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# Sabbath Becorder,

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FRED CENTRE, ALLEGANY CO., N. Y.

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Allegary Co., N. Y.

# Sabbath

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

TERMS-\$9 A YBAR, IN ADVANCE

TM Whitford \$ 85

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ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 4, 1886.

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# The Sabbath Recorder.

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THE PRESENT LESSON OF THE REPORNATION.

BY MRS. WM. C. DALAND.

If there be one thing above another which distinguishes the religion of Christ from all that flourished at his time, and from all that have flourished since, it is simplicity—the absence of forms or pomp, the lack of all

Christ came to feed the people directly the people who had been famishing on the niggardly supplies of truth doled out to them by their priests; and he made his precepts all so plain and simple that the weakest and most ignorant of mankind could go straight to him, without the intervention of a teacher. But it seems impossible for men to worship God in simplicity for any length of time, and it took only three centuries after the death of Christ to load the church with conventionalities, and to remove God as far from men as he had been in the time of the Scribes and Pharisees.

While the Christians were living in daily dread of persecution, while the very name of Christian was a synonym of all that was degrading, while to belong to that branded order was both a danger and a disgracethen the church grew rapidly in numbers and strength without losing its austere morality or its pure faith. But as soon as Constantine, wisely determining to use a force which he saw it would be idle to oppose, made Christianity the religion of the Empire, the RomanChurch, as it might already be called, threw off its humility, and as sumed the arrogance and worldly pride which have characterized it ever since. Its supremacy was at once hastened and assured by one indiscreet act of the usually prudent emperor. This was the exemption of the church from taxation. This mischievous precedent, ever after strenuously insisted upon by the church, raised a bulwark against restriction, which no future monarch could overcome. It was likewise the cause of the rapid degeneracy of the priesthood, for, where such a superabundance of wealth existed, there was no want of abandoned men to enter the

iful, to observe from this time forth the indifference of the priests to the people whom they were supposed to guide and instruct. As soon as the church was raised from obscurity, it became a political power, and spent as little time as possible in matters appertaining to practical religion, though it exhausted itself in fulminating treatises on every abstruse theory. The people received no light save what sifted down to them from the disputes of the theologians. The great discussion among these scholars was on the Nature of the Trinity, and they pursued this theme until they fully justified the complaint of Thomas a Kempis, who ex claimed in the fifteenth century:

"What advantage is it to dispute profoundly about the doctrine of the Trinity if, by your lack of humility, you are all the while displeasing the Trinity?"

understood nothing of the gospel in its purity, and its outward symbols were to them but a faint reprint of their former faith. Instead of the higher gods whom they had formerly worshiped, they now had Jesus Ohrist and the Virgin Mary; instead of the inferior deities, they had the crowd of early martyrs who had been promptly canonized. Just as the emperors in times past had consoled the Roman people for their loss of libspectacles, so now the church, pursuing the same policy, bestowed upon its children instead of religion the gaudy outward trappings | made unable to grapple with the difficulties of religion. The people bowed down to images as blindly as they had ever done, and they lived the same degraded, sinful lives which they had lived before Christ's divine presence shone upon the world.

It is the boast of the Roman Church that she is ever the same, and this asseveration is one truth amid all her fictions. What this age of the world differences of opinion the was under Constantine in the fourth cen- on religious points do not reach to the extury, such she has remained through all the | tremes that they

ruled. Her wickedness and cruelty have deffered in degree at different epochs, but have been always the same in kind.

It is impossible to read without horror and loathing the record of the Papal court during what are known as the Dark Ages. The account is one long list of the most revolting crimes committed by those who called themselves ministers of Christ, until, at last such expressions as "Viler than a priest—" "I would as soon be priest-" became proverbs among men. The scandals at length became so great that there was a necessary reaction. The distant thunder of the Reformation was heard in the twelfth century form the Albigenses, in the fourteenth from Wickliffe, and in the fifteenth

from Huss and Jerome of Prague. The church saw the necessity of a reformation among its members, and promptly | max in the gross materialism of the eigheffected it while at the same time putting down heresy with a strong hand. The Church of Rome has always shown herself universe. But now again, in our day, belistened to the cry of the people and purified her courts—but she burned John Huss. Never was a more politic move. The people, thinking that they had gained that for which they had been clamoring, were content to close their minds to the doctrines which Wickliffe and Huss had tried to introduce, and gladly returned to the repose lost in Europe; and he also alludes to the he has given us an example, that we should be long delayed, however. The improve | ing everything and accepting all thingsment in the church was but superficial, and from atheism to repose in an infallible when Leo the Tenth became Pope, Rome was possibly less brutal, but certainly no less | lately bound it. The Roman Church has corrupt than in former centuries.

When Luther came forward to expose the errors of the false system under which men lived, the time was ripe for innovation. A wonderful advance in intelligence had been made since the invention of printing, argument as they had never been before. Luther's task was a comparatively easy one. in peace for a considerable time before he her tenets and practices is evidence of a was called to account for his heresies; for Leo was far too buisily engaged in giving commissions to Michael Angelo, and in cultivating the fine arts generally, to pay much attention to so insignificant and com mon an event as the quarrels of two orders service of the church from merely worldly of monks in regard to indulgences. And when at last he was aroused to the necessity It would be amusing, if it were not so pit- for action the hour was past, the church had slept for the first time, and her slothfulness was fatal.

The first direct effect of the Reformation was the anarchy in the Protestant Church caused by the intermeddling of the various sovereigns of Europe in religious affairs. In England, for instance, Henry the Eighth had at first, as a good Catholic, written against Luther, but, wishing for personal the Pope, he, with characteristic precipitation, commanded his kingdom to become Protestant, declared himself supreme head of the church, emptied the monasteries, and burned with liberal impartiality both Protestants and Catholics who ventured to opruin, and during the remainder of his reign religious affairs were conducted in a manner far worse than they had been under Wolsey. But the truth was before the eyes of all, and when Henry's death made it possible to bring order out of chaos, there were many godly men in England who formed a ministry re-The people, for many centuries after the markable for piety and intelligence, as was time of Christ, were really Pagans. They evidenced by the long line of noble martyrs The same confusion prevailed for awhile in the other European States, but the manifest impropriety of this mode of working soon put a stop to it; and, the princes withdrawthemselves with the politics for which they were fitted, the Protestant Church set out on its career of usefulness and prosperity.

The second immediate effect of the Refor mation was the detriment to society occaa throng of idle men and women, unable, for the most part, to obtain a subsistence for themselves, and whom long seclusion had Reformation had passed away.

The third effect of the great change was the division of the Protestant Church into sects, which was inevitable when the Bible he as worthy of attention as another's. In in the sixteenth century.

centuries in every country where she has but, still, while we lament that we cannot Jesus will supply them. With Jesus are all the reality of Christ's death and resurrection, read of Luther's noble stand for truth with- the blessings we need, and he has none a fundamental fact in the Christian religion. out seeing on the same page his intolerance and hard uncharitableness towards those who did not accept his views on minor religious questions; while we dell Calvin barbarous as says, "All things are given unto me from his own dying to sin and rising to newness often as we call hims firm, we cannot disguise from ourselves that there is in the Uhristian Church of to day an amount of persecution directed against all those who will not join the great religious majority which is none the less scathing because it often only blasts men's characters instead of burning their bodies.

There remains to be mentioned one other effect of the Reformation, graver in its present operations, stupendous in its possibilities of peril. When the Bible was unveiled to man's gaze, and he was told that he was at liberty to worship God as he pleased, he began to wonder whether he might not be equally at liberty not to worship God at all. These speculations growing more and more rampant until they came to their cliteenth century, suffered a necessary reaction, fold of the Protestant Church who are Christian only in name. This is the Church of Rome's opportunity. Macaulay points out Word. We should then soon become acthe fact, too little appreciated, that after the Church not only ceased to lose, but actually regained nearly one-half of what she had church. Let Protestantism look to itself and awake from the lethargy which has more than once arisen from the ashes of a past humiliation to go forth as conqueror. and men's minds were open to reason and intellectually as any who live in our time, and who had the same means of judging correctly of the Bible which we have now.

> paltry intellect. security become its greatest foe, and it be called upon once more to effect a Reforma-

### HOW SHALL I HONOR JESUS TO-DAY!

Awaking from a peaceful night's rest, strengthened and refreshed in body, I must first tarry a few moments before I enter the life and suffering death, of his victori- obligation to God, the law of piety. The secbusy tumult of the world, and ask myself, our resurrection and glorious ascension, of ond table embraces those precepts expressing How shall I honor Jesus to day? That we his mediating prayers and expected re- obligation of man to his fellowman, the law should desire and try to honor the Saviour turn to judgment. We may sometimes of morality. Though they both have a deep would not be questioned by any of us who are conscious that he has redeemed us by reasons to rid himself of the jurisdiction of his blood, called us by his everlasting gospel. his promises to the believers and his affecsanctified us by his Holy Spirit, and thus tions for them. O, that we may receive piety. God alone is competent to define and saved us from a terrible, but well descreed, retribution. Our indebtedness to Jesus is great; and our gratitude towards him ought to be deep, constant and effectual. I can pose his decrees. It was only necessary for | honor him to-day. If I do not do it, I will Henry to espouse any cause to insure its dishonor him, I shall grieve his Loly Spirit, heap burdens on my conscience, and bring reproach to his holy cause. Let us, therefore, earnestly enquire, How shall I honor Jesus to-day?

1. I must sacrifice myself anew to him. must give my boty, soul and spirit into his hands. I must consecrate my time, whom Mary afterwards sent to the stake. | talents and property before his throne, and ask him to give me grace to use them for his cause and glorv. The Saviour bought, not only our persons, but our all, so that we ing from religious affairs and occupying are now not only not our own, but we cannot call anything of what we have our own. We are the Lord's and all that we have belongs to the Lord. But we do not rightly conclive of this; therefore we do not have sioned by the emptying of the monasteries the same feeling which aid David, when he be lightly esteemed." erty by dazzling their eyes with gorgeous and nunneries, which threw upon the world gave, in such great abundance, to the temple, and declared, "For all these things come of thee, and of thine own have we given thee." If I consider all that I have the of life. This evil, however, was removed Lord's, if I daily consecrate all to Jesus, hefore the generation which ushered in the then I may let all burdens pass away, rely implicitly on the Lord, and let "the peace of God rule in my heart." Oh, Holy Spirit, every morning give me grace to consecrate became open to all classes of men, and when my person, property, and all that is precious one man's interpretation of its pages might and dear to me, to my Saviour's service, and daily use all to his glory.

which he is not willing to bestow upon It is also a divinely appointed, typical sign. us if we are ready to receive them. He by which the disciple of Christ is to express the Father," and again, "All that ye ask in | of life, by personal acceptance of, and faith my name, will I do unto you." Therefore | in, Christ. In like manner the weekly Sabis it both my privilege and my duty to ask | bath is a sign of a divine reality. That Jesus to supply all my needs. And if I go | reality is referred to as "a perpetual covedirectly to him in faith, if I ask him with confidence, then do I honor him. But if I turn to any created being instead of him, if I rely on the means instead of expecting the tables of the covenant, the ark of the all through the means, then do I dishonor covenant. There is probably no other fun-

Recorder.

3. I must imitate and follow Jesus in all that I do. He is represented in God's Word as our example, wherefore, we also ought to | tire relation of the divine Being to mankind. imitate him. I should think as Jesus did, and act as he acted. We ought often to stop | all the promises, all the providences and all and ask; Is this imitating Jesus? Would | the teachings of Christ and the Holy Spirit. he be in such states of mind? Would he the offering of redemption through Christ, and it gradually grew out of fashion to fa- use such language? Would he have such miliarly depose God from his place in the thoughts? Would he act as I do now? Or, if on any occasion we do not know what we wise in her dealings with her subjects. She lief has given way in a suprising degree to a ought to do, we should ask: How would sort of sentimental rationalism, and it is Jesus do this? How would he act in this the ultimate end of divine grace to fallen wonderful how many there are within the case? How would he talk? What mind would be have?

This would often require us to read God's quainted with the mind and life of Jesus. first outbreak of the Reformation, the Roman | And should we not by this be preserved from many sins? Would we not from this learn humility? Jesus wants us to imitate him: of the true fold. The great crash could not truth that there is but a step between doubt. follow in his footsteps. He says: "Do as I have done." Therefore, it I desire to honor | demption is made. Man is constituted for Jesus. I must daily seek grace to imitate an endless existence. Out of fellowship in all that I do, in the family circle, in my with God that exsitence is one of moral business, in the church and when I am alone with God.

> 4. I must talk of Jesus to all that I associate with. Jesus wants us to think of him him eternal life on the simple conditions of She is stronger now than she was directly and commune with him, but he also wants faith and acceptance. Eternal life; who can after the Reformation—yes, she is stronger us to tell others of him. We ought to recom- estimate the infinite magnitude and endless now, because purer, than just before the mend him to sinners, that they may come to duration of this gift of God? It will require an Reformation. Her dogmas have approved him by faith and receive life eternal. We eternity for an ever-growing finite mind to themselves to the judgment of men as great | should hold him up to backsliders, that they | comprehend it. That state of deliverance from may return to the Shepherd of their souls. | the bondage of sin and all its multiplying soropportunities are often presented to us if we | Son. ought to talk of Jesus to all of our associates, | tive to the law of the covenant, let us study [Translated from the Swedish by O. W. Pearson.] | to all that we meet, to all that we visit. | it more closely. The Decalogue is represent-

Jesus, and to speak like Jesus! on which I cannot expect the blessing and | the second table of the Decalogue. approval of Jesus. This is to let him be all

ter into my heart, fill me with thy grace. the Lord thy God with all thy heart, and and teach me that I may from my heart seek | with all thy soul, and with all thy mind. in everything to live to thy glory!

to-day and every day? If so, "this is the love thy neighbor as thyself." way, walk ye in it." My soul is grieved that I have honored Jesus so little.

consecrate ourselves to him and daily ask expresses and requires the highest measure him for the help we need, and imitate him of love to God that is possible for the human in all that we do, and speak of him to all mind. But where, in this first table of the that will listen to us, and walk with him in | covenant, do you find this climacteric law of peace, holiness and righteousness all our love to God? It must be in the fourth prein his own words: "Them that honor me, I | tions, but the fourth commands to remember will honor, and they that despise me shall and keep holy the day which Jehovah has

None but he can save you; he is your only | which he has prepared for his people when

### LETTERS TO YOUNG MEN.

NUMBER VI.

A sign, to be real, must represent a reality or truth beyond itself. Thus the Lord gave to Noah the rainbow, as a sign or token of his covenant. Whenever he beheld the rainbow, the covenant was recalled and re-2. I must turn to kim for all that is need- assured to him. The ordinance of baptism, mind." ful for this day. Wants will arise, but accepted by the believer, represents to him | ALFRED CERTRE, N. Y., Feb. 28, 1866.

nant." Ex. 31: 16. It is in view of this covenant character of the Decalogue that it is so frequently called the law of the covenant. damental principle so many times and so variously expressed in the Bible, as this principle, of covenant. It pervades the enas Preserver Redeemer, Sanctifier. Hence is the continued expression, in one form or another, of God's eternal covenant with the human race. I suppose all will admit that man, is to raise him up to sonship and eternal communion with God himself. To this divine purpose and end, he has promised eternal deliverance and redemption, through Christ the Son of God.

But to every covenant there are two parties. So here, man, lost and helpless, is the party to whom the overture of eternal redeath, ever-deepening condemnation and despair. But the covenant of God offers to

We ought to remind the believers of him that rows and woes, that state of final and eternal they may he refreshed, encouraged, reproved triumph of the redeemed child of God over Indeed, a dislike to kome is no evidence of or comforted, according as their need may all the powers of darkness that would de-Indeed, he was left to spread his doctrines breadth of mind, any more than a love for be. If I desire to talk about any one, of ceive and destroy his soul, that state of conwhom should I desire it more than of scious, joyous, active, triumphant, eternal Jesus? Of him can I not talk in vain, be | rest that "remaineth for the children of Let l'rotestantism beware lest its seeming cause it must necessarily, in some way, ac- God." That is the divine covenant which complish an important object. How much the just and holy God has established in we have to talk of, if our hearts' only de heaven, published on Sinai and made possisire is to talk of Jesus. What favorable | ble for all men, through Christ, his eternal

> only were prepared to improve them. We | Having made these general remarks rela-We ought to talk of his glorious person, ed as given in two tables; the first four on of his accomplished redemption, of his one table, and the last six on the other. The gracious words and works, of his holy first table embraces those precepts expressing speak of his coming wrath, but more often of spiritual and religious significance, it is plain love. We ought to speak of his gracious that the first is confined exclusively to the call to sinners, how he wept over them, of relation of man to God. Human legislation has no possible jurisdiction in the sphere of grace to talk about Jesus, and to speak for enforce law in that sphere. But in the sphere of the second table, or laws of morali-5. If I desire to honor Jesus, I must walk | ty, God not only defines and enforces law, with him. I must have him in my company but he has made man competent in his and for my friend. I must not go any- moral constitution to define and enforce the where where I cannot expect him to go law of reciprocity. Hence human legislation with me. I must not engage in anything | has legitimate functions in the sphere of

Now let us turn our attention to the first table, the law of piety. See Matt. 22: 35-O, thou Holy Spirit, Spirit of Christ, en- 37: "Jesus said unto him, Thou shalt love This is the first and great commandment. Dear reader, do you wish to honor Jesus | And the second is like unto it. Thou shalt

Here, then, is our Lord's condensed and emphatic statement of the real thought o Let us pray that God will give us grace to | the two tables of the Decalogue. The first What an encouragement we have cept, for the other three are only prohibiset as a sign of his covenant with his people My friend, be careful not to despise Jesus. | forever; as a sign of his eternal Sabbath rest they shall have finished the toils and struggles and conflicts of earth life; as a sign that he is the Lord that doth sanctify his people and give them an entrance into that eternal rest with himself. Surely, then, we find in the Sabbath the sign and the promise of the gift of eternal life, the sure and eternal covenant of God with his people forever.

