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Sabbath

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

TERMS-\$2 A YEAR, IN ADVANCE

VOL. XLII.-NO. 21.

ALFRED CENTRE, N. Y., FIFTH-DAY, MAY 27, 1886.

WHOLE NO. 2184.

Sabbath Becorder

PHREINHED BY THE AMERICAN SABBATH TRACT SOCIETY.

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

> For the SABBATH RECORDER. TO THE FRONT.

BY ANNIE L. HOLBERTON.

A trust that is firm in Jesus, A faith that is true and strong, A hope which no fears can banish, A heart to reject the wrong. To act with a sure reliance On him for whose help we pray, Ave, this is the Christian armor

That must win God's cause to-day. We must boldly tront the battle; We know in whose strength we stand. While we hear the fire arms' rattle Of the foe on every hand. On, on, with a holy purpose, For God and his sacred cause !

To the front, then, Christian brother, Though humble may be my part, My pen would indite the Godspeed That is written on my heart.

That would desecrate his laws!

Defeat to the vast dominion

A TRIP TO PEKING AND THE GREAT WALL,

BY MRS. LIZZIE NELSON FRYER.

Ост. 10th. This morning we were out for a walk be fore seven. The sky was a little overcast so we were not obliged to lift our umbrellas until nearly nine o'clock. Oh, how lovely it was to walk in the open country, in this elear, bracing air! We never get anything like it in Shanghai. The farmers were busy plowing and sowing, or were gathering in the last of their crops. We met an old man with a large load of kao-liang stalks on the barrow, and stopped to talk with him. The Chinese make brooms of the tops of this plant; from the seeds they make whisky, or sam-shu as it is called; the stalks are fed to their donkeys and horses, and the roots God. are used as fuel. In one place we stopped and watched some men at their work. First one came driving a tiny donkey drawing a rude plow made of poles tied together with strings. An iron point was fastened on the bottom, and the furrow in this loose soil was perfectly turned; another man followed after with a basket of wheat which he was sowing in the very furrow plowed; then came still another man driving a donkey which was drawing a funny little round stone roller, about a foot in diameter, that pressed the seed just sown firmly into the earth, This done, the furrow was finished, and the men proceeded to make, and sow. and roll another one. In many places we passed to-day, the wheat is up, and the bright green rows give the fields a pleasant

Nearly all this day we have spent in reading, and to-night we feel rested for the quiet we have had. He must have been on the move nearly all last night as we heard our boatmen poling much of the time. Just at dusk we went ashore for a walk in the long twilight of this northern climate, and while the boat passed around some of the deep bends, we cut across the fields, and often found ourselves far in advance of the boat when we reached the river. We passed some very pretty groves of poplar trees. Fish must be very plentiful in this river. Several times to-day I have seen the fishermen draw up their nets well filled, almost as fast as they could put them down into the water. In one place we walked through a little hamlet, and saw, in a temple yard, many bushels of indian corn spread out to dry. I have never seen so much corn before

Ocr. 11th.

We are now nearing the city of Toongchow, where we are to leave our boat, and proceed overland to Peking. Unexpectedly a strong, favorable wind has filled our great sail and made us speed along at a rapid rate against the current of the river, so we shall reach our destination a day sooner than we thought. To-day we have passed many hundreds of tribute-rice boats sent from all parts of China for Imperial use, i. e., the him. The town is in sight; a Pagoda rises above the city walls; it is the first one we have seen in the north. We hope to call upon the missionaries to-night.

PEKING, Oct. 18, 1885.

Soon after writing the above, two people of our room, watching the faithful boatman | coming in their respective carts. Unhappily

guide us through the dense crowd of boats | this "soft road" is first one side and then that filled the river, some were coming, some going, but many were anchored beside the banks of that busy stream. Slowly we made our way along amid so much confusion, and were now and then obliged to stop and wait for other boats to move along. We passed hundreds of the national gun-boats, all exactly alike with a blue cloth covering the stern, which appeared to be the room for the officials, then we met many boats of students returning from Peking, beside thousands of tribute rice boats. At last our men said they could go no farther, and we went ashore by walking over another boat, and with one of our men to guide us we were soon on our way to the only place where foreigners reside in the city Toong-chow. It was a long walk through dirty streets before we reached Mr. Sheffield's house, and although strangers they gave us such a warm, hearty, welcome, and insisted upon our remaining the night, that we felt quite ders. These are doubtless filled with sam at home, directly.

county, N. Y., and, when in China we meet with those whose childhood homes have not been far distant from our own, there wells up a sympathy not far removed from kinship. They have been in China over sixteen years and belong to the "American Board" missions. There are five other missionaries in the same compound with themselves, and theirs is the only mission in the city. They carry on a very interesting school-work, and beside a large country work and a work among the women they are beginning a medical work. Their house is wholly Chinese, but nicely adapted for their use. They all seemed bright and cheerful, nothwithstanding their isolation, and are doing a noble work for humanity and for

We left them the next morning and were more than five hours in reaching Peking, a distance of less than fifteen miles. My husband and our servant had carts, but at many times to thank before reaching here, I came in a sedan chair. Unlike the south of fast to his back, a common way of caring for China, chairs are very little used in and around Peking, except by high officials, the cart being the ordinary mode of traveling. Funny little carts are these, each drawn by sometimes the bird is in a cage; a boy just a single mule and built only to accommodate | held one up beside my chair for me to see, l a single passenger, who if he be wise, supplies himself with plenty of bedding before starting out, and then knows how to pack it around the sides of the hood, against which his head must have frequent, and not very gentle bumpings as long as he remains within. Peking cart-riding, like many other things, is only perfected by experience and themselves to it can emerge from out the little blue cotton-covered frame on the top of two of the heaviest, clumsiest, wheels imaginable, and not find themselves completely

covered with bruises—so Sin told. Our ride was a long one, still we enjoyed it, and twice got out of our vehicles and had a walk together. I made some jottings which I will here copy, not that the sights I saw were any more interesting than those I daily met in Shanghai; but that they were somewhat different, and the novelty made them more noticeable, and the writing helped to fill up the long journey.

Here I am in a covered sedan chair, carried by four coolies, on my way to Peking from Toong-chow where we spent last night! This is a wonderful road, and has not its like in all China. It is about forty feet in width and is made of hewn blocks of granite. It is a dreadful road for wheels, for the blocks do not always meet, and now and then there is one missing, so the holes are deep. The blocks themselves are from six to ten or more inches thick, and no one knows how much farther those cart-wheels go down into the earth below, when they get into one of these bad places, for the dust is of an unlimited depth, one would think by the clouds that rise from the continual passing and reuse of the Emperor and those dependent on passing. I have read in a very old book a description of the first English embassy to Peking, written more than a hundred years ago, that this road was then as smooth as a floor, but alas such is not now the case! Much of the way there is a "soft road" running alongside this one, and it is on this might have been seen standing at the front latter that Mr. Fryer and our servant are death."

the other, and sometimes it is not at all, and then the carts and their riders must jolt over these stones, while my men bear me smoothly along on their shoulders, stepping over or around the bad places. There! we've just passed over a dog, he would not get out of the way, so we left him howling, with a grazed back! Here are some old women in tatters, who come up to the chair to beg, I throw them eack a cash and they are content. Here we meet some men with their beds strapped on their backs, for people in China often "take up their beds and walk." Next we meet three men and a woman on donkeybacks, their driver smiles as he passes on with whip in hand—he's earning some money -and that buys rice and other needful things here as well as elsewhere. Now we meet some students in rich silk robes, and some boys in long blue dresses bearing large leathern bottles strapped over their shoulshu, the distilled spirit of China. My men Mr. and Mrs. Sheffield are from Wyoming | have let me down to wait for the carts and we are surrounded by dozens of people who come up and stare, but I can't describe them, they are too many. Here come some persimmon sellers, this fruit looks like large, ripe tomatoes and has a delicious, sweet flavor; our servant comes up and buys a few. We are now passing some mud houses by the road side with grass morb than a foot high growing all over the thatch on the roof. The country is flat, but some hills beyond Peking are in sight, many of the gardens are very pretty and the fields are green with wheat. Just now a long procession of men is passing on horseback, with strings of tiny bells around their animals' necks. Their merry jingling brings up memories of winter and snow in the home There lies a mar fast asleep on one of the stones projecting over the road side, if he the request of our friends, whom I had reason | four or five feet below? Here we meet a manly little boy with but brother strapped the little ones, and a good one here. Nearly every boy we meet and many of the men carry pet birds, sometimes they are perched on one of their fingers, or on a stick, and put a cash in its mouth—the little man was pleased and we pass on. What a procession of barrows with piles of hamboo splints and poles strapped on them! The bamboo does not grow here but is frought from the south. It would be diffibult to conceive of a Chinaman existing in China without that mostuseful article—the bamboo. Just now we are passing three small, cone-like pagodas on our left. They are in a pretty enclosure and practice, and those who have learned to adapt | not far from a temple. Here we meet a traveling cook with a stove fastened to one end of his pole, and a box of cakes of many kinds at the other; some of them are steaming hot, and he is crying loudly for buyers. My men have let me down in front of an eating

> [To be continued.] PROBATION AFTER DEATH.

place and have all gone in to take a cup of

tea and have a whiff of smoke from their

long tobacco pipes. I sit here waiting for

them, and for our carts to come up, while,

a multitude of passsers-by stoop down

and stare at me. The presence of a foreign

lady always attracts the gaze of these greedy

curiosity seekers.

The reason assigned for this new probation is that it would be unfair to condemn and whatsoever is of grace is no longer of the heathen for not having believed on a obligation. Christ of whom they have never heard. But we never read that they were going to be condemned for that. The Bible tells us in every instance what the condemnation is for. Those who lived in the days of Enoch, the seventh from Adam, are condemned for "ungodly deeds" and "hard speeches" which they spoke against God; those whom the flood came upon and swept away are condemned because their "wickedness was great in the earth," and because "the imagination of the thoughts of their hearts was only evil continually;" Sodom and Gomorrah are condemned because of their "giving them-

"the historic Christ," as if in coining a new expression men had got a new idea. Who is the historic Christ but the same Jesus of the prophets. These all died not merely in Nazareth whom the old theologians have been preaching all their lives, as their p.e- to faith—that is, in full accord with the decessors did before them? But we will not principle of faith and requirements of stop to dwell on that. It is said the heathen must have an opportunity to hear for themselves all the details of Christ; all that he said and did when he was on earth eighteen hundred years ago—something, by the way, we ourselves do not know, as John tells us that there are many other things not written in this book which Jesus did in the presence of his disciples. It is alleged that unless

Recorder.

THE QUESTION OF "RIGHTS."

This introduces a new view of the rights of guilty criminals. They are shown to be "worthy of death" both in the judgment of God and in their own consciences [see Rom. 1: 32], and yet it is pronounced unfair to execute judgment. It is hardly possible to inherent obligation to provide a deliverance for those found "worthy of death." It reverses all the proprieties of judicial procedure. It introduces a principle which would not be tolerated in any human tribunal. It puts the Judge of all the earth on the defensive. The judge on the bench and the criminal at the bar change places Before condemnation the responsibility of making reparation and providing guaranties attaches to the prisoner, but after condemnation it is transferred to the judge. He must not pronounce sentence until he himself comes forward with the offer of his own purse and his own life to be placed at the option of the prisoner. Not until the prisoner has refused them both can the judge in righteousness go forward and execute the law. If this notion of the divine obligation is correct, then it is safer to be criminal than it is to be judge. The criminal has a chance der obligation to any one, he is under oblishould move, or turn evel, he would roll off gation to every one; if he is under obligation to save men, he is under obligation to save devils; and if he is under any such obligation in any way, then may sinners and devils "worthy of death" fold their arms and forbid the Judge to strike with the rod

> eous that taketh vengeance?" It does not cure the matter to say that, The new theology still follows up the Judge from one tribunal to another, out of this world into the next, laying down the principle under which he shall administer grace, as before they laid down the principle under which he should administer 'aw. They make a change of venue, but no change of practice. The simple truth is that, even under the scheme of grace, God has put himself under obligation to none but Christ and those who accept Christ. Outside of that, and up to must follow the teachings of the apostles, the time of acceptance, all is sovereign and not of the Andover professors. The grace. "I will have mercy on whom I will | Andover theology is not a missionary thehave mercy." But they say no. It is for lology. Andover might offer a dozen men to the sinner to choose and not for God, and the heathen, but if they should go with the God is "bound" to extend the grace of pro- | Andover theology they will fail, for if they bation to particular men under particular | should preach the doctrine of a probaconditions, or else he is "unfair." And so tion after death, that will be enough for the grace is no more grace, and once more the Judge is brought "under obligation," not to Christ but, to the sinner who claims grace as a right. But whatsoever is of obligation is no longer of grace,

THE CHRIST OF PROPHECY.

But, still further, to assert that men can be saved only by hearing of what they call the historic Christ is to contravene the entire drift of Scripture teaching. There is a Christ of prophecy as well as a Christ of history. He that was in the church in the wilderness is the same as he that was in the | think so, for then he would not have been church at Jerusalem. The light that pre- in all things like unto us, only without sin. cedes the rising of the sun is the same in He had more reason to smile without sin kind as the light that follows it. The than we have with sin. I do not believe Christ of promise saved men before the that when he went with his mother to the Christ of history came. Abraham lived selves over to fornication and going after before the historic Christ, yet he saw and made others feel so. Nor do I think strange flesh;" the Cansanites were con- his day and was glad. Job lived before the that in those loving talks he so often had demned for their "filthiness" and their historic Christ, yet he knew that his Re- with his dear friends in Bethany, he seemed 'abominations;" and the heathen collective- deemer liveth. David lived before the historic overwhelmed with sorrow. You remember ly are condemned because that "when they Christ, yet in vision he saw the Holy One he said once, "When ye fast, be not as hypoknew God they glorified him not as God, always before his face. Generic faith in crites, of a sad countenance." The more neither were thankful, but became vain in God is older than specific faith in Christ. you resemble the Saviour, the more cheerful their imaginations, and because they turned | One anticipates the other. The latter is the | you will have reason to be. If you are not the truth of God into a lie and served the complement of the former. "Ye believe in like Christ, then you have no reason to be creature more than the Creator." Because God, believe also in Me." In Hebrews is con- cheerful. I confess that I do not like to see of these things they are ajudged "worthy of tained a long list of those who were saved some boys and girls laugh, because it looks by this generic faith in God, which had its as if they were trying to be happy without Constant changes are rung on the words, specific realization in Christ: Enoch, Noah, serving God.—C. A. Smith, D. D.

Abraham, Isaac, Jacob, Moses, Rahab, Gideon, Barak, Sampson, Jephtha, David and faith, but in the faith, or (xara) according "faith."

It is a profound question, not yet an-

swered, to what extent the radiated light of promise during all the ages back has penetrated the darkness of heathenism. That it has penetrated very far and very wide cannot be doubted. That some have been saved who believed $(\varkappa\alpha\tau\alpha)$ according to it, is what some of us can readily accept. He who bethe heathen do so hear, it would be unfair lieves in the shadow which he sees may be to condemn them even for the sins and abom- said to believe in the tree which casts the inations above named of which they are shadow, though he may stand where he sees it not: he who lives under an Alpine cliff and believes in the light in front of him must believe also in the sun behind him, which sheds forth that light; he who believes in and accepts a bank note believes in the existence of bullion somewhere to redeem that note. Faith in the types and shadows and symbols and promises and intimations of all kinds whatsoever pointing to Christ is accepted of speak in terms of too strong reprobation of God. Christ is sent to redeem them all. He a notion now common that God is under an is "a minister of the circumcision for the truth of God to confirm the promises unto the fathers, and that the gentiles might glorify God for his mercy." The simple suggestion from all this is that, even as regards mercy through grace, the heathen who have not heard of the historic Christ have had more of the constituents of a probation in this world than the New Theology seems able to discern. Close acquaintance with heathenism, however, shows that light of that kind has been rapidly dying out as the ages have passed, and hence the imperative necessity of furnishing the true light which now shineth.

NO SUCH PROBATION IN THE SCRIPTURES.

But apart from all discussion, if there be another probation after death, it is unaccountably strange that we do not find evidence of it in the teaching of Christ and his apostles. They spoke and wrote and acted of escape, but the judge has none unless he obviously under the impression that man's land, in the long ago. What changes in refuses to discharge his obligation, which probation was in this life, and in this life one's life, old Father Time is able to bring! makes him a sinner along with the other. only, and that is the impression they have If God is "under obligation" at all, he is left upon our minds, even when allusion is under obligation to the utmost; if he is un- made to the heathen. They knew nothing of anything different; Jude knew nothing; Peter knew nothing; James knew nothing; Paul knew nothing; Christ knew nothing. If they did know and concealed the information they have not been frank; if something different does exist and they knew nothing of it, they are not competent spiritual guides. of his anger until he has first discharged his But they did know, and have asserted themduty—that of being made a curse—a duty, selves accordingly. They have left positive they say, which came into existence the mo- and final utterance upon the subject. To ment their guilt was proved. To such a their minds there was no work nor device in premise with such a conclusion there is but the grave to which men were going: one answer: "O man, who art that thou no intermediate dispensation; no ministhat repliest against God? Is God unright- try of angels, or of men, or of Christ for the dead. All that are in their graves shall hear his voice and shall come forth, they although God may not be under inherent that have done good unto the resurrection of obligation. he is under voluntary obligation. | life; they that have done evil unto the resurrection of damnation—"For it is appointed unto men once to die, after that the judgment"—who (that is the Gentiles guilty of their abominable idolatries) shall give account to him who is ready to judge the quick and dead.

> The duty and responsibility of missionary work in this life remain in all their force. "Go ye into all the world and preach the gospel to every creature." In doing this we heathen; there will be no repentance toward God. All will unite in putting it off. If, on the other hand, they conceal the doctrine, they are not dealing frankly. Sooner or later the concealment will be found out, and then loss of confidence in the missionary will follow.—Rev. W. Ashmore, D. D., Swatow, China.

LONG-FACED CHRISTIANS.

There are some people who think that Jesus never smiled during his whole earthly life. But I am not one of the people who wedding in Cana, he looked very sad,

Missions.

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

DR. SWINNEY writes from Shanghai: "I am glad to say that there is more or less money coming in from my visits among the wealthy Chinese who pay well, from my treatment now and then of foreigners who pay an ordinary price, besides that from the dispensary work and an occasional donation. My work is very interesting, and I wish I could find more time to write of what occurs in connection with it."

