching and quickening grace of the Comforter may make of life are obscured and hidden under the prayer more and more a joy and a reality.

But you must not be discouraged if you find prayer sometimes a great difficulty. There are times when it seems impossible to

Even then a word, a sigh, a groan, is not in vain. I have heard of a godly man in shattered health, who, for months could only pray by offering to God the Saviour's name. "Jesus," "Jesus," "Jesus," was his one petition. and this was not despised. In such times and at all times we must betake ourselves confidently to the meditation of Christ. If we can scarcely pray, he can pray for us, and his intercession will surely prevail on behalf of all who trust in his name. - Quiver.

DELAYED RESULTS.

The want of immediate or apparent success is among the severe trials which Christian workers are called to endure. To toil long without any obvious results is painfully try-

pense. Jeremiah says, "It is good that a The most excellent and faithful have been tried. That for which they anxiously looked did not appear according to their desires or their expectations as to either the time or the way of appearance, if, indeed, aught on earth was ever to be seen. 'The preaching to last, so far as gaining converts was conwere confirmed and before the end of his must have been that one hundred and twenpermitted to feel that the true end of the work given him to do was accomplished, so that he was by no means to be considered an unsuccessful preacher. - Watchman.

WHY should I hug life's ills with cold reserve. To curse myself and all who love me? Nay! A thousand times more good than I deserve God gives me every day.

And in each one of these rebellious tears. Kept bravely back, he makes arainbow shine; Grateful I take his slightest gift; no fears Nor any doubts are mine.

Then, vex me not with chiding. Let me be. I must be glad and grateful to the end. I grudge you not your cold and darkcess, -me The powers of light befriend. -Colia Thanter

EDITING WITH THE SCISSORS.

The above remark is frequently made in connection with newspapers, and is too frequently meant as a slur. On the contrary, under proper circumstances, it should be regarded as a compliment of a high character. The same paper may be ably edited with the pen and miserably edited with the ecissors. A mistaken idea prevails that the work of the latter is mere child's play, a sort of hit or miss venture, requiring hardly any brains and still less judgment; that the promiscuous and voluminous clippings are sent in a batch to the foreman, and with that the edit-Instead of this, the work requires much

tentive in memory, shrewd in discernment. He reads closely, culls carefully, omits and amends, discards and digests, never ignoring the fact that variety is a great essential. There are sentences to recast, words to soften, redundancies to prune, errors to correct, headings to be made, credits to be given, seasons to be considered, affinities to be preserved, consistencies to be respected. He knows whether the matter is fresh or stale, whether it is appropriate and whether he has used it before; he remembers that he is catering for many tastes; he makes raids in every direction; he lays the whole newspaper field under contribution; he persistently "boils down," which with him is not a process of rewriting, but a happy faculty of expunging, without destroying sense or continuity.

His genius is exhibited in the departments, the items of which are similar and cohesivein the suggestive heads and sub-heads, in the sparkle that is visible, in the sense of gratification which the reader derives. No daily paper can be exclusively original; it would die of ponderosity. Life is too short, and hence an embargo must be laid upon the genius of its rivals. A bright clipped article is infinitely better than a stupid contrib-uted article. The most successful paper is the paper that is intelligently and consistently edited in all its departments, whether by pen or scissors.—Philadelphia Call.

THEY are great lives that fashion themselves in prayer. Their communion with God gives them somewhat of the dignity of their associations. All the belittling things august conceptions that engross the mind when it is holding fellowship with God. Outwardly, such a life is filled with the peace and warmth of the gospel, and it is fruitful in spiritual results that shall be counted among the treasures of heaven.-

"PROVE ME."-Two and two make four that is arithmetic. Hydrogen and oxygen in certain proportions make water-that is science. Faith in Christ crucified brings salvation—that is gospel. But how do you know? Put two and two together and you have four-count and see. Put hydrogen and oxygen together and you have watertaste and prove. Believe in the Lord Jesus Christ and thou shalt know. The last is as clear a demostration as the other.-The Watchman.