Now, to remember and keep holy this sign and scal of the covenant, with true and living faith in the covenant-keeping God, is at the same time to love God "with all thy heart, and with all thy soul, and with all thy T. R. WILLIAMS.

THE address of the Corresponding Secretary is temporarily changed; and all communications and reports intended for him, or, for the Board through him; should be addressed, until further notice: A. E. Main, Cor. Sec'y, Daytona, Fla.

Or the 32 foreign missionary societies mentioned in The Gospel in All Lands, our own is the tenth in the order of organization.

To the work of the Secretary, as reported in this department of the RECORDER, January 7th, should be added 25 sermons and addresses.

BISHOP McCabe says that the best way to get money is to tell the people what has been done with what they have been giving all these years. This is just what we are trying to do in our Annual Reports and in this department of the RECORDER.

Bro. W. K. Johnson writes from Billings, Christian Co., Mo., that there is far greater interest in the Sabbath question through that part of the State than ever before. He reports two recent additions to the Delaware Church, and others to join as soon as there is favorable weather.

Bro. Ordway writes from Chicago: "We held our Mission School entertainment a week ago last evening. It was a good success and up in interest with previous ones. Yesterday over 50 children commenced the new quarter. Elder Morton was here but has gone back to Wisconsin. He was to be at Walworth yesterday.

An enterprise that produces such labors as those of the Moravians, and such men as John Eliot, the apostle to the Indians, Adoniram Judson, David Brainerd, and other like spirits, has much already to commend it to our favor. Theodore Parker is said to have declared that "if modern missionary enterprise had done no more than produce one Adoniram Judson it were worth | if you can. all it cost." If connection with the work of Christian missions fails to promote growth in Christian character, there must be something wrong in our apprehension of its real spirit and aim.

government has built a hospital at Seoul, daily. The sanitary condition of the population is described as being very bad indeed. are trying to impart Christian hopes to the sufferers in the hospital.

# FLOBIDA NOTES.

Rev. U. M. Babcock, wife and son. reached Daytona last Friday, February 9th. having endured the experience of steamboat. railroad, and stage travel, remarkably well. with things as they find them.

Yesterday, the Sabbath, was a good day Solid Rock." 2. Invocation, by Rev. Mr. sulted in great good." Breckenridge, a visiting Congregational

to the Pastor, by the writer. 8. Address ing, I learned the whereabouts of Clifford, and remarks by Mr. and Mrs. Babcock. 9. Words of welcome on behalf of the Christian people of Daytona, and prayer by Rev. Mr. Bingham, pastor of the Congregational Church, and long and kindly known by our I was very sorry to find him and his family to stop at Bro. Burdick's a day or two. I people here. 10. Singing, "Hide Thou Me." 11. Closing prayer and benediction by Rev. Mr. Pastorfield, new pastor of the Methodist Episcopal Church.

The Bible school, in the afternoon, closed with a children's meeting under the direction of Mr. Breckenridge; and three members of the school expressed to him their purpose to follow the Saviour.

The union revival meetings still continue, with the additional help, now, of Mr. and Mrs. Babcock. Acting upon the advice of a resident physician, we have not been out to any of the evening services; but both the afternoon and evening meetings are evidently of spiritual interest and profit, although the work has been quite largely in the hearts of professed believers.

is frequently referred to with gratitude; and it is both good and pleasant. But the opinion was expressed Sabbath-day, that this manifested fellowship would prove as evanescent as morning vapors, unless it stands upon the twofold and solid foundation, first, of loyalty to Christ and the great doctrines of the Christian religion; and, secondly, of intelligent and wisely aggressive loyalty to one's personal convictions as to truth and duty, as exhibited in his denominational faith and practice.

#### FROM H. P. BURDICK. General Missionary, Western Association.

SCRANTON, PA., Feb. 4, 1886.

In November, after some previous correspondence, I received from J. H. Brown, now pastor of the Presbyterian Church of Tunkhannock, Wyoming Co., Pa. (formerly pastor of the Presbyterian Church in Canisteo, Steuben Co., N. Y.) the following let-

Tunkhannock, Pa., November 12, 1885. Your second letter is before us; sorry you cannot come sooner. All the pastors unite

mother; but all he was permitted to see of now under the management of Dr. Burdick, her was a part of her wrist where he was to of New York, with all the pastors of the Sabbath Tract Society? Admit that we and in Little Genesee, a few years since.

for our church here; and, indeed, a First- know one is to know the other. Dr. Brown day minister said that the meeting was an is a power as a minister and a pastor, and important event in the religious history of was a wonderful success in our inquiry meetthe town. Special services were held in rec- ings. The next week after the meetings ognition of the beginning of Bro. Babcock's closed, a Baptist paper published in Philapastoral labors here; and the following was delphia, contained the following item: "The the order of exercises: 1. Singing "The union meetings in Tunkhannock have re-

ville, R. I., the right hand of fellowship being answer, and it seeemed but fair to call on ment to send back to those who have given given, on behalf of this church, by the writer. him as I was going through the place. I their dollar, and to those who have given to 6. Address to the church by Mr. E. B. was three weeks too late, or perhaps that the Recorder, tracts, Outlook and Light of Davis, of West Virginia, and an Alfred much too early, for extra meetings. I Home, their prayers, tears, sleepless nights, student. 7. Address, and words of welcome | preached but once. Here, on Sixth-day morn | and their life's best energies.

and Bro. A. W. Coon, and reached Dea. Phillip Burdick's that evening. Brother listened to urgent calls to remain a little the proposed change in the time of holding Coon has given you some account of the first meeting at our church, and in Union Dale. so much afflicted. His son was sick, but is better now. His wife has been very low for two months or more, and his own health is very much impaired. Bro. Coon could not often be with us in our meetings, but was the best of help when present. His addresses and prayers were pointed and timely.

My work has been much as it was from '75 to '81. I do not think that an earnest Sabbath-keeper among first day people is any detriment to our work. I see quite a change in our favor between stranger ministers of from six to ten years since and now. This change must be largely credited to the you wish to come." I accepted their propoinfluence of the Outlook. In these union two presiding elders, have assisted me. Sometimes six or eight were present at a time. The manifest unity of spirit and purpose | Twenty-one of these ministers I never saw among the people here of various churches or knew of before. I have preached in fourteen different churches since leaving

The Sabbath, like a duck on the water, has been on the surface, or just coming through the wave to it, all the while. Yet I have not been able to see that Sabbathkeeping has been a bar to either confidence or position in the work on the part of ministers. Lay members have made objections. This shows that ministers who have read the Outlook, are the best informed, and that they keep their information from their congregations. The following sayings and statements (with others) were made by some of the ministers: "You are from where the Outlook is published," "A spicy, interesting little sheet," "I read the Outlook with a great deal of interest; but when ] moved I somehow lost it."

Some members of a church, objected to my preaching because I had no religious regard for the Sunday. Their pastor replied: "You keep the Sabbath as well as Dr. Burdick does and all will be right." "From

reading the New Testament I wonder the Sabbath was ever changed." God works by means and has a plan for in saying, come as soon as possible, certainly every kind of work, for all changes for the by the time mentioned in your last, before better, for growth and production of all kinds. His plan is always the best. His About ten days before Christmas I reached | plan of growing and saving humanity, in Tunkhannock, the County seat of Wyoming | the church, is to give children to parents, County, Pa., ninety miles down the Susque- the parents to give their children to the hanna river from Elmira. I found six pas- Bible-school, the Bible-school to give them tors, one superannuated minister, and a to the church, and the church below to give noted bible-reader and evangelist, at work them to the church above. God's plan to S. D. Davis, receipts on field and cash to in union revised management of the church above. THERE are two Protestant missions in in union revival meetings. A ministers' save those outside of the church is Korea, the American Presbyterian and the meeting was in session when I arrived. I that each person in the church shall ear-Methodist Episcopal. The former has three hoped to be, and asked to be, excused from nestly pray and freely and systematically missionaries, the latter two missionaries with any responsibility that evening, and I un- give his dollar, more or less as God has their wives, and one other woman. The derstood it was to be so. But the evangelist prospered him, to be used in some of the gave a very pointed Bible-reading, of about various ways dollars have, and can be used, placing it under the care of Dr. Allen of the lifteen minutes; and I was then introduced for gathering in and saving the lost. Do I Presbyterian mission, and defraying all the and preached in, and took charge of, all ex- not notice, every prayerful, interested person, expenses excepting the Doctor's salary. He cept the overflow meetings until Christmas, when I claim that God's present plan (so has treated many nobles and the whole royal when other interests and appointments of far as we are concerned) for placing confamily; and there are about seventy patients | long standing made it necessary to adjourn. | victing and converting light and truth be-A local paper contained the following from fore those who weep over the down-fall of Pastor Purson: "The union meetings are the Puritan Sunday, is, that we prayer-Dr. Allen was called to visit the king's kept up with increasing interest. They are fully and systematically give our dollar, more or less as God has prospered, to the American feel the pulse. The medical missionaries place to assist him. Much good must come all that we have belong to God, yet that from these efforts." I trembled under the dollar thus converted to him, is now his in fearful responsibility. I hope, by earnest a sense that it was not before. God cares prayer and faith in him who said, "go for and keeps his eye on his own. His eye preach," I was saved from grave mistakes. is on it, and his blessings on us as it goes in-The day after the meetings closed, Dr. | to the treasury. His eye is on it, as it goes Brown said to a friend: "I have heard but from heart, brain and pen to manuscript. one expression with regard to Dr. Burdick's | His eye is on it, as it moves type from case sermons, and his management of the meet- to form, on every revolution, every motion ings; that is, universal satisfaction." This and process by which it puts ink and They meet with a cordial reception, not only | Dr. Brown, pastor of the Baptist Church in | thoughts on paper. His eye, and his alone, by the people of our own denomination, but | Tunkhannock, was a brother of our beloved | is on it, while in the dark hustle, tumble also by others; and seem to be well satisfied | T. B. Brown, of blessed memory, who died | and rush of transportation. No distance so long or short, no circumstance of so much These brothers were so nearly alike, that to or of so little consequence, as to cause him for one moment to take his eye, or his fatherly attention from the dollar we gave. It has been metamorphosed into such changes and forms, as none but God could give, out of which, now at its place of destination comes such influences as none but God, whose eye is still on it, knows how to bless. At the giving point on the route, it only affected I went from Tunkhannock to Nicholson, and brought a blessing to one person. At minister. 3. Reading of Selected portions a distance of about forty miles by rail, but the point of destination and distribution it of the Scriptures by Rev. Mr. Stewart, a not half that overland. Before leaving has affected, influenced and blessed-he who Bakker. visiting Methodist minister. 4. Singing, | Shingle House I received an invitation from | has kept his eye on the dollar can only tell "Fully Trusting." 5. Reception of Mr. the pastor of the Presbyterian Church in how many. Having been at one of the dis-Babcock and family into church member- this village to hold a series of meetings. I tributing stations on the line for a few days, mission work on the field west of the Misship, upon letters from the Church at Rock- had not been able to give him any definite I have only words of cheer and encourage-

I have several times at night been ready to start homeward in the morning; but I rial tablet for the old Newport Church, and longer. Yesterday morning I started for the regular meetings of the Board. home by way of Union Dale, where I thought went two miles, and while strapping up my trunk, accidentally, intentionally, or it may be providentially, three pastors of different denominations and several other leading men came and protested against my plan, and urged this: "You preach to a union meeting in Waverly to-morrow evening, attend these other meetings long since appointed, accept Dr. Nailor's invitation to preach in Hyde Park, city of Scranton next Sunday, and we will inform the Baptist and Methodist pastors, put a notice in the papers and take you down and back to this depot if sition. If I heed one-half of the calls here, meetings twenty three ministers, including others will be disappointed and I will never see home. They wish religious and temperance work in Forestville, Factoryville, Carbondale, Scranton and Wilkesbarre. Scranton, a city of 70,000 inhabitants needs a large amount of work. Pray for us.

#### MISSIONARY BOARD MEETING.

The regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., Feb. 10, 1886, at 9.30 o'clock, A. M. N. H. Langworthy in the Chair.

Prayer by Eld. J. B. Clarke.

There were fourteen members and three visitors, present.

Minutes of the last regular meeting were read and approved.

The Treasurer presented the following re port which was accepted and ordered to be put on record.

A. L. CHESTER, Treasurer, In account with the Seventh day Baptist Missionary Society.

Receipts in January..... February to date.....

By disbursements as paid Dec. 31st.

J. W. Morton, receipts on field and cash P. Burdick, receipts on field and cash to bala: ce, Dec. 1st ..... C. J. Sindall, receipts on field and cash to balance, Dec. 1st.... C. Rogers, receipts on field and cash to

balance. Dec 1st..... J. Crandali, receipts on field and cash 

balance. Dec. 1st.... W. Rutledge, cash to balance, Dec. 1st. W. K. Johnson, receipts on field and cash balance, Dec. 1st.....

A. G. Crofoot, receipts on field and cash to balance, Dec. 1st..... . E. Main, receipts on field and cash to balance. Dec. 1st.... G. B. & J. H. Utter, printing and binding 

Interest on note for four months......

Jan. 11, 1886, D. K. Davis, receipts on field.....Jan. 17, 1886, A. E. Main, Cash to bal-Milton Junction Church..... Jan. 20, 1886, Boericke & Tafel, bill of

medicines .....

Total..... Indebtedness by loans...... \$2,000 00 A. L. CHESTER, Treas.

WESTERLY, R. I., Feb. 10, 1886. CORRESPONDENCE.

From A. E. Main, giving reasons for his spending the Winter South, and wishing the Board to take such steps in the situation as missionary from England to Ireland named they shall consider just to the Society and for the good of the cause.

Lucky and his work among the Jews. From C. T. Lucky, stating his intention Augustine with forty associates to convert

of soon returning from Austria to New York

From N. Wardner, stating that the Mission Band of Milton Junction, (Wis.,) temples as churches, after purifying them Church will transfer their contributions for the support of Mr. Van der Schuur to Mr.

From D. K. Davis, offering to engage for a part or all of his time with the Board in

Otselic Church, expressing thanks for the help given by the Missionary Society and dolph as their pastor for the coming year.

From A. E. Main, in regard to the memo.

BUSINESS FROM CORRESPONDENCE.

Voted, That the Recording Secretary be requested to write to Bro. A. E. Main, Cor. responding Secretary, now in Daytona, Fla., and express the sympathy of this Board with him in his ill-health, and assure him that the Board will be pleased to have him take that course which will seem to be most conducive to his restoration to health.

Voted, That F. F. Johnson have an additional order on the Treasurer for \$28 08 to pay him in full for the amount due him to Dec. 1, 1885.

Voted, That the matter of the proposed Memorial Tablet be postponed until the return of Mr. Main.

The report of D. K. Davis of his last quarter's labor was presented by the Treas. urer, and an order was voted him for \$48 70. An order for \$20 26 was voted to the

China and Japan Trading Co., New York, the amout of their bill for shipping goods to D. H. Davis, Shanghai, China. The matter of making arrangements with

C. T. Lucky to do mission work among the Jews of New York city, was deferred until his return, or more is heard from him.

The Treasurer was authorized to arrange the payment of Mr. William H. Roger's bill for goods which he had purchased for D. H. Davis.

The Treasurer was authorized to make the person proposed by the Ladies' Benevolent Society of Richburg N. Y., a life member of this Society, upon the terms desired.

Voted, That when we adjourn, we adiourn to the second Wednesday in next March, and, thereafter, hold our regular meetings quarterly. Adjourned.

O. U. WHITFORD, Rec. Sec.

THE following item is from the Mission. ary Review, and relates to Bishop William Taylor and party in Africa:

"Meanwhile they have had their first experience of sorrow and suffering. May 15th the Bishop writes of the sickness and death of Charles L. Miller, of Baltimore, a young man of twenty-one years, a very earnest and devoted Christian. But he had come under the unhappy delusion of 'faith healing' without medicine, and refused all medicine tified common sense led him to use all proper arguments with the young man to induce him to take medicine, and he says, 'his last rational act was to send for the doctor: 'but it was then too late; the fever had done its work."

> A CONGREGATIONAL minister says: I was sent to the Pacific coast in 1847, around Cape Horn. It took me eight months to get there, and it has taken me six days to get back. Look at the land, the forests, the coal fields, the fisheries; why, the millions of western Europe could come to that coast and find food enough to feed an immense population, and work for an immense industry. From the forests, this year, we have given 500,-000,000 feet of lumber to the mercantile world, and we can furnish 1,000,000,000 a year from Washington and Oregon, for the next fifty years! From Oregon and Washington Territory we can feed all who want, or who ever will want to come here, when they want it, to the amount of 100,000,000 22 86 of bushels of wheat per annum. We have coal fields enough in the basin of Puget Sound to make another Pennsylvania; and that means untold wealth and industry. We have fishing banks below Alaska that rival even the fishing banks of Newfoundland. We have a climate on that coast in which men can work every month in the year, and every day in the month.