BRO. J. W. MORTON writes from Chicago: As to my work here, I am encouraged. I think we shall soon have several accessions to our number-principally by letter. Our Sabbath school is in apparently healthy condition. I have been doing pastoral work as I could. This week I am confined, thus far, to the house by a severe cold. One day I danger seems past. I shall not be able however, to do much this week. I am extenders of the city.

THE SEVENTH-DAY BAPTIST MISSIONARY SO-CIETY.

NUMBER II.

The Fourth Annual Meeting of the Mis sionary Association, this still being the name of the society, was held in Berlin, N. Y., June 5, 1846.

The Annual Discourse was preached by Geo. B. Utter, from Acts 20:35; and a collection was taken amounting to \$14 58,

Resolutions were adopted setting forth the following points:

The action of the churches and Associations, and the providence of God, unite in encouraging the establishment of a foreign mission.

The Board will be justified in sending out two men to the field of foreign work.

The choice of Eastern Africa as the first field is approved, and the Board will be sustained in the sending out of laborers.

The work proposed calls for devout prayers and liberal contributions from all.

collect funds is indispensable.

the same, were left to the Executive Board.

gather the following: terests committed to the Board had been deeply felt, and their meetings had been regularly and prayerfully attended. Soloto serve the Society and the cause of God in

some foreign land, and had been accepted. Having been released by the church at Shiloh, N. J., Mr. Carpenter had been pursuing medical and other studies in New York | the discussion. The result of the discussion

be the first field of foreign mission operations wast region of country in great moral degra--dation, and, at present, unoccupied by any garded; although the religion seems to be a mixture of heathenism, Mohammedanism, and Christianity. 3. American commerce was rapidly extending among the islands and seaports of Eastern Africa, and the American name and nation were growing in favor. 4. Favorable letters had been received from the United States Consul at Jerusalem, and from Rev. Mr. Black, of London; and the American and Foreign Bible Society promised its cordial support in the circulation of the Scriptures in the languages of Abyssinia.

The Board accordingly favored the establishment of a mission in the kingdom of Shoa, at Aden, or in Zanzibar.

Varnum Hull had been employed 103 days, Alexander Campbell 29, and Samuel Davison 19, in conjunction with the American Sabbath Tract Society, to visit and solicit funds in the Central and Western Associations, Rhode Island and Connecticut, New Jersey and New York city; and their labors were successful, the subscriptions for missions amounting to \$1,550 58.

The Board reported but little home mission work. Lucius Crandall and Lebbeus Cottrell had labored in Newport, R. I., and adjacent parts, and on Block Island; and T. E. Babcock, in Persia, N. Y.; R. C. Bond, under appointment for work in Virginia had not reported; and Azor Estee had been pre-

work of the Lord.

As to Western missions, the report says substantially: The transient labors of brethren from the East have been well received, and their reports have raised the expectations of the denomination; but for the most part, the results have been transient also. It will therefore be wise to obtain as missionaries those who intend to make the West their future home, in order that there may be greater permanency in work and in results. It was also said that a visit from an approved agent of the Society would be likely to prove encouraging to the people, and helpful to the Society in the sending out of men whom it yet hoped to find for the and hope to finish it in time for Conference whitening fields.

The Board earnestly recommended that each of the Associations appoint a Missionary Committee to act as an auxiliary to the Board of Directors, to have direction of all fourth commandment in gold letters; the local missions not exceeding the amount of was threatened with pneumonia, but that their own collections for home missions, to submit all work to be supported by the general funds of the Society to the general ing my acquaintance among the gospel work- Board of Directors for approval, and to make an annual report to the Corresponding Sec-

It was also recommended that each Association appoint delegates to the annual meetings of the Society.

The report closes with words of zeal, faith and hope. "Let us trust him, and go forward, not doubting but that, if we walk in his counsels, he will prosper the work of our list of names from Alfred Centre and Plainhands."

missions of \$354 64, for foreign missions, \$1,425 43; and expenditures of \$545 64.

CORRESPONDENCE.

ROBERTSON MILLS, Stone Co., Mo., } April 25, 1886.

I send you a letter from Rev. J. B. Redthis to say about him: He was an accredited where he lives. Last June, when I was in his neighborhood on a missionary tour, I | though I know you must be very busy. preached in his church, and was treated with much Christian courtesy. At that time I had only a few tracts, which I distributed to The employment of a missionary agent to anxious seekers. I think that this is an important field for Sabbath truth. I have some The time and place of holding the next | few tracts on hand and I think I can supply Anniversary, and suitable arrangements for him this time, and will forward them to him at once. I will visit him in a short time if I From the Annual Report of that year we can, but it may be that I cannot go till July ago a few earnest Christian women were The magnitude and importance of the in- is that this is a start for another Seventhday Baptist Church in the near future. am called on to do more than opportunity grants me the pleasure of doing. The presmon Carpenter and Lucy M. Carpenter, his ent outlook of this field is more inviting for wife, had offered themselves whole heartedly | Seventh-day Baptist work than it has been in the past.

Brother Skaggs is still preaching once a month at Galloway's school-house, in Stone county (or Robertson Mills), where we had as known to the present is, that two mem-It was recommended that Eastern Africa | bers of the First-day Baptist Church at that place are observing the Lord's Sabbath; they like sailors, they would go from shore to for the following reasons: 1. There was a may yet become members of our church shore, visiting each mission in their studies, (Delaware). Brother Skaggs and the writer are called on to preach on the Sabbath quesother missionary body. 2. In Abyssinia | tion, on the fourth Sunday in May at Prosperiproper, the Seventh-day is religiously re- ty Baptist Church, near Billings. These and other invitations are pressing, and we have resolved to do the best we can for the cause in this part of the work.

> Yours in the great cause of Christ, W. K. Johnson.

> > Corsicana, Barry Co., Mo., April 17, 1886.

Mr. W. K. Johnson:

ent pleasure of dropping you a short note, which will inform you that since your visit to this country I have thoroughly investi- boyish report, covering one page of notegated the Sabbath question, and I evidently paper, so that it had the great merit of being find that Saturday is the Sabbath-day that short and to the point, the sentiment being

God requires us to keep in honor to him. day. Since last November I have been an year. Their number had increased from advocate and defender of the seventh day. I find no man that can stand in defense of gave a very satisfactory statement of the First-day. Nine-tenths of the people say receipt and disbursement of the nine dollars they believe the seventh day is the day to collected during the year. Then followed keep, if they knew which day that was. | a dozen brief papers, which had been com-Several of that number say Saturday is that piled or written month by month, concernday, but custom says the Sunday. So I am | ing the different missions and their countries, here alone in keeping the seventh day. I each reader having a corresponding flag over it. I can make the best I meet on that sub. have been gained in various ways, and the them. Take them at their word, and do ject stand down, as to a thus saith the Lord taste for such research as well as the training not lose sight of them until you have them assisted by his wife, one of Lady Beauhalf posted. I want you to send me the very as to make it a success, were not the least | missionary work can be done just as genuine | champ, following Mr. Studd's example, will of the Sabbath as true as there is; also I officers were elected according to the best your pulpit. Preach upon the subject, not heathen lands to work for the Master, vented from performing the labors of an be defeated. Give me Bro. Wheeler's ad- they received a formal vote of thanks, as did | pounded faithfully without frequent refer- thing like thirty of their number decided to

tions, however, was said to be carrying on for me. Come down, soon if you can. Bro. domestic missions, and doing successfully the Johnson, you know what I need; tell me where and how I can get it. We are all well. Let me hear from you soon.

Yours truly, J. B. REDWIN.

CORRESPONDENCE.

[We commend the following to the interest and operation of our readers.—Ed.] BOULDER, Boulder Co., Col., April 23, 1886.

You remember mother's (Mrs. T. H. Tucker) sending you a quilt for the missionary work last year. We were all very much pleased with the way it was disposed of, so much so that my sister and I thought we would piece one. We have commenced it, next fall. The quilt is composed of silk, satin and velvet. The center block is eighteen inches square. At the top is a small picture of Mount Sinai; below that is the whole being surrounded with a wreath of flowers. It is very handsome. The rest of the blocks are smaller, and any one giving ten cents, or more, will have their name embroidered with silk on one of the blocks. Then they will be sewed together and a vine embroidered around every block. We give all our work, and only ask the ten cents to pay for material for the quilt. The center block cost five dollars. If there is any money left we will send it with the quilt. We think it should bring about one hundred and twenty-five dollars. We have quite a field. We also have quite a list of First-day The Treasurer reported receipts for home people's names. We will try and make it a success. We are members of the Lost Creek (West Virginia) Church. We are all alone here, only our family and my brother's family being Seventh-day Baptists. There is a church of Seventh-day Adventists here. Although we have no church here we are very much interested in the missionary work, and are trying to do all we can for the Sabwin, of Corsicana, Barry Co., Mo. I have bath cause. We hope sometime to go where there is a church of Seventh-day Baptists. minister in a large First-day Baptist Church | We would like to have you help us some with our quilt if you can spare the time, al-

Your friend,

MISS MARTHA TUCKER.

ABOUT A BOXS' MISSION BAND.

It will be encouraging to many to know what has been accomplished by some wideawake little lads in Oakland, Cal. Not long or August. I hope to go soon. My opinion | mourning over the almost total inactivity of the boys in the cause of foreign missions

The little children and the young girls and ladies had their bands, but how could the sons and young brothers find any part in this great work? Who would undertake to lead them? for it would need a warm heart and active brain as well as time and strength.

No one was willing to attempt this but Mrs. I. M. Condit, whose heart and hands were already more than full with her missionary labors among the Chinese women. One day she gathered in her own parlor about a dozen boys, and with much tact and patience, persuaded and instructed them to form a regular organization. The name chosen was "The Sailor Band," because, doing what they could towards carrying the gospel to all nations.

Recently they had their first anniversary. It was a very impressive sight when they came marching into the chapel, two by two, with their bright-colored flags. The youthful president, a bright, black-eyed boy of eleven years, took his seat on the platform, the vice-president on his right, while on either | in charge of a very small congregation. He side of the small table in front sat the secretary and treasurer. Just a little back of them all was the directress, "the power behind the throne," evidently. With a written programme in his hand, the president called upon one and another, with the great-

Dear Brother in Christ,—I take the pres- est dignity and precision, to take part. After a prayer by Mr. Condit and the reading of Scriptures, the secretary read his condensed into one sentence at the end-a I have dropped the First-day as a sacred hope that they would do more and better next fourteen to thirty-four. The treasurer also best you have on this subject; or tell me among the good results attained. A nomilas that accomplished on the heathen soil. itinerant missionary. Each of the Associa- dress. Tell me everything that will be good all who helped to make this so pleasant an ence to missions; neither can prophecy be proceed to the foreign field.

occasion. Interspersed with the readings was some singing, "Hold the Fort" being about missions occasionally when there is no the most inspiriting song, owing to the flags which were waved during the chorus. A to the ordinary prejudice against "begging number of maps, which had been drawn on sermons." Bring the people into con. muslin by the boys, were hung about the stant living contact with the truth, and they room. The pastor, Rev. F. H. Horton, D. D., made a short address, and Mrs. P. D. Browne, president of the Occidental Board, also highly complimented the little gentlemen, assuring them we older folks were not MISSION OF THE PRESBYTERIAN CHURCH IN only pleased, but greatly profited, by their exercises. With repeating the Lord's Prayer and the benediction, the meeting adjourned, leaving a memory in our hearts sweeter than the taste of the cake and candy at the last upon our lips. God bless the lads.—Children's work for Children.

THE WOMAN'S BAPTIST FOREIGN MISSIONARY

SOCIETY. Perhaps some of the many new worker whom the growth of our Society has given to us would be interested in a brief statemen of our relations to the Missionary Union, and object of our organization-"the Christianization of women in foreign lands." Our position with reference to the Missionary Union is emphatically that of a helper-'Auxiliary to the Union for the sake of economy, harmony, and efficiency." Our constitution was formed upon the basis of minutes prepared by the Executive Committee of the Union, a paper which suggested that the women's societies leave the direct appointment and distribution of all laborers, the fixing of their salaries, and the direction of the Executive Committee. Every year's excourse, and there has, therefore, been no work has been always subordinate and sup plementary to that of the Union, recognizing the fact that the Union must go before, and by its messengers proclaim the gospel and open the door through which we can enter with help to the women and children. In religious interest. view of this relation, and that our work might not draw from the funds of the Union, our request has been, as it is to-day, for "two cents a week, saved from ordinary or useless expenditures," not taken from any other the occult power of foreigners. It is very Ihristian benevolence.

We desire to emphasize the facts that the missionaries recommended and supported by may spring some deadly trap upon them. us are appointed and their fields of labor determined by the Missionary Union, through who are specially opposed to the coming of its Executive Committee; that our yearly missionaries, and they tell to their children, its Executive Committee; that our yearly schedule of appropriation, and all appropriations designated by us for foreign work, are confirmed by the Executive Committee, and paid into the treasury of the Union

The method by which we seek to accomp lish our work of Christianization among the is drugged with "the medicine of bewilderwomen and children is two-fold; that of ment." One woman who sat down in a schools, and of direct evangelizing work from spring-bottomed chair suddenly sprang up

house to house.

tion of our Society, our foreign expenditure for schools (salaries of teachers, buildings on the shoulder of a Chinaman, asking him and furniture, and support of pupils) has to follow him. The greater part of the conbeen \$278,466 40; for other foreign work (outfits and passage of missionaries, aid to | ror, thinking that by the laying on of "a mission families, medical work, support of Bible-women, native preachers and helpers, and many incidentals giving comfort and efficiency to all the workers and work at our mission stations),\$208,929 93; making | right or the left, and thus so helplessly on and the total foreign expenditure, \$487,346 33.

The running expenses of the Society, including \$9,738 13 spent in printing tracts and other helps, aside from our periodicals, have been \$44,067 79. The home for children of missionaries (house, land, running expenses for five years, and endowment fund) has cost \$20,893 74. Total received and expended in fourteen years, including \$6,000 em ergency fund, \$558,307 86.—The Helping

THE BELATION OF THE PASTOR TO MISSIONS

Unless the pastor has at the start an unusually large congregation, he should d personal mission work. I am sometimes puzzled to know what a vigorous young minister does with himself, when he is placed is educated, and has a vigorous constitution. How does he employ his time, with a church 50 by 30 feet, and a congregation of fifty families and a membership of about eighty Probably in writing the most eloquent splendid, transcendent discourses; but his light shines where it is not appreciated. Young pastors so situated should do active mission work. Let us suppose one to be settled in some quiet New England or New Jersey village. He will find few places where there is not a floating population who have no definite connection with any church. Let him be a missionary to them. How can he? Let me draw a little from my own experience. You are asked to conduct a funeral in some household not closely allied with any church. Ask them incidentally whether they have any church connection; if not, into relatives of people belonging to your paying his own expenses. Mr. J. K. Studd,

understood apart from this subject. Talk collection to be taken up, though do not yield to the ordinary prejudice against "begging will not be thinking of the collection, $-D_r$ John Hall.

SYRIA.

The mission in Syria is a compact, well organized, efficient and successful agency in its educational facilities, its literary and printing work, its medical ministrations to the sick and suffering, and its evangelistic

Come with me throughout Syria, says Dr. Dennis, of Beyrout, and see 5,000 children in our schools. Visit our printing press, where we printed 19,000,000 pages last year. Make the round of our higher educational institutions—our boarding seminaries for of our methods of accomplishing the leading girls at Beyrout, Sidon, and Tripoli; our college, with its 180 pupils, which, though not under the direct control of the Presbyterian Board, is the child of our mission, and in every sense a missionary institution; our medical college, connected with the college and the hospital of the Knights of St. John. where the medical professors and students minister to 11,000 outdoor clinique patients and 600 indoor patients every year; our theological seminary, which stands in the same campus, near the college buildings. Then visit with me on a Sabbath our eighty their work in foreign lands in the hands of preaching places, and look into the faces of some five thousand hearers of the gospel, perience has proved the wisdom of this and pass a word of Christian greeting with 1,200 church members, and glance at the temptation to depart from it. The Society's | bright and happy faces of 4,000 children in our Sabbath-schools, and tell me if this is not "the Lord's doing, and marvellous in your eyes." Then hear how the Lord has blessed us during the past winter (1884-1885), which has been a time of revival and

THE Chinese are not much above the Africans in their superstitious ideas concerning difficult to eradicate from their minds the notion that at some moment the foreigner The notion is diligently fostered by those as well as to adults, terrible stories of what the foreigner will do. Mr. Gilmour, of the London Missionary Society, reports that visitors frequently decline to take tea at his house because they have heard that this tea as if all the evils of which she had ever heard In the fourteen years sence the organiza- | had come upon her. On one occasion Mr. Gilmour, in leaving the chapel, laid his hand gregation immediatly left the house in termedicated hand" this man had been bewitched. The story was that a foreigner could so overcome a native by his touch that he would follow him, unable to turn to the have his eyes dug out. These superstitions are among the obstacles that our brethren meet. They will yield slowly but surely as the gospel is preached.—Missionary Herald.

> A VERY well-known and intelligent Hindu book-seller of Bombay died last year, and his widow immediately proceeded to carry on the basiness in her own name, as Mrs. Radhabai. The natives are not yet done wondering at her temerity, and one of them writes: "This is the first time that a respectable Hindu widow has ventured to carry on business in her own name since the laws of Manu were written three thousand years ago." We regret we do not know if the lady presides herself in the open shop.—The Indian Witness.

> THE South African Conference of the Weslevan Methodist Church was held at Natal, beginning April 14th. According to the statistical report, in 1884 there were seven districts (including the Transvaal), 166 circuits, 114 European and 82 native ministers, 3,970 European members, 19,512 native members, and 9,107 Europeans and natives on trial; showing an increase since 1830 of 5 districts, 151 circuits, 100 European missionaries, 82 native missionaries, 3,392 European members, 19,312 native members, and 9,000 on trial.