THERE are those who think that the forcorner. Now I am going to investigate." gathers the ripened grain with rejoicing that commonly have some exceptional items of the

with mercury on one side it as form, always convex on the side. This, Prof. Ayrton secret of the manufacture of " Magic Mirrors," which are n having figures cast upon the upon the face, but showing d light is reflected from the screen. He has found that the differences of curvature on th mirror, the thin parts being m less concave, than the thicks is what would occur if the fac mated during the process of SENSATIONS of VISION req exposure of the retins, which M. Cattell, of the Universi finds to be considerably depo nature of the object and the

light. It varies with the Orange gives the quickest im eye, and yellow closely follow blue, red, and green; while the sensitive to violet light, the is from two to three times as ange. By lamplight the ey slowly than by daylight, and perceiving colors is changed vellow, violet, and blue. FOR disinfection of rooms

ride is recommended. The ney, etc., are carefully clos grms. mercuric chloride are suitable vessel, which is then of burning charcoal, the open ly leaving the room and clo After about four hours he r cloth over his mouth and r open the windows. After ventilation a slight stoving made to follow, which, neutra nants of mercury. This pro disinfects, but destroys all kil M. Koenig.

AN OCEAN OIL WELL.—O the British schooner Storm from Utilla to New Orlea Thursday, March 11th, passin rine mineral oil spring, bull pling all around the vessel, out over 150 to 200 yards. tude 25° 48' north, longitude about 250 miles south-east of 11 A. M. they were over the and 11.30 A. M. outside the of the oil circle. It is supp spring is the oil cargo of a fo which, breaking through th this peculiar marine freak, o a natural phenomenon.

MAGNETIC QUALITIES O well known what an influence iron in the field magnets he mate output in a dynamo, as is mentioned by Mr. Gisbert how impossible it is to for the performance of a dyn quality of the iron be exact the manufactured machine submitted. In the case of manufactured for him, there of electro-motive force of tween the two, although th of exactly the same dimens in the same manner. It w in the first machine the ir not been sufficiently and quence of the shortness of the work. A second pair were ordered and an extra the work, the consequence cent more electro motive fo —Scientific American.

A NEW SACCHARINE SU sweetening agent has been coal tar. It is known to c zovl sulphuric imide," bu name it "saccharine." Dr. Fahlberg, and its prep erties were recently desc Levinstein, at a meeting Section of the Society of Saccharine presents the white powder, and crysaqueous solution in thic which are with difficult water, but more easily in ether, glucose, glycerol, e vents of saccharine. It with partial decomposition luted solutions is intens so, that one part will give to 10,000 parts of water. salts; all of which p saccharine taste. It is en ately strong antiseptic pr decomposed in the huma inated from the body w any change. It is about than the best cane or bet use of saccharine will the as a probable substitute even be applied to medic sugar is not permissible. charine added to 1,000 b mixture quite as swi

ex should I hug life's ills with cold reserve. o curse myself and all who love me? Nayk housand times more good than I deserve od gives me every day.

in each one of these rebellious tears. ept bravely back, he makes a rainbow shine; teful I take his slightest gift; no fears or any doubts are mine.

n, vex me not with chiding. Let me be. must be glad and grateful to the end. udge you not your cold and dark ress, --he powers of light befriend.

-Celia Thomas

EDITING WITH THE SCISSORS.

above remark is frequently made in ction with newspapers, and is too frely meant as a slur. On the contrary, proper circumstances, it should ded as a compliment of a high character. ame paper may be ably edited with the nd miserably edited with the scissors. staken idea prevails that the work of the is mere child's play, a sort of hit or venture, requiring hardly any brains till less judgment; that the promisand voluminous clippings are sent in h to the foreman, and with that the edituty ends and that of the foreman be-

tend of this, the work requires much nd attention, with a keen comprehenf the fact that each day's paper has its needs. The exchange editor is a pairsconscientious, methodical man, alon the alert, quick in appreciation, ree in memory, shrewd in discernment. ads closely, culls carefully, omits and is, discards and digests, never ignoring act that variety is a great essential. are sentences to recast, words to softdundancies to prune, errors to correct. igs to be made, credits to be given. s to be considered, affinities to be preconsistencies to be respected. He whether the matter is fresh or stale. er it is appropriate and whether he has t before; he remembers that he is cafor many tastes; he makes raids in direction; he lays the whole newspald under contribution; he persistently s down," which with him is not a proerewriting, but a happy faculty of exng, without destroying sense or con-

genius is exhibited in the departments. ms of which are similar and cohesivesuggestive heads and sub-heads, in the e that is visible, in the sense of gratin which the reader derives. No daily can be exclusively original; it would ponderosity. Life is too short, and an embargo must be laid upon the of its rivals. A bright clipped artinunitely better than a stupid contribrticle. The most successful paper isper that is intelligently and consistdited in all its departments, whether by scissors.—Philadelphia Call.