It is not known when Christianity was first carried into Great Britain. Tertullian, in the year 208, speaks of Christian conquests there. In the early part of the fifth century England supported twenty-six missionary bishops. It was in this century that the Sukkat, and best known as St. Patrick, was so successful in his evangelizing tours. The work of Christian missionaries in Great From W. C. Daland, in regard to Mr. Britain and Ireland was among a savage race, and in 596, Pope Gregory sent St. England. In 597 the King of all the Saxons south of the Humber was baptized. Augustine was made Archbishop of Canterbury and was instructed to "use the idol with holy water, and not to abolish but to convert into Christian saints' days and festivals the times of heathen observance and sacrifice." [The italics are ours. Ed.]

A missionary in China says: "We are, no doubt, in a peculiar period of mission work in China, the very clouds of difficulty that From Charles A. Rogers, Clerk of the loom up before us are pregnant with promise and will yet break with blessings upon our heads. We are gradually reaching a turning point, and the time is surely coming when stating that they had engaged Perie F. Ran- the Chinese people will desire the Christian Sabbath &

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

EARNEST, BUT ER

The Earnest Christian for lished at North Chili, N. Y., co marked article which opens as

BY REV. A. H. LEW

"To make one's religion con servance of Saturday as the Sal and absurd. We call a certain those who discovered this conti they did it. to travel west instead west side of this continent been people who to reach it went ea now call Sunday, we should ha Because of a mere accidental ci duce confusion in society, and, mine the Christian Sabbath, to having none, is an exceedingly any professed follower of Chris

The unfairness of the imput keepers make their "religion co observance of Saturday" is o intent to deceive, or else the ign dent in the statements concerni origin of Sunday.

In the same lofty assertive wa to say:

"That the early Christians: themselves observed, as a day which they called the first day the clearest proof. Nothing ca following:

Here the writer quotes Acts that the meeting there spoken with "their custom" to observe ignores the fact that it was an ginning on the evening after th ing about daylight on Sunday his companions travelled all da ing the day as the Sabbath. It that Concybeare and Howson's accepts these as the facts in the

Quoting 1 Cor. 16: 1, 2, the serts that the passage shows a p was " taken up because on the met together for worship." T face of the fact that the text or aside his gitts at home as a priv matter. Such exegesis (?) whe put into the text, ready made, as the meaning of the text, is rect interpretation, and eral les support from Scripture, for an

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"It was doubtless to the fi that the Revelator refers " Having thus fixed an interpr

ure, to suit his theory, regardle our editor passes to subsequent by assigning Ignatius to the quotes part of a passage from Magnesians," which has been Ignatius, as though it was writ date mentioned. As authority, Vol. 4, p. 217." In so doing he ner, and ignores the fact that I and the date of the epistle are a in dispute. Had he given the ner, rather than the traditio Chrysostom, he would have that Lardner accepted the epic in a modified sense, and in the

are allowed to be genuine by learned men, whose opinion I upon probable arguments (as I the tesumonies here alleged), I them as his."

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In this same connection I genuine, the epistles could not 107-116, A. D.\*

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that the Christian were accura Justin Martyr, who is the fir makes a clear and unmistake Bunday observance among Chri His date is fairly stated, "a his text quoted correctly, but out of sight the reasons he ass on Sunday, which reasons are wholly unscriptural:

"But Sunday i- the day on which God, having wrought a ness and matter, made the wo our Saviour in the same day For he was crucified on the Saturn, and on the day after t is the day of the Sun having a and discipl s, he taught them We have submitted to you als tion."+

The discussion by Lardner dou, 1:47, is found in Vol-"Credibility of Gospel Histor Pirst Apology, Clian. 6

#### m A. E. Main, in regard to the memoblet for the old Newport Church, and apased change in the time of holding guiler neesings of the Board.

MHINES PHON CORRESPONDING

ind. That the Recording Secretary be sted to write to Bro. A. E. Main, Coruling Secretary, now in Daytom, Pla spress the sympathy of this Board with a his ill-health, and assure him that and will be pleased to have him take surse which will seem to be most cone to his restoration to health.

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O. U. WHITTORD, Rac. Sec.

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Concresational market buy: I was to the Pacific court in 1847, around Care a. It took me eight mouths to get there. it has taken me six days to get back. t at the hard, the forests, the coal fields, Meries: why the millions of waters ope could come to that causi and find enough to feed un immense population. work for an immense industry. From forests, this year, we have given 500,-000 feet of lumber to the mercentile d, and we can furnish 1,000,000,000 a from Washington and Oregon, for the fifty years! From Oregon and Washse Territory we can feed all who want, the ever will want to come here, when want it, to the amount of 100,000,000 mbels of wheat per annum. We have fields enough in the basin of Pages ed to make another Pennsylvania; and means antold wealth and industry. here fishing banks below Alaska that even the fishing banks of Newfound-We have a climate on that coust in h men can work every month in the year. every day in the month.

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missionary in China save: " We are, no t in a peculiar period of mission work ains, the very clouds of difficulty that up before us are pregnant with promise will yet break with blessings upon our We are gradually reaching a turning and the time is surely coming when Thinese people will desire the Christian ion which we are bringing.

# Sabbath Reform.

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

EARNEST, BUT ERRONEOUS.

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

The Earnest Christian for January, 1886. pub lished at North Chili, N. Y., comes to hand with a marked article which opens as follows:

 $^{\prime\prime}\,T_0$  make one's religion consist mainly of the ob servance of Saturday as the Sabbath is unscriptural and absurd. We call a certain day Sunday, because those who discovered this continent happened, when they did it, to travel west instead of east. Had the west side of this continent been settled first, and by people who to reach it went east, then the day we now call Sunday, we should have called Saturday. Because of a mere accidental ci cumstance, to introduce confusion in society, and, by trying to undermine the Christian Sabbath, to prepare the way for having none, is an exceedingly irrational course for any professed tollower of Christ to pursue."

The unfairness of the imputation that Sabbath keepers make their "religion consist mainly in the observance of Saturday" is only equalled by the intent to deceive, or else the ignorance which is evident in the statements concerning the "accidental" origin of Sunday.

In the same lofty assertive way the writer proceeds

"That the early Christians: nav. that the apostles themselves observed, as a day of worship, the day which they called the first day of the week, there is the clearest proof. Nothing can be plainer than the

Here the writer quotes Acts 20: 6, 7, and asserts that the meeting there spoken of was in keeping with "their custom" to observe Sunday. In this he ignores the fact that it was an evening meeting, beginning on the evening after the Sabbath, and ending about daylight on Sunday, and that Paul and his companions travelled all day, instead of observing the day as the Sabbath. It is a well-known fact that Concybeare and Howson's "Life of St. Paul," accepts these as the facts in the case.

Quoting 1 Cor. 16:1, 2, the Earnest Christian asserts that the passage shows a public collection which was "taken up because on that day the Christians met together for worship." This is claimed in the face of the fact that the text orders each man to put aside his gitts at home as a private and not a public matter. Such exegesis (?) where an opinion is first put into the text, ready made, and then drawn out as the meaning of the text, is destructive of all correct interpretation, and et al les one to gain apparent support from Scripture, for any notion whatever.

Not less glibly does this editor brush away all found to surround Rev. 1:10, by saying:

"It was doubtless to the first day of the week that the Revelator refers "

Having thus fixed an interpretation of the Scripture, to suit his theory, regardless of the plain text, our editor passes to subsequent history. He begins by assigning Ignatius to the year 69 A. D., and quotes part of a passage from the "Epistle to the Magnesians," which has been attributed falsely to Ignatius, as though it was written by Ignatius at the date mentioned. As authority, he quotes "Lardner, Vol. 4. p. 217." In so doing he misrepresents Lardner, and ignores the fact that both the authenticity and the date of the epistle are uncertain and remain in dispute. Had he given the conclusions of Lardner, rather than the traditions of Eusebius and Chrysostom, he would have brought out the fact that Lardner accepted the epistles as genuine only in a modified sense, and in the following words:

"As the epistles which we now have of Ignatius are allowed to be genuine by a great number of learned men, whose opinion I think to be founded upon probable arguments (as I have also shown in the tesumonies here alleged), I now proceed to quote

In this same connection Lardner shows that if genuine, the epistles could not be placed earlier than 107-116, A. D.\*

Had the Earnest Christian gone farther with the facts, it would have told its readers that Laidner died in 1768-one hundred and eighteen years ago, and that since his death the "Ignatian controversy" has reduced the number of epistles that may possibly be genuine to three instead of seven, and that the one from which h quotes the words: 'Let us no longer Sabbatize but keep the Lord's day on which our life arose," is not among the genuine ones. Had he gone still farther, he would have told his readers that even in this forged epistle of an unknown date, the word "day" is not in the Greek text, and that its introduction destroys the grammatical construction of the sent nce. When all these facts are placed alongside of the statement which the Eurnest Christian has placed before its readers, one cannot but wish that the Christian were accurate as well as Eurnest.

Justin Martyr, who is the first of the Fathers who makes a clear and unmistakable reference to any Sunday observance among Christians, is next quoted. His date is fairly stated, "about 140 A. D.," and his text quoted correctly, but so briefly as to keep out of sight the reasons he assigns for the meeting nor lectures on this subject disturb you. Hold fast on Sunday, which reasons are as follows, and are wholly unscriptural:

"But Sunday i- the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and lesus Christ our Saviour in the same day rose from the dead. For he was crucified on the day before that of Saturn, and on the day after that of Saturn, which is the day of the Sun having appear d to his apostles and discipl s. he taught them these things, which We have submitted to you also for your considera-

† The discussion by Lardner, in our edition, Londou, 1:47, is found in Vol. 2, pp. 199-203, of 'Credibility of Gospel History.'

\*First Apology, Chao. 67. Ante Nicene Lib. Vol. 2, p. 66. Edinburg, 1874.

When all the facts are known, it is clear that Justin coined a new and unscriptural reason for observing Sunday as a "prayer day." Jus in is also the first of the Fathers to teach the utter No ab. bathism which developed so rapidly in the heathenized church—see his "Dialogue with Trypho," same volume as above—thus, theoretically, Justin demol ished the Sabbath with one hand, while he intro duced fanciful reasons for exalting Sunday. The already prevalent reasons which had made it a fes tival of the sun worship cult, needed re enforcement before it could find a standing among Christians. Justin sought to supply these reasons.

But still more strange things await the reader in the historic discussions of the Eurnest Christian Its next authority is introduced as follows:

"Eusebius was born in Cæsarea, in Palestine, about A. D. 270. He was made bishop of Cæsarea about A. D. 315. He was of great learning and wonderful industry. He wrote many works, among them an Ecclesiastical History in ten volumes, which has come down to us.

"He says that 'Christhath commanded them who inhabit this vast element of the earth, as well those in the continent, as them that live in the isles, that meeting together (every week), they should ob erve that termed the Lord's day, and celebrate it as a estival; and that they should not feed fat their own bodies, but should make it their business to enliven and cherish their souls with divine instructions."

"Here the institution of the observance of the first day of the week is ascribed by this oldest of church historians to Christ himself

"We see that there is no truth in the assertion that the Christian Sabbath was not kept till the day of Constantine, and was instituted by him. The fact is, Constantine was converted from heathenism to Christianity. He adopted the Christian Sabbath and directed its observance by people who previous ly had not kept any day as the Subbath. The language of Eusebius is:

"The Emperor delivered them, his subjects moreover, that they should esteem of a day, as con venient and fit for prayers, to wit: that day which really is the chief and first of other days, and which is truly the Lord's and the Salutary Day, and which has its name from light, life, immortality, and from every thing that is good." \* This is a very different thing from changing the Sabbath from Saturday to Sunday as some recklessly affirm that Constantine

We give all that the Christian says about Euse bius that the reader may the better note its inac curacies, among which are the following:

The Ecclesiastical History of Eusebius does not consist of "ten volumes," but of ten "books," so called, which are no more than ten subdivisions of the subject. An English Edition, New York, 1842, lies before us. The page is in ordinary type. 6½ x 4½ inches. The entire history is contained in 426 such pages. The folio volume from which the *Christian* quotes, contains, besides preface, in dex, etc., the histories of Eusebius, of Socrates, and of Evagrius; "The Life of Constantine," by Eusebius, the "Oration of Constantine to the Con questions and difficulties which thoughtful men have vention of the Saints," and "The Oration of Eusebius in praise of Constantine," delivered in the year 336 A. D., at the celebration of the thirti-th anniversary of Constantine's reign. The last thing in the volume-Exclusive Index-is this oration, and the Christian quotes from it as though it were a part of the Ecclesiastical History of Eusebius. All agree that this oration is most "dishonestly eulogistic," and inaccurate. The church historian, Socrates Scholasticles. who wrote next after Eusebius, says of it:

> "He was more careful about the praises of the Emperor, and about the panegyrical sublimity of his expressions as it is usually done in the composition of an enconium than about an accurate and exact account of what was done." †

Phillip Schaff says of Eusebius:

"He was an amiable and pliant court theologian. and suffered himself to be blinded and carried away by the splendor of the first Christian Emperor, his patron and friend. At the celebration of the thirtieth anniversary of the Emperor's reign (336), Eusebius delivered a panegyric decked with the most pompous hyperbole, and after his death, in literal obedience to the maxim—De mortuis nihil nisi bonum, he glorified his virtues at the expense of veracity and with intentional omission of his faults. In his Life and still more in his Eulogy, of Constantine, Eusebius has almost entirely forgotten the dignity of the historian in the zeal of the panegyr-

From such a Eulogy the Earnest Christian quotes as though from reliable ecclesiastical history. In the volume from which the quotation is made, the 198 pages of the 700 which the volume contains.

We enter upon no discussion of the motives of the Christian in thus perverting facts, nor would we have devoted so much space to the matter, were it not that much is being written in defense of Sunday instituted Sunday keeping. Every reader of the New Testament, has all the material which exists to support, or condemn the statement. It is a long step downward when the Earnest Christian leaves Christ's words and descends to the fulsome adulaeditorial reveals the state of the case among its readers and the aim of its utterances. It is as fol

"Then, beloveds, do not allow yourselves to be led into the observance of the Jewish Sabbath, as though that could save you. Let neither essays, your allegiance to Christ. Seek to become more and consist in the observance of days or in any outward forms, or ceremonies, but ever follow peace with all men and holiness, without which no man can see the

journalism thus to hint at what is not true.

‡ Eccl. Hist., p. 700, Cambridge edition, A. D

\* Ibid p. 678.

+ Eccl. Hist. Chap. 1. ‡ Church History, Vol. 3, pp. 875, 876, 877. New THE CAUSE IN INDIANA.

BY REV. U. M. MC GUIRE.

Not agitation but repression is the order of the times concerning the Subbath in Indiana. Such a thing as a discussion of the evidences of the sacredness of Sunday is seldom seen or heard. And as for a discussion of the harmless lunacy of the writer, and of his kind, most men content themselves with the remark, "'Tis a pity." Locally, there is a tendency to adopt the policy of the quaint Teuton with the wasp: "Vell, dot's besser vou don'd handle him much."

The Christian sentiment of the State, ir respective of denominational lines, is fatally divided on this subject, and the thinkers are astute enough to see this fact, and to fear it. When the Indiana Baptist at tempted to open the door of investigation, over a year ago, the results were not at all gratifying. There are men in the State who would be glad to recall all that discussion, if it could be done. There are occasional efforts to patch up the breaches made by Dr. Dobbs' no-Sabbath battering-ram; but an insurmountable difficulty is found in the fact that we have here too many men, whose views concerning the Sabbath are identical with those of Dr. Dobbs.

In the few attempts that are made to bolster up a declining regard for Sunday, there is a singular mixture of impotence, petulance and bravado. These attempts lie along the following lines:

1. The fashion of calling Sunday "the Sabbath" is being cultivated more assiduously than usual.

2. The complaint of "Sabbath desecration" is duly and repeatedly made.

3. The great danger of no-Sabbathism i often asserted.

4. The people are exhorted to set them selves at work resolutely and unitedly, to cure the many ills to which Sunday seems just now to be heir.

The relative importance of Sunday observance seems to be a variable quantity. If we inquire how important it is that Sunday be properly observed, we are informed that in point of importance, it yields to no matter of public interest. But if we call in question the reasons for Sunday observance, from the gospel to a discussion of these lesser matters. So, to declaim in favor of Sun-

Indiana Baptist, writing over the nom de plume of "Peter Nemo, Esq.," ventured last week to write a letter about Sunday desecration. It contains some striking statements. In his closing paragraph, he voices the sentiments of thousands of people in the State thus: "Mr. Editor, do write me ject. Strip this subject of its religious garb, something to stop my trouble, for while I array it in the "habiliments of mere policy don't know how to argue the question only and temporal considerations" and the work to say that God says, Remember the Sabbath day to keep it holy, yet I feel somehow that this new way of breaking the Sabbath | favor, position and power, you must prois all wrong and will destroy the churches fess great sympathy with the working men. unless it is checked, but in my uncertainty, Profound interest in their social status will anything you say will help me some."