DURING the visit of Moody and Sankey to London, ten years ago, Mr. Studd, a prominent sporting man, became an enthusiastic Christian. At their last visit Mr. Studd's vite them to your church and Sunday-school, I two sons were both active workers with him. it will often lead to their conversion. Upon One of the brothers, Mr. C. T. Studd, has some such occasions you may be introduced | decided to become a missionary in China, celebrate that day; I preach for it; I talk for his shoulder. The information seemed to church, who will ask you to call and see the other brother, is entering upon mission work in East London, in which he will be for their position, notwithstanding I am not | necessary for conducting such a meeting, so | under the gospel influences. In such ways | champ's daughters. A son of Lady Beaudevote his life to mission work in China. where to send to get them. I want a history nating committee gave their report, and You can do a great deal for missions in Not content with going themselves to want the pamphlet, Ray's writing on parliamentary rules. Some little sisters only upon stated, formal occasions, but at these young men visited Cambridge, and other times. The Bible is full of missionary enthusiasm, in the want everything on this subject that cannot all the band and their friends, for which subjects. The epistles of Paul cannot be ex"THE LORD'S DA

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Zabbath Be

A Bible-Readin BY REV. E. RONA

other is ή ήμέρα κυρίου, " Lord." 2 Pet. 3: 10. "T is the day of Christ's resurre of the Lord" is the day of Cl ation in glory. On "the Lor conquered death and the day of the Lord" Christ si foes and hurl antichrist fi 2 Thess. 2: 8, 2 Thess. 1: 4 Lord's day" Christ was "de Son of God with power by th Rom. 1: 4; on "the day Christ will be manifested a man" to execute judgment. "The Lord's day" is the Sa of the Lord" is that gloriou bath, that "rest which rema ple of God." Heb. 4: 9. day" Christ was raised agai cation. Rom. 4:25. On "t "we shall appear with him 3:4), as "kings and pries But now I desire to dwell on the connection in whi day" is found in all the Scri time of Adam's glory as hea ation, to the time of Chris last Adam "-as head of th 1 Cor. 15: 45, 2 Cor. 5: 1 we read in Gen. 2: 1, 2, "I and the earth were finished, of them. And on the sevent his work which he had mad on the seventh day from all he had made. And God ble day and sanctified it, because had rested from all his v created to make " (margi tion with this Scripture le Eph. 3: 9. "God who cre by Jesus Christ." Col. 1 him (the Son of God) were s that are in heaven and tha visible and invisible. All thi by him and for him. And the body, the church." Ad creation before Eve was m the Head of the new creation type of Eve-the church-John 1: 1-3. "In the beg Word, and the Word was w Word was God. The same ginning with God. All th by him, and without him w made that was made." Ar Heb. 1: 1, 2, "God, who and in divers manners, spake the fathers by the prophet last days spoken unto us by he hath appointed heir of al also he made the worlds. Comparing these Scriptur 2: 1, 2, we find the followi

set forth, namely: 1. That God "in the beg and made all things that are that are in earth by that e who afterwards was himse and dwelt among us." Joh

2. That God rested in the of Christ on the seventh da ing according to himself a Gen. 1: 31.

3. That God blessed an seventh day as a memorial ished work of the old creati placency and satisfaction in stituting the seventh day t rest—"the Lord's day." 2, we have God resting in t of his eternal Son in creat bath, or Lord's day.

Twenty-five hundred yea and we find no further m Sabbath or "the Lord's da to the 12th of Exodus. N silence? The answer is fo that in all the book of Gen single passage that sets i God," he who afterwards Christ the Lord," as "the work. It is blessedly true 3 to Ex. 3, we find him o to in type and promise, an ciation with man. His with the sons of men" (Pro no place is he represented ishing any work, and so Lord's day, could not be

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Zabbath 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."

"THE LORD'S DAY."

A Bible-Reading.

BY REV. E. RONAYNE.

There are two expressions in the Word of God to which I desire first of all to call brie attention. The first is τη μυριακή ήμέρα. "the Lord's day" (Rev. 1: 10), and the other is $\dot{\eta} \dot{\eta} \mu \dot{\epsilon} \rho \alpha \, \nu \nu \rho i o \nu$, "the day of the Lord." 2 Pet. 3: 10. "The Lord's day" is the day of Christ's resurrection; "the day of the Lord" is the day of Christ's manifest ation in glory. On "the Lord's day" Christ conquered death and the grave; on "the day of the Lord" Christ shall conquer his foes and hurl antichrist from his power. 2 Thess. 2: 8, 2 Thess. 1: 7, 8. On "the Lord's day" Christ was "declared to be the Son of God with power by the resurrection.' Rom. 1: 4; on "the day of the Lord" Christ will be manifested as "the Son o man" to execute judgment. John. 5:27. "The Lord's day" is the Sabbath; "the day of the Lord" is that glorious millenial Sabbath, that "rest which remaineth to the people of God." Heb. 4: 9. On "the Lord's day" Christ was raised again for our justification. Rom. 4:25. On "the day of Lord" "we shall appear with him in glory" (Col. 3:4), as "kings and priests." Rev. 1:6. But now I desire to dwell a little further on the connection in which "the Lord's day" is found in all the Scriptures, from the

time of Adam's glory as head of the old creation, to the time of Christ's glory—"the last Adam "-as head of the new creation. 1 Cor. 15: 45, 2 Cor. 5: 17. First, then, we read in Gen. 2: 1, 2, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in it he that are in heaven and that are in earth, the Head of the new creation before the anti-John 1: 1-3. "In the beginning was eth the fathers by the prophets, hath in these

Comparing these Scriptures then with Gen. 2: 1, 2, we find the following truths clearly set forth, namely:

also he made the worlds.

and made all things that are in heaven and that are in earth by that eternal "Word" who afterwards was himself, "made flesh day." and dwelt among us." John 1: 14.

2. That God rested in the finished work of Christ on the seventh day, everything being according to himself and "very good."

seventh day as a memorial of Christ's finished work of the old creation, finding complacency and satisfaction in it, and thus con-2, we have God resting in the finished work of his eternal Son in creation on the Sab-

bath, or Lord's day. Twenty-five hundred years now pass away and we find no further mention of God's Sabbath or "the Lord's day" until we come single passage that sets forth the "Lord God," he who afterwards became "Jesus Christ the Lord," as "the finisher" of any 3 to Ex. 3, we find him constantly alluded to in type and promise, and always in association with man. His "delights being no place is he represented as doing and fin- finish his work." "I do always those things | blood of the bullock, and sprinkle it upon

duced. In the book of Genesis we have Exodus, we have Christ represented as per- reconciling the holy place and the tabenacle for you. God's remedy (Gen. 3, Ex. 12); and hence,

day as God's Sabbath, or "the Lord's day," brought once more before us, in connection | ly, "two tables of stone." We read in Deut. dus we find not only man ruined and driven of the rock of flint"—a very hard stone the Sabbath, or the seventh day is again set as announced in Ex. 20. forth as "the Lord's day," being that on which God rested in that accomplished work. In Ex. 12: 3, we read: "In the tenth day of this month they shall take to them every man a lamb; v. 5, "your lamb shall be without blemish, a male of the first year;" v. 6, "And the whole congregation of Israel shall kill it between the two evenings, and they shall take of the blood and strike it on the two side posts and on the upper door post of the houses wherein they shall eat it; v. 13, "And the blood shall be unto you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt." All this was to be done on the 14th day of the first month—the lamb slain, the blood sprinkled, the people redeemed; and now God again rests in the finished work of Christ, typified by the slain lamb on the 15th day. Ex. 12:16, Lev. 23:9. "On the fifteenth day of the same month is the feast of unleavened bread. . . Ye shall do no servile work therein." And hence the Sabbath is again shown to be "the Lord's day," and God resting in the finished work of Christ in redemption.

Thirdly. The next mention made of the Sabbath is in Ex. 16, in connection with the Eph. 3: 9. "God who created all things | Christ is also set forth in type by the manna. by him and for him. And he is the head of | that bread from heaven, but my Father giv- | rest with himself on "the Lord's day." the body, the church." Adam, the head of eth you the true bread from heaven. For creation before Eve was manifested, Christ the bread of God is he which cometh down and sins on them; they were rebellious and from heaven and giveth life unto the world." type of Eve—the church—is manifested. And in connection with the manna in Ex. 16 we read: v. 26, "Six days shall ye gather it, Word, and the Word was with God, and the but on the seventh day, which is the Sabbath, Word was God. The same was in the be- in it there shall be none;" v. 29, "See for ginning with God. All things were made | that the Lord hath given you the Sabbath, by him, and without him was not anything | therefore he giveth you on the sixth day the made that was made." And once more in | bread for two days: abide ye every man in his Heb. 1: 1, 2, "God, who at sundry times | place: let no man go out of his place on the and in divers manners, spake in time past unto | seventh day. So the people rested on the seventh day." God feeds his redeemed peolast days spoken unto us by his Son whom ple through the manna—the heavenly porhe hath appointed heir of all things, by whom "true bread from heaven; "and finding complacency and satisfaction in that work of Sabbath, and gives, in love and grace, that 1. That God "in the beginning" created same Sabbath to his people, that so they too might enjoy in communion with himself that peaceful happy rest of "the Lord's

Fourthly. We now come to the 20th chapter of Exodus, where we again behold the finished work of Christ prospectively and God enjoining again his holy Sabbath, in 3. That God blessed and set apart the 20th chapter of Exodus God is speaking di-"And all the people answered together and stituting the seventh day the day of God's do. And Moses returned the words of the rest—"the Lord's day." And so in Gen. 2: people unto the Lord, and God spake all these words saying," etc. Ex. 20: 1-17. As observe all that I say unto you, then this is all these words saying," etc. And so God spoke directly in the hearing of the people, to the 12th of Exodus. Now why this long and afterwards set forth his word manifestsilence? The answer is found in the fact ed on two tables of stone—one table setting that in all the book of Genesis there is not a forth God's claims, and containing four comman's moral duty, and containing six commands. And the two together representing work. It is blessedly true that from Gen. | the God-man, the Lord Jesus Christ as prospectively manifesting God's nature and character upon the earth in a perfect manner. In John 4: 34 we read: "My meat is

man's ruin; in the book of Exodus we have feetly manifesting God's nature, and what is of the congregation and the altar he shall fenses." Rom. 4:25. He bore your sins suitable to his infinite holiness, and in per- bring the live goat. And Aaron shall lay both Secondly, in Ex. 12, we find the seventh | fect consistency with the enduring quality of | his hands on the of head the live goat and conthe character which he here assumes, name- | fess over him all the iniquities of the children | brethren, and remember too that it is only as with the slain lamb. In this book of Exo- 8: 15, "who brought thee forth water out sins putting them upon the head of the goat out from Eden, but also a bondman in Egypt "and that rock was Christ." 1 Cor. 10: 4. fit man into the wilderness." See also Isa. and groaning under his terrible burden, a And again, Isa. 50: 7, where the spirit of 53: 6. And thus the character of God was fit representation, truly, of man as a sinner | Christ in speaking of his determined pur- | maintained in perfect holiness, the people's | and the bond slave of Satan. In Ex. 3, we pose in obeying the will of God even to the sins for the year past were all covered up, find the Lord God coming down in match- death of the cross, affirms of himself, "there- reconciliation was made so that God and the less grace to save and deliver his people fore have I set my face as a flint and I know | people might have companionship and joy from their cruel bondage; and from Ex. 3 | that I shall not be ashamed." Thus again | together. And in direct connection with to Ex. 12, we find Jehovah the Saviour en- | we have God setting forth the Sabbath, or | this marvelous work of grace, pointing forgaged in this wondrous work, and then in | "Lord's day," in connection with the divine-Ex. 12 that work is finished. His people | ly accomplished work of Christ in his perleave their Egyptian bondage forever, and feet obedience to the will of God upon earth, plan, that the Sabbath, as "Lord's day,"

Fifthly. The next mention we find of

the Sabbath is in Ex. 31: 13-17, and there, again, it is "the Lord's day," being directly associated with Christ, as he is typified by the tabernacle. If "the Word was made flesh" so he also "tabernacled among men." John 1:14 (Rev. Ver.), and in all the varied tabernacle itself, and in all the efficacy of his finished work, as shown in the sacrifices and offerings connected therewith, God again finds his satisfaction and delight, and so reaffirms the observance of the Sabbath as "the Lord's day" in commemoration of the completion and setting up of that wondrous structure. Everything connected with the tabernacle pointed directly to Christ as tabernacling among men down here in the wilderness, and as being Shepherd-Guide of his people, feeding, sustaining, guiding, shielding and bearing them as on eagles' wings, defending them against every foe, patiently bearing with their waywardness, though ofttimes rebuking and chastening them for open transgressions, going before them as a shepherd to find out a resting place for them, and at last opening up a safe way for their passage through Jordan the river of death-and planting them securely and peacefully in his own pleasant tion with this Scripture let us now read slain lamb (1 Cor. 5:7, 1 Pet. 1:18, 19), so Abraham, Isaac and of Israel in thus beholding in so precious a type, the work and person by Jesus Christ," Col. 1:16. "For by John 6:31. "Our fathers did eat manna of his own beloved Son and, accordingly in him (the Son of God) were all things created and are dead. He gave them bread from heaven connection with that wondrous work. he to eat. Then Jesus said unto them, Verily, again re-affirms his holy Sabbath and calls visible and invisible. All things were created | verily, I say unto you, Moses gave you not | upon his redeemed and cherished people to

Sixthly. But the people had sin in them

stubborn and stiff-necked, notwithstanding the manifested presence of the symbol of Jehovah their Saviour God in their midst; they often grieved his Spirit and murmured by the way, forgetting the hard bondage, many times longed for the "leeks and onions and garlick" of Egypt. How then could God maintain his position in perfect righteousness among such a people? And how could a people so wayward and so rebellious be placed upon such a footing as that they could have holy and happy communion with tion (v. 15, mar.)—typical of Christ the God? This question was fully met in the divinely appointed services of "the great Day of Atonement" and the only answer to, Jesus rise from the dead? On the first day Christ, he rests on the seventh day, or it all is upon the ground of the blood of the goat, upon whom the Lord's lot fell, being put by the high priest upon and before the mercy seat in the holiest of all. And so in Lev. 19, we have the wondrous provision of God through his matchless grace and love in the symbol of the dead and living goatbeautiful type of the dead and risen Christas making atonement for the people and reconciling the holy place. And in perfect connection with that finished work. In this harmony with all the ways of God in grace how divinely appropriate that the Sabbath rectly to the people. In Ex. 19:8 we read: is here again introduced as "the Lord's day" in connection with the finished worl said all that the Lord hath spoken we will of Christ in atonement! In Lev. 16: 5, we read: "And he (the high priest) shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and much as to say, "will ye indeed faithfully one ram for a burnt offering;" v. 7, "and he shall take the two goats and present them what you are to do." "And God spake all before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: the one lot for the Lord, and the other lot for the scape goat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a sin mands; and the second table setting forth offering. But the goat on which the lot fell to be the scape goat shall be presented alive before the Lord to make atonement with Lord, "Remember to keep holy the Sabbath- son is approaching when those who can secure him and to let him go for a scape goat into the wilderness," v. 15, "Then shall he kill the goat of the sin-offering that is for the forever. Remember the love that brought the game of base-ball; attempting feets of people and bring his blood within the vail with the sons of men" (Prov. 8: 31); but in to do the will of him that sent me, and to and do with that blood as he did with the

of Israel and all their transgressions in all their your heart finds rest and satisfaction in the and shall send him away by the hand of a ward to the death and resurrection of Christ, how perfectly in harmony with the divine should be again brought to the remembrance of the hearts of the people. "It shall be a Sabbath of rest unto you, and ye shall afflict your souls by a statute forever." v. 31. And so the Sabbath is once more set forth as the Lord's day in connection with the finished work of Christ through type in atonement.

Seventhly. I shall now pass over all men-

tion made of the Sabbath by the prophets,

as it points directly forward to a gladsome perfections of his person, as set forth in the day in the near future—a day of joy and rejoicing to Israel and this poor groaning sense, than "cramming" is educating. creation; a day that shalt be ushered in by 'a morning without clouds," and where "the Sun of righteousness shall rise with healing on his wings;" the bright, glad, glorious millennial day; and we come at principle of natural development, which, once to the Sabbath as we find it mentioned | above all things, requires harmony in growth in the New Testament, in connection with as the result of cultivation. The man, with Christ as we see him now personally, and in | an inordinate—that is, a disproportional flesh, answering to all the types and finishing | development of brain or of muscle, or of any forever the grand and glorious work which part of the organism, is in fact a "freak," his God and Father gave him to accomplish. In Luke 22: 15 he eats the passover with his disciples on the first evening of the fourteenth day—he himself being the true Passover—and on the second evening of the possible without this general quality of thorsame fourteenth day he is claimed as the oughness. Unhappily this fact is not always Lamb of God for the redemption of his peo- recognized by those upon whom the training ple. On the following day, according to of the young devolves; nor is it understood Lev. 23:6, 7, was the passover Sabbath and | and appreciated by those who, later on in life. the Lord is hastily buried in Joseph's tomb after the first years of childhood, undertake because that day was the preparation, or day to train themselves. The youth of eighteen before a Sabbath, and that yearly Sabbath or twenty trains for athletic sports, for walkwhich was "an high day" (John 19: 31) ing, running, rowing, or some special purwas now "drawing near." Luke 23:53, 54. suit, and thereby cultivates the growth of a All of this occurred on Wednesday evening | particular set of muscles by regular and sysa little before sundown. On the following | tematic exercise. had rested from all his work which God giving of the manna to feed and sustain and faithful land of Canaan. How happy Friday, or Sixth-day, which was the preparcreated to make " (margin). In connec- God's people. As Christ was typified by the the people of God! How happy the God of ation for the weekly Sabbath, "the women fact that training or developing for a particwhich came with him from Galilee prepared | ular object, and by a special formula of exspices and ointments," and resting on the ercise, results in the growth of one small part usual weekly Sabbath, "according to the of the frame at the expense and to the negcommandment," they came to the sepulchre lect of others, with the additional disadvanton the first day after the Sabbath, "very age, that side by side with the special growth early in the morning," to anoint his body, a special habit is formed. Therefore such but they found the sepulchre empty and the training adds nothing to the health or ex-Lord Jesus' risen from the dead. Neither Luke | cellence of the organism as a whole, but is nor John nor Mark say one word-not one single word about Jesus rising from the dead on the first day of the week. They all simply affirm very plainly, that when the women came to the sepulchre on the first day they found him risen, and angel witnesses to proclaim his resurrection as they proclaimed his birth. But how shall we know the time when Jesus rose from the dead? Matthew alone tells us in these words: 'Now late on Sabbath as it was getting dusk toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre." And seeing an angel sitting before the sepulchre on "the great stone which he had rolled away from the door;" he said to them "fear not ye, I know that ye seek Jesus which was crucified. He is not here. for he is risen even as he said." Matt. 28:1-6 Matt 12:40. When, then, did of the week? Why the first day of the week had not even begun yet, but it was drawing towards it when the two women came late or about the end of the Sabbath, and they even found Jesus risen on the Sabbath some little time before they arrived. And so last Lord's day in connection with his resurrection—he being "delivered for our offenses and raised again for our justification." Rom. 4:25. And so in all the varied phases of veloped in unison. The aim should be to the work of Christ, both in type and personally, the Sabbath is ever found in relation to his finished work; but never the first day. And hence without any question the Sabbath, and that only, is "the Lord's day." The Lord's day was the rest of God in the finished work of Christ as Creator. Gen. 2.