Y are great lives that fashion themin prayer. Their communion with ves them somewhat of the dignity of esociations. All the belittling things are obscured and hidden under the conceptions that engress the mind it is holding fellowship with God. rdly, such a life is filled with the and warmth of the gospel, and it is I in spiritual results that shall be among the treasures of heaven.

OVE Mr."—Two and two make four Marithmetic. Hydrogen and oxygen min proportions make water—that is Faith in Christ crucified brings n—that is gospel. But how do you Put two and two together and you ur—count and see. Put hydrogen gen together and you have water— be prove. Believe in the Lord Jesus. and them shalt know. The last is at demostration as the other.— The

we are those who think that the forwere better than these, and that is really in the past. They are misa to the main point, although they mly have some exceptional items of the experience on which to pivot a con-Of one thing the child of God may the best things in God's plans for still in the future, and if there was all in the days of old: which is now as him, that also shall be restored, or

Hoyular Science.

THAT amalgamation produces expansion has been proven by Prof. W. E. Ayrton, who recently read a paper on the subject before the Physical Society in London. When a straight bar of brass is amalgamated with mercury on one side it assumes a curved form, always convex on the amalgamated side. This, Prof. Ayrton thinks, is the secret of the manufacture of the Japanese "Magic Mirrors," which are made of bronze, having figures cast upon the back, invisible differences of curvature on the face of the mirror, the thin parts being more convex, or is what would occur if the face was amalgamated during the process of manufacture.

vellow, violet, and blue.

FOR disinfection of rooms mercuric chloride is recommended. The windows, chimnev. etc., are carefully closed up, and 50 grms. mercuric chloride are placed in any suitable vessel, which is then set on a pan of burning charcoal, the operator immediately leaving the room and closing the door. After about four hours he re-enters, with a cloth over his mouth and nose, and throws open the windows. After some hours of ventilation a slight stoving with sulphur is disinfects, but destroys all kinds or vermin. M. Koenig.

the British schooner Storm King, bound for a slave. - Christian Union. from Utilla to New Orleans, reports on Thursday, March 11th, passing over a submarine mineral oil spring, bubbling and rip pling all around the vessel, and extending out over 150 to 200 yards. This was in latitude 25° 48' north, longitude 86° 20' west, about 250 miles south-east of the Passes. At 11 A. M. they were over the spring proper, and 11.30 A. M. outside the circumference of the oil circle. It is supposed that this spring is the oil cargo of a foundered vessel, which, breaking through the casks, caused this peculiar marine freak, or that it may be a natural phenomenon.

MAGNETIC QUALITIES OF IRON.—It is well known what an influence the quality of iron in the field magnets has upon the ultimate output in a dynamo, and a case in point is mentioned by Mr. Gisbert Kapp, showing how impossible it is to foretell accurately the performance of a dynamo unless the quality of the iron be exactly the same in the manufactured machine as the sample submitted. In the case of two machines manufactured for him, there was a difference of electro-motive force of 20 per cent between the two, although the machines were of exactly the same dimensions and treated in the same manner. It was imagined that in the first machine the iron magnets had not been sufficiently annealed, in consequence of the shortness of time allowed for the work. A second pair of field magnets were ordered and an extra time allowed for the work, the consequence being that 20 per cent more electro motive force was obtained. -Scientific American.