He complains that all the young people sympathy we do not dispute, and that they have taken to marrying on Sunday; that one have rights capitalists should respect is true, of the Sunday-school teachers, a grocer, goes history proper of Eusebius occupies only the first to the city to buy goods on Sunday after noon and night, that the great preachers at too apparent. Will it satisfy the religiousthe associations do their traveling on that day, and that the Methodists, at a certain Will it give them great pleasure to see the camp-meeting last year, cleared \$1,000 on people lazily lounging about on Sunday. which is equally inaccurate. Supposing Eusebius Sunday, after praying for two weeks for smoking or reading novels? Will this pay in America, El Anciano, published at Alahad made the assertion, as a historian, that Christ sanctification. He asked his pastor about them for their great labor in securing Sun- mosa, Colorado, has thrown open its colit; but, while the good man was somewhat day legislation? Nay, verily. This plea for umns to temperance. This has great signifitroubled about it, he didn't know how to a "civil rest day for the people" is a humhelp it, for these things "have got to be the bug, and to urge it is to falsify the facts. fashion." He then asked "Elder Bug," the Behind all this is the religious movement. tions of a court theologian to find out what Christ revivalist, about, and to his amazement, the the propping up of the decaying Sunday needy ones. The Challenge, of Denver. altaught. The closing paragraph of the Christian's Elder informed him that "a great Baptist Sabbath by legislation. The idea of Chris-Doctor of Divinity has found out that there tian worship on the first day of the week is is no Sabbath now."

The last remark is one of many recent | tive plan is being carried out. shots direct at Dr. Dobbs. One of these fine mornings, his Hoosier brethren will must set the truth before the people? The wake up to find that he is capable of shootmore filled with humble love. Let not your religion | ing Parthian arrows. If it were a less seri- God's holy law must be urged. The docous matter, it would be amusing to observe | trine concerning the Bible Sabbath must be | provides that a commissioner shall be aphow earnestly Puritans and no-Sabbathists | proclaimed everywhere. vie with each other in asserting their loyalty This paragraph like the opening, is full of unjust to Baptist principles. They roll up their into every home in the United States while innuendo. No one pleads for the Sabbath as a means | sleeves, and pelt each other lustily with un- | they maintain their present missionary and of salvation, nor seeks by it to draw men from their generous epithets, until an advocate of the other gospel enterprises. Enlarge the Light allegiance to Christ. It is unworth y of Christian Seventh-day appears on the scene, when they of Home and with the Outlook visit every

take is a ridiculous one, but they are worthy

more in these parts. The State University has arranged for a series of secular lectures clergy, for missionary and other labor the on Sunday. Sunday trains have almost ceased to be a matter of remark. Sunday base-ball and fishing parties are common now among even the rural population. protest against Sunday mails was the weakest one imaginable; for many Christians have been in the habit of patronizing the postoffices on that day for the last fifteen years. One of our citizens rode all day on Sunday, distributing "stickers" for the next day's election, and his church never called him in question for it. The students of the Baptist Theological Seminary at Louisville, the future theological leaders of the South, send one of their number on Sunday, as on other days, to bring their mail to the Waverly Hotel. We shall see by and by, whereunto this thing will grow.

CROTHERSVILLE, IND., Feb. 9, 1886.

RELIGIOUS LIBERTY.

BY REV. H. D. CLARKE.

The present agitation of the above subject

all centers about the Sabbath question. That most if not all religions will be tolerated in this country is quite certain, but religious liberty and religious toleration are two distinct things. Our opponents are willing, they say, that we should observe the Seventh-day, but to do secular work on Sunday is quite another concession. "The wheels will be gone. "A stitch in time saves of trade and labor on Sunday must be nine.' stopped." To make any exceptions in favor of Seventh-day observers would open the flood gates of Sunday desecration, say our religious-amendment friends, hence "for the sake of the people, physically, intellectually and morally, the wheels of business must pause" on one day in seven. Notice the present argument. Sunday legislation, they say, is not in the direct interest of the | those whose letters are here given, receive it religious world, that is, it is not to favor gladly. This number is daily increasing, any religious sects, it is not with the intention of making Sunday the Sabbath, but it is for the physical benefit of an overworked peopla who are growing prematurely old. Says an advocate of Sunday legislation: "In France there is little rest. The wheels of we are told that we should not turn aside trade never cease. Sunday evenings the theaters are crowded. The result is there are few old men." To give long life and day is meritorious and highly important, health to the people he thinks the State but to discuss it comes very near to striving must give us a "civil rest day." O how fallen is the Sunday! "Civil rest day!" An arreeable regular contributor to the We hear little now about the divinely appointed Sunday, the Lord's day. Men have become enlightened, and it will not do to urge legislation in behalf of a holy day, but a "civil rest day;" that is charming. It will deceive the people (especially the Seventh-day Baptists) and secure the desired obwill be easily done.

> This is a time when, to secure popular secure their votes. That they need our true and vice versa. But the hypocrisy of this professed zeal in behalf of working men is amendment party to coerce men to rest? primary. To secure it the present decep-

> How shall the calamity be averted? Who masses must be educated and the claims of

Seventh-day Baptists can send the truth all clasp hands, look demure and say in concert | home in the nation. Do any doubt our "We are loyal to the 15th article of the ability to do this? Let us see. It may not New Hampshire Confession." Let no one, always be wise to compare ourselves with however, suppose that this is written in a others, but it may be that a comparison here spirit of disrespect for the many grand, true | will "provoke us to acalousy" and stimulate men of this State, whom I have learned to us to good works. It is frequently stated love for their character's sake. Their mis- that we have more wealth than Seventh day in the common cause of temperance.

Adventists. They, at least, admit it. In 1885 their recorded membership was 19,082. Sunday is being disregarded more and These distributed 1,028,237 periodicals and 13,862,377 pages of publications. To their members averaged \$6 23. Benevolent funds amounted to as much more, no doubt. But let this be the average. Now if Seventh day Baptists do as well in proportion. our 8,765 members can raise annually \$54,-605 95. No one ever heard of any of our number becoming the poorer for what was contributed to this work. Divide this sum if you please, equally between our Education, Missionary and Tract Societies, and we have annually for each \$18,201 98. At an estimated cost of \$5,000, we are reaching 100,-000 homes with The Light of Home. We can, therefore, reach 200,000 families, at least, with \$8,000, leaving a balance of \$10,-201 19 for Outlook and other papers. Thus annually we may reach over 260,000 homes. As a result, increasing our numbers and wealth as a denomination, we can in a short time send the truth into every home in this mighty nation.

> Visionary! So was Gideon with his three hundred! God and 8,000 consecrated Sabbath-keepers can meet the hosts of Midian and win mighty victories for truth.

> Our religious liberty will depend upon our speedy response to these demands. If we delay, it will be too late and, when the iron arm of civil law abridges our sacred liberties and through persecution those weak in the faith leave us as some already do, then will we begin to realize what our true mission was; but alas for us, our grand opportunity

#### THE LIGHT OF HOME.

We give below two letters, which show how the Light of Home, is making its way. Of course, as it was with the Outlook, so with this paper, some do not notice it at all, and some scornfully reject it, but others, like and thus our work goes on.

Mr. A. H. Lewis.—Enclosed you will find ten cents, for which you will please send me a copy of your excellent little paper, The Light of Home. I accidentally came across a copy which was sent to a friend of mine, and was so much pleased with it, that I cor cluded that I would take it myself. Please send me the back number for December, 1885, as there is a piece in it that I would like to see.

With respect, etc., M. L. McConnell.

STOCKTON, Ga., Feb. 5, 1886

Mrs. George H. Babcock, Dear Madam.-The little paper that has come to me, "The Light of Home," has been a welcome guest. I like its spirit and tone. I have copied a few favorite recipes, for your department, I hope not so hurriedly as to make you trouble in reading them. They have been in use in our family for a long time and have been tried again and again, always with good success.

I am going to take the January Light of Home, to the "Mother's Meeting" this afternoon to read some of the bits under "Home." I am with you in your desire to perpetuate and redeem the Sabbath, whether it comes on a special day, yours or mine, makes little difference but give us a Sabbath forever. And the question of Temperance seems to me the vital one for us to keep in glow of discussion, with all charity for those who sincerely differ with us in methods or belief. I wish I might add sometimes a word for your practical little messenger. If anything

worthy occurs to me I will. Yours for the Home. LEROY, N. Y., Feb. 3, 1886.

THE only Protestant Spanish newspaper cance, when it is remembered that there are 25,000 Mexicans in Colorado, and many more in New Mexico, and through this means a temperance gospel can reach these ways a bright, brave leader for the right. makes an earnest appeal to all who are interested in this matter, to send a dollar to the publishers, Messrs. Gilchrist & Somers, for which they engage to send three copies for a year where they will do good.

THE excise bill, says a press dispatch, proposed by The New York Temperance Society pointed to see that the requirements of the law be fulfilled. It also requires advertisement three times in a local paper of intention to open a saloon, and also that the applicant give a bond of \$10,000. There must be but one entrance, the front, to a saloon. and when the saloon is closed, this entrance must be locked with a padlock on all holidays and election days, or on Sundays, or between the hours of 10 P. M. and 7 A. M. It also forbids the sale of liquors for credit or for anything but money. The bill is accompanied by a lengthy argument in its support by the State Temperance Assembly. who urge that it will unite all three parties

# The Sabbath Becorden.

Alfred Centre, N. Y., Fifth-day, March 4, 1886.

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

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to REV. A. E MAIN, Ashaway, R. I. All other communications, whether on busi 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.

"Alas for him who never sees The stars shine through his cypress trees; Who, hopeless, lays his dead away, Nor looks to see the breaking day Across ti e mournful marbles play Who hath not learned in hours of faith, The truth, to flesh and sense unknown, That life is ever lord of death. And love shall never lose its own."

In place of the usual miscellanies on page 6, we give this week the sermon of Rev. O. U Whitford, preached at the ordination of Bro. William C. Daland, at Plainfield, N. J., Jan. 23d.

JOHN RUSKIN once said, "every duty we omit obscures some truth we should have known." A greater teacher than Ruskin puts this truth affirmatively thus: "If any man will do his will, he shall know of the doctrine."

A BAPTIST EXCHANGE congratulates its readers on the fact that, gradually, the Pe dobaptists are confessing the unscriptural ground of infant baptism, and quotes some recent utterances in proof of the statement. We take pleasure in adding that when Pedobaptists come to the point of abandoning the practice of infant baptism for a more scriptural baptism they usually go farther and surrender the equally unscriptural practice of Sunday-keeping; for they are not slow to see, nor backward in affirming that "Baptists have no more authority for Sunday-keeping than we have for infant baptism."

stating that he did not at first read the paper, but is now greatly interested in it, says God's appointed way of blessing men. But the religious life is one of personal loyalty that he is not quite sure about returning to it would be a sad misfortune if all this ear- to Jesus Christ; on his part, it is a work of rethe Saturday Sabbath; and adds, "Personally. I should welcome it, and feel that I could preach Sabbath better, straight from the fourth commandment." If all Christian ministers were wise enough to appreciate this advantage, and would use it, there would be less appealing to legislatures to enforce "a civil rest day" upon a Christian

WITH this week we begin the last half of our Conference year. Let us all seriously ask ourselves, what have we done to promote the work committed to us? We do not mean so much, now, what the societies have done, but what have we, as individuals, done to help these, our agents, to forward our work? This is a question which no one can answer for us. Alone, before God, must we, each for ourselves, determine | prayer and exhortation, during the revival, the Lord help us to be honest in our decisions, and earnest in what we undertake to do for him.

WE commend the sensible words of Brother A. S. Davis, in another column, on the importance of uniting our efforts in seeking homes in a new country. Much has been lost to the individuals, and to our cause generally, by the indiscriminate scattering of one here and another there. There are now points enough in the south, southwest, west and northwest, where our people have interests started, or are about starting such interests, to afford ample scope for choice of location; so that no one need go entirely away from Sabbath keeping brethren to find a good home, and one that will be within the reach of his means. Every man who follows the good advice of Brother Davis will probably lose nothing in a business way, and will gain much for himself and family, religiously, and at the same time he will be adding strength and efficiency to the cause which he professes to love. Yes, by all means, if you are looking for a new home, join the colony.

in manufacturing establishments girls and i be as anxious for the falvation of sinners out | daily than by weekly services.

women are found in almost every occupation as faithful and earnest in the performance open to men. They are in the pulpit, at the of your duty at one time as at any other, bar, in the medical profession and at the would be to utter truisms which require no clerk's desk. In the retail stores and shops proof. That God is as willing and as able of a great city, like New York, there are to save sinners and bless his people at one more women than men behind the counters, while as copyists, type-writers, etc., they are, in many instances, preferred to men. In important question for Christians. not a few cases they are book keepers and cashiers in large business establishments. (But we have not yet read of any defaulting women servants.) In the field of literary effort some of the best work of the past twenty-five years has come from the busy brave girl has gone West, taken up a farm and successfully developed it, planning and executing every detail of the business herself. And so it happens that many a schoolgirl is now pursuing her studies with reference to some useful occupation with all the of Jesus. But when the revival closes, he zeal, enthusiasm and definiteness of purpose which has been supposed to animate only her not that our girls are less womanly than heretofore, but stronger, less dependent, better fitted to take care of themselves and, companions and helpmeets of those whose life contract with them. All this has come about so quietly, and so naturally that many low thing; the devil will suggest to them a man does not yet know it has happened. So long as women were content only to talk of their wrongs and their rights, so long | believe that Christians are hypocrites and they were permitted to suffer the one and go without the other; but when they had a mind to prove their ability to do various are as good as any, having at least, the kinds of work by doing it, they were not long in winning their way to a fair share of the privileges and responsibilities of various life callings. The world moves, and that in a very practical common sense sort of a way.

#### AFTER THE REVIVAL.

A goodly number of cur churches have enjoyed, or are still enjoying, revival seasons. This is cause for thanksgiving to God. That these seasons might come, there has doubt-A MINISTER, writing to the Outlook, after | less been much earnest praying, much anx- | accepted you and cleansed your heart from ious thought, much faithful labor. This is sin by his own blood. On your own part, nestness of effort were allowed to spend itself | newing and saving grace. The work of Christ on the revival. The revival is always to be is a constant quantity, "the same yesterday, regarded as the means to an end, and not as to day and forever;" and if your lovalty the end itself. During the revival, among | shall be as constant, then it will not matter other results, men are converted, and they much what your outward surroundings or get many encouraging words of sympathy circumstances are, or what are your own and counsel from Christian friends. But states of feeling in regard to them. Make the special revival season soon passes away, and with it, much of the freedom and of principle, a matter of personal loyalty to warmth of Christian fellowship which made | your Saviour, and there will not be much the season so delightful to all concerned.

For this reason and others that might be mentioned, the question of what ought to follow the revival is scarcely less important | momentous as the weeks of the revival itself: than the question of the revival itself.

Without trying to cover this whole question we wish to emphasize a few points to individual souls, or whether they shall which seem to us of vital importance.

1. Christians who have been earnest in

whether we have done what we could. May | who have been ready to personally invite sinners to come to Christ, to speak encouragingly to the inquiring, and to rejoice bringing souls into a state of loyalty to with those who have found peace in believing, should make increased effort on their who already know him. own part to maintain the same interest in others after, as during, the revival. We sometimes hear remarks made about young Christians' falling away so soon. Is it not true that older Christians relapse into formality and coldness, if not in feeling, certainly in the matter of showing interest in religious life and work, quite as soon as those who are younger? This has been our observation; and we attribute it to the fact that too many regard the close of the revival as the end of opportunity, and, therefore, at that point they relax all special effort. Now brethren, don't. In warfare the skillful general is he who knows how to make good use of the victory he has won. The holding of a point taken from the enemy is often of more importance than the taking of it. It

women were extensively employed. To-day of the revival as in it, that you ought to be time as at another is equally plain. What shall be after the revival is, therefore, an

young convert some most delightful associations. Added to his own inward blessed exor "crooked" transactions by this class of | periences, there have come to him the cordial greetings of Christian friends. He has found it not only easy but delightsome to go to the house of the Lord with the great congrebrain of noble women, and more than one gation; it has been easy for him to speak of his sacred vows, his personal experiences and hopes among those who were having the same experiences and who, out of the same fullness of love, were all speaking of the love of God, and walking in the fellowship will, at least, not meet his Christian brethren so often, and when he does meet them, they superior brother. The result of all this is, | will probably be busy about other things and will not always think how these young Christians are longing for the same cordial greetings they used to get at the meetings. On as a consequence, better qualified to be the the other hand, they will now more frequently meet with those who know not Christ, some good fortune it may be to make the of whom, it may be, are scoffers; and the world will seem to them a wonderfully holthat their religion is as empty as things about them seem. He will try to make them that their old companions are their only true friends, and that the old ways of open sin merit of being what they profess to be, and much more of the same sort.

> Now to any who may be tried in some such way as is here pointed out, we wish to say, if you have been thinking that those experiences which you had during the revival constitute religion, you have been mistaking the fruits of the new life for the life itself. Those experiences were all right in themselves and were gifts from God, but your Christian life lay in the fact that you had given yourself to Jesus and that he had your religion, from the beginning, a matter danger that you will ever be moved from it

To all Christians, old and young, the months which follow the revival are often as and whether those following months shall be fraught with blessings to the church and bring coldness, disappointment and discouragement, depends on whether we have thought of the revival as a thing to be sought and enjoyed for its own sake, or whether we have thought of it and used it as a means of Christ and of strengthening the faith of those

May God help us all to get right views of our relations to him and to each other, and to maintain our love for, and loyalty to, him under all circumstances.