It was the rest of God in the finished work | late years has found favor with numbers of of Christ as the Passover. Ex. 12.

It was God's rest in the finished work of Christ as the manna. Ex. 16. It was God's rest in the finished work of

Christ in perfect obedience as man. Ex. 20. Christ as the Shepherd Guide in the taber- exercises. It is more manly to search out

It was the rest of God in the finished work of Christ on "the great Day of Atonement."

And it is the rest of God now in the finished work of Christ as set forth in his resurrection from the dead. Rev. 1:10.

And so, beloved brethren and sisters in the day." It is the Lord's own day—the day a holiday will be climbing mountains; rowing when he rose from among the dead as a proof on the placid rivers; swimming in the ocean that the question of sin was divinely settled for an unusual length of time; indulging in him from the bosom of the Father to the strength or endurance on foot, on bieycles, dust of death, and wrung from his heart etc. These pursuits should be united with that cry of agony "My God, my God, why such as will be of advantage to mind and hast thou forsaken me." Remember it was body, and thus, while adding to the general ishing any work, and so the Sabbath, or Lord's day, could not be consistently intro- 3: 17, and 17: 5. So, then, in this 20th of V. 20, "And when he hath made an end of drinking to its very dregs the cup of wrath —Jewish Record. your sin's heavy load that did it. He was stock of vitality, render life purer and happier.

"He was delivered for your ofin his own body on the tree " (1 Pet. 2:24). for "Jehovah laid upon him all your iniouities." Isa. 53:6. Remember this, dear finished work of Christ upon the cross for you individually, that you can keep a Sabbath in fellowship with God; your bodies resting from toil and your souls resting in a risen Christ at God's right hand, you will indeed keep the Sabbath holy; it will be undoubtedly to you "the Lord's day."

May God fill our hearts with his love and enable us by his grace to be ever faithful to our risen Lord until he comes.

Education.

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

ABOUT SPECIAL TRAINING.

It is desirable that training should have a motive, but it is most undesirable that it should have a special object. To train for any particular exploit is like educating with the sole view of passing an examination; it is no more training, in any genuine or natural

Special forms of cultivation, designed to bring out certain qualities in such a manner as to make them available for a specific purpose and no other, are wholly opposed to the The growth of one organ has been obtained at the expense of the others.

The perfect man is perfect in all his parts. The highest form of excellence is simply im-

most likely to detract from or impair the general strength.

There appear to be two laws of life broken in training of this limited character. First, it is known that special stimulants to an increased blood supply and higher develepment, like that which we apply through exercise, do not necessarily increase the total amount of energy in the system, but only attract a larger proportion of what is available for the whole to a particular region. Something therefore must be done to compensate for the effects of the special drain, or the organism in its totality will be the worse instead of the better for it. This is a fundamental principle and needs to be understood. or it will be impossible to improve or even to maintain the health. It not uncommonly happens that abnormal development in onepart of the organism is itself the existing cause of a general break-down. Take for example, the case of an athlete or dancer who. will develop a certain set of muscles, until suddenly a blood-vessel is broken, or some other "accident" occurs, and the true state of matters underlying the apparent health is disclosed and there has been nothing to comof all we have the Sabbath set forth as the pensate for the exhausting efforts of a special and continued call.

Training to be of actual service should begeneral. Brain and muscles ought to be demake the training good all round. It is thus, and thus only, that the general health can be improved by training. Of course, if it be known that a particular organ or system is defective, something should be done to improve its tone by special training.

The barrel-organ sort of training, which of energetic and well meaning youths, who affect a love of athletic sports, is to be deplored. Many an able body, capable of sound and good work in the world, has been irreparably injured by the too earnest and ill-advised It was God's rest in the finished work of pursuit of what are termed manly arts or the real powers and capacities of the human structure, and to put those to a useful purpose, than to bestow valuable time and thought on training for exploits valueless in themselves, and neither giving increased strength to the system, nor endowing it with any new power or faculty. This is the time to raise the warning voice, now that the seaAlfred Centre, N. Y., Fifth-day, May 27, 1886

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

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ness or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, AGENT.

'SEE, how 'gainst yonder rock The billows dash, But move it not! So stands the Bible fast,

Amid the roaring sea

THE new theology, which has been vexing itself over the question of a possible probation after death in order that justice may be done to the heathen in the other world, can find something worth reading in the article on this subject, which we reprint, from an exchange, on our first page this week.

Of human hate and obloquy."

IRISHMEN are saying, with not a little pride, that their countrymen were not found in the murderous mob of anarchists in the recent troubles in Chicago; but that they were well represented in the ranks of the brave men who so nobly fought for the good order and safety of the city. Honor to whom honor is due.

THE Christian life is, ideally, a steady onward, upward growth. In fact, however, it caused by an untold variety of influences. Notwithstanding this, the Christian life is a real, true, progressive life. There are cool days in the summer time, but it is still sumit is still winter time, notwithstanding. So the character of any life is determined, not by the exceptional acts but, by the prevailing temper.

instructed its chairman to report favorably a bill to amend the Constitution of the United States, declaring polygamy unlawful. The full text of the bill is published in the daily papers and, if adopted by the requisite threefourths of the States, it will deal a heavy blow at this terrible evil. But even then, the battle will be but just begun. Much must be done to keep the conscience of executives up to the point of enforcing the laws. This is best done by a healthy public senti-

WE scarcely need to call the attention of our readers to the fact that the series of Associations begins this week, to continue five consecutive weeks. This, according to arrangements made last year, is to be followed by the four or five Yearly Meetings of the churches west of the Missouri river. Aside from the usual religious quickenings which these meetings are calculated to give, and aside from the essays, etc., which are to be presented on various topics, these meetings ought to be vital with those subjects which are so important to our general denominational work and life. We ought not to let this series of meetings close without lifting from our denominational Boards all fear of coming to the Anniversaries next September with debts, or with recommendations for retrench-

It is said that "during thirteen years of unremitting and zealous labor by the Italian evangelist, Signor Cappellini, more than 1,000 soldiers have left the Church of Rome, and have been admitted as members of the Evangelical Military Church. Yet this fact, important as it is, only represents a part of the work which has been accomplished, and of its far-reaching influence. When Signor Cappellini preaches to a hundred soldiers he is making known the gospel to the representatives of a hundred different towns and villages, who, when their three years' Scriptures with them. Centers of evangeli- things. Nothing is plainer or simpler. zation have thus actually been originated in several localities on the main land, as well as in Sicily and Sardinia." In like manner, though perhaps in a smaller measure, every Christian is setting in motion good influences that shall reach far beyond anything he has

ful we ought to be that all our influences are for good; for wrong influences in this world are as tenacious of life as are the good, and quite as fruitful. "If the light that is in thee be darkness, how great is that dark-

Two PICTURES are presented in last Sabbath's Sabbath-school lesson which should never be obliterated from the memory of old or young. One is that of a helpless, hopeless invalid, lying almost within the reach of supposed healing, and yet never coming to Far better this, than talent shrewd and sage; it. Thirty-eight years he had been in that condition; there was no one to put him into the healing fountain; no one cared for him; he lay there among the throng of helpless ones, of all the throng the most hopeless because just as he seemed about to get into the healing waters, some one else stepped in before him and robbed him of his hope. This is the sad picture. The other picture is just the opposite of this. A man is seen full of fresh, abounding life. The couch on which he has lain so long is now rolled together, and he carries it lightly, joyfully upon his shoulder. Something better than hope has come to him; it is actual healing. Strength and vigor course through every vein and tingle in every muscle. Different as are these two pictures, and they are as widely different as they can be, the same man is the central figure in both. The hopeless, helpless invalid of the first picture has become the strong, buoyant man of the second; and he has become so by the marvelous power of six monosyllables in the mouth of Jesus, "Take up thy bed and walk," folwithout question, the thing he has been bidhuman life. Sin lays its burdens upon us until, like the impotent man at Bethesda, we are without help and without hope. But mer; there are also balmy days in winter, but | the soul, and a look or act of faith on our of salvation.

"KEEP OUT OF DEBT."

all who love our cause and work, to none more so than to the members of the Boards they do? It is easy for us who stand outside of the immediate counsels of these bodies to say "keep out of debt." That is certainly good advice to give, and it might be good advice to follow, if there were no other considerations to be taken into account. But look at the other side. Our Missionary Society has upon its hands the China mission with its various departments of preaching, Bible-reading, school work, medical work, one of the best enterprises to which our people ever put their hands. This work cannot be stopped or retrenched, it should be enlarged. The home mission work is far below what it might be, and a retrenchment in any field would be a serious loss to us. The work of the Tract Society for the past three or four years has been largely a work of seed sowing, a seeking for opportunities to be heard on the truths which distinguish us as people. Shall they let the growing fields lie uncultivated, and the whitening harvests go ungathered? Shall they cease to speak the word of truth as the opportunities for being heard are multiplying? The voice of our people in all our public assemblies has been unanimous in urging the continuance and enlargement of these labors. This, then, is the situation; our work is urgent; we are saying to our servants, go forward; they obey our expressed wish, we withhold our means, and then tell them, whatever they do, to keep out of debt. We do not say these things censoriously, but, in plain English, this is the issue. If we want our Boards to push their work, as we certainly do, and if we want them to keep out of debt, as is most desirterm of service has expired, return to their able, let us put into their hands the means homes in all parts of Italy, taking the holy with which to do these two most desirable

we are not able to carry on our present work, let us frankly say so, and instruct our Boards | however, reasons for that in other directions. accordingly. Till then the only thing for us | It still remains true, nevertheless, that in to do is to put our hands into our pockets our more simple non-liturgical churches, and pay the bills as they come due, or else go | which are "of the people, for the people, and the possibilities of future good. How care- the cheap advice, Keep out of debt.

Communications.

IN MEMORIAM Of James Babcock Langworthy.

The Benjamin of the paternal fold; A patriarchal house of faith and prayer, Where childhood, nurtured with maternal care, Yielded a fruitage, richer far than gold;—
I well remember this man's young boyhood;
Not brilliant, but of solid strength and worth;
If less by culture yet the more by birth; Commercial finesse, what the world calls tact;
The power to drive a bargain and extract
The utmost farthing, from the poor man's wage
His life was one of modest Christian ends. With no discount, from moral subtrahends. STONINGTON, Conn., May 20, 1886.

CORRECTION.

In my "Florida Notes," in RECORDER of May 6th, I should have said, "From Barberville north to Sisco," not "south." I am also informed that the distance from the neighborhood to the railroad station is from one-fourth to one-half mile shorter than I supposed and stated it to be. MAY 18, 1886.

THE PRAYER-MEETING

BY REV. W. C. DALAND.

The prayer-meeting has been aptly called

the "pulse of the church." That it is in

very truth; for nothing more surely indicates the state of things in the heart of the church, nothing more certainly points out the spiritlowed by a single act of faith on the part of | ual condition of the church as a whole than the impotent man in doing, at once and does the prayer-meeting. The prayer-meeting is of all others the people's meeting. The is subject to many deflections and deviations | den to do. This is a true representation of | people have it more under their own control than they do the more formal Sabbath preaching service. In the prayer-meeting the individuality of a congregation comes to a word from Jesus sends a thrill of life into the surface, and hence it is more fitted to be a true index to the quality of the people's part opens the flood-gates to fullness of life religion. If the church is spiritually cold, and joy. Without Christ men are dead in then the prayer-meeting will be stiff and trespasses and sin; in him they have abound- formal, full of pauses, and depressing beyond ing life. He waits to speak the healing, | measure in its effect upon those who attend. life-giving words; it is ours to accept him by Generally in such cases the meetings are a trusting, obedient faith. This is the way none too well attended, and if the number is kept up, it is from the pressure of duty merely. To such meetings would apply the saying attributed to Mr. Beecher, that "the best part of a pray r-meeting is after it is all over." If the people are neglectful of their The debts upon our Missionary and Tract | religious obligations in general, they are apt Societies are a source of much solicitude to to neglect the prayer-meeting. Then the attendance will be slender. We all know such meetings, kept alive by a few faithful representing these Societies. But what could souls. Many times these meetings are very precious, but they have their dangers. Satan goes sometimes and tells these few that their piety is much superior to that of their brethren, and somehow the nerve of it all is cut and little good ensres. Then the ubiquitous man (or woman sometimes) of one idea is far more self-assertive when the attendance is small. There is nothing like a full, warm, live, and well-conducted meeting for straightening out the crooked brethren. If any special class of people be neglected in the administration of the spiritual affairs of the church, or if any special class be derelict in any regard, it will be revealed in the prayermeeting. In some churches the young are Sometimes it is the more well-to-do people who play truant; sometimes, on the struggle in life whose faces are not seen. In either case one need not look through a millstone to discover the trouble beneath. Illustrations need not be multiplied. Anyone familiar with church life can find plenty

right at hand. Now the prayer-meeting is the place for the spontaneous outworking of the forces which prevail throughout the church, and it is, accordingly, most important and most significant. It is most important. If one serbetween the social meeting and the preaching service, by all means let the latter go and keep the people's meeting. No modern church service comes so near the primitive apostolic Christian assembly as the social prayer-meeting. True, the liturgical churches do not feel the need of prayer-meetings as If, at our next Anniversaries, we think that | we hold them, and the piety and devotion in these churches is undoubted. There are.

church thoroughly, he must go to the prayer- cises by the children, has an inspiriting effect meeting. One hour in the social meeting will reveal the "true inwardness" of a church better than weeks of consecutive visits to the preaching service.

In view of this the prayer meeting is vital

to us as Seventh-day Baptists. We are, above

all, most primitively apostolic and most dem-

ocratic; and if our social meetings are slen-

derly attended, dull and infrequent, it is a

ought to make a little comparison. Among

the most of our churches it may be presumed that there is held only the Sabbath eve prayer-meeting, on Sixth-day night. Now we may observe the Sabbath better than our Sunday-keeping brethren do Sunday, though that can perhaps be fairly questioned. However that be, no successful First-day church pretends to get along without some kind of a second service on Sunday, either a preaching service (which is the more usual) or a prayer-meeting, besides a regular social meeting during the week. It may be fairly said that they spend as much time in public exercises of worship on Sunday as we do on the Sabbath, including the service Friday night, and they have besides at least one prayermeeting during the week and often two. It seems, certainly, that we ought not to give less time to the Lord than do Sunday-keepers merely because we are more faithful in keeping as sacred that exact portion of time which God requires. But many times there is not only no weekly prayer-meeting in addition to the meeting on Sixth-day night, but that meeting is shamefully neglected. How far that neglect is indicative is sure. One soweth, another reapeth. of "Sabbath-clipping" (i. e., working clear up to the edge where the Sabbath begins, and perhaps a little over the edge) would be well worth the attention of some careful student. These things ought not so to be. If we are to influence others by our example as well as our words, we must not only keep the Sabbath perfectly, but we must not fall behind others in either the quantity or the quality of our religious exercises. Let us all stop to consider the state of the prayer-meeting in our own particular churches, and see what it seems to indicate. Let us then set ourselves to work to correct the evils thus pointed out, and, having done that, let us do each his own part toward bringing the meeting up to where it ought to be as to attendance, interest and usefulness. We ministers need to remember that we have, as a rule, but one sermon to prepare for the Sabbath, and consequently we ought to put the surplus of energy into pastoral and prayermeeting work. But upon the rank and file of the membership rests the main responsibility, and among the members are found almost all of the evils which reveal themselves in the "church's pulse." In this regard, as in most religious and moral matters, each one must look to his own mistakes, his own short-comings, and his own duties. Were we all to examine ourselves and mend our ways, would not there be a revolution?

CHICAGO.

I thought I would send a few items of interest from our Mission Bible-school. I have been so long with the school that I feel like an old teacher, and know that much good is conspicuous in the prayer-meeting only by accomplished here. Some may ask "Does their absence. Something is wrong with it pay?" That depends on what you conthose churches, and very decidedly wrong sider pay. In this kind of work not much immediate fruit can be gathered into church membership, but from this it is not fair to other hand, it is those who have the hardest | infer that little good is done. It is an immense advantage to the Sabbath cause in Chicago to have such a school permanently established. The very fact of its existence in successful operation, keeps up a continual reference to, and discussion of, the Sabbath question among outsiders. It is a light that cannot be hid.

Another advantage is the good effect uron the workers, the officers and teachers, and the children. The children themselves take an active interest in making the school a live vice has to be given up and the question lies school. You ought to hear them in responsive reading. We seldom hear good responsive reading in church service or school session. Generally the listless, monotonous murmur, in which we hear no separate words. is benumbing to the faculties of soul, body and spirit. Not so here; there is a snap and vivacity that is refreshing. The clear, intelligent intonation of the reading comes as the voice of one person. In the opening exercises we repeat the Lord's Prayer in concert before individual prayer, and while you listen to those children (mostly Jewish) you are struck with the feeling and thought as manifested thought or known; he is sowing seed that into honorable (?) bankruptcy. It is no time by the people," a successful prayer-meeting in the voice. It is not cold and formal. You felt free to roam at pleasure under the great shall bear fruit in other years and in other now to offer to our Boards, who are acting is most important, nay, necessary, if the do not feel that the chariot wheels drag trees. The lake was not far off and many lands. Every truly Christian act is big with under the instructions of last Anniversaries, church is to fulfil its functions. It is most heavily through a weary waste of soul. To of us went there to play in the sand and

upon the teachers.

When Eld. Dunn was last here he said that in some schools he had to answer his own questions, but here he found them wide-awake and ready and able to reply. One teacher rose in the conference meeting after school last Sabbath and said the talk in his class just that day well repaid him for his four year's labor in the school. To see the earnest bad sign, no matter how active we may be grasp of the boys upon the lesson of the day. in other directions. In this connection we | viz., Jesus giving a well or fountain of water in the soul, springing up into everlasting life. was cheering indeed. And these boys are from the poorer classes, such as newsboys. and the like.