A NEW SACCHARINE SUBSTANCE.—A new sweetening agent has been produced from coal tar. It is known to chemists as "benzoyl sulphuric imide," but it is proposed to between thee and Jesus; follow hard after name it "saccharine." The discoverer is him, and he will never fail thee. Dr. Fahlberg, and its preparation and properties were recently described by Mr. Ivan Levinstein, at a meeting of the Manchester Section of the Society of Chemical Industry. Saccharine presents the appearance of a white powder, and crystallizes from its aqueous solution in thick, short prisms, which are with difficulty soluble in cold water, but more easily in warm. Alcohol, ether, glucose, glycerol, etc., are good solvents of saccharine. It melts at 200° C. with partial decomposition. Its taste in di luted solutions is intensely sweet; so much to 10,000 parts of water. Saccharine forms saccharine taste. It is endowed with moderdecomposed in the human system, but eliminsted from the body without undergoing any change. It is about 230 times sweeter than the best cane or beet-root sugar. The use of saccharine will therefore be not merely as a probable substitute for sugar, but it may

sugar. The present price is 50 s. per pound, but although very high, this is not prohibitory, as its sweetening power is so great; but it is very probable the cost of its manufacture will seen be considerably reduced.

WHY NOT?

At times all men feel intensely the solitude of life. They realize that, notwithstanding the friends by whom they are surrounded and the fellowships in which they live, they are practically alone. The time which we spend with each other is infinitesimal compared with the time which we spend upon the face, but showing distinctly when alone; and when we are together, our words light is reflected from the mirror upon a do not convey to each other any conception screen. He has found that there are slight of the separate worlds in which we dwell. When one looks at the smiling heavens and the building earth on a spring morning, it is easy to believe that both are the handiwork less concave, than the thicker parts. This of God. Such beauty and majesty are revelations of divinity, and they seem to be indestructible; and yet it is said of one that it shall be consumed with fervent heat, and of the other, that it shall be rolled together like a scroll and pass away. But every one of SENSATIONS of vision require a definite us is building a world not visible even to our exposure of the retina, which time Mr. J. own eyes, and yet imperishable. The world Cattell, of the University of Leipsic, of purposes, ideals, thoughts, and feelings, in finds to be considerably dependent on the which we live, we create for ourselves, and nature of the object and the intensity of the for eternity. No act of ours can ever de light. It varies with the several colors. stroy it. To get out of this world which Orange gives the quickest impression on the they have made for themselves, men have eye, and yellow closely follows it; then comes undertaken all sorts of great works, have inblue, red, and green; while the retina is less | terested themselves in all kinds of absorbing sensitive to violet light, the time for which enterprises, and have sometimes attempted is from two to three times as long as for or- by violence to undo their own work; but no By lamplight the eye works more man escapes from the world which he has slowly than by daylight, and the order of made, least of all the suicide. Is it not, perceiving colors is changed to orange, red, therefore, of far greater importance to us that we should make the eternal world, in which we are always to live, pure, beautiful, and rich, than that we should here surround ourselves with any special comforts or secure for ourselves any particular human fellowship? The man who, by reason of the integrity and beauty of his own life, finds solitude sweet because it brings him the noblest fellowship of thoughts and purposes, is largely independent of all other relations. The man who has inherited or gained the finest social fellowships, the largest circle of choice acquaintances, but whose own personal world is mean and repulsive, is of all men the most solitary. If you long for peace and strength and joy of life, seek it peace and strength and joy made to follow, which neutralizes any rem- men the most solitary. If you long for nants of mercury. This process not merely peace and strength and joy of life, seek it within yourself; lay the foundations of your inner world on sure foundations; build it with such strength and beauty that it shall AN OCEAN OIL WELL.—Captain Eden of be a palace for a king, and not a dungeon

"LOOKING UNTO JESUS." HEB. 12: 2.

It is ever the Holy Spirit's work to turn our eyes away from self to Jesus; but Satan's work is just the opposite from this, for he is constantly trying to make us regard ourselves instead of Christ. He insinuates, "Your sins are too great for pardon; you have no faith; you do not repent enough; you will never be able to continue to the end; you have not the joy of his children; you have such a wavering hold of Jesus? All these are thoughts about self, and we shall never find comfort or assurance by looking within. But the Holy Spirit turns our eyes entirely away from self. He tells us that we are nothing, but that "Christ is all in all." Remember, therefore, it is not thy hold of Christ that saves thee-it is Christ; it is not thy joy in Christ that saves thee—it is Christ; it is not even faith in Christ, though that be the instrument—it is Christ's blood, blood and merits; therefore, look not so much to thy hand with which thou art grasping Christ as to Christ; look not to thy hope, but to Jesus, the source of thy hope; look not to thy faith, but to 16 pp. Jesus, the author and finisher of thy faith. We shall never find happiness by looking at our prayers, our doings or our feelings; it is what Jesus is, not what we are, that gives rest to the soul. If we would at once overcome Satan and have peace with God, it must be by "looking unto Jesus." Keep thine eye simply on him; let his death, his sufferings, his merits, his glories, his intercessions be fresh upon thy mind; when thou wakest in the morning, look to him: when thou liest down at night, look to him. Oh! let not thy hopes or fears come

"My hope is built on nothing less
Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name.