# Communications.

### REVIVAL THOUGHTS.

The day has passed when denominations, churches, or ministers can safely oppose revival efforts. Anciently they seemed more the special property of the Methodists; but now, when even the Episcopal churches are making so much of the mission, which is only another name for reviv-

As we are now passing through that season of the year in which special religious efforts are more commonly made, we wish to offer a few hints, merely as suggestions, which seem to us helpful in this work.

1. As evengelists cannot always be had for this work, every pastor ought to have both the ability and heart for this kind of labor, so that when the occasion is ripe for 2. The revival has thrown around the such work, a man to lead it shall not be wanting. In this way also are the evil effects likely to be avoided which sometimes follow the evangelist's work in weakening the bond between pastor and people.

2. That season of the year should be chosen for this effort, in which the people are the least occupied with the other and necessary affairs of life. For this reason, we suppose, the Winter season is the principal time for such efforts.

3. So nearly as may be, all of the church should assist in the work. To this end, Christians should so arrange their plans, business and social appointments, as not to interfere with the appointments and work of the church. The presence, interest and active assistance of every member is needed and desired; and quite largely in proportion to the active co-operation of the full membership of the church may results be expected. Regeneration is represented in the Bible as a birth,—the church the mother, and those regenerated her spiritual children. Then the query is made how a weak and sickly mother can bring forth strong and healthy offspring. The analogy is pertinent, and, generally speaking, a thorough-going, spiritually vigorous church will be most successful in soul-winning. For similar reasons, all differences, if any exist, among the members, should be reconciled. This, of itself, has a most salutary effect in softening hearts and opening the fountain of any day; for there is a great rush for land feeling and of tears.

4. As large an attendance of the unconverted as is possible should also be sought. They are the ones the Shepherd is "seeking to save," and if they hear not the word, they | come and see for yourselves. cannot be expected to be benefited by the Word. "Go out into the highways and compel them to come in." This is a part of the work that the laity can do quite as That land has all been taken up and is now well as the clergy. Indeed, the lay mem- worth from one thousand to fifteen hundred bers should assume responsibilities in securing attendance, as well as in the matter of exhortation, prayer and personal work for If there are any parties looking in this souls in the meeting.

5. Those subjects and texts should be chosen for sermons or talks which make the most direct appeals to the conscience, show forth the Father's love, the sinner's danger, the full and free salvation from sin and death through the crucified One, and the duty of repentance and immediate surrender of the heart to Christ, and acceptance of him as both Saviour and Lord. Many of our Lord's parables and miracles furnish excellent doctrinal and practical thoughts for such occasions.

6. The generous use of gospel songs, when wisely selected and heartily sung, often proves highly effective. Sankey's singing as well as Moody's preaching had much to do with the results under these noted workers. Prayer also must always be regarded an essential factor-earnest, heartfelt, specific, believing and constant praying for the Spirit's presence and for individual souls.

7. By fulfilling the preceding conditions, it would seem that the desired results are assured; and yet attention to external conditions alone is not sufficient. Spiritual and heart conditions have an important bearing. Souls are not to be converted against their will and choice. Even God cannot, or does not, use force in these matters; hence the first, last and great need will be the Spirit's presence and power, to apply the Word, work conviction, and direct the sinner to Christ. Little, after all, may be expected without the Spirit's aid; but as God has indicated his willingness to give the Holy Spirit in answer to prayer; this, too, we may have, if we seek it aright.

8. We should not be content simply to see the unsaved interested or anxious, rising al, surely there ought to exist no prejudice for prayers or confessing a desire to be is eminently so in the Christian warfare. elsewhere in Christendom against either Christians. We should impress them with My Christian brother, if the revival has the name or the method of saving men by the necessity of immediate surrender to made you zealous in the work of the Chris- special and protracted efforts. Indeed, we | Christ, and an irreversible and affectionate tian, if it has given you a warm heart, a ready | imagine that the most approved and most | choice of him as their Saviour and King, tongue and a cordial grasp of the hand, it is | highly blessed ministry will be that in which | and see them rejoicing in the assurance of largely for you to say whether all this shall the revival spirit most predominates. If sins forgiven. Those who receive Christ end with the special revival effort, or go this can be carried through all the year, and should be led on to a public profession of It is one of the signs of progress at the right on through the Summer and be ready through all our ministry, so much the bet- him in baptism, church fellowship, and the present day that so many occupations are for every good word and work. Interests of ter. Statistics seem to show that the ma- active private and public duties that belong open to women. It has not been many years | vast importance both to yourself and to jority of Christians have been brought to to every earnest consecrated Christian. | tution, they found authority for sending since some form of domestic service was your church cluster about the decision you Christ through this method. The great Those who have not fully become Christians ships to Ireland in 1847, and to France thought to be the only legitimate occupation make, and the course you will take in this im need is to secure and retain the attention of during the revival effort, should not for that and Germany in 1876, to relieve distress in of woman. Then came school-teaching, and portant matter. To be that you ought to men. This can be done more effectively by reason be neglected thereafter; but by per- those countries. gonal and public effort they should be still "We gave millions of money," said he

farther sought, that, if possible, they may yet be brought within the fold. That our churches may all share in the

spiritual baptism that has come to our land. and the present year prove one of unprecedented blessing and power, is my prayer.

WEST HALLOCK, Ill., Feb. 23, 1886.

#### ABOUT COLONIES.

I find by reading the RECORDER there are parties still wanting to form a Sabbath colony. It may be remembered that about six years ago the writer attempted to organize a a colony, but on account of the excessive drouth that year, and my own limited means. the project was a failure. However, I determined not to give it up; but my plans are not yet fully developed, but you will please allow me to suggest a plan that I think will work if we are in earnest about it. There are parties with whom I am personally acquainted, at Lost Creek, W. Va., and at Jackson Centre, Ohio, that are very well able to help their poorer brethren without loss to themselves. And there are doubtless others whom I do not know. Now, let those organize a company, with a sufficient amount of money to be invested in lands where it is likely to advance in value; then let them sell to the poor brother such an amount as he thinks he can pay for, by paying interest promptly, yearly, and such part of the principal as may be determined beforehand.

Now, there are several quarter sections adjoining me that can be bought for from three to six dollars per acre, on long time, by paying one-sixth down, and the balance on six years' time, with seven per cent interest. There is yet some school land south and east of here, about fourteen miles. There is one section, six hundred and forty acres, that is not taken, but it is likely to go here now. The last two years, Indian corn has been a success, and that appears to be giving Kansas a boom.

Now, do not let those Kansas journals and railroad circulars excite your curiosity, but

Perhaps it would be interesting to some of your readers to know what has become of the land on which I located those that came up here a few years ago, and who went back. dollars per quarter section. The price of land has advanced fifty per cent in the last

direction, I would advise them to come out and see for themselves, but there is no tim to be lost, for there will be a great rush for land in the Spring. Any information with regard to this country will be cheerfully given by addressing the undersigned.

The society is of great variety. You can find your level; it is from the very best to the very lowest on earth. Prohibition is fast gaining ground, but don't come to this boasted "Italy of America," expecting to find it free from the accursed poison of the deadly upas tree; but we are glad to say, it is beginning to wither and fade.

A. R. VAN HORN.

PAWNEE ROCK, Kansas, Feb. 5, 1886

### WASHINGTON LETTEB.

(From our Regular Correspondent.) WASHINGTON, D. C., Feb. 26th, 1886.

Another trio of conventions has been held in this city during the week. Washington has long been a monopolist in this respect. It has come to be the unquestioned rendezvous for all kinds of associations. Meteorologists have been here talking about the weather; the Swedenborgians have been in council, and distinguished educators from all parts of the country have been discussing their broad subject. The latter gathering was a large, representative one, and its interchange of views was useful to the system with which it was identified, as well as of interest to all friends of the common school

As to Congress, the Senate continues to disagree on the great Educational bill, and the House continues to waste time and talk on all kinds of unimportant subjects. It becomes more evident every day that the expedition of business under the new rules of the House is not expedited to any appreciable extent. There is nothing in the new rules to prevent Members from making irrelevant speeches. If they desire to stray away from the subject, there is no way to head them off.

Senator George, of Miss., is one of the latest contributors to the Educational debate. He cited a number of instances in which money had been appropriated from the National Treasury to purposes not enumerated in the Constitution, and asked Senators where, in their view of the consti-

v to a Centennial Expositi deal of money to the New tion. Where was the author stitution for that, or for a l ture? Where was authorit ple for the education of the should we educate the Indi colored people? Where w to establish and maintain library? If to educate C was an appropriation for more constitutional than to educate their constituent

Senator Gray, of Delaw Senator George would no brary could be built by C city in the Union. The Se replied that the question Congress got authority to be ington. Finally he asked thority to pay pensions? M the power to raise and mai Mr. Morgan said from the f ment. Mr. George differed ators saying it was a bounty ernment and very proper an A Republican Senator is

that there were not a doze wanted the Blair Education but they had not sufficient vote against it. It is alleg publicans do not want to in the hands of the Demo disbursement, and yet the go an record as voting aga educate the negroes of the Blair has subjected himself criticism by bringing in an ous to ambitious statesmen

In Department circles t interest is the formation tion which has just been in the title of "The Clerks' B It is composed of Governm for the benefit and protec Government clerks. From a fund is provided to be pa they lose their places. From ment each member is to get from the Government serv

> MISSIONARY SO Receipts in Feb

Second Alfred Church, G. F. The Ladics' Aid Society, Adam Y. M. M....

First Hopkinton Church, ball
propriation of 1885, G. F.

Young Ladies' Mission Band, Wis., C. M..... Sabbath school Walworth Wi

Ladies' Benevolent Society,
Wis., pledge of 1885, M.
Sabbath-school, West Edmesto
Y., Hol. M.
Sabbath-school, West Edmesto 

of 1885. S. M. S.....Quarterly Meeting, DeRuyter, DeRuyter Church, G. F..... Rev. H. D. Clarke, New London Florence & Mabel Mrs. Deborah Bennett, Vero 

Mrs. Lucy E Spencer. Suffield George Greenman, Mystic. Ct. Reuben Ayers, Unadilla Forke Greenmanville Church, G. F. Second Hopkinton Church, to be hereafter named, G. Receipts per A. E. Man: Mrs. M. A. Brown, Little Ge

. P. Saunders, Farmington, J. B. Williams, Harvard. Net Southampton Church, West 1 G. F. Mrs. Mary A. Rogers, Water 

24, 1885, to complete Life tership of Rev. B. E. Fi Niantic Savings Bank, divider George D. McLearn, Topeka. Mary F. Randolph Delhi, Ill Mrs. Nathan Rogers, Oxford. West Edmeston Church, G. I

Balance Jan. 31st.....

Disbursements in February... Cash balance this date.....

WESTERLY, R. I., Feb. 28,

"COLONY PROPOSI

At this writing I am s as to the course to be pu secure concert of action cation for the proposed c suggested by one corres point a day and a place who can, and select a loc name April first as the Lane Co., Kansas, as the

An earlier day would desirable, were it practic now to be as early as I pointment. I have wri in Dighton, who is en claims, inquiring where ony of twenty to thirty the proposed railroad, received no reply. Show soon, I will notify those reply. I think it quite of have learned of the secti consideration, that good

sought, that, if possible, they may brought within the fold.

our churches may all share in the baptism that has come to our land. present year prove one of unpreceblessing and power, is my prayer.

HALLOCK, Ill., Feb. 23, 1886.

#### · ABOUT COLONIES.

l by reading the RECORDER there are still wanting to form a Sabbath colomay be remembered that about aix go the writer attempted to organize a y, but on account of the excessive that year, and my own limited means. oject was a failure. However, I deed not to give it up; but my plans are fully developed, but you will please ne to suggest a plan that I think will we are in earnest about it. There ties with whom I am personally aced, at Lost Creek, W. Va., and at n Centre, Ohio, that are very well able. their poorer brethren without loss to lves. And there are doubtless others I do not know. Now, let those ora company, with a sufficient amount ey to be invested in lands where it is o advance in value; then let them the poor brother such an amount as ks he can pay for, by paying interest tly, yearly, and such part of the prinmay be determined beforehand.

there are several quarter sections ing me that can be bought for from o six dollars per acre, on long time. ing one-sixth down, and the balance years' time, with seven per cent inter-There is yet some school land south ast of here, about fourteen miles. is one section, six hundred and forty that is not taken, but it is likely to go y; for there is a great rush for land ow. The last two years, Indian corn en a success, and that appears to be Kansas a boom.

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and see for yourselves.

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society is of great variety. You can our level; it is from the very best to ry lowest on earth. Prohibition is ining ground, but don't come to this "Italy of America," expecting to free from the accursed poison of the upas tree; but we are glad to say, it nning to wither and fade.

A. R. VAN HORE. MEE ROCK, Kansas, Feb. 5, 1886.

### WASHINGTON LETTER.

(From our Regular Correspondent.)

WASHINGTON, D. C., Feb. 26th, 1888. ther trio of conventions has been held city during the week. Washington ig been a monopolist in this respect. come to be the unquestioned rendesrall kinds of associations. Meteorolhave been here talking about the weath-Swedenborgians have been in coundistinguished educators from all I the country have been discussing road subject. The latter gathering large, representative one, and its inage of views was useful to the system hich it was identified, as well as of into all friends of the common school. Congress, the Senate continues to dison the great Educational bill, and the continues to waste time and talk on ds of unimportant subjects. It bemore evident every day that the exon of business under the new rules of buse is not expedited to any appreciatent. There is nothing in the new o prevent Members from making irat speeches. If they desire to stray rom the subject, there is no way to

stor George, of Miss., is one of the contributors to the Educational de-He cited a number of instances in money had been appropriated from tional Treasury to purposes not enud in the Constitution, and asked brs where, in their view of the constithey found authority for sending to Ireland in 1847, and to France ermany in 1876, to relieve distress in

countries. gave millions of money," said he, deal of money to the New Orleans Exposiabundance of fruit in the State was satisfaction. Where was the authority in the Contorily settled several years ago. It is hoped that a sufficient number of stitution for that, or for a bureau of agricul-

ture? Where was authority to tax the peo- hold religious meetings from the start, and ple for the education of the Indians, and why organize a church soon. should we educate the Indians and not the

families will come to make it practicable to

Will not those who intend to come in the Spring, respond at once? D. K. DAVIS. HUMBOLDT, Neb.

#### JOIN THAT COLONY.

colored people? Where was the authority

to establish and maintain a Congressional

library? If to educate Congressmen, why

was an appropriation for their education

more constitutional than an appropriation

Senator Gray, of Delaware, hoped that

city in the Union. The Senator from Miss.

replied that the question now was where

Congress got authority to build one in Wash-

the power to raise and maintain armies, and

Mr. Morgan said from the fourteenth amend-

ment. Mr. George differed from both Sen-

ators saying it was a bounty from the Gov-

ernment and very proper and a dutiful benefi-

A Republican Senator is quoted as saying

that there were not a dozen Senators who

wanted the Blair Educational bill to pass.

but they had not sufficient moral courage to

vote against it. It is alleged that the Re-

publicans do not want to place \$77.000,000

in the hands of the Democratic officials for

disbursement, and yet they do not want to

go an record as voting against a measure to

educate the negroes of the South. Senator

Blair has subjected himself to much unkind

criticism by bringing in an issue so danger-

In Department circles the latest item of

interest is the formation of a novel associa-

the title of "The Clerks' Beneficial League."

It is composed of Government clerks and is

a fund is provided to be paid members when

MISSIONARY SOCIETY.

Receipts in February.

Second Alfred Church, G. F.....

The Ladies' Aid Society, Adams Centre, N.

Wis., C. M.
Sabbath-school. Walworth, Wis., C. M.
Ladies' Benevolent Society. Walworth,

Sabbath school, Farina, Ill., G. F... 15 00

Mrs. Dehorah Bennett, Verona Mills, N.

Reuben Ayers, Unadilla Forks, N.Y., G.F.

Niantic Savings Bank, dividend upon G. F.

George D. McLearn, Topeka, Kan., G. F.

Mary F. Randolph Delhi, Ill., G. F.....

Mrs. Nathan Rogers, Oxford, N. Y., H. M.

WESTERLY, R. I., Feb. 28, 1886.

Lane Co., Kansas, as the place.

E. & O. E.

Balance Jan. 31st...... 151 80

Disbursements in February..... 231 0

"COLONY PROPOSED" AGAIN.

At this writing I am somewhat in doubt

as to the course to be pursued in order to

secure concert of action in selecting the lo-

cation for the proposed colony. It has been

suggested by one correspondent that I ap-

point a day and a place where all may meet

desirable, were it practicable; but this seems

now to be as early as I dare make the ap-

pointment. I have written twice to a man

claims, inquiring where he can locate a col-

received no reply. Should I hear from him

soon, I will notify those interested, as to his

A. L. CHESTER, Treas.

Receipts per A. E. Man: Mrs. M. A. Brown, Little Genesee,

to be hereafter named, G. F...... 10 00

Florence & Mabel.

Y., S. M. S.... 5 00— 10 00

pledge

5 00

ous to ambitious statesmen.

from the Government service.

Finally he asked whence the au-

to educate their constituents?"

There was a statement in the RECORDER recently, to the effect that our people, in Senator George would not claim that a li- locating in a new country, cannot enjoy brary could be built by Congress in every church and society privileges.

Is it cannot, or will not? More than twenty-five residences have been established upon government land in our locality, aside thority to pay pensions? Mr. Gray said from from those purchased from individuals. If all of those homes had been made by Sabbath keepers, would they not have had church and society privileges?