Officers and teachers have always been harmonious among themselves in the work. Election of officers last month gave us: N. O. Moore, Superintendent; Mrs. J. W. Morton. Assistant Superintendent; Miss Ella Covey. Organist; Mr. R. R. Bowen, Treasurer; Mrs. Phebe Burno, Secretary; I. J. Ordway and C. E. Crandall, Aisle Managers.

We are glad to have among us an efficient worker like Mrs. J. W. Morton. The children remember with deep interest the different workers coming and going. They never forget Eld. O. U. Whitford and his wife. and often inquire about them, especially the girls of Mrs. Whitford's class. Another face and voice they take an interest in, viz., Pres. W. C. Whitford, whose coming sets them on tip-toe. Eld. E. M. Dunn gave us most cheering words of encouragement at our 4th anniversary, lately. These comers and goers may know the good they do some day. Does it pay to sow good seed? Aye! the harvest

I wanted to tell you about the 4th anniversary, but fear this letter is getting too long; however I will risk the following: One of the teachers, Mrs. Burno, being called on for remarks, said some things that did us all so much good, especially the children, that we (teachers) wanted her to write them out for the RECORDER, but she was averse, and so I will try to reproduce the main points as near as I can, so that you may see the personal nature of the wark among a class of children who sadly need good personal influence over them.

She said, "Children, do you remember whether I was here four years ago when our school was organized?" A hearty "yes" in response. "Yes, I was here and I remember a promise we made to meet every Sabbath and do our best to learn more about God and his will, and as we learned his commandments we would do them. Do you think we all need to know mere about God and his will?" "Yes," again in response. "I remember what a little girl said, the first Sabbath I taught a class. I was trying to tell them about God as ever present, knowing our thoughts, seeing and knowing everything, everywhere. She listened awhile and then looked up with almost a frightened expression and said, 'Is God in Chicago?' All of us, like this little girl, need to know more about God. I want to tell you about the different ways God's Word has been given to us. First, it was written with the finger of God on stone and given to Moses on Mount Sinai. What was that Word called?" "The ten commandments." "Next came the books of Moses and the prophets, written on something that rolled up from either end. What was that?" "Parchment." This answer, I think, did not come from the children. "Then, after the prophets, God revealed his Word in another way, 'The Word was made flesh and dwelt among us.' This was Jesus, the Word of God, in the form of man, speaking the mind or commandments of God. Now we have the Word that was written on stone, and on parchment, and that spoken by Jesus, all in the form of a book. What is that book?" "The Bible." "Yes, and now we may know more about the will of God than those who had only the ten commandments and parchments, and shall we not study and so become acquainted with the commandments of God that it will be a pleasure to do right at all times, and thus our lives become a delight to our Father in heaven? This is what our school is for, that we may please God and help others to do the

"Our Superintendent asked me to say something about recollections of the past. My thoughts seem to center on our first picnic. How happy when we all started from the Michigan Central depot for South Park! It was the first time many of us had ever gone out in the country. I had never before attended a Sabbath-school picnic. Faces beamed with delight as we left-the train and significant. If one desires to know any see the hearty interest taken in all the exer- water and gather pebbles. While there it occurred to me that I would to remember the day by, and girls (my class) to find a stor to select the one she the Pleased with the idea they and soon returned each wit we looked them over we f white with little niches fi white crystals. These made stone the Bible tells of 'To cometh will I give a white st new name which no man k that receiveth it.' We tal white stone and how we coul with good by learning and d mandments that we might re stone, with our new name Auother stone found resemb we talked about the strength how it is polished and used large buildings like our co how we can become strong Jesus says 'Him that over make a pillar in the temp Another stone made me thi cause it had dark paralle through it. Aaron the pries when he ministered in the p the shoulder pieces of the stones one on each should stones, were engraven the na tribes. And the breast-p stones with the name of All this was for a purpose, people might be represented he went into the Holy Place He prayed for all the people "Well, children, this mad would write the names of

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Home &

ALFRED CEN

Mr. O. W. Pearson, of fice, assistant in the Swedie book-binder, has gone for native place in Stockho sailed from New York in t Aurania, May 15th.

Judge Seymour Dexter very interesting lecture Wednesday evening, May and Capital." · Mr. Dex time and study to this in He showed clearly that the labor and capital was n but of mutual dependence fulness. Anarchism and parts of the labor problem attacks of greed and lust and purity.

The approaching Com to be one of unusual inte semi-centennial of the fo tution, and many of he friends are expected to Alma Mater looks at 50 will probably hear more a may have an invitation t should not not, I subjoin Commencement week, as

Bosning after Sabbs Band Concert. Baccalaureste Sermon. Monday Morning Menday Afternoon

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occurred to me that I would like something Thursday, July 1st. 9 A. M. Semi-Centennial Session. 12. M. General Picnic. Addresses. 8.30 P. M. Semi-Centennial Session. girls (my class) to find a stone for me, each

to remember the day by, and so asked my

to select the one she thought prettiest.

pleased with the idea they ran off to hunt.

and soon returned each with a stone. As

we looked them over we found two were

white crystals. These made me think of a

stone the Bible tells of 'To him that over-

cometh will I give a white stone, and in it a

new name which no man knoweth save he

that receiveth it.' We talked about this

white stone and how we could overcome evil

with good by learning and doing God's com-

mandments that we might receive this white

stone, with our new name written in it.

Auother stone found resembled granite, and

we talked about the strength of granite, and

how it is polished and used for pillars in

large buildings like our court house, and

how we can become strong doing good

Jesus says 'Him that overcometh will I

make a pillar in the temple of my God.

Another stone made me think of onyx, be-

cause it had dark parallel lines running

through it. Aaron the priest wore an ephod,

when he ministered in the priest's office, and

the shoulder pieces of the ephod were onyx

stones one on each shoulder, and on the

stones, were engraven the names of the twelve

tribes. And the breast-plate had twelve

stones with the name of a tribe on each.

All this was for a purpose, that the whole

people might be represented in Aaron, when

he went into the Holy Place before the Lord.

"Well, children, this made me think that I

would write the names of my girls on the

stones they gave me, and I did. I have them

at home now among what I call my treasures.

Do you suppose I have ever prayed for those

girls?" "Yes," in a very earnest response.

"Yes, I have prayed for them, and I pray

for all in our school, that we may know and

do the will of God. 'Blessed are they that

do his commandments, that they may have

right to the tree of life, and may enter in

Of course I cannot do it justice, but the

talk was very instructive with illustrations

drawn from actual life and the experience of

As there were visitors present from the

enlighten them on the query as to who and

what the Seventh-day Baptists were, and

Eld. Dunn gave some very pointed argu-

profitable one for the Sabbath cause in Chi-

Home Hews.

New York.

ALFRED CENTRE.

Mr. O. W. Pearson, of the RECORDER of-

fice, assistant in the Swedish department, and

book-binder, has gone for a short visit to his

native place in Stockholm, Sweden. He

sailed from New York in the Cunard steamer,

Judge Seymour Dexter, of Elmira, gave a

very interesting lecture in Chapel Hall,

and Capital." · Mr. Dexter has given much

time and study to this important question.

He showed clearly that the normal relation of

labor and capital was not that of hostility,

but of mutual dependence and mutual help-

parts of the labor problem, but are wanton

attacks of greed and lust upon all property

to be one of unusual interest. It is to be the

semi-centennial of the founding of the insti-

tution, and many of her old students and

friends are expected to come and see how

Alma Mater looks at 50 years of age. You

will probably hear more about it, possibly you

may have an invitation to attend. Lest you

Commencement week, as already announced:

Evening after Sabbath. June 26th.

Sunday Evening, June 27th.

Monday Morning, June 28th.

Monday Afternoon and Evening.

Tuesday, June 29th.

Morning and evening Sessions of Literary Societies. 1 P. M. Annual Meeting of Stockholders and Trus-

Wednesday, June 30th.

Anniversary Sessions of Literary Societies.

tees.
2 P. M. Semi-Centennial Session.

9 A. M. Graduating Exercises.

8 P. M. Alumni Dinner.

7 P. M. Business Meeting.

NATHAN OLNEY.

through the gates into the city."

the children themselves.

and righteousness rejoice.

Aurania, May 15th.

and purity.

Band Concert.

Baccalaureate Sermon.

Historical Session.

He prayed for all the people.

A foot-note to this programme says that speakers are being secured, representing as many different years as possible, especially the earlier years in the history of the Instiwhite with little niches filled with clear

PRESTON.

The religious interest on this field seems well sustained; it is, too, a time of common health among the people. The death of one aged sister, Aunt Abbie Maxson, has occurred since my former 'visit to this place. We greatly miss her.

Arrangements are being made for the im-

mediate re-opening of the Sabbath-school. This is an interesting portion of the Central missionary field, where a faithful few are still striving to serve the heavenly Master, and hold up the light of truth. L.C. R.

The little band of Sabbath-keepers here are passing through a period of deep anxiety and sorrow. Sister S. J. Buell, formerly Sister Cook, and personally known to many of our people in various parts of our denomination, has been for several months in failing health, and is now, by her physicians, considered to be nearing the gates of death. She is calmly abiding the issue. Her trust in the Saviour is implicit. Her disease, cancerous affection, gives but little if any ground to hope for recovery. God is able to do all his pleasure. Her recovery, should hearts, and the answer to many prayers.

The Sabbath meetings are kept up with regularity and commendable interest. The membership of these two contiguous churches, Preston and Norwich, are sincerely interested in our missionary and Sabbath reform work; they have been generous contributors | jority of fifteen. to the funds of these societies, and are subscribers to, and readers of our various publications. I expect to remain on this field until the meeting of the Central Association at Leonardsville, June 10th.

Condensed Aews.

Domestic.

One hundred and forty-seven failures tion. general public, Eld. Morton took occasion to were reported in the United States during

Dr. Dio Lewis, the well known author, died at Yonkers, Friday morning, May 21st, ments against the idea that "one day is just after an illness of two or three days, with as good as another." The occasion was a erysipelas.

The first Evangelical Italian Church in the history. cago, and one in which the friends of truth United States was organized, May 16th, at

menced than now.

The Sharon, Pa., Iron Company's works were lighted, May 18th, after an idleness of one year, and are running full blast. Indications point to a steady run. Every furnace in - Sharon is now in blast.

upper South Carolina. The Peedee river stands thirty-six feet above low water and is a total loss. The amount is beyond esti-

munificence of the late Charles W. West. Wednesday evening, May 19th, on "Labor | who gave \$150,000 upon condition that citiwards gave \$150,000 to endow the museum, propriate ceremonies.

The Presbyterian General Assembly in Minneapolis has decided to hold the 100th fulness. Anarchism and socialism are no general assembly at Philadelphia in 1888 and a day of jubilee in the churches all over the world, also to raise a centenary fund of \$5,000,000 for the benefit of various church The approaching Commencement season is enterprises.

should not not, I subjoin the programme for | der.

Many cheese factories in Chautauqua and Cattaraugus counties are being turned into creameries for the manufacture of butter of a high grade. The farmers are induced to take this course because of the low profits in the manufacture of cheese for a few years past, and because of the prospects of the success of the bill before congress which provides for taxing bogus dairy products.

After months of search Professor Jonathan E. Merrick, of William and Mary College, has discovered the aerolite which fell in Washington county, Sept. 14, 1885. It was found imbedded deep in the soil on Frederick Miller's farm, two miles north of Claysville. It is said to be the largest aerolite on record, and weighs fully 200 tons. Its. composition is chromium, nickle. alluminum, copper, magnesia and tin.

The bonds of marriage between Patti and Nicolini have been published in Paris.

The English government has decided to annex the Kermadec islands in the south Pacific ocean.

Several mines of gold, silver, iron and loadstone, with some copper, have been discovered near Trinidad.

Torrents of lava are now issuing from eleven craters on Mount Etna, and a stream of it is flowing toward the town of Nicosi.

The orders to demobilize the Greek army have been cancelled and the troops have been ordered to proceed to the frontier at once. The French government has decided to

dispose finally of the pretentions of the Or-leans princes. ful Christian worker, manifesting great anxiety for the prosperity of the little church at Trenton, as In the House of Commons at Ottawa, re-

cently, a motion to remove import duties from flour, meal, corn, wheat and coal was defeated. 119 to 47. The official report of the minister of militia

at Ottawa shows that the total cost of the half-breed rebellion was \$4,700,000, and the casualties twenty-six men killed and 206 wounded. The Chinese government is opposed to

curtailing the power of the Pope's nominee for nucio at Pekin, and does not desire the French government to have exclusive control of all missions in China.

It is considered certain in Paris that the government will prohibit the Compte de Paris. who is now at Lisbon to attend the wedding of his daughter to the crown prince of Portugal, from re-entering France.

A dispatch has been sent from Madrid announcing that the queen regent has given God so order it, would bring joy to many birth to a male child. There is great rejoicing over the event. The people are generally celebrating the birth of the prince.

> The English government whips report that 220 liberals are pledged to vote for the homerule bill with the eighty-six Parnellites, and that the number is increasing daily. They now count upon carrying the bill by a ma-

> Greek artillery has destroyed the Turkish earthworks opposite Analiphis. The Turks who were entrenched at Saltiosida are now retreating towards Hasson Melina. The Greeks have re-occupied Bairaktoria, captured from them a short time ago.

> Count Teleky, of Austria, is organizing an expedition to Central Africa. The party will consist of one hundred armed men and its rendezvous will be Zanzibar. It is believed that the work of the expedition will not be confined entirely to scientific explora

John Bright, speaking at a mission bazar in London lately, said that Sunday-schools contribute much toward the development of programme, subject to amendment and approval: meetings and the work performed by them was of more importance at present than it had been at any previous period in English

The anniversary of the death of General New York city mission chapel, in Worth | Lafavette was observed in Paris, May 20th, by service in the Picpus chapel. On the altar 2 to 2.15. Devotional Exercises. The improvement in the condition of ex- | was a magnificent wreath of natural flowers, President Arthur continues. He says that | sent by many Americans, and bearing the he has not felt better since his sickness com- inscription: "Au General Lafayette, les Americanes reconnaissants. 1834—1886.

WHEN AND HOW CHILDREN GROW.

It has occurred to a Danish pastor, in charge of a large institution for children, to Heavy freshets are reported throughout observe the process of their growth and to endeavor to ascertain the law by which it is determined. He has now been engaged on 2 to 2.15. Devotional Exercises. still rising. The crops along the river are the subject for five years, weighing and measuring some 130 children daily during all that time. The children are measured The Cincinnati art museum, built by the once a day, but they are weighed four times -in the morning, before and after dinner, and at night. Mr. Hansen asserts that the zens should give a like sum, and who after- figures thus obtained prove the existence of three well-marked periods of growth in the has been thrown open to the public with ap- year, further divisible into some thirty lesser stages. Bulk and weight are acquired between August and December. From December to April there is a further increase, but at a greatly diminished rate. From April to August the weight and bulk gained in to make the second Thursday of the session the spring period are lost, so that at the beginning of August the weight is almost the same as at the close of the previous December. The growing period, on the other 8.15. Sermon by J. L. Huffman, delegate from the hand, is in the spring and early summer, so The Cook county grand jury, which is that the two processes do not go on together. pressing the investigation of the Haymarket Mr. Hansen believes that similar laws are 9 to 9.15. Devotional Exercises. anarchists, began its session, May 20th. The discernible in the vegetable world. Be this 9.15 to 10.80. Unfinished business. printers on the Arbeiter Zeitung were all ex- as it may, he has accumulated a valuable amined during the day with a number of mass of statistics on an interesting subject, police officials. It is stated that the jury and one which hereafter may yield practical considers that it already has sufficient evi- results. Food and clothing presumably play dence in hand to indict the leaders for mur- an important part in growth and possibly admit of adaptation to the very natural determination of the vital energy of different

MARRIED.

At the residence of the bride's father, on Lost Creek, W. Va., Feb. 17, 1886, by Rev. L. R. Swinney, Mr. W. F. Davis, of Kansas, and Miss Amanda, daughter of Abel P. Bond.

At the residence of the bride's father, in Salem, W. Va., May 16 1886, by Rev. L. R. Swinney, Mr. WILLIAM F. BOND, of Quiet Dell, and Miss NELLIE I., daughter of H. F. Corwin.

At the home of the bride's parents, May 6, 1886, Mr. FENTON R. CLARK and Miss IVA C. McCLAIN. both of Doddridge county, W. Va.,

In Freeborn, Freeborn Co., Minn., May 14, 1886,

year of her age. She was born in Brookfield, N. Y., and with her parents, moved to Oxford, Chenango Co., N. Y., in her early years, where she embraced religion and was baptized by Eld. E. Curtis and joined the Seventh day Baptist Church of Pres-She was a member of several of our churches in Central and Western New York. In 1849 she, with her family, moved to Utica, Wis., and became a constituent member of the Christiana Church. In 1862 they moved to Freeborn, Minn., where she joined the Trenton Church. She was married in 1836 to Elijah Champlin, of Lincklaen, who was killed, by the falling of a tree, in 1838. She next married Oliver Curtis, of De Ruyter, who lived but a few months after their marriage. She was again married, to Dea. A. P. Stillman, in 1844. She had been a great sufferer from rheumatism for more than twenty years, which had seriously affected her limbs, so that it was with much difficulty she could get about and use her hands in the daily toils of life; yet she was extremely resolute, and continued to meet the demands of her home until a few months introduce in the Chamber of Deputies a bill to before her death. She was a very intelligent, faith well as for the cause of the Master in general. It has been the privilege of the writer of this notice, for over twenty years, to frequently visit her at her home, and to admire her zeal and trust in God, and to receive words of encouragement from her with reference to the triumphs of faith in the use of the appointed means of grace for the salvation of the world, and of her expectations of acceptance with Christ in heaven, with no murmurings about the afflictions of this life or the dealings of God with her. Being summoned by telegraph, I attended her funeral at Freeborn, where I had the privilege of addressing a large and attentive audience from Rev 14: 13, "Blessed are the dead who die in the Lord," etc. All seemed to realize that a mother in Israel had gone home. She will be largely missed in all the walks of life.