From C. H. Spurgeon, Daily Readings.

A HOLY LIFE.

A holy life is made up of a number of small things; little words, not eloquence of so, that one part will give a very sweet taste speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of salts, all of which possess a powerful mighty martydrom, make up the true Christian life. The little sunbeam, not the lightately strong antiseptic properties, and is not ning; the waters of Siloam "that go softly "in the meek mission of refreshment, not the "waters of the rivers great and many," rushing down in noisy torrents, are the true symbols of holy life. The avoidance of little sins, little inconsistencies, little follies, little weaknesses, indiscretions and imprudensugar is not permissible. One part of saccharine added to 1,000 parts of glucose forms
a mixture quite as sweet as ordinary cane

ces, little indulgences of the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—Bonar.

Less subscriptions to the paper, and contributions to the flesh—the avoidance of such little things as these goes far to make up, at least, the negative beauty of a holy life.—Bonar.

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

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SECOND QUARTER. April 3. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 85-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemns. John 8: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping, John 4: 27-42. May 15. The Nobleman's Son. John 4: 48-54. May 22. Jesus at Bethseda. John 5: 5-18. May 29. Jesus Feeding Five Thousand. John 6: 1-21. June 5. Jesus the Bread of Life. John 6: 22-40. June 12. Jesus the Christ. John 7: 37-52. June 19. Jesus and Abraham. John 8: 81-88, 44-59. Jame 26. Quarterly Review, or the Church and Temperance Reform. 1 Cor. 6: 19, 20, Isa. 5: 11, 12; 28: 7, 8 Gal. 5: 19-21.

LESSON VIII.—JESUS AT BETHESDA.

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

For Sabbath-day, May 22d.

SCRIPTURE LESSON.-John 5: 5-18.

5. And a certain man was there, which had an infirmity thirty and eight years.

6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be 7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk. 9. And immediately the man was made whole, and tock up his bed, and walked: and on the same day was the sab-10. The Jews therefore said unto him that was cured, It is he sabbath day: it is not lawful for thee to carry thy bed. 11. He answered them, He that made me whole, the same

said unto me. Take up thy bed, and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a

worse thing come unto thee.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. 17. But Jesus answered them, My Father worketh hither

to, and I work.

18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

GOLDEN TEXT. - "Wilt thou be made whole?"-John 5: 6.

TIME.—Probably about the 1st of April, A. D. 28 PLACE.—Jerusalem, at the pool of Be hesda.

OUTLINE.

I. The Impotent Man. v. 5-7. II. His Double Cure. v. 8-14.

III. Persecution for righteousness sake. v. 15-18.

INTRODUCTION.

the time of the last lesson, hence John's record omits | plainly not the wish of Jesus to attract attention to the events which occurred during this time. But | his personal appearance, but rather to awaken the other Gospels narrate many of these events and | thought and prepare the people to apprehend divine bring us to Jerusalem again on the occasion of the | truth, as it is about to be revealed to the world feast, probably, of the Passover. From comparing | through himself. If they could be made to appre the other Gospels relative to this period of his minis- hend a real miracle, they must confess the presence try, it seems quite clear that after healing the noble man's son, he tarried a little while in that neighborhood, visiting, together with other places, Nazareth, the more ready to accept the agent of the power. where, in the synagogue, he expounded the Scriptures in relation to himself, and was rejected with wrath by the people (Luke 4: 16-30), and thus rejected he went down to Capernaum (Luke 4:31) and | walk. Sin no more lest a worse thing come upon thee. made it his residence and taught them on the Sabbath days. Here he found Andrew and Peter, James and John, whom he called to be his regular attendants and pupils. Matt. 4: 18-22, Luke 5: 1-11. There, also, he healed a demoniac in the synagogue. Mark 1: 21-28, Luke 4: 33-37. He cured, also, Peter's wife's mother who was sick of a fever, (Matt. 8: 14-17) and wrought other cures. He preached throughout Galilee, healing many, and es pecially a leper. Mark 1: 35-45, Luke 4: 40-44; 5: 12-15. After this circuit he healed a paralytic in Capernaum (Mark 2: 1-12, Luke 5: 17-20), and called edge any authority that seemed to take issue with Levi or Matthew to his discipleship and attended a their own. Though this man might be invested feast in his house (Mark 2: 13-17, Luke 5: 27-32), and probably gave instruction in regard to fasting. Islay him for his seeming violation of the Sabbath. Mark 2: 16-20. All this occurred between what is they sought to malign his character and destroy recorded by John in the preceding chapter and the his infinence visit to Jerusalem described in our present lesson.