If all the Sabbath-keepers who have written letters of inquiry to the brethren here, and hesitated for fear of finding no society, had made their homes here, this would be one of the strongest churches in the West. How often Seventh-day Baptists have written to inquire if there are Sabbath privileges in a certain location of their choice, have waited for those privileges until the price of land advanced beyond their reach, and were then compelled to seek a home with non-Subbath keeping neighbors. I wish that those who desire to change their locations, could realize the trials of a lone Sabbathtion which has just been incorporated under keeper; there would be fewer feeble churches. So I say to those who are still anxious to secure homes; if your choice is general farmfor the benefit and protection of discharged Government clerks. From the entrance fees ing and stock-raising in the great West, unite with that band about to settle in Kansas or Nebraska. Do not hesitate, do not they lose their places. From a \$3 10 investwait, do not think that the next State or ment each member is to get \$200 if discharged Territory affords greater advantages, lay aside prejudices; you cannot find all the advantages in one place. If you choose a milder climate, unite with some feeble church already established in the South-West. Every one that joins is the means of bringing more. If you choose farming on a smaller scale, market-gardening, etc., join the colony forming in Florida. "In union there is strength." agements of a lone Sabbath-keeper, but un-A. S. DAVIS.

DE WITT, Arkansas Co., Ark.

# Home Mews.

# New York.

ALFRED CENTRE. The young people of the First Alfred Church

have a very excellent society of Christian Endeavor. Prof. N. Wardner Williams is its be held in 1892, in honor of the four hunefficient president. There are seven committees. These are the Lookout, Prayermeeting, Literary, Social, Relief, Music and Missionary committees. The names, per-25 00 haps, sufficiently suggest their objects. The prayer-meeting committee has the charge of the young people's prayer-meeting on Sabbath afternoons, different members being bay. ferent days; the Music committee looks after extended to March 10th. the singing at the Friday evening prayerburg, N. Y., with payment Sept.
24, 1885, to complete Life Memtership of Rev. B. E. Fi-k G.F. 8 37—18 37

| Meeting as well as that of the young people's meeting on Sabbath afternoons. The meeting as well as that of the young peo-46 55 | Society publishes, bi-monthly, a little four-3 00 page paper, Good Words, in the interest of 500 the work of the Society and that of the tablishment of a German protectorate over West Edmeston Church, G. F..... 10 00 Church. It is edited by the Pastor assisted \$887 35 by the Literary Committee.

The organization of the Society is primarily the work of the pastor, and is an effort to develop the talents of the young people, and Great Britain. Cash balance this date...... \$808 07 | by giving them something to do. E. R.

#### Idaho. JULIETTA.

The little handful of Sabbath-keepers who settled away out here in North-Western Idaho, some three years ago, are still here, alive and well and, with a few exceptions, are prospering temporally.

We have had one of the pleasantest Winters here this Winter, I ever experienced in who can, and select a location. I therefore any place. There has been but very little name April first as the day, and Dighton, snow and no cold weather to speak of; we and integrity of the Turkish empire. have but very little use for overcoats, over-An earlier day would doubtless be more shoes and mittens. I suppose the people East and South, when they look on the map and see how far north we are, will hardly believe me when I tell them that the ground in Dighton, who is engaged in locating seldom freezes here and that potatoes can be left in the ground over Winter and be dug the proposed railroad, but thus far have in September before; but it is the truth.

Our little church and Sabbath-school still survive with about the usual interest. There consideration, that good crops will reward others are more earnest than ever. We have leprosy near St. Thomas, Ont.

"to a Centennial Exposition, and a good the hand of industry; and the question of Sabbath-school and prayer-meeting every Sabbath, missing only one Sabbath this Winter. We are still hoping and praying for some one to come over and help us.

# Condensed Aews.

#### Domestic.

The exports of California wines in 1885 amounted to nearly four and a half million the suppression of the insurrection in the gallons, or nearly one million more than for | northwest territories. He said : " Peace and

The first annual meeting of the American Institute of Civics was held at Washington, Wednesday night, Feb. 24th. Chief Justice Waite presided.

duced a bill into the United States Senate to | eral Prendergast with all possible speed. establish a postal savings depository as a branch of the Post-Office Department.

The Florida Chautauqua assembly opened at Defuniak Springs, Fiorida, on Wednesday, Feb. 24th, and will continu. until March 29th. Northern members and visitors are arriving in large numbers.

Scarlet fever is almost epidemic at Tolelo, Cumberland county, Illinois. The schools have been closed and the circuit court has adjourned to avoid spreading the dis-

A delegation of Utes are on their way to the government, and removing from the of Nile, and Miss MINNIE M. CRANDALL.

At the annual meeting of the Delaware, Lackawanna & Western railroad company, Samuel Sloan was re-elected president. The last annual report showed the gross earnings to be \$31,091.677; expenses, \$23,220,572; net earnings, \$7,871,105.

John B. Gough's estate is estimated at less than \$75,000. He leaves a house and two hundred acres of valuable land six miles from Worcester. His library is valued at \$2,000. His personal property will yield his widow an income of \$2,500.

A joint convention of coal operators and miners of Pennsylvania, Ohio, Illinois, Indiana and West Virginia, was held at Columbus, Ohio, Feb. 23d. The object of the meeting was to arrange prices for mining for the coming year, beginning May 1st. The business was only preliminary.

Do not scatter abroad with all the discour- derbilt interest in the Reading road, he also consciousness and soon passed away. He was born at Wasterly P I in 1811 and was the bought the Vanderbilt interest in the South t'e eleven children of Deacon William Stillman. Pennsylvania road. They assert the road Most of his life was spent in New England. He bewill certainly be built.

The Virginia House of Delegates has adopted, with some amendments, the local option bill lately passed by the Senate. The House amendments were subsequently corcurred in by the Senate. The bill now goes to all the cities and counties in the State, except where a local option law now exists.

A number of gentlemen interested in establishing a permanent American exposition in Washington and a world's exposition to dredth anniversary of the discovery of America by Columbus, met at Washington last Thursday night and adopted resolutions strongly favoring the project. The Chairman was instructed to appoint a committee of citizens to formulate a plan.

### Foreign.

The Servo-Bulgarian armistice has been

The commercial depression in Sweden has reached a crisis. The number of failures is increasing. The gravity of the situation has not been paralleled since the panic of 1857.

Count Von Hotsfeldt, the German ambassador, has notified Lord Roseberry of the esthe Marshall, Providence and Brown islands.

The associated chambers of commerce has unanimously adopted a resolution declaring that the grant of home rule to Ireland would prove disastrous to the trade of both Ireland

It is reported that the first outline of Gladstone's Irish proposals has been presented to his colleagues in the cabinet, and that the Premier goes the whole length of restoring the Irish parliament.

In all the Roman Catholic churches in his lordship, the bishop of Ottawa, denouncing the knights of labor, telegraph operators' unions, and all secret societies.

Sir Edward Thornton, the new British ambassador to Turkey, was received by the grand Vizer Feb. 24. Sir Edward informed the grand Vizer that the Gladstone government would endeavor to preserve the peace

Herr Von Tisza, Hungarian prime minis ter, speaking in the lower house denied that Austria aimed at the annexation of the western Balkans, or that Russia sought to annex the eastern Balkans. He declared that Austria was anxious to maintain peace.

While in the government lazaretto in New ony of twenty to thirty families, on or near in the Spring as fresh and nice as they were decreasing, in other parts of the dominion ing books which they have laid aside? If any appearance. British Columbia has been af- please address the undersigned at Morgan Park, fected by the introduction of the disease Ill., stating name of book, number on hand, and have learned of the section of country under seems to be a little coldness with some, while Trask, aged seventy nine, has just died of greatly appreciated by our school.

In the French chamber of deputies a crank in the gallery fired two shots down into the holds regular Sabbath services in Room No. 8, Y. M. hall. When arrested he said he had been illtreated by his superiors in the army and took this means to attract attention to his

at 3 o'clock Thursday afternoon, Feb. 25, with the usual ceremonies. Governor Lansdowne's speech from the throne was very brief. He congratulated parliament on the Studio from Murch 31 to 9th inclusive. harvests of last year and on the prosperity and substantial progress of the country since order have been restored and now prevail"

Two special dispatches received from Rangoon and Mandalay respectively reveal a very grave state of affairs in Upper Burmah. The Rangoon correspondent reports that Senator Miller, of New York, has intro- troops are being forwarded to reinforce Gen-The number of troops now enroute or under orders to join General Prendergast is larger than the entire force with which he achieved the so called conquest of the country last November.

#### MARRIED.

In Alfred, N. Y., Jan. 25, 1986, by Rev. Jas. Summerbell, Mr. John G. Fullikr, of Scio, and Mrs. HANNAII C. BURDICK, of Alfred Centre.

In Almond, N. Y., Jan. 21, 1836 by Rav. Jas. Summerbell, Mr. Frank F. Scoville and Miss ROSE ETTA ROOTE, both of Hornellsville.

At the home of the bride's parents. Deacon J. H. Washington. They are desirous of selling Crandall and wife, West Genesce, N. Y., Feb. 26, their reservation in Southern Colorado to 1886, by Rev. E. A. Witter, Mr S. Orla Williard,

At the residence of the bride's parents, Mr. and Mrs. Jacob Titsworth. Adams Centre, N. Y., Feb. 24, 1836, by Rev. A. B. Prentice, Mr. Charles Av-ERILL and Miss Anna A. GREENE, both of Adams

At Milton Junction, Wis., Feb. 24, 1886, by Eld. N. Wardner, Mr. Ansley M. Thorpe and Miss LUELLA S. CLARKE, both of Milton Junction.

#### DIED.

In Alfred Centre, N. Y., Feb. 28, 1886, of heart lisease, RIBERT WEST, aged 83 years, 10 months,

In the town of Hornellsville, N. Y., Feb. 25, 1886. EUNICE, infant daughter of Scott and Avis Gurniey. "Suffer the little children to come unto

In the city of New York, Feb. 12, 1886, of "old age," CAROLINE TUCKER, wife of James L. Scott, in the 78th year of her age. Interment at Plainfield,

In Plainfield, N. J., suddenly, Feb. 19, 1886, MATTHEW STILLMAN, in the 76th year of his age. The minority stockholders of the South Pennsylvania railroad state that in addition to President Gowen's purchase of the Vancame a member of the First Hopkinton Seventh day Baptist Church, in early life; about 1864 he removed his membership to the Pawcatuck Church, in Wes terly. Becoming a resident of Plainfield. N. J. about 1880, he transferred his member-hip to the Plainfield Church, and continued worthily in the fellowship of that church until he was thus suddenly called home. A service in his memory was held at to the Governor. The bill as passed applies | Pininfield, on the 22d day of February. His remains were taken to Westerly. R. I., where a public service was held on the 23d, when his dust was left to rest in River Bend Cemetery. "Watch, therefore, for ye know not what hour your Lord doth

In the town of Plainfield near Leonardsville, N Y., Feb. 16, 1886, CLARKE WHITFORD, aged 76 yrs He was a man of quiet demeanor, careful and ma ture in judgment, conscinctious and upright in life tender, thoughtful and loving as a husband and father, a true and steadfast friend, and was trusted and loved by a large circle of neighbors and friends. He put on Christ by a public profession when about 18 years of age, and became a member of the First Seventh day Baptist Church of Brookfield, and has been for fifty eight years an unfaltering friend of the church, and a steadfast and consistent follower of The Greek fleet has returned to Salamis Christ. He leaves a widow, four sons, one daughter and a large circle of kindred to mourn his loss. His eldest son, O. U. Whitford, is the pastor of the Pawcatuck Church, at Westerly, R. I. His friends are comforted with the hope that he has gone to be with Christ, while to them is left the memory of the noble and true life he has lived.

# SPECIAL NOTICES.

THE regular quarterly meeting of the Executive Board of the Seventh-day Baptist Education Society will be held in the vestry of the First Alfred church, the evening following the Sabbath. March

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 SABBATH RECORDER, Alfred Con-

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal Ottawa a mandament was read, Feb 22, from | Protective Association, on Broad St., every Sabbath, at 2 o'clock P. M. The Sabhath school follows the preaching ervice. Sabbath keepers spend ing 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 | direct to the Treasurer of the Society, J. F. Hub-Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially nvited to attend.

THE Chicago Mission Sabbath school is greatly in need of a new supply of singing books. We have but a few, and those are in very bad condition. We need fifty or more copies. Are there not some Brunswick the number of leprous patients is of our larger schools that have a quantity of singof Canada, the terrible disease is making its school is disposed to supply our need in this way through Chinese immigration. James condition. I need not add that the favor will be

C. E. CRANDALL.

THE New York Seventh-day Baptist Church C. A. Building, corner 4th Avenue and 28d St.: entrance on 23d St. (Take elevator). Divine service. at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends The Canadian dominion parliament opened in the city over the Sabbath are especially invited to attend the services.

IRVING SAUNDERS expects to be at his Friendship

MR. A. B. WODLED, practical dentist, now loested at Anlover, will establish a dental office in Alfred Centre about April 1st. Mr. Woodard is, a dentist of long standing and needs no recommendation to the puople of Alfred.

D. M. FERRY's See'l Catalogue for 1833 is before us, and is, in its much micel execution, worthy of special mention, and contains much valuable information for the farmir and girdener. About the first of January this enterprising company suffered heavily by the burning of their principal warehouse in Detroit, Mich. But fortunately they had other sources of supplies, and are now prepared to serve all their old customers, and as many new ones no may choose to order regetable, fruit, or flower seeds of them. D. M. Ferry & Co., Detroit, Mich.

#### WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese etc., for the week ending Feb. 27, 1836, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

Burren. - Receipts for the week, 15,569 packages; exports 1,998 packages. We quote:

Solid silky grain-fed fresh Elgin creamory — @35 Fancy, fresh, grain-fed. Eastern creamory 33 @35 Heavy bodied, grainy, high-flavored dairy, fresh. 28 @30 A strictly fancy Delaware dairy, entire. 35 @38 

Grease..... 4 🕢 5 CHARSE.—Receipts for the week, 11,589 boxes; exports, 11,000 boxes. We quote:

Fancy. Fine. Faults. Factory, full cream.. 91010 91091 6 68 Night's milk. skimmed... 7 @8 4 @5 2 @3

E3G3.—Receipts for the week, 7,848 barrels. We Near by fresh laid, per dozen...... 22 @23 Southern and Western, per dozen...... 21 @33

BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission. Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever fo. our own account, and solicit consignments of prime

quality property.

AMERICAN SABBATH TRACT SOCIETI.

To the friends of the Lord's Sabbath:

Your attention is asked to our enlarged work and pressing wants. This work has been undertaken because demanded by our obligations to God and his truth, and in obedience to instructions of the Society from time to time. It embraces, besides publications of a denominational character, tracts and periodicals on the subject of the Sabbath, for free distribution. The first are essential to our unity and growth. They deserve such a patronage as will place them upon a safe financial basis and secure their benefits in every family of the denomination. The second, being missionary in character, must depend solely for support upon the benevolence of the

In addition to the recent issue of more than the

usual amount of tracts, the Society now sends out papers as follows: 1, The Evangelii Harold, among the Scandinavians; 2, the Boodschapper, among Hollanders; 3, The Outlook, over 50,000 copies quarterly, among clergymen; and 4, The Light of Home, 110,000 monthly, among house-keepers in our country. These papers, at a moderate estimata. reach regularly more than a half a million of readers. and are equivalent to about sixty-five millions of pages of tracts distributed per annum. We have never undertaken anything on an aggressive line before that can at all compare in magnitude with this work now in progress. With thankfulness to the Lord of the Sabbath for such agencies, we ought to make faithful use of them and not allow them to fail at any time for lack of means. We have not undertaken too much for the Lord's cause, and we trust that for its sake your contributions will be increased. Unless they are, much of the work that promises rich returns must be given up. The needs for 1835-6 demand an average of nearly \$1,000 per month, to supply which will require only about 13 cents per month for each member of our churches. May we not rely upon you to give so liberally that the general average will reach that amount? We urge all to whom this circular comes to remember that the enlarged work demands an enlarged income at once, and we appeal to you not only to give liberally but to pray for God's blessing upon this effort to make the funds adequate. Contributions may be made through your systematic plans, or be sent bard, Plainfield, N. J.

J. B. CLARKE, Soliciting Agent. GEO. H. BABCOCK. Corresponding Secretary. PLAINFIELD, N. J., Feb., 1886.

VILLAGE LOTS—I will sell Village Lots for from \$15 to \$35 each. Also, 160 acres, near town, for \$25 per acre. Also, 30 acres, five miles out. for \$15 per acre, in lots large or small. Terms, one half cash. North Loup, Valley Co., Nebraska.

J. A. GREEN.

OR SALE.—The farm known as the Boss farm in the town of Genesee, consisting of 123 acres, under good cultivation, well watered, has a good orchard and is convenient to school and church. Price reasonable and terms easy. For particulars inquire of,

E. R. Chandall, Little Genesee, N. Y.

Agents Make \$5 a FAMILY SCALES

Bay Selling Perfect FAMILY SCALES

Butlrely new in principle. Weigh one cance to 33 pounds.

What every family needs and will buy. Rapid calce susprise old agents. FORSHEE & MCMAKIN, Cincinnati, O.

# Selected Miscellany.

"TELL JESUS."

When thou wakest in the morning, Ere thou tread the untried way Of the lot that lies before thee, Through the coming busy day; Whether sunbeams promise brightness, Whether dim forebodings fall, Be thy dawning glad or gloomy, Go to Jesus—tell him all !