> PHINEAS KENYON SHAW died at his home in Alfred, May 5, 1886, aged 82 years, 6 months and 24 days. He was born in Stephentown, Rensselaer Co., N. Y., and came to Alfred, in Jan., 1826, a young man of 23 years, when the farm on which he afterwards lived and on which he died was primitive and unbroken forest. In May, 1829, he was married to Melissa Sweet, and began housekeeping the following December. In the winter of 1845, he experienced religion and was baptized by Eld. Jas. H. Cochran, since which time, until his death, he has retained his place in the fellowship and coven ant of the Second Alfred Church, with which he then united. For about twenty five years he has served, with satisfaction, the Church as its Treasurer, as also in various other positions of trust and responsibility. Little by little the strong man failed, and with failing faculties, he gradually disappeared from the public gatherings of the church which, through the loss of hearing, he was unable to enjoy. At last the end came. With thought unclouded, he looked back with regrets that his life had been so much of it wasted, but with increased confidence in a Saviour who came to redeem and save just such as he. Funeral services were held at the church, with a large assemblage of fellow Christians and neighbors, by the pastor, assisted by Rev. D. E. Maxson, May 6th Thus, while our number is diminished, another has gone to swell the countless multitude on the shores of life. He died believing.

SPECIAL NOTICES.

Fifth-day, Morning Session. 10 o'clock. Introductory Sermon,

James Summerbell. Report of Executive Committee. Appointment of Standing Committees.

2.15 to 4.30. Communications from churches and corresponding bodies; annual reports; reports of delegates; miscellaneous business.

Evening. 8 o'clock. Paper, "What constitutes a divine call to the ministry?" D. E. Maxson.

Sixth-day Morning. 9 to 9.30. Devotional Exercises.

9.30 to 10.30. Reports of committees, and miscel laneous business

10.30. Paper, "Inspiration of the Scriptures," W. C. Titsworth Afternoon.

2.15 to 3. Reports of committees and unfinished

3 o'clock. Educational conference, conducted by L. E. Livermore

Evening. 8 o'clock. Prayer and conference meeting, conducted by G. W. Burdick.

ducted by Sabbath Morning. Eastern Association, followed by a joint collection for the Missionary and Tract Socie-

Afternoon.

8 o'clock. Bible school work, conducted by J. E. N. Backus, Superintendent of the Independ ence school.

7.45. Paper on Woman's Work,
Mrs. J. C. Edwards. North-Western Association.

First day Morning.

10.30 to 11. Paper, "The religious significance of the Sabbath.

Afternoon. 2 to 2.15. Devotional Exercises.

ry Societies.

8 o'clock. Sermon by O. U. Whitford, representa tive of the Missionary Society.

8 o'clock. Sermon by Stephen Burdick, delegate from the Central Association.

L. E. LIVERMORE, Moderator. JAS. E. N. BACKUS, Rec. Sec.

Persons intending to come to the Western Asso-

ciation by railroad to Andover, will please inform me as soon as convenient, and we will have carriages at Andover on Wednesday, the day before the Association. Any wishing to come on any other day, will please give notice accordingly. Those coming with teams may report to me, if they have no other arrangements. We wish to make it as pleasant for all as possible.

J. KENYON. Committee. INDEPENDENCE, N. Y., May 21, 1886.

THE Seventh day Baptist Eastern Association will hold its next session with the church at New Market, N. J., beginning June 8, 1886. The following programme has been prepared:

Fifth-day-Forenoon.

10.30. Praise service, conducted by Abel S. Tita-

11.00. Introductory Sermon. Joshua Clarke. Appointment of Standing Committees.

12.00. Adjournment.

Afternoon.

2.00. Devotional exercises. 2.30. Letters from churches

Reports of delegates to sister Associations. 4.00. Miscellaneous business.

4.80. Adjournment. Evening.

8.00. Sermon,

7 30. Praise service, conducted by J. G. Bnrdick.

Sixth day-Forenoon.

9.30. Devotional exercises. Reports of Committees.

Miscellaneons business. Presentation of the interests of the Woman's

Executive Board of the General Conference, Mrs. O. U. Whitford.

Missionary Society's hour, conducted by O. U. Whitford.

12.00. Adjournment.

2.00. Devotional exercises.

2.30. Education Society's hour.

3.00. Tract Society's hour, conducted by A. H. 4.00. Miscellaneous business.

Evening. 7.30. Praise service, conducted by D. E. Tits-

8.00. Prayer and Conference meeting, conducted by T. L. Gardiner.

Sabbath Morning. 10.30. Sermon,

Sermon, Delegate.
Joint collection for the Missionary and Tract

Afternoon. 3.00. Sabbath-school exercises, conducted by C. T. Rogers, Superintendent of New Market

8.00. Praise service.

8.15. Sermon,

Delegate. Joint collection for the Missionary and Adjournment at the discretion of the Associa-

> J. D. SPICER. Secretary Executive Committee.

Delegate.

Persons intending to attend the approaching ession 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.

THE next regular meeting of the Board of THE Seventh-day Baptist Western Associa- Managers of the Seventh day Baptist Missionary on will hold its Fifty first Anniversary with the | Society will be held in the vestry of the Pawcatuck church at Independence, N. Y., commencing on Seventh day Baptist church, Westerly, R. I., Tues-Fifth day, June 17, 1886, at 10 o'clock A. M. The day, June 8, 1886, at 91 o'clock A. M. All quar-Executive Committee have prepared the following | terly reports of missionaries and missionary pastors are requested to be promptly sent in before that O. U. WHITFORD, Rec. Sec.

> The next semi annual meeting of Seventh-day Baptist churches of Minnesota will convene with the church at New Auburn, on Sixth-day before the second Sabbath in June, 1886. Introductory sermon by Rev. A. G. Crofoot. By notifying J. H. Crosby, New Auburn, of the time of their arrival, visiting brethren attending by rail will be conveyed from Sumpter, the nearest station on the Hastings and Dakota division of the St. Paul and Milwaukee

> 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. THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Protective Association, on Broad St., every Sab-10.30. Sermon by A. H. Lewis, delegate from the bath, at 2 o'clock P. M. The Sabhath school follows the preaching service. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially

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

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 8. Y. M C. A. Building, corner 4th Avenue and 28d St.; 11 o'clock. Sermon by J. B. Clarke, Agent of the entrance on 28d St. (Take elevator). Divine service American Sabbath Tract Society, followed by at 11 A. M., Sabbath-school at 10.15 A. M. a joint collection for the Tract and Missions. 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. BURDICK, Treasurer. ALFRED CENTRE, N. Y.

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

of nervous prostration and general debility, LURANA, widow of Des. Almeron P. Stillman, in the 69th

When you are ouzzled and perplexed, Leave off the worrying dehate, And think of other things awhile; You'll see it clearer, if you "wait."

When temper rises, hot and quick, And you are vexed at friend or mate; Watch your time table ! stop just there ! Save the collision! Simply "wait!"

Each thing in nature keeps this law, The smallest plant abides its date,— And summer's heat, and winter's flaw. And storm, and calm, their season "wait."

This is the law that rules our lot, And holds the whole of human fate; He conquers who has force to strive, And equal patience has—to "wait." -H. H. in St. Nicholas.

OF SUCH THE KINGDOM.

Of such the kingdom! Teach thou us, O Master, most divine, To feel the deep significance Of these wise words of thine. The haughty eye shall seek in vain What innocence beholds, No cunning finds the key to heaven, No strength its gates unfolds. Alone to guilelessness and love That gate shall open fall; The mind of pride is nothingness

The child like heart is all. _J. G. Whitter.

A WRONG PROMISE.

BY FLORENCE B. HALLOWELL.

"It's a burning shame, and I won't submit to it," said Ella Shedd, in an excited tone, as we leaned over the small wooden gate of my aunt's back-yard, whither we usually went when we wanted to have a "conference" not intended for Aunt Augusta's ear.

"What are you going to do about it?" I

"Do! I am going, consent or no consent," was the resolute answer. "and if you have a particle of spirit left, you'll go too." "Oh, Ella," I gasped, "I—I don't see

"No, of course you don't. You need me to show you, for you haven't any more spirit than a mouse, and you're as afraid of your staid at home, and laugh at us for being kept | "Fox and Geese" were in progress. in like two big babies. Now, I'm not going "Hurry, hurry," said Ella, "we are miss to make sport for any one. I'm going to the | ing all the fun." party, if I live to see eight o'clock to-night, and if you don't go with me I'll never speak | room, gave a hasty look in the mirror, and to you again as long as I live."

"But how can I, Ella?" I asked, hesi-

"Easy enough. Go up stairs at eight o' | no one asked us any questions. clock as if you were going to bed; then dress yourself, and get out of the window on the who was never at a loss for a reply. piazza roof. You can climb down the trellis in two minutes, and I'll be waiting for you utes, and was about to join in a game of under the big oak tree at the end of the | "Spin the Platter," when I noticed that a lane. It won't take us long to walk to Jes- great deal of attention seemed to be directed sie's, and no one will think anything of our to my feet. I looked down, and saw to my being a little late.".

"But suppose Aunt Augusta should hear of it!" I said, trembling at the thought, for my aunt was able to be very severe on occasion, as I knew to my sorrow.

"She never will," said Ella, decidedly. "You can get back into your room the my feet out of sight. There I sat all the same way you get out, and you will have a rest of the evening, and a more miserable splendid time! Jessie knows how to give a little girl it would have been hard to find, party. Now, Lena, don't dare back out. for not only was I full of shame about my I'll be waiting under the tree, and if you old shoes, but my thoughts would dwell perdon't come I'll never, never forgive you."

I sighed heavily. The thought of deliberately deceiving my aunt made me feel sick and fairt.

"You must promise," said Ella.

but I can't promise."

"You must. If you don't I'll never speak to you again."

promise, and the words were scarcely out of | we would have been to stay at home." my mouth before I heard my aunt calling I said nothing in reply, and we parted at death of my father, which occurred when I I knew no more. was only seven years old, and, of course, I times, and never indulgent to my faults, but | tor Bowles were standing beside me. I know now that she tried conscientiously to do her duty by me and to make me happy.

She had, at my earnest request, allowed after an evening of excitement supplemented | dark night." by a late supper, and thereby forced to remain away from school for several days, she her arms around me, kissed me tenderly. decided that I should accept no more invita-

When you are through school it will be time enough for you to go to parties," she

a meeting of the sewing society, and very cost me so dear. naturally got to talking about Ella and me.

looked up from her sewing, an expression of | punished enough for my folly. annovance on her face.

she is a bad adviser for you. She is exceed- ard. ingly disrespectful to her mother, and I have heard lately that she is untruthful. She is not at all the kind of girl with whom I wish to have you associate, and after this you had better avoid her as much as possible."

"Yes'm," I answered meekly, my hear beating like a trip-hammer, and as I left the room and went up-stairs, I wished most ferven ly that I had never made the acquaintance of "that Shedd girl," for that wrong promise lay like a heavy weight on my heart. I could think of nothing else, and was so

uneasy and anxious that I could eat no dinner, and at supper took only a cup of tea. My aunt regarded me auxiously.

"I hope you are not going to be sick," she said. "You had better go to bed very early. Never mind about your lessons tonight, or helping me with the dishes. You can get up early in the morning and study if you feel better."

I was very willing to go up-stairs, I feared that if I remained with my aunt she would ask me so many questions that my secret would escape me unawares. I lay on the bed in a most unhappy state of mind until I heard the old clock in the hall strike eight. hair neatly and put on my party-dress, a very pretty pink cashmere, trimmed with white lace. Throwing around me a black cloak with a hood, I softly opened the window over the piazza and stepped out.

I was so much frightened at my temerity that I had to pause a moment before attempting the decent of the trellis, but once on the ground I ran as fast as possible to the old oak tree in the lane, where I found Ella impatiently waiting for us.

"I had almost given you up," she said. "Did you have any trouble in getting away?"

"No; but I wish you would let me go back," I said, my voice full of tears. "I don't want to go to the party. I know I shan't enjoy myself a bit.'

But Ella only laughed at me in reply, and hurried me along the quiet road so fast that aunt as you can be. Now, you know very we were soon at Jessie's. As we went up well that if we don't attend Jessie Dexter's the steps we saw that the parlors were already party every girl we know will ask why we full of young people, and that a game of

We took off our cloaks in Jessie's bed-

then ran down-stairs. "How late you are!" cried a chorus of merry voices, as we entered the parlor, but

"We wanted to be fashionable," said Ella,

I had been in the parlor only a few minmortification that I had forgotten in my hurry to change my shoes, and had on an old pair very much the worse for wear, and patched in three or four places. My face grew crimson with shame, and I retired at once to a corner, where I managed to tuck sistently upon the sin I had committed in coming to the party at all.

At ten o'clock I besought Ella to return home with me, but she was having a fine time, and would not listen to my proposition "Oh, I can't, Ella. I think I'll come, for a moment. It was after eleven before she was ready to go.

"This was the nicest party I ever went to," she said, as we hurried homeward. Thus threatened I made the required had the best kind of a time. How foolish

me. Ella ran off at once, and I walked the old oak a few minutes later. Thankquickly up the trim box-bordered path ful, indeed, to be at home again, I stole which led to the kitchen door, my heart safely into the garden, and began my ascent fluttering strangely. Of course I wanted to of the trellis. I was almost to the piazza go to Jessie Dexter's party, and thought it | roof, when the sudden opening of a window hard and unkind in Aunt Augusta to refuse in my aunt's room startled me. I began to to let me do so, but I did not like the idea | tremble, lost my hold, and fell. I was conof deceiving her, and was very much dis-scious of a terrible pain through my whole turbed at having made that promise. Aunt | body as I touched the ground, then every-Augusta had cared for me ever since the thing about me seemed to whirl around, and

When I returned to consciousness, I was owed her much. She was a little severe at in my own bed, and my aunt and good Doc-

"What's the matter?" I asked faintly. "You've broken your leg-that's all," said the doctor. Now, my dear, you'll have me to attend several parties during the past | a good long rest, and a nice opportunity to year, but finding that I was invariably sick | think of the sin of climbing up a trellis on a

very hard for you, Lena."

seven weary weeks, and during that time with one thin leg over the other, and with an impenetrable mystery. there was not an hour of the day that I did his eyes musingly fixed on the great mace on The incarnation of the Son of God is Not long after this she saw Mrs. Shedd at not think of that wrong promise, which had the table before him, when in repose. The fraught with inestimable interest to man.

The consequence was that Ella was told that about me, she had gone to my room soon front, and makes him the conspicuous object more a matter of practical belief than many the too, must give up parties until her after eight o'clock, and of course had found of every eye. About 10 or 11 o'clock in the are aware. While we think of him in all the school-days were over. Mrs. Shedd had long it unoccupied. She felt sure that I had evening he always writes his daily letter to glory of the divine attributes we look upon grieved over her daughter's indifference to gone to the party, and was sitting up for me the Queen, using a pad on his knee and a him as one around whom is thrown the dra-shadows all that the world calls by that name. her studies, and thought she would pay when I came home, prepared to administer a quill pen, and it is one of the most familiar pery of humanity, that human eyes may look

fused permission to attend Jessie Dexter's | fall, but had rushed at once to my assistance. The "severe reproof" was never adminis-

My intimacy with Ella Shedd was broken "Helen," she said, "it would please me off forever, but for years I never saw her nor very much if you would be less intimate with heard her name without shuddering at the that Shedd girl. I don't like her, and I think recollection of that wrong promise. - Stand-

A TIRED MOTHER'S VICTORY.

A little timely gentleness sweetens a parents recollection in after years with a thrill of gratitude; whereas the memory of hasty severity to the little ones must bring a pang. This tender story of a mother's experience, published in the Christian Weekly, is a beautiful lesson in itself. The mother had laid her table with great care and pains for a company of distinguished guests, when her little girl accidently overturned a tureen of gravy on her snowy cloth.

What should I do? It seemed a drop too much for my tired nerves-many drops too much for my tablecloth. I was about to jerk my child down angrily from the table when a blessed influence held me. I caught the expression on her face; such a sorry, frightened, appealing look I never saw, and suddenly a picture of the past came and stood out vividly before my mind's eye. My child's face revealed feelings which I had experienced twenty years before.

I was myself a little nervous girl, about eight years old, in the happy home of my Then, with trembling fingers I braided my childhood. It was a stormy afternoon in winter. It was soon after coal oil lamps were introduced, and father had bought a very handsome one. The snow had drifted up against the kitchen window, so, although it was not dark, the lamp was lighted. Mother was sick in bed up-stairs, and we children were gathered in the kitchen to keep the noise and confusion away from her.

> I was feeling myself very important help ing to get supper; at any rate I imagined. was helping, and in my officiousness I seized the lamp and went down cellar for some butter; I tried to set it on the hanging shelf, but alas! I didn't give it room enough and down it fell on the cemented floor. I never shall forget the shock that it gave me. I seemed almost paralyzed. I didn't dare go up stairs, and I was afraid to stay down there, and to make it worse I heard my father's voice in the kitchen. He had cautioned us again and again to be careful of that lamp, and now then it lay smashed

But his voice seemed to give me the impetus I needed to go up and meet the scold- asm at its climax of conclusions. The great that dreaded soldiery in search of the rebels, ing or whipping, or both, which I felt sure orators whom I have named could electrify so called. Soon they are up with the boy. awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and as I entered the kitchen, I met my father with such and look upon his face that I was frightened. I saw there was no need to tell him whe had happened. He had heard the crash, and if he hadn't I guess my face would have told the story. The children stood silently around awaiting to see what father would do; and I saw by their faces that they were horror-struck, for that lamp had been the subject of too much talk and wonder to be smashed without a sensa-

As for me, I felt so frightened, so confused and sorry, that I couldn't speak. But upon glancing again at father I saw the angry look die out of his eyes and one of tenderest pity take its place. I doubt not that he saw the same look in my face then that I saw in my child's face to-day. In a minute | may be as cautious and wary as Michiavelli | the youthful martyr, as he falls to the earth. he lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh, so kindly! "Never mind, little daughter; we all know 'twas an accident, but I hope you will take the small lamp when you

go down cellar again." Oh, what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude, and burying my face I sobbed as if my heart was breaking. No punishment could have affected me half so much, and nothing can efface the memory of it from my mind. How I loved my father to-day, as the sight of my little girl's face brought it all freshly before me. she love me as dearly, I wonder, twenty years or more from now, because, moved by the same impulse that stirred my father's heart in that long ago time, I was able to press the little frightened thing to my heart, and tell her kindly that I knew she didn't mean to spill the gravy, and that I knew she would be more careful another time? Will she be helped by it when she is a mother as I have been helped by it to-day?—Exchange.

GLADSTONE IN THE HOUSE.