V. 1. 1. Connection with the preceding chapter and the his infinence visit to Jerusalem described in our present lesson.

The scene of our lesson is near the "sheep-gate" of eth his infinence visit to Jerusalem described in our present lesson.

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The scene of our lesson is near the "sheep-gate" of eth his infinence visit to Jerusalem described in our present lesson. Jerusalem, which is mentioned in Nehemiah 3:1, the creative work of his Father, and then implies 32; 12: 39. There was a remarkable pool near this that he is doing the same kind of work, for God is gate, and around it were constructed five porches or colonades, for the accommodation of those who came to bathe in the pool. There was a popular belief that the water possessed medicinal properties, hence | into divine life. many invalids came here to be healed. The pool intervals bubbled up its waters, and "troubled," agitated, the pool. It was believed that the water had special curative powers immediately after the water after this agitation received the largest benpower of the water was, by the common people, attributed to an invisible angel going into the fount ain at certain times. This notion or traditional explanation was, by some of the early transcribers of the Gospels, first written on the margin of the manuscript and atterwards was inserted into the text as a part of the third verse, viz., commencing with the word "waiting" and closing with the fourth verse in the common text.

Our lesson finds Jesus passing by this pool while these persons when our lesson begins.

EXPLANATORY NOTES.

V. 5-7. Here lay a pitiable object on his bed, such as it was, who had been a helpless invalid for many years. Some one had brought him there to take his chances of being healed by the waters. Probably

made whole? Do you wish to be made whole? It is not an inquiry as to his faith, but, is he willing, is he desirous to be made whole? that is the question. The question implies, on the part of Jesus, that he is able and ready to make him whole, if he is ready to be made whole. The reply of the poor man, although expressive of some feeble desire to be made whole, betrays his disposition to lay the fault upon others. Feeble and petulant as he was from his long infirmity, yet Jesus saw that he desired to be made whole.

V. 8, 9. Take up thy bed and walk. The man is instantly healed. What power and authority was in that command! It must have been accompanied by the gift of faith as well as physical strength, otherwise the invalid would have stopped to reason with the stranger who gave the command, and to tell him of his long standing infirmity. Many a man, even some who know the power of Christ to heal, if exhorted to rise up and walk, can very easily see many reasons why he cannot do it. But this man. without waiting to argue the question, began to use the strength received, and soon found that he could straighten his limbs, and could take up his cot or mat and walk. It proved true then, as it has during all the eighteen hundred years since, that Jesus never commands a work to be done, or a cross to be taken up, without at the same time granting all needed help or strength. Jesus is to day challenging the faith of the weak and helpless, and ready to impart life and strength. But again, as in the case of this man, it is not enough to heal a man and allow him to still lie on his bed, indeed if he believes he is healed he must show his belief by his exercise of strength. Made whole and took up his bed and walked. These sure and distinct phases of the divine healing, strength given, bed taken up and beginning to walk and continuing to walk.