In the calm of sweet communion Let thy daily work be done: In the peace of soul-outpouring Care be banished, patience won And if earth with its enchantments Seeks thy spirit to enthrall, Ere thou listen-ere thou answer Turn to Jesus-tell him all!

Then, as hour by hour glides by thee, Thou wilt blessed guidance know; Thine own burdens being lightened, Thou canst bear another's woe; Thou canst help the weak ones onward, Thou can't raise up those that fall; But remember, while thou servest, Still tell Jesus-tell him all!

And if weariness creep o'er thee As the day wears to its close, Or if sudden, fierce temptation Brings thee face to face with foes, In thy weakness, in thy peril, Raise to heaven a rustful call; Strength and calm for every crisis Come, in telling Jesus all.

#### SERMON.

BY REV. O. U. WHITFORD, WESTERLY, R. I.

Preached at the ordination of W. C. Daland, at Plainfield, N. J., Sabbath day, Jan. 23, 1886. and requested for publication in the SABBATH

TEXT-"For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Je-

sus' sake."-2 Cor. 4:5. resist as much as they do the leadings of the sounding brass or a tinkling cymbal." Holy Spirit in this direction. There would 2. There is another class of ministers who and most successful business enterprise.

I. FOR WE PREACH.

and disposition, the trials and sorrows, the and practice in question.

public spirited; yet however manifold his give them something novel, new and rare; from above, to preach in demonstration of duties he must not neglect his sermon, but to give them pulpit boquets, artistic displays the Spirit and of power, and that is the kind give to it his chief attention and his best of rhetoric and oratory, preach to attract, to of preaching which, to-day, the world greatly powers. He may be interrupted at times draw and make the people feel that they have needs. The gospel minister will also have, and deprived of the preparation he would spent a very pleasant hour, been agreeably in his, day great moral problems which he conscientiously give, but as a rule, the sermon should come before the people like oil well beaten, refined, and with the fresh perfume of prayer and the anointing of the thus prepared, and all aglow with the love of | tainments for this end, is preaching himself, Jesus and the love of souls, and presents it for Jesus' sake, will not preach in vain or without acceptation. How often does the gospel minister ask himself: "What shall I preach?" The apostle answers the question: (a) negatively, (b) positively.

declares that he and his fellow laborer in the gospel did not preach themselves. "For we preach not ourselves." This was one reason people and was eminently successful. themselves and not Christ. There are gospel ministers to-day who preach themselves they?

1. Those whose primary object of preaching is to exalt self and promote their own interests. When a minister chooses his themes and presents them for the purpose of gaining popularity, extending his own influence and power, to assert his own authority and gain personal advantage, he is preaching himself and not Christ. When he exerts Paul, the great apostle and preacher, himself to win the praises of men, keeps bespeaks of his ministry in the preceding verses fore him as the motive of his pulpit efforts of this epistle. He declares that he had | reputation, renown, place and position, he is preached the gospel with openness and fidel- | preaching himself and not the gospel for Jeity, with purity and plainness of speech; had sus' sake and the sake of lost men. He been free from all dishonest arts, tricks and whose ambition is to preach, as Dr. John craftiness; had not corrupted the Word of | Hall terms them, stunning sermons, to create God or handled it deceitfully. He contrasts | a sensation, is preaching himself. Such the ministry of the gospel of Jesus Christ | ministers often refer from the pulpit to with the ministration of Moses, and shows themselves, are egotistic, sensational and it to be, in purpose, power and results, more | self-sufficient. They are vain of their powglorious. Paul here magnifies and exalts the ers, their learning and culture. They seek gospel ministry. There is, indeed, no great- to make these known rather than the uner and more glorious work to which one can | searchable riches of Christ and the exceed. be called than that of the Christian minis- ing riches of his grace. Self is primary, the ity, soul-satisfaction, soul growth, human feel that it is a fearful thing to disobey God try. Called first of God and then of the gospel is secondary. They put Christ and church, equipped by grace, culture, and those for whom he died in the background, good common sense, the gospel minister has self, popularity and position in front. This is a work and a field before him worthy of the prostituting the gospel and the pulpit, whose highest ambition, the loftiest endeavor, the heaven-born purpose and mission is salvation noblest heroism and devotion, the employ- and soul culture, to self-advancement and ment and consecration of the best powers | worldly ends. I was very much shocked and and attainments of man. Though a servant | pained in my seminary life to meet a few of Jesus Christ and the chuich he is no beg- | who were preparing themselves for the mingar, no object of charity, but a hard worker istry as a profession; as one prepares himself in the noblest and most valuable work of all | to be a lawyer, a physician, a civil engineer. work, and worthy of his hire. I would that The main thought was a respectable and a Christian parents and Christian young peo- respected calling, a livelihood, an opportuple had a higher estimate of the gospel min- | nity for study, and to gratify literary tastes, ister and the importance of his work to the and have the social position which the minis. world. Then parents would dedicate, more try gives one among men. Such ministers than they do, their children to this high and | cannot and will not do otherwise than preach holy calling, and young people would not | themselves, and their preaching will be "as

not be the lack of gospel ministers that there preach themselves. They are those who is to-day. The harvest truly is plenteous preach theories, speculations, philosophies but the laborers are few. There must be and fanciful ideas of their own-men of greater spirituality in the family and in the preconceived notions and they use the Bible church, more earnest, importunate prayer in to substantiate their theories and notions. both to the Lord of the harvest to send forth | They are men of hobbies and peculiar views. laborers into his harvest, before we shall see thinking they are called of God to enlighten the the much needed increase of candidates for world in respect thereto, and that the Bible the gospel ministry. The gospel minister, as is a revelation of God in their line. Closely well as every Christian, is a co-worker with allied to these, or a species of the same class, God and Jesus Christ. He is a partner with are those who preach traditions for gospel them in the divine enterprise of saving men | truths, and teach for doctrines the commandand fitting them for the activities, realities, ments of men. Luther once said in respect to and glories of heaven. No Christian can be the preaching upon a fundamental truth a silent partner. Every true minister had of the gospel in his time, "They quote the rather be an ambassador of Jesus Christ than | fathers, the fathers, the church, the church, that of the greatest earthly potentate, and a the decision of councils, but of the Word of co-worker with the Lord in the work of sal- God, nothing." So we have ministers in vation than to be the head of the greatest these times, in order to maintain a gray-The apostle calls our attention to the chief | tled to be a truth, who preach the fathers, work of the gospel minister. It is to preach. | the church, the synods and the councils of His first and chief business is to proclaim the church instead of what saith the Lord the gospel of Jesus Christ. He is to care- in respect to them. They fly to church fully look to his message in matter, method, history and the practice of the church rathand manner. The measure of his success in | er than seek the plain teaching of God's the pulpit will be largely the measure of his | Word, preaching the decisions and decrees success as a minister. If he cannot instruct of the church as the rule of faith and pracand persuade, interest and inspire, get and | tice instead of the Word of God. All such, | the poor, he hath sent me to heal the brokenhold the people from the pulpit, he will not | when they do this, preach themselves, for | hearted, to preach deliverance to the cap do it elsewhere. We do not undervalue pas- | their effort is not to seek and know the truth, | tives, and recovering of sight to the blind, to toral work. No one can be a successful but to uphold the fabric, and the ecclesiastical set at liberty them that are bruised, to preach preacher to any people who does not know power which upholds them. Self and self- the acceptable year of the Lord, and as he personally his flock. Christ knew his interest are too much involved in the issue | preached, declaring that this Scripture was sheep and called them by name. The pastor to allow the logical and inevitable result of fulfilled that day, they bore him witness and

benefit them and build them up by his another class who preach themselves, and er heard a man speak. Christ's ministry was preaching. He may have much to do for the may constitute the largest class. They are glorious because he was anointed of the Spirpublic good, as most all pastors do who are those who preach to entertain the people, to it, and so must his ministers be anointed and highly entertained, as they are at a lec- must help solve, giant evits with which to ture, a concert, a theater, only this is an artistic, religious entertainment. The minister | Intemperance, Socialism, Mormonism, Selfwho caters to this large demand of to-day, Holy Spirit. He who comes with a message | who uses the pulpit and his power and at the people, and not "behold the Lamb of God which taketh away the sin of the world!"

not ourselves but Christ Jesus the Lord." We (a). Not Ourselves. The great preacher | are to preach Christ the power of God and | this I would call your attention to three parthe wisdom of God. Christ the Son of God and the Son of man, who came to seek and of the gospel. to save that which was lost, Christ crucified, why their preaching commended itself to the | Christ resurrected, Christ the Atonement, Christ our Mediator, our Intercessor and Ad- | exceeding sinfulness, its corrupting and There were those in his time who preached | vocate with the Father. Christ the way, the truth and the life. Christ the Judge and in the life to come. There is lack of who shall judge the quick and the dead. and not Christ Jesus the Lord. Who are | Christ the Lord, the Head of the Church, the King of kings and the Lord of lords. We are to preach Christ not only as the Saviour of sinful, condemned and lost men, but | much winking at sin and calling it by soft the foundation of all true character and of | terms. There is a great letting down in all true civilization; "For other foundation strictness, conscientiousness and honesty can no man lay than that is laid, which is before God and man. There is an increas-Jesus Christ." He is not only the enduring | ing disposition to sacrifice principle and Rock upon which to build our temple of character for time and eternity, but the only | worldly success. Men act as if anything that God-approved model after which to fashion | will win is right. This is an age of fast livour lives, "because Christ also suffered for | ing and self-indulgence; and there is a strainus, leaving us an example that we should | ing of every muscle and nerve, a breaking follow his steps." We are to preach Christ down of conscience, and a riding rough-shod as the source of all spiritual life, all true light, all purity, all strength, all nobility, all excellence, all loveliness and beauty, and of | Ward, and others are licnized, given tuxuriall success in this life and the life to come. We are to preach Christ as the Alpha and and criminals escape justice and swift pen-Omega of all things of any worth to man, in alty because of looseness in the sentiments of view of his nature, powers, activities, efforts, | righteousness and equity, The world and responsibilities, duties, and the infinite reach | the church need to be toned up to greater of human destiny. We are thus to preach | conscientiousness and to call sinful acts by Christ as all in all to man, in soul-activ- | right names, and to make men know and achievements and soul-destiny. We are to and to break down conscience the light of preach the Word, be instant in season, out God put in them. Ministers of to day do of season, reprove, rebuke, exhort, with all not, as did the ministers in my boyhood, long suffering and doctrine. Christ and paint the awfulness of sin, the fearfulness of endure, we suffer, for Jesus' sake. We the Word we are to preach and hold up guilt, and the terrible consequence of sin in in humility, in love, in earnestness, in fervor this life and in the life beyond. They do and devout consecration. We are to sink self not paint the Judgment day as I heard it behind the cross. Said Dr. Payson, "Paint | when a boy, and was made to tremble in view Jesus Christ upon your canvas and then hold of my sins and guilt, and made to feel, and him up to the people; but so hold him up cry out, "Lord save or I perish," "Lord, be that not even your little finger can be seen." | merciful to me a great sinner." We need to We must be earnest. Dr. John M. Mason | come back to more thorough and pointed was asked what he thought was the forte of Dr. Chalmers. Dr. Mason replied: "His blood earnestness."

> A Chinese convert once remarked in a conwith hot hearts to tell us of the love of of prayer and preached with prayer. A clerbreaking stones with a pick-axe and kneeling to get at his work better, made the restony hearts of my hearers as easily as you are breaking those stones." The man reon your knees." But whenever we preach, and whatever the place and occasion, we must make Christ the purpose and the end of the

"Don't you know, young man," said an aged minister, in giving advice to a younger brother, "that from every town, and every village, and every little hamlet in England, there is a road to London?" "Yes." was the reply. "So," continued the venerable man, "from every text in the Scripture there is a road to the metropolis of Scripture; that haired custom, a long-cherished practice, an is, Christ. And your business is, when you error which age, it seems to them, has set. get a text, to say, 'Now what is the road to Christ?' and then preach a sermon running along the road toward the great metropolis,

You remember when our gracious Lord began to preach in Nazareth, he opened the book of the prophet Isaiah and read: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to must know the spiritual condition, the bent seeking and knowing the truth on the faith wondered at the gracious words which proexperiences and wants of his people in order to 3. I note lastly on this point that there is another place that he anake as they had nove

grapple. He has them to day in our land, indul\_ence, four giants to be destroyed lest they destroy us.

At times, such is the tide of human affairs, saying to the world, behold how I entertain | the tendency of society, the trend of busi ness, and the condition of the church that the gospel minister will be called upon to em-(b) But Christ Jesus the Lord. But, af- | phasize and enforce certain doctrines and firmatively, the apostle says, "For we preach | practical gospel truths, and urge the better performance of Christian duties. In view of ticular needs in these days in the preaching 1. In these times there is need of more

earnest preaching about sin, its nature, its

damning power, its fearful results in this life conscience in the world. It has become india-rubber-like, or callous and dead from sinful works. There is too much excusing of sin, palliation of wrong and vice, too right upon the altar of gain, position, and over God's laws to gratify pride, show, and vanity. It is a time when great sinners, like ous apartments instead of a base felon's cell, preaching upon sin and its fearful conse-

2. There needs to be emphasized in these times spiritual growth—a complete salvation versation with a missionary, "We want men | It is one thing to be barely saved, to barely escape hell, and quite another thing to be Christ." Our Christ message must be born | ripe Christian, and make an abundant entrance into heaven. Too many Christians gyman, observing a poor man by the road act as if salvation was only a ticket to heaven, or an insurance policy against hell. Sal vation means life; and spiritual life means mark: "Ah, John! I wish I could break the | growth, and the consummate fruit of salva tion, Christian character, symmetrical-in the fullness of Christ, well rounded, complied, "Perhaps, master, you do not work | plete, all beautiful and lovely. meet for heaven. We need to preach in these times that Christ came into the world as much to make a man a man and fit him for heaven, as to save him from sin and eternal death. We need to and acquired, to the church; all learning, emphasize this because Christians who are all gifts, all growth. He should give to it careful, wise, and diligent to use every legit- the best powers of mind and body, the best greatly neglect the means of grace and spir- as well as in prosperity, when things go itual growth. They neglect the prayer-meet- rough, as when they go smooth, in trial, in ing, the family altar, the reading of God's Word, closet prayer, the Bible-school, the preaching of the Word, and are careless and indifferent to the exceeding riches of his grace. They build, too, upon Christ, hay, wood and stubble, instead of the gold, silver and precious stones of divine grace, and are saved, it may he, as by fire, yet at what a fearful cost! There needs to be preached in and be spent in the service, all for Jesus' these times, with point and power, the great sake. Nowhere on the pages of history, or disadvantage there is to a Christian in this in the records of daily life, do we find more life and the world of heavenly bliss and activity, who neglects spiritual growth and attainmen s and the grace of the Spirit.

dency in these times to prostitute the pulpit | solemnly set apart to the work of the gospel and church services to intellectual and ministry be an able, devoted and successgospel should ever preach for the purpose, in and faithful in his service, have many The pulpit and the house of God are not the ministry and bright gems in the crown of place and never were designed by the great his rejoicing. When he has spent and has Head of the church for rhetorical and elocu- been spent in the blessed and glorious work tionary pyrotechnics, for stunning and sensational addresses, for a display of idiosyncracies and personal peculiarities, for an record down at Jesus' feet, may it be his to intellectual and musical entertainment. We hear: "Well done good and faithful servant, ceeded out of his mouth. They testified in | believe in drawing a full house for the gospel; | enter thou into the joy of thy Lord." May but let the gognel in its simplicity in its

broad sympathy, and by the power of the spirit and the loving Christ it holds up to view, do the drawing. We believe that preaching the gospel should have all the mental power and graces, all the refinement and culture, which the highest Christian civilization can produce, but a display of such powers and gifts, such culture and art, should never be the object and end of preaching. We believe in popularizing gospel preaching. that is, adapt our preaching to the needs and the mental, social and even physical conditions of the people, so they may be interested in it and hear it gladly, for we want to win them to Christ. The style of preach. ing of fifty, or even twenty five years ago would not be adapted to the people of this age and would not enlist their attention. But we never should lower gospel preaching to the level of a literary entertainment. In view of lost souls for whom Christ died. in view of their eternal destiny, in view of the high and solemn calling and commission of the minister, he should never stoop to it. Because of such preaching re. ligion has been, for the last two decades, too much to the head and not enough to the heart and in the heart. We sadly need heart preaching, that which melts the heart, and not so much to convince the head. We need sentiment more than argument. Because of argument, so much preaching to entertain and a catering upon the part of gospel ministers to such a demand, we believe the majority of church-goers in our cities and large towns attend church to be pleasantly and agreeably entertained, to spend a pleasant hour in religio literary and religio-musical entertainment. Because of this, ministers are gauged and sought according to their powers to draw and entertain, rather than for their piety, sweetness of disposition, purity of life, nobility of character, and consecration to Christ and to the work of saving lost men. Because of this, the minister is made to feel that his success and advancement among the churches depend largely upon his power to please and entertain a congregation. This is all wrong and is fatal to the aim and purpose of preaching the gospel. All the services of God's house, from the beginning to the end, should mean devout worship of God and Jesus Christ. So impressive should be the service, so spiritual the atmosphere, so soul-uplifting the surroundings, so heavenly the meditations, that all shall be impressed that this is the house of God, and not a concert hall, or a lecture room; that saint and sinner alike shall feel that it indeed is none other than the house of God and the gate of heaven

own inherent beauty and lovliness, in its

#### II. YOUR SERVANTS FOR JESUS' SAKE.

Paul declares that he and his fellow labor-

ers in the gospel were servants. All their service was for Jesus' sake. Yes, it was all for Jesus' sake. We preach, we serve, we are servants of Christ, of the people, of the church, because the love of Christ constrains us. The gospel minister is under sacred obligation and solemn vows not to seek his own welfare, but to first and always seek the welfare of the church of Christ and build up her interests. Whenever his own personal interests conflict with the interests of his charge, he should and must sink self for the good of the church and the cause of the Master. He is not to lord it over God's heritage, but to be a humble servant like his Lord, whose servant and ambassador he is.