There is an indescribable fascination in future were transpiring. watching the great man as he sits toward the outer end of the government bench listen-"You poor child!" she said, "It will be wider expanse of shirt front than is ordinari- of a divine incarnation, while creation is full It was very hard for me. I was in bed the fashion. He leans back comfortably, deemed impossible, and now that is, is still

gaieties. Thus it was that we were both re- been terribly frightened when she heard me going on. All at once you will see him stop find no relief. God is Spirit, and hence writing and screw his head to one side like comes to man in like form with him. that a very wise old bird, and you may know that | man may better learn of him. As I entered the kitchen Aunt Augusta | tered, but it was not necessary. I had been | he has heard something which interests him. If the speaking happens to be unusually its march across the ages and the realms. good he will turn and look at the orator Though an insoluble mystery, everything in steadily, as it delighted at the discovery of it is manifestly for us. Oh! This Word new talent. When lesser lights of the opposition—and the name of these is legion at them; but if the assault be from some-Smith, he listens more graciously, expressing on his strikingly mobile face, as the indictment goes on, all his emotions-amusement, interest, dissent, indignation, scorn, elation. No great actor ever knew better how to show forth more varied feelings in all | could commune with him that could not him nod his head, or slowly shake it, in re- higher and holier sense, is true of Christ. Burleigh's nod could not have been more the more it enters into his fullness. subtly eloquent.

> falls over the House. It would not be exact to say that all eyes are turned upon him, in the Spirit, seen of angels, preached unto because he is at all times the focus of obser- the gentiles, believed on in the world, revation, but a light of interested expectancy ceived up into glory.—Christian Secretary. comes into every face. He begins in a low tone of voice, but there is such absolute silence that his first words are never inaudible and rarely indistinct. He has been making notes during the speech he is to answer, but he will not refer to them once he is on his feet. His form, as he stands at the side of the table, upon which he lightly rests one hand, does not seem as tall as it really is, so delicately is it proportioned. I wish there were words in which to convey the sound and fiber of his voice, for until you are able to associate this with your image of the man the mental picture fails. It is unlike any other voice, has in itself the power of generating new sensations, new thoughts in the listener's mind; it seems to have something of primordial weirdness in its suggestions—like the ocean or the "forest primeval." Of oratory, as such, there will not be much. There will be nothing at all to recall Wendall Phillips. or Webster, or to suggest Castelar or Gambetta. It is not even the eloquence of Bright or of Joseph Cowen. There are no gestures, save limited movement with the hand; there are no swelling outburst of the voice, no to prison or death for the great crime of tricks of rounded elocutionary periods. One | reading the Bible, or meeting for prayer and feels only at the outset that a great man is praise, one day we might have seen, walking terribly in earnest; then, as the slow, care | leisurely along, a young Scotch laddie. He ful, logical sweep of speech goes on, and one has a book in his hand, and his steps move feels that this earnestness is contagious—one slowly on as he is absorbed in its contents. that catches its spirit, hangs approvingly But hark! what is that sound of clattering upon its development, thrills with enthusi- hoofs and clash of armor? It is a band of a legislative assemblage, play upon its emo- | "What is that you have in your hand?" detions at will, blanch its cheeks, quicken its | mands the leader of the troop. "It's the pulses, command its wildest plaudits—but Bible," comes from the firm young lips. after the speech was over the votes would affirm it in that ditch, savegely shouts be cast just as if it had not been made. the fierce captain. "I wunna." "Thraw I'here are no such physical excitements in it in that ditch, I say." "I wunna," says storm your senses—he conquers your reason, Christ, clasping his precious treasure yet convinces your judgment.

> the key to the whole man. It accounts for at being thus defied by a "wee braw laddie," both his strength and his weakness. He is hisses out: "If ye dinna thraw it in you so superb, so matchless an arguer, that he ditch, I'll shoot ye!" But Jesus Christ is can lead English sentiment around him with the boy, as with quiet trust and deterwherever he wants to go. But he is also so mination not to abuse his beloved book, he wonderful a casusit that he persuades even stands true as steel to his Saviour and Lord; himself out of his own judgment sometimes, and though death is staring him in the face, and then leader and led alike go into the simply replies, "I canna, wunna!" "Fire, ditch. Sentiment and shrewdness are curi- men!" shouts the infuriated leader; and the ously mingled in his mental control. He soft heather receives the warm life-blood of up to a certain point, then he will be for a pierced by the bullets of his cruel murderers. time as open and unsuspecting as Lady Jane | No Claverhouse rides over the land now, it Grey-and then all at once flame forth with is true, to seek by brutality and force to the passionate fervor of a Loyola. Yet all stamp out the Word of God, but there are the time he will be, in his intentions, deeply plenty of school-fellows to sneer at those who conscientious and sincere. Toward what- are "good," or "set themselves up to be ever point of the compass his steps may really | better than other people," and it sometimes be directed, his moral vision will be fixed takes more courage to stand a taunt or a curl upon the north star of political enfranchise- of the lip than it does to bear a blow. Let ment and advancement. Hence it has hap- | no one force you to give up your Bible readpened that while the clever men of his party, | ing, or what is better still, your Bible living. able at least to see that he was temporarily | He hath said, "I will never leave thee nor in the wrong path, have often held aloof forsake thee;" so that we may boldly say, from him; the masses of the English peo- "The Lord is my helper, and I will not fear ple, having supreme faith in his intentions, what man shall do unto me."—H. Hankinhave followed him blindly through good and evil report.--London Letter.

"THE WORD WAS MADE FLESH."

As the morning sun illuminates and gilds the eastern sky while yet unseen and below the horizon, so the future is always more or the cross. less foreshadowed by the events of the present. And yet many with all their intelliwith little conception of what is foreshadowed.

time God was manifest in the flesh, or since, ly worn even here, where very much linen is of what before it was would have been

full top light shines on his long, bald crown, It was dimly foreshadowed—partially under-My aunt told me that, feeling anxious his clustering gray side locks, and his shirt stood; but now is more clearly seen. It is

Contemplate this Word made of flesh, in made flesh! This suffering and sacrifice of sinless humanity and for humanity. The are attacking him, he customarily draws his deeper the grief, the more free the access to head down into his collar and looks stonily him. Every soul has troubles it can tell to no frail being like itself, that none can exbody worth listening to, say Churchill or actly appreciate, much less afford relief. But here the soul unreservedly may open all and find full sympathy, appreciation and relief. Thus Christ, with the bands of a man and cords of love, draws man to himself.

It has been said of Shakespeare, that many their intensity on his face. And then to see commune with each other. This, in a far sponse to some controversial assertion. Lord | And yet the deeper the Christian experience

O this is glad tidings. A Saviour has come. When he rises to his feet a great hush A Word was made flesh! A divine Redeem. er! A God manifest in the flesh, justified

FOR OTHERS.

Weeping for another's woe, Tears flow then that would not flow When our sorrow was our own, And the deadly, stiffening blow Was upon our own heart given In the moments that have flown!

Cringing at another's cry In the hollow world of grief, Stills the anguish of our pain For the fate that made us die To our hopes as sweet as vain; And our tears can flow again!

One storm blows the night this way, But another brings the day.

A BRAVE BOY.

If we had lived when Graham of Claverhouse was scouring Scotland in search of the brave Covenanters, that he might drag them listening to Mr. Gladstone. He does not the pale-faced yet firm young soldier of closer to his bosom, while the soldiery gaze This tremendous power of persuasion is on, and the brutal captain, fierce with rage

THE GROUND OF TRUE PEACE.

In order to have peace in my spirit I must either forget God, or falsify his character, or be reconciled to him through the blood of The first of these ways can never fully be

carried out, for nothing can wholly banish gence pass through typical scenes and periods from my thoughts the remembrance of the God that made me. The second of these The disciples of our Lord slept while some of ways will only lead me down to hell with a the most important events pertaining to the lie in my right hand, by making me believe that God is indifferent to sin. The third is Thus with the idea before us, who at the the only way of permanent, perfect peace. In being brought near to God I have peace; ing to a debate. It may be that this is not has fully comprehended its import? We are for that which marred it was my distance his invariable rule, but at least I have never | now met in the face of this inspired testimony, from him. In being righteously reconciled Aunt Augusta bent over me, and putting happened to see him in the House in and all that has occurred in confirmation of I have peace, for that which kept me from any other grab than evening dress—with a its truth, by those who deny the possibility having it was the variance between him and me. This distance has been removed, the variance adjusted, by the sin-bearing work of his Son. Over that work the great controversy has been settled forever; and a friendship never to be broken has commenced between us. This friendship is the very joy of my life, the health of my countenance, the iov of my joys.

With God for my friend, I pass through life in peace. He is all to me, and in fellowship with him I find a joy which over-

With God for my friend, neither westness, more attention to them if her mind were not very severe repress. She had opened her of his curious ways that this compation upon him—draw near and enjoy that sym
All is pathy without which the burden of sin would well !—Bonar. Hoyular 🤰

THE INTER-RELATION |be electricity has been develo rection by researches of M lately showed before the Fre Sciences, that the efflune, or of electricity, produces the a photographic plate as the of the spectrum. By exp bromide plate in front of m nected with the pole of a H image is produced in perfect may be developed by the He has called it the "effluy

DETECTION OF MINUTE T _Interesting experiments by E. L. Nichols on the qui matter which must be mixe ly white powder (carbonate fore the human eye can d these experiments it appe vellow are most easily det parts respectively being su tion when mixed with one parts of white powder.

A NEWSPAPER correspon

"in North Carolina there i mation closely resembling t called 'Pilot Knob,' and is in the north-western part o east of the Blue Ridge; its p the Piedmont plain, like a body, at right angles to ridge, and with head rear the act of rising. The head several hundred feet in heis ders and breast are finely pi at the distance of a few mile thing of life and intelligenc fifteen hundred feet above seen at a distance of fifty m railroad approaches it near miles."

A RECENTLY introduced su explosives is thus descri "Caustic lime, ground fine ed by a pressure of forty tor two inches and a half in dis some collieries for getting powder would be dangerous. are drilled in the face of tube half an inch in diame groove externally on the up eral perforations, is inserted of the hole. The cartridge groove to fit the tube, are t lightly rammed, and the l small force-pump injects th quantity of water equal in b The water escapes through and along the groove, satu and driving out the air. closed by a tap to prevent t steam, which, by its force, away from the roof, and t expansion of the line.—S.

NEW PROCESS OF MANU

WHEELS.—At the works Manufacturing Co., in Wi machine and process, paten has been tested with satisfa is claimed that while on th molding, casting, dressing wheels, the average produ per day of twelve hours is with the new process the men can turn out one per minute, or 720 wheels per pal feature seems to be the steel core for one of san wheel. This has been trie one has hit upon a means o out of the wheel after it v now accomplished by a co falls out upon a single stro and lets the steel core drop hole in the wheel perfectly to be put upon the axle wit or boring. The sand is ru ing boxes by a hopper, as are molded and the patte the single revolution of steam power. The matric upon movable platforms to then the piece is cast as und The molding is done as r ing disk can carry the box ers.—Scientific American.

GAMBETTA'S BRAIN.—A of the Anthropological S report of MM. Duval an read on the brain of M. third frontal convolution oped, the upper part of it l Reference was made to the of low intelligence, and nence of Broca's convolut Wulfert, the lawyer, and opher, described by Rudir these latter savants who their dialectical and rhe convolution was more than in ordinary brains, t marked at the base, but t plication at the upper ext volution, as in Gambetta case there were other in brain was not that of a The right quadrate lobe ed, and divided into two branching off from the oc these two parts, the infer to several little convolu no relief. God is Spirit, and hence to man in like form with him, that

nay better learn of him.
semplate this Word made of flesh, in rch across the ages and the realing ch an insoluble mystery, everything in manifestly for us. Oh! This Word flesh! This suffering and sacrifice of humanity and for humanity. The the grief, the more free the access to Every soul has troubles it can tell to il being like itself, that none can exppreciate, much less afford relief. But he soul unreservedly may open all and all sympathy, appreciation and relief. Christ, with the bands of a man and of love, draws man to himself.

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his is glad tidings. A Saviour has come. rd was made flesh! A divine Redeem. A God manifest in the flesh, justified Spirit, seen of angels, preached unto entiles, believed on in the world, reup into glory.—Christian Secretary.

FOR OTHERS.

Weeping for another's woe. Tears flow then that would not flow When our sorrow was our own, And the deadly, stiffening blow Was upon our own heart given In the moments that have flown!

Cringing at another's cry In the hollow world of grief, Stills the anguish of our pain For the fate that made us die To our hopes as sweet as vain And our tears can flow again!

One storm blows the night this way. But another brings the day. -The Century.

A BRAVE BOY.

e had lived when Graham of Claverwas scouring Scotland in search of the Covenanters, that he might drag them son or death for the great crime of g the Bible, or meeting for prayer and one day we might have seen, walking ely along, a young Scotch laddie. He book in his hand, and his steps move on as he is absorbed in its contents. ark! what is that sound of clattering

and clash of armor? It is a band of readed soldiery in search of the rebels. led. Soon they are up with the boy. at is that you have in your hand?" dethe leader of the troop. "It's the comes from the firm young lips. wit in that ditch, avvagely shouts captain. "I wunna." "Thraw ditch, I say." "I wunna," says ale-faced yet firm young soldier of clasping his precious treasure yet to his bosom, while the soldiery gaze ng thus defied by a "wee braw laddie,'

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THE GROUND OF TRUE PRACE.

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first of these ways can never fully be out, for nothing can wholly banish ny thoughts the remembrance of the hat made me. The second of these rill only lead me down to hell with a my right hand, by making me believe od is indifferent to sin. The third is ly way of permanent, perfect peace. ng brought near to God I have peace; at which marred it was my distance im. In being righteously reconciled peace, for that which kept me from it was the variance between him and This distance has been removed, the os adjusted, by the sin-bearing work of Over that work the great controhas been settled forever; and a friendever to be broken has commenced be-This friendship is the very joy of the health of my countenance, the

my joys. h God for my friend, I pass through peace. He is all to me, and in felp with him I find a joy which system wall that the world calls by the finds. it God for my friend, neither workness.

Popular Science.

THE INTER-RELATION between light and electricity has been developed in a new direction by researches of M. Tommassi, who lately showed before the French Academy of Sciences, that the efflune, or obscure discharge of electricity, produces the same effect upon a photographic plate as the ultra-violet rays of the spectrum. By exposing a gelatinobromide plate in front of metal brushes connected with the pole of a Holtz machine, an may be developed by the ordinary process. He has called it the "effluvograph." B.

DETECTION OF MINUTE TRACES OF COLOR. _Interesting experiments have been made by E. L. Nichols on the quantity of coloring matter which must be mixed with a perfectly white powder (carbonate of magnesia) before the human eye can detect it. From these experiments it appears that red and vellow are most easily detected, 16 and 17 parts respectively being sufficient for detec-tion when mixed with one hundred million parts of white powder.

the Piedmont plain, like a gigantic lion; its | in disgust. body, at right angles to the precipitous the act of rising. The head is of solid rock, spirit enought to defend himself when spit on several hundred feet in height. The shoul- and abused"

A RECENTLY introduced substitute for high explosives is thus described in Science: "Caustic lime, ground fine, and consolidat- Christ. ed by a pressure of forty tons into cartridges two inches and a half in diameter, is used in some collieries for getting coal, where gunpowder would be dangerous. After the holes grasping, unjust and revengeful. In all are drilled in the face of the coal, an iron these respects he had changed entirely. tube half an inch in diameter, with a small | Moreover, he tried to be actively useful. groove externally on the upper side, and several perforations, is inserted the whole length
they had never seen any thing like it.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China, subsequentof the hole. The cartridges, which have a this time he had never seen a preacher, and groove to fit the tube, are then inserted and but two Christians, and then only transiently lightly rammed, and the hole tamped. A as they passed throught his village.—Dr. small force-pump injects through the tube a Mills, in Foreign Missionary. quantity of water equal in bulk to the lime. The water escapes through the perforations and along the groove, saturating the whole and driving out the air. The tube is then closed by a tap to prevent the escape of the steam, which, by its force, cracks the coal away from the roof, and then follows the expansion of the line.—S. W. Presbuterian.

NEW PROCESS OF MANUFACTURING CAR Wheels.—At the works of the Dickson Manufacturing Co., in Wilkesbarre, a new machine and process, patented by J. J. Carr, has been tested with satisfactory results. It is claimed that while on the old method of molding, casting, dressing and boring the wheels, the average product of three men per day of twelve hours is eighteen wheels, with the new process the same number of men can turn out one perfect wheel every minute, or 720 wheels per day. The principal feature seems to be the substitution of a steel core for one of sand in casting the wheel. This has been tried before, but no one has hit upon a means of getting this core out of the wheel after it was cast. This is now accomplished by a center key, which falls out upon a single stroke of the hammer and lets the steel core drop out, leaving the hole in the wheel perfectly true, and ready to be put upon the axle without any dressing or boring. The sand is run into the mouldsteam power. The matrices are borne away to be.—Church Union. upon movable platforms to the cupola, and then the piece is cast as under the old process. The molding is done as rapidly as a revolving disk can carry the boxes under the pressers.—Scientific American.

GAMBETTA'S BRAIN.—At a recent meeting of the Anthropological Society of Paris, a report of MM. Duval and Chudzinski was read on the brain of M. Gambetta. The he met a bright young Irish lad, who offered third frontal convolution was highly devel- his services as guide through the district. oped, the upper part of it being reduplicated. Reference was made to the brains of persons | party went off. The lad proved himself well of low intelligence, and also to the promi- acquainted with all the places of interest in nence of Broca's convolution in the brains of | that neighborhood, and had plenty of stories Wulfert, the lawyer, and Huber, the philos- to tell about them. He did his work well, opher, described by Rudinger. In each of these latter savants who were remarkable for | On their return to the starting point, Mr. their dialectical and rhetorical ability, the | Hall took a flask of whisky from his pocket, convolution was more wavy and complex and drank some. Then he handed it to the than in ordinary brains, this being especially | boy, and asked him to help himself. To his marked at the base, but there was no reduplication at the upper extremity of the convolution, as in Gambetta's. In the present brain was not that of an ordinary person. The right quadrate lobe was very complicated, and divided into two parts by a furrow

little convolutions by a furrow

with numerous stellate branches. The occip- whisky. But the boy was firm. A real, be worth, a hundred times over, I would in the frontal region.—Lancet.

POWER OF THE WRITTEN WORD.