V. 10-18. Criticism and opposition awake at once on the appearance of divine power and life in their midst. It is the Sabbath day; it is not lawful for thee to carry thy bed. The Rabbins distinguished thirty kinds of labor as prohibited by the fourth commandment. The act of bearing a couch and that of healing are expressly forbidden by their tradition. He that made me whole the same said unto me, Take up thy bed and walk. They condemned him for carrying his bed on the authority of tradition, but he justified it by the authority of one who instantly made him whole of a disease which had rendered him helpless for thirty-eight years. The Jews were doubtless ready to execute the penalty of the law and stone him, but when they heard his answer they waived their purpose and asked him What man is that which said unto thee, take up thy bed and walk? It was evident to them that the power was inseparably connected with the command. Who is that man? This man, whoever he might be, was setting up an authority in direct antagonism with their authority. This was a very sharp antagonism and they could not pass it lightly. He that was healed wist not who This lesson is separated by several months from | it was, for Jesus had conveyed himself away. It was of divine power and divine agency in their midst. Let them see the power first and then they will be

V. 14, 15. They meet in the temple; certainly a very appropriate place for the healed man to look for the man who told him to take up his bed and This implies that his disease was the result of some sinful course of life and might be induced again if he should sin again in the same way. The man departed and told the Live that it was Jesus which had made him whole. Whatever his motive might be, he was very ready to inform the Jews who it was that told him to take up his bed and walk. We may well suppose that his heart was full of joy for his new life and strength.

V. 16. And therefore did the Jews persecute Jesus, and sought to slay him They could not acknowl with supernatural power, yet they were ready to

his Father. His Father, though resting from creation, has been blessing humanity, and in like manner he works. The Sabbath is for lifting man up

V. 18. The Jews sought the more to kill him. His was supplied by an intermittent fountain which at | first act of mercy on the Sabbath in restoring the man had offended them, and every word in justification of himself only deepened their hatred, even though his works proved him to be the Son of God. troubling, so that the first person who entered the This lesson is a striking illustration of the ever renewed conflict between Christ and the Christ life in efit. This mysterious bubbling up and healing true Christians and the cold, heartless conservatism of formalism.

Books and Magazines.

ST. NICHOLAS for May, 1886. May is the month of buds and blossoms, in the almanac at least; and the May St. Nicholas comes like a nosegay of spring flowers. Rose Kingsley opens the number with an account of the spring time of a poet-"When Shakespeare was a Boy." Spring peotry, too, finds several persons were there waiting for the troubling | its place in the magazine, as good spring poetry of the water. Jesus stopped and was looking at | should, and there could be scarcely anything fresher and daintier than Helen Gray Cone's "Spring Beauties," and the "May Song," by Laura E. Richards with illustrations. Talks about flowers are certainly timely, and doubly interesting when they deal with adventure, as well, and such exotics as the curious "Lace Leaf," the amusing "Caricature plant," and | J. J. Smith, Obi, the tree bearing "Vegetable Clothing," all of which he had been brought there many times before that are cleverly depicted by the brothers Beard. Mrs. day; but here he is waiting and hoping almost Burnett tells how "Little Lord Fauntleroy" went galast hope. Jesus very soon understands all about to church; Horace E. Scudder tells how "George his case; that he has an incurable disease, and when | Washington" went to the first Continental Congress, all other remedies have failed, he is still hoping to and Henry Eckford tells more "Wonders of the Al find a remedy in the troubled waters of this pool. | phabet." There are the usual departments, and Will thou be made whole? Art thou willing to be many other bright articles and pictures.

WIDE AWARE for May opens with a charming frontispiece of springtime and variable weather, "A Sudden Shower." followed by "A Century Plant," a fine poem. A delightful story follows, "The Top of the Ladder." "The Professor's Last Skate" is a true story of adventure from a young Canadian writer, and "Prescott's Capture" is a good true story of the American Revolution, by Mrs. Katharine B. Foot. E. S. Brooks contributes a fine historical story, "A Roman May-day," of the times of the Emperor Commodus. Other features of this magazine for young people are maintained with accustomed vigor and sprightliness. D. Lothrop & Co., Boston, Mass.

THE FORUM for May is before us. We think it grows in interest and so far fully justifies the promise of its first number. The article by Dr. F. A. P. Barnard, on "How I was Educated" is one of a series of articles running through consecutive numbers, by different authors, and is rich in suggestion for students and teachers. Under "Would we do it again," Edward Cary writes in justification of the course of the Independent Republicans in the election of 1884. "What rights have Laborers?" is a discussion of practical interest at the present time. We have selected these articles almost at random. Every number of the magazine is well written and well worth a careful reading. The Forum Publishing Co, 97 5th Avenue, N. Y. 50c. a number, \$5 00 a year.

HAWTHORNE'S PHILOSOPHY is a prominent article in the Century for May. It is written by his son, and is accompanied by the frontispiece—a portrait New York. from a daguerreotype taken in 1848, and portrait from a photograph of 1862. The Rev. T. T. Munger, who a year ago contributed an essay on "Immortality and Modern Thought," writes in this number, with equal suggestiveness, of "Evolution and the Faith." Finely illustrated are, "American Country Dwellings," "The Flour Mills of Minneap olis," "A Californian's Gift to Science," and "The Breeding of Fancy Pigeons." The war chapters treat principally of McCiellan's operations, and are finely illustrated. The serials advance with interest. The editorial departments are interesting and intructive; the genius of the poets is well displayed. Century Co., Union Square, New York.

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending May 8, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, Nos. 49 and 51 Pearl Street, New York. Marking plates furnished

BUTTER.—Receipts for the week, 27,036 packages exports none. There was brisk demand and not over supply first half the week, and sales of fancy N. Y. State creameries were at 25c. The last day or two there were free receipts and prices went off, and to day there were sales on the Excharge of two parcels of extra Western creameries at 22c. Extra Western creamery firsts were offered at 21c., and extra Western dairy tubs had 18c. bid. We quote: Fancy creamery...... @23

dairy (selections)......20 @22 CHEESE. - Receipts for the week, 9,874 boxes ; exports, 9,881 boxes. Old cheese are in small compass and light demand, and the finest qualities command 10c. with a possible fraction added. New cheese are coming quite freely and are selling in the neighborhood of 9c for good, full creamery stock. Skim cheese are having very indifferent sale. We quote:

Eggs.—Receipts for the week, 27,589 barrels. The market seems to be at the bottom, and on 'Change there was a good deal of bantering and but little business, and the market closes very dull. We

Near-by marks, fresh-laid, per doz......12 @121 Southern and Western eggs...... 111-2012 MAPLE SUGAR in large supply, light demand and lower prices. We quote:

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VOL. XLII.-NO. 20.

Entered as second-class mail office at Alfred Centre, N. Y.

OUR LIFE.

BY MRS. SARAH D. EO A wreath of thin blue

Dissolving softly into viewless Such is the life we bear. A tender, fragile flow Bending and torn before the

Such is our mortal life. A waving blade of gra Bruised by the storm and with Such is the life we run.

The shadow of a clou Fleeting away before 'tis clear Such is our life, I ween.

But hid with Christ, i There is a life, enduring as his Let this life be mine own.

CHINESE VIEW OF And Ceremonies Connecte

By Rev. D. H. Davis, of China. lic session of the Albion (Wis [Concluded from last The coffin after being

the house a greater or less In case of high officials the seven weeks, or forty-nine this time, upon every seven formed special ceremonies, offerings are made to the d may an occasion occur when deceased is kept in the h years, as in the case of a w her husband; she is kept un then they are taken to the gr is not thus in case of the p husband. When the time the burial, food is prepared the deceased, whose spirit is t and at the same time infor tended interment of the bod solicited to accompany the grave. The funeral proce headed by several persons b which are occasionally ligh day time, next perhaps will sons bearing bundles of pap they scatter along the road at a turn in the path, or bridge, a pile of this mone this is done to purchase the the following spirit of the ing the evil spirit. Freque long torches which appear composed of braided stri wood. This is to shed light of the approaching spirit also in the advance portion number of persons with go ments and cymbals; as gongs are constanty beaten discourse a very sonorous which is supposed to charn

way. Now will be seen the

sion bearing various ensign

Then follow the priests wh

been secured for the occasi

common to see both Taoui

priest officiating at the san

come the relatives, the me

the females behind the

dressed in mourning. The

the wearing of the soul cloth

and sashes. The oldest

relative is often seen dress

and supported on either si

indicative of the great we

He is seen frequently pros

the way, as now and then t

to rest. The ancestral tal

of the deceased are also be

dan chairs, or in the hand

in advance of the coffin.

tives are those (I have never

women) who have voluntee

mourners for the occasion

with the white soul cloth.

strain of wild lamentation

along in their chairs thro

road leading to the grave.

pended and carried on the

means of bamboo poles and

in a catafalque and born

only this requires a great

Some of these catafalqua

being elaborately orname

rith sently coverings.

by persons of high pos