I write from an inn at a country village among the hills, sixty miles south-east of Tungchow. Five years ago this spring visited this place for the first time, and stopped at this same inn, occupying this very room I do now. One morning I was having image is produced in perfect darkness, which | prayers with my assistant, Mr. Lan, when a man about sixty-five entered the room, and, greeting us very cordially, expressed his sitasfaction at meeting a minister of the gospel, which he had long desired above all things. I asked him to join us in our reading and prayer, which he did, and afterward

He said his name was Sun Hyoa Yang; he lived in this village, which is called Tong Kin Puh, and had a vegetable garden. Several years before (I think eight) a man passed through the district selling Christian books. For a few cash (less than a cent) he had bought a little tract of a few pages. I think it must have been Dr. Martin's "Paul's Discourse at Mars' Hill." He was led to buy it by the unusual clearness of the A NEWSPAPER correspondent writes that | type. He read it and was interested. Others "in North Carolina there is a mountain for- in the region had bought larger books, and mation closely resembling the Sphinx. It is from them he got, I think, the Gospel of called 'Pilot Knob,' and is in Surry county, Matthew, the Gospel of Luke, the Acts, and in the north-western part of the state, just | Romans. He read the gospel history as far east of the Blue Ridge; its position, prone on as the crucifixion, and threw aside the book

"I will read no more," said he " of a man ridge, and with head reared aloft, as if in who could work miracles, but who hadn't

ders and breast are finely proportioned; and But the story had a strange charm for him. at the distance of a few miles, it looks like a | He read it again carefully. At last he got to thing of life and intelligence. It rises about understand the vicarious nature of Christ's fifteen hundred feet above the plain. It is suffering, and then his admiration and gratseen at a distance of fifty miles; but as yet no | itude knew no bounds. He resolved to serve railroad approaches it nearer than twenty | this Saviour, who for our salvation was buffeted, spit upon, and nailed to the cross. Presently he discovered that his own character was very far from Christ-like. One by one he mentioned to me his faults, and how he turned from them that he might imitate

I learned afterwards from the villagers that his story was strictly true. He had been fond of gamuling, given to lawsuits, and was

A BLUNTED SENSE OF HONOR.

When Napoleon Bonaparte invaded Egypt, it is said that he encountered a party entrenched in a mud fort. He was powerless in his efforts to reduce it, for his missiles stuck fast in the mud, as did those harled against the cotton bales that once defended New Orleans. A granite fort may be blown up with shell and a wooden fort may be burned up by rocket, but mud can keep at bay even a Bonaparte. So, says Dr. Kittredge, the lukewarmness of a church defies the artillery of grace. The world absorbs its energies, and it has no time or strength for Christ. Secular business or social pleasures first. God must wait on our convenience. If we are at leisure and "feel like it," we go to the week-day prayer-meeting. If the weather is pleasant we may go to the sanctuary once a week. The world has exhausted our energies. Our spiritual life is insipid, indefinite and joyless. The sense of honor in our dealings with God is blunted. We break our word with him and violate sacramental vows without a blush of shame. We look with horror on the act of stealing from our fellow, yet rob God systematically without a twinge of conscience. The thief says he must live, and so robs. We use the same 52 pp. form of speech to excuse our taking what ing boxes by a hopper, and both matrices does not belong to us, but what is set apart are molded and the pattern drawn out by for God as his, as truly as our neighbor's purse the single revolution of a shaft driven by is his. Brethren, these things ought not so

A BOY'S DECISION.

Many years ago, Mr. Hall, an English gentleman, visited Ireland for the purpose of taking sketches of its most beautiful scenery, to be used in an illustrated work on Ireland, which has since been published. On one occasion, while about to spend a

day in the neighborhood of Lake Killarney, A bargain was made with him, and the

and to the entire satisfaction of the visitors. great surprise the offer was firmly, but po-

litely declined. Mr. Hall thought this was very strange. case there were other indications that the | To find an Irish boy who would not touch or taste whisky was stranger to him than anything he had seen that day. He could not understand it; and he resolved to try the understand it; and ne resolved to try the strength of the boy's temperance principles. He offered first a shilling, then half a crown, and then five shillings if he would take that

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ital lobe was very small, especially on the manly heart, was beating under his ragged not break that promise." That boy's decisright side. Altogether the brain had a pe- jacket. Mr. Hall determined to try him ion about drink was noble. Yes; and it did EQUAL PRIVILEGES FOR YOUNG LADIES AND culiarly fine appearance, due to its great and further, so he offered the boy a golden half- do good, too. As Mr. Hall stood there assomewhat diagrammatic regularity, especially sovereign if he would take a drink of whisky. | tonished, he screwed the top on to his flask, That was a coin seldom seen by lads of this and flung it into the water of the lake, near class in those parts. Straightening himself | which they stood. up, with a look of indignation in his face, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up, he said: "This was my fa-ther's medal. For years he was intemper ate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the poor children from starving! At last my father took a stand. He signed the pledge, and wore the medal as long as he lived. On his deathbed he gave it to me. I promised him that I would never drink intoxicating liquor; and

Then he turned to the lad and shook him warmly by the hand, saying, as he did so: "My boy, that is the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drink of intoxicating liquor while I live."—Rev. Dr. R. Newton.

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INTERNATIONAL LESSONS, 1886.

SECOND QUARTER.

April 3. The Word made Flesh. John 1: 1-18. April 10. The First Disciples. John 1: 35-51. April 17. The First Miracle. John 2: 1-11. April 24. Jesus and Nicodemns. John 3: 1-18. May 1. Jesus at the Well. John 4: 5-26. May 8. Sowing and Reaping, John 4: 27-42. May 15. The Nobleman's Son. John 4: 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: 31-38, 44-59. June 26. Quarterly Review, or the Church and Temperance Reform. 1 Cor. 6: 19, 20, Isa. 5:11, 12;28:7, 8,

LESSON X.—JESUS THE BREAD OF LIFE.

Gal. 5: 19-21.

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

For Sabbath-day, June 5th.

SCRIPTURE LESSON.-John 6: 22-49. SCRIPTURE LESSON.—John 6: 22-49.

28. The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone;

23. (Howbeit there came other boats from Ti-be'ri-as nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Ca-per'na-am, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is writ-

ten, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Mö'ses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34. Then said they unto him, Lord, evermore give us this

35. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36. But I said unto you, That ye also have seen me, and believe not

believe not.

37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38. For I came down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should roise it we cannot the last day.

should raise it up again at the last day.

40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

GOLDEN TEXT.—"Lord, evermore give us this bread."—John 6: 34.

TIME.—The day after our last lesson. PLACE.—Capernaum.

OUTLINE

I. Seeking Jesus. v. 22-24. II. Questioning Jesus. v. 25-31. III. Jesus the bread of life. v. 32-40.

INTRODUCTION.

The thousands who had eaten of the divinely furnished bread were eager to crown Jesus as the king of Israel. But he took himself out of their presence, and during the night recrossed the lake, followed by his immediate disciples. On the following day the multitude followed him to Capernaum, and when they found him they entered into the conversation which is given in the lesson to-day.

EXPLANATORY NOTES.

V. 22-24. The day following. The people were thoroughly awakened by the event of being fed from so small a supply, and their thoughts were centered upon this wonderful man. Their first interest in the morning was to find him. They observed that his disciples went away alone in the only boat. Having satisfied themselves that Jesus was not to be found there, they also took shipping, probably in boats from Tiberias, "which had come nigh unto the place where they ate the bread." And came to Capernaum, seeking Jesus. They learned that the disciples had gone in that direction. See v. 17. Many had repaired to their homes, when dismissed by Jesus the evening before. Matt. 14: 23.

V. 25-31. And when they had found him on the other side of the sea. Upon landing, they would inquire if he had been seen or heard from on that morning. They so on found him in the synagogue | Many Years Ago;" "Siamese Hair-cutting;" and of Capernaum. v. 59. He had not been idle, but had healed many of the sick. Matt. 14: 34-36, Mark 6: 53-56. Rabbi, when camest thou hither? When and how hast thou got here? The question was one of perplexity and surprise. There was no evidence that they were thinking of a miracle in the case. Verily, verily, I say unto you. This expresses great earnestness in his reply. He saw clearly that they were interested simply in physical supplies and benefits, and were forgetful of the spiritual instruction which he had imparted to them the day before. Labor not for the meat which perselecth, but for that meat which endureth unto everlasting life. This reply seems to carry in it a rebuke as if they desired to be fed without labor on their part. He exhorts them to work, obtain food by labor, and yet more than that which is simply food for the body, that which satisfies the soul-food that will never lose its power to nourish him who obtains it. Which the Son of man shall give unto you. In this he implies the source of that spiritual food. He wishes to impress upon their minds the fact, that this same person who had ied them the day before with pread, was able to feed their souls with the spiritual bread of eternal life. It is to be observed, also, that he distinctly presents himself, the Son of hit it. "A June Morning" is deliciously cool and the most important thought in his reply. What a study of "Queen Paris," and is beautifully illusshall we do, that we might work the works of God? trated. The chapter on "George Washington" is They now begin to inquire for the special conditions | instructive, and "Little Lord Fauntleroy" conperceive that Jesus has in mind a religious or spir- "The Kelp-Gatherers" by J. T. Trowbridge appear;

named works of righteousness, but they quite overlook the declaration of Jesus that he will give the food which will ensure eternal life. He therefore directs their attention to this special point. This is the work of God, that ye believe on him whom he hath sent This expression represents Jesus as the one towards whom belief must be directed, and in whom it must rest. The sum of all the gospel is believing in Christ. What sign shewest thou then, that we may see, and believe thee? what dost thou work? This is a singular question for those fresh from the scene of yesterday's miracle. But it is clear from the whole narrative that they were car nal and spiritually blind. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. The mention of imperishable bread reminds them of the manna that was given to their fathers, and at once they intimate the propriety of a similar blessing from Jesus. V. 32-40. Moses gave you not that bread from

heaven; but my Father giveth you the true bread from heaven. Though that bread was given to your fa. C. J. York, thers, it was not given from heaven; it was material | D. B. Cardner. bread, a type of the true bread from heaven; but my Father giveth the true bread from heaven, which is spiritual and eternal. For the bread of God is he which cometh down from heaven, and giveth life unto the world. In other words, the genuine bread of God is life giving even to every man, whether Jew or Greek, who partakes of it. The people certainly supposed that Jesus referred to some celestial food. not himself, as giving life to the world; for, then said they unto him. Lord, evermore give us this bread. They assumed that bread from heaven must be a good, and indeed, a miraculous good, though its character was not clearly apprehended by them. Certainly they supposed it was distinct from Christ himself. I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Where is there any earthly food which quiets hunger and thirst forever? It is implicit faith, coming to Christ trustingly, and submitting our will to his will. There is nothing like faith in Christ to quiet all longings, and satisfy the deepest needs in life. But I said unto you, That ye also have seen me, and believe not. They have already had the clearest evidence that could be given by signs, and yet they have little or no faith. All that the Father giveth me shall come to me. While Christ perceives that most of the people are earthly, selfish, unbelieving, he is sure that those whom the Father giveth him will come to him in faith, and receive him as their life. And him that cometh to me I will in no wise cast out. That is, every one that comes is welcome. Previous sin does not prevent acceptance. For I came down from heaven, not to do mine own will, but the will of him that sent me. He begins here to state the reason why he will thus welcome and save every one who believes. His will is one with the Father's will, and it is the Father's will that he should receive and keep and And this is the Father's will which hath sent me, that mer. Prices seemed to be set about 22@23c., and of all which he hath given me I should loss nothing, but should raise it up again at the last day. Here is expressed the preservation of the saints. by the grace of God in Christ. And this is the will of him that sent me. That is, the will of the Father. That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The word "seeth" means to look at, to behold, to consider earnestly, and hence always precedes real believing, and real believing precedes everlasting life. This lesson brings before us the eternal life.

Books and Magazines.

THE June number of Harper's Magazine is an interesting one. Rear Admiral Edward Simpson, U. S. N., gives an interesting account of the "United States Navy." The frequent discussion of this subject makes the paper a valuable one. "Through Cumberland Gap on Horseback" gives some interesting glimpses of an historic portion of the country. "A Lump of Sugar," is the fifth in the series of "Great American Industries." All these articles are profusely and finely illustrated. "Springhaven" and the "Home Acre," stories, are in their fourth and third numbers, respectively. The usual editorial departments are usually full and instructive. Harper & Brother, Franklin Square, New York.

WIDE-AWAKE for June might be called, not inappropriately, a foreign number. "Japanese Boys and Girls," with fronticepiece illustrations; "Bears es Birchbark," a Canadian story; "The Little Lady of England:" "Royal Girls and Royal Courts," three Danish princesses; "Royal Danish Festivities "The Talk of the Two," a talk of two American boys in Queenstown, Ireland, on Queen Victoria's birthday;-these give the whole a decidedly foreign air. But it is all most enjoyable reading. D. Lothrop & Co., Boston, Mass.

THE Legislative Manual for New York, 1886 familiarly known as the "Red-book," is received: thanks to Hon. J. S. Fassett, of the 27th District. Besides valuable statistics relating to almost every public interest in the state, the book contains the Constitution of the United States, the Constitution of New York, the State Library, the State University, museums, etc., etc. 600 pages, leather, State

TOMMY'S FIRST SPEAKER, as its name suggests, is a speaker for small children. It contains 250 pieces. most of them short, and any of them easily learned Mothers whose children have to "speak pieces" every week or two at school will appreciate it. 50 cents. W. H. Harrison, Jr., 315 Wabash Avenue.

If there is anything in a fronticepiece to put the reader in a good mood for the literary repast which is to follow, the St. Nicholas for June has certainly man, as the giver of this spiritual food. This is refreshing. Stockton's "Personally Conducted" is by which they may receive that bread of life. They | tinues with interest. The first five chapters of itual good, and they conclude that it must be ob- and short stories, poems and jingles are abundant tained by the performance of certain new but un- and refreshing. Century Company, New York.

LETTERS.

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WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending May 22, 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, 43,085 packages; exports 913 packages. A review of the butter market for the season of 1885-6 shows that new milchs started off 1st of April, 1885, at 26@27c. for creamery, and 23@24c. for dairy, for the finest freshmakes close to the churn, and kept steady at those prices up to the middle of May. Heavy receipts caused a drop in price during the last half of May to 20c., and during the first week in June the market went to 18c. for fancy creamery, and to 16c. for fancy dairy tubs, which were the lowest prices for butter during the year, and prices held the lowest through the entire summer that they had for any season since 1879. It was not until the last of August that there was any sensible rally to the market, which then reached 231c. and 22c. for fancy fresh creamery and dairy make, respectively. September and save eternally all that the Father has given him. the first week in October was the same as the sumto keep to a dead level. The second week in October the price rallied to 24c. and to 22c. for creamery and dairy make. The week ending the 17th there was another advance to 28c. and 28c.; week ending the 24th to 28c, and 25c, week ending the 81st of October to 29c. and 23c. In November the market begins to be fed by the fresh Elgin and Western and grain-fed makes, but through that month and for the first week in December prices remained practically the same, say from 28@80c, for the creamery top, and 23@25c. for the dairy top. By essential and necessary conditions of belief unto the middle of December the Western grain fed butter had the market pretty much to itself, and for the week ending the 12th prices advanced to 83c. and 26c, for the creamery and dairy top, respective ly. Christmas week prices went to 38c. and 27c. These lasted a week and then broke to 35c.. which fresh butter for January, February and March, and butter was largely sold at a loss from the cost it was

was the practical creamery top for fine grain-fed through to the new milchs make. Early-packed laid down at, and had hard sale through the winter at a range of from 16@21c., for choice to fancy qualities. In March there was but little of it left, and finest early firkins were practically cornered at an advance of 5@6c. per pound, selling during the last half of March up to 25@26c. The six months' winter markets averaged at least a third higher prices for fresh butter than the summer markets, which presents the problem as to whether this 33 and odd per cent higher price for winter made butter pays for the production of winter milk? The present week's market has been flooded with a flush of new-make, and the price went to 18c. for the top, with perhaps one half of the entire receipts carried over unsold, and fine butter so plentiful that common qualities stood no chance of sale. We

CHEESE.—Receipts for the week, 24,278 packages; exports, 18,518 boxes. Home trade have traded quite actively in the neighborhood of 84c. for fine goods, and even an 101c. more was had for specials. Export buying was mostly at 81@81c. Some skimmed cheese, true blue, honest hard skims, lay here without a bid. We quote:

Eggs.—Receipts for the week, 13,857 barrels, 11,416 cases. This market has a sharp advance of 1@2c. per dozen. We quote:

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The Subbuth

ice at Alfred Centre, N. T. For the SARRATE RE "I WILL COMBON

BY M. B. H. BYES Before he died that death of

A promise left for you and sacred promise! Do we The hour that shall reveal ... And fill us with his wondro "I will," It may be, full of We stand before to-morrow And almost fear his love to

Nor know which way to to For light, in such a heavy a Here is thining light, Hot my lover to his tryst

With case whose heart price the that wwest heart we co The soly perfect clottees To bring what mose beside Complete for all our corrows He sort sur sort upon a Ber soft hard sorther to the And someters then her lips of

But pow though some may flow thin is human comfort But he, so strong, can give So patient, he can bring us Watch for him! While we He might pass by us on his For he has left this promise Fear net. I will come unt

A TRIP TO PELIEG AND TO

BY MRS. LIZZIE NELS (Continued.)

We are now passing a

fat carts loaded high with

bound fast by ropes.

beg has burst, and some me up the grain from the du these stones with the tween them! They must I see before me in the distant when also we passed some bear each drawn by six mules; was one mule, then there w and shead of all were three being attached to the shall large ropes. It was a funny a wedge-shaped team. A drawn by a horse, mule an and the cart jolted no more This part of the country a mules, if such a term may be animals; certainly these are seen. We are now nearing On the right and left a lon high walls is in sight. Th best Men and boys crowd of them bare to the hips. naked. The road is crowde and bustling is intense, and Just ahead a cart-wheel has bele where a stone is m my cart is safe. I cannot There looms the great gal

the walls of the great Imper We are having a delight the gasets of Bey. Dr. at They are Americans and Tours in Ohina Dr. Mart the Tune-wen College, wi professors under him. Th the bary of the government d the purpose the educati O years man to become at ewilding. There is also partition connected with A THE SECTION OF THE A had charge of o In the name of the date of

sety-night port-holes looking

I stopped to breathe, while

way through the dense c

memive gates; and now we t

The Board of the board Estat out t