His time belongs to Christ and to the church and should be conscientiously employed in promoting the interests of Zion, and in securing the salvation men. He should not engage in other pursuits though he may have taste and ability in other directions. He should not engage in farming, in merchandise, in speculation, not even in book making or editing unless it be for the advancement of gospel truth and for Jesus' sake.

He should have his living of the gospel, and so fully and promptly that he can give all his time, without anxious care for temporal matters, to the Lord and his kingdom. He should not only live of the gospel but from it lay up in store for the day of sickness and for support in old age.

He is to devote all his talents native, imate means and opportunity to succeed in energies of both. He is to be a true, humbusiness and build up their worldly interests, | ble, faithful servant of the church in adverstiy sorrow, in strife and in peace. He is to encourage and help his flock, comfort the mourner, sustain and console the dying, counsel and admonish the wanderer, persuade the sinner, give light to those in darkness, hold up life to the perishing, help to bear and lighten the burden of the unfortunate, deny self for the good of men, sacrifice faithful service, grander devotion, greater consecration, nobler self-sacrifice, a sublimer heroism, than we find in the ministers of the 3. Third and lastly. I alluded to the ten- | Lord Jesus Christ. May he who is this day artistic entertainment. No minister of the ful servant of Christ and his church, humble any instance, to merely entertain his hearers. precious souls saved as the seals of his of the ministry, has done all he could for Jesus' sake, and has laid his work and Moyular S

An alloy of copper w cobalt is said to be as mall liable to oxidation as copper tenacious as iron. There es for which such an allo

A WELL known London consulted by ladies, has dotted about with work which half finished pieces various kinds are found. necessary material, etc., them. Thus at one, the quilt in course of makin strip of mecrame lace; at ful undergarment, and so a notice being put up that the room is being done are requested to occupy waiting to consult the pl a good cause. Other do known, place light and ments of various kinds and desire their patients mauvais quart d'heure in same. But this is the ag one popular physician, s the numerous patrons who room, has placed there a f phic apparatus with a sup and all other necessaries, v are requested to use as tl doctor's attendant, too, ceived instruction enough to make himself useful to who are informed that a them during one visit will carefully kept for their they come again.

In a paper on the size of tinct animals. Prof. Marsl has brought forward the that in the race for life du survival of any particular depended upon the size of compared with that of the of the same class. Brains and the brain of animals of istence was always foun

THE ELECTROLYTIC BLASTING.—The cartridge tube of a diameter to fit ea hole, which should be sm very strong, the thickness about equal to the diame Two wires are fused into t hermetically closed after b with water rendered condu acid or some metallic salt. tridge has been inserted and the latter tamped or usual way, its projecting w with cables serving as "lea of electricity. All being 1 is put on, and the current tor passes between the within the glass tube, and water, oxygen being libe and hydrogen at the other mixture continues to accu composing action of the cr is to withstand the incre these gases that the thick So long as the ends of the by the liquid, no spark ca ignite the gaseous mixture; or one of them-are laid version of the water into has to pass through the lat fred. The resulting explanation violent-more violent the glycerine even.—Scientific

How Insects Breathe moderately large insect, sa net, we can see, even wit that a series of small, spo along the side of the body. spots, which are generally ty in number, are, in fa through which air is admi tem, and are generally form ner that no extraneous m possibility find entrance. are furnished with a pair which can be opened and of the insect; in other case fringed with stiff, interlaci ing a filter, which allows to pass. But the appare character it may be, is always perfect in its action, that i impossible to inject the b sect with even so subtle a of wine, although the sub mersed in the fluid, and th the receiver of an air pum in question, which are te spiracles, communicate with ing tubes, or traches, which the entire length of the bo main tubes are given off innes, which run in all direct ually divide and subdivide fully intricate net work is every part of the structure even to the anienna. - Ex.

# Mopular Science.

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whose servant and ambassador he is.

YOUR SERVANTS FOR JESUS' SAKE.

An alloy of copper with 5 per cent of cobalt is said to be as malleable and as little liable to oxidation as copper and as ductile and tenacious as iron. There are many purposes for which such an alloy would be valua-

A WELL known London physician, much consulted by ladies, has his waiting room dotted about with work tables, on each of which half finished pieces of needle work of various kinds are found, together with the necessary material, etc., for completing them. Thus at one, there is a patchwork anilt in course of making; at a second, a strip of mecrame lace; at a third, some useful undergarment, and so on and so fortha notice being put up that as all the work in a good cause. Other doctors, as is well known, place light and digestible refreshments of various kinds on the side-board and desire their patients to occupy their mauvais quart d' heure in partaking of the same. But this is the age of novelty, and one popular physician, anxious to amuse the numerous patrons who crowd his waitingroom, has placed there a first-rate photographic apparatus with a supply of dry plates and all other necessaries, which his patients are requested to use as they please. The doctor's attendant, too, has evidently received instruction enough in photography to make himself useful to amateur operators who are informed that all plates taken by them during one visit will be developed and carefully kept for their inspection when they come again.

In a paper on the size of the brain in extinct animals, Prof. Marsh of Yale College has brought forward the remarkable fact that in the race for life during past ages the survival of any particular group of animals depended upon the size of their brain as compared with that of their contemporaries of the same class. Brains won then, as now, and the brain of animals crushed out of existence was always found to be relatively from the cross; it was ever his aim to imsmaller than that of those outliving them.

THE ELECTROLYTIC CARTRIDGE FOR BLASTING.—The cartridge consists of a glass tube of a diameter to fit easily into the borehole, which should be small. The tube is very strong, the thickness of its walls being about equal to the diameter of the bore. Two wires are fused into this tube, which is hermetically closed after being nearly filled with water rendered conductive with a little acid or some metallic salt. When this cartridge has been inserted into the borehole, and the latter tamped or stemmed in the usual way, its projecting wires are connected with cables serving as "leads" from a source of electricity. All being ready, the current is put on, and the current from the generator passes between the ends of the wires ners. It is a fact that ministers who ignore within the glass tube, and decomposes the or evade this doctrine in their preaching, as water, oxygen being liberated at one pole a rule, never have revivals. How can they? and hydrogen at the other. This explosive | The first indication of a revival is the awakmixture continues to accumulate as the de- ing of men to a sense of their lost condition. composing action of the current goes on. It is to withstand the increasing pressure of like to know how many souls were converted these gases that the thick glass is required. So long as the ends of the wires are covered by the liquid, no spark can be produced to ignite the gaseous mixture; but when theseor one of them—are laid bare by the conversion of the water into gas, the current under such preaching. I heard a young FQUAL PRIVILEGES FOR YOUNG LADIES AND has to pass through the latter, which is then fired. The resulting explosion is extremely violent—more violent than that of nitroglycerine even.—Scientific American.

How Insects Breathe.—If we take any moderately large insect, say a wasp or a hornet, we can see, even with the naked eye, spots, which are generally eighteen or twenty in number, are, in fact, the apertures through which air is admitted into the sysner that no extraneous matter can by any possibility find entrance. Sometimes they are furnished with a pair of horny lips, which can be opened and closed at the will of the insect; in other cases they are densely fringed with stiff, interlacing bristles, form- by Paul to the awakening and saving of ing a filter, which allows air, and air alone, souls.

PAUL'S PREACHING-MODERN PREACHING. ATALOGUE OF

BY REV. T. W. JONES, SARATOGA.

None who have attentively studied the preaching of Paul have failed to observe that it presents a model worthy the initation of all who preach the gospel. How far this model is imitated by the modern pulpit is a question for serious consideration. It is impossible not to be impressed that the difference between Paul's preaching and modern preaching is great and vital. 'Tis true, we are living in a very progressive age, which some think has left Paul so far in the rear that he no longer can be a model to the smart, progressive young man of our day. Said a young preacher to me the other day, "I think the time is not far distant, when, through marvelous intellectual progress of the times, another gospel will be given to the world, as much in advance of the New Testhe room is being done for charity, ladies tament as the New is in advance of the are requested to occupy their time, whilst | Old," Paul, and even the gospels, passing waiting to consult the physician, in aiding away, like the disappearing of the stars when the sun rises.

The next generation! The old gospel with its preachers to be laid aside, because too antiquated to be of any further use! Our eyes are already becoming blinded by the dawning of the dazzling splendor of that day. God have mercy on us all, lest we be consumed by it.

In one of our ministers' meetings at Temple Grove, last Summer—meetings which represent ministers of all denominations, and often European as well as American, the question was asked: "If men of Pauline doctrine and fervor-men like Charles G. Finney-were to re-appear in our pulpits, would they be received?" It was the general opinion that they would, and that they were

In Paul's preaching the doctrine of "atoning sacrifice" was given the chief prominence. The doctrine of the cross was the central sun around which all other doctrines revolved. His grand effort was always to turn every eye and every heart to a crucified Saviour. "God forbid," he said, "that I should glory save in the cross of our Lord Jesus Christ." He was content himself to be esteemed nothing that the Crucified One might be seen to be all. Although he was the master spirit of his age, accomplished in the learning of his own and other countries, yet he was never guilty of intercepting, by any pompous display of learning and oratory, one ray of light and love streaming press upon the minds of his hearers that the preacher is glorious only so long as he stands in the reflected light of his Master; and thus he carried with him the credentials of his high calling, visibly authenticated, which were a convincing evidence to the world of his unction from on high.

Paul made prominent in his preaching, and very prominent, the doctrine that men are hopelessly lost without Christ, and that all who die without faith and repentance perish eternally. He never, for fear of displeasing, or for the sake of gaining popular favor, shunned to declare unto men, "that the Lord Jesus was to be revealed from heaven with his mighty angels in flaming fire, to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." His faithful presentation of this doctrine led to the awakening of sinand to their need of a Saviour. I would in the past year through universalistic preaching in the pulpits of professed orthodox churches. I have never known a revival awakening through such preaching. A revival has seemed to me always impossible preacher in an orthodox pulpit last Summer world in germs." It is not, therefore, a sical, Scientific, Normal, Mechanical, Musical, and Painting and Drawing courses of study.

Better advantages than ever can be provided for the provided are not morally responsible beings, nor sin- ing year. ners, but "germs" in different stages of development. How far this preacher had advanced beyond Paul let the reader judge. Another preacher who was never blessed that a series of small, spot-like marks runs | with a revival, said that he didn't believe in along the side of the body. These apparent revivals. Revivals, he thought, belonged to a more ignorant era; and, of course, the minister who believes in them must be too antiquated for usefulness in this enlightened tem, and are generally formed in such a man- day. Is not the world lying as much in wickedness to-day as when Christ said, "Except ye repent, ye shall all likewise perish?" The need of our day, and the urgent need, is the faithful presentation from the pulpit of the truths preached so faithfully

to pass. But the apparatus, of whatever | Some imagine that the sentimental preachcharacter it may be, is always so wonderfully | er who is ever preaching Love! Love! Love! perfect in its action, that it has been found | has more love for souls than they who faithimpossible to inject the body of a dead in- fully warn men that they may look to Christ sect with even so subtle a medium as spirits | and take hold of life. There is no love of wine, although the subject was first im- in tickling men when they should be mersed in the fluid, and then placed beneath the receiver of an air pump. The apertures "Peace!" to them when there the receiver of an air pump. The apertures "Peace!" to them when there the receiver of an air pump. The apertures "Peace!" to them when there the receiver of an air pump. The apertures "Peace!" to them when there the receiver of an air pump. The apertures "Peace!" to them when there the receiver of an air pump. The apertures "Peace!" to them when there the receiver of an air pump. The apertures "Peace!" to them when there the receiver of an air pump. the receiver of an air pump. The apertures "Peace!" "Peace!" to them when there in question, which are technially known as is no peace. No preacher loves human ing tubes, or traches, which extend through the entire length of the body. From these spiracles, communicate with two large breath- souls who studies popular pleasure before the entire length of the body. From these God to preach the truth, the whole truth, main tubes are given off innumerable branch- whether men will bear or forbear. He who es, which run in all directions, and contin-ually divide and subdivide, until a wonder-in the ministry. The ministry is a calling fully intricate net work is formed, pervading of God, and not a profession to make a livevery part of the structure, and penetrating ing from. "Preach the preaching I bid thee."—Congregationalist.

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and admonish the wanderer, perhe sinner, give light to those in darkold up life to the perishing, help to nd lighten the burden of the unfordeny self for the good of men, sacrifice spent in the service, all for Jesus' Nowhere on the pages of history, or ecords of daily life, do we find more service, grander devotion, greater ution, nobler self-sacrifice, a sublimer than we find in the ministers of the sue Chrisc. May he who is this day y set spart to the work of the gospel v be an able, devoted and successant of Christ and his church, humble ithful in his service, have many souls saved as the seals of his and bright gems in the crown of cing. When he has spent and has ent in the blessed and glorious work ninistry, has done all he could for mke, and has laid his work and lown at Jesus' feet, may it be his to

Well done good and faithful servant,

on into the joy of thy Lord." May

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# INTERNATIONAL LESSONS, 1886.

FIRST QUARTER

Jan. 2. Josiah and the Book of the Law. 7 2 Kings 22: 1-18. Jan. 9. Jeremiah Predicting the Captivity. Jer. 8: 20-22

32. 16. The Faithful Rechabites. Jer. 85: 12-19. Jan. 28. Captivity of Judah. 2 Kings 25: 1-12.

Jan. 30. Daniel in Bat ylon. Dan. 1. 8-21.

Feb. 6. The Fiery Furnace. Dan. 8: 16-28. Teb. 18. The Handwriting on the Wall. Dan. 5: 1-12, 25-

Teb. 20. The Second Temple. Ezra 1: 1-4; 8: 8-18. **Teb. 27.** Nehemiah's Prayer. Neh. 1:1-11.

March 6. Reading the Law. Neh. 8: 1-12. March 18. Esther's Petition. Esther 4: 10-17; 5: 1

March 20. Messiah's Messenger. Mal. 8: 1-6; 4: 1-6. March 27. Quarterly Review.

LESSON XI.—ESTHER'S PETITION. BY REV. THOS. R. WILLIAMS, D. D.

For Sabbath-day, Mar. 18th.

SCRIPTURE LESSON .- ESTHER 4: 10-17; 5: 1-8. Again Esther spake unto Hatach, and gave him com

ent unto Mordecai. 11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days

the king these thirty days.

12. And they told to Mordecai Esther's words.

18. Then Mordecai commanded to answer Esther, Think not with the self that thou shalt escape in the king's house

more than all the Jews.

14. For if thou altogether holdest thy reace at this time Men shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house chall be destroyed: and who knoweth, whether thou art some to the kingdom for such a time as this?

15. Then Esther bade them return Mordecai this answer, 16 Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise: and so will I go in unto the king, which is not according to the law; and if I perish, I perish.

17. So Mordecai went his way, and did according to all that Father had commanded him.

that Esther had commanded him.

5: 1. Now it came to pass on the third day, that Esther put on her royal apparel, and stord in the inner court of the hing's house, over against the king's house: and the king sat apon his royal throne in the royal house, over against the sate of the house. 2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favor in his sight:

and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of

8. Then said the king unto her, What wilt thou, queen Es-ther? and what is thy request? it shall be even given thee to

perish, I perish. "-Esther 4: 16

TIME.-B. C. 474. About 17 years before Ezra came up to Jerusalem, and 80 years before Nehemiah's visit, and 60 years after the first return from Babylon.

PLACE - Shushan. The Winter capital of the Babylon, and 125 north of the Persian gulf.

#### OUTLINE.

I. Esther's message to Mordecai v. 10-12. II. The great crisis. v. 13, 14.

III. The Queen's Resolve. v. 15-17.

IV. Her gracious reception. v. 1-3.

### INTRODUCTION.

The author of the book of Esther is not known

The children of Judah were scattered over the acts in direct answer to the prayers of his people. countries of Babylon, Persia, and the large part of fered for the privilege of slaying them and confis cating their property. More Jews were scattered among the heathen than lived in Judea. They were God's missionaries spreading the knowledge of the true God over all the world, and thus preparing the way for Christ. The story of Esther's elevation to the throne is given in chapters 1 and 2. She was very beautiful, and stems to have preserved her purity and beauty of character amid the baseness of an Oriental court. She was the cousin of Mordecai, who was much older, and had adopted her as his daughter on the death of her father, an uncle of Mordecai. A certain efficer named Heman had been promoted by the king and was Prime Minister; every body bowed with reverence before Haman except Mordecai, this slight on Mordecai's part made Haman very angry; and he resolved to take vengeance by destroying the whole Jewish race within the empire. With this purpose he persuaded the king to sign and issue a decree for the massacre of the Jews : pon a certain day. Mordecai sent a copy to Queen Esther and desired her to intercede with the king for her nation; the result is the story of our

### EXPLANATORY NOTES.

V. 10. Esther spake unto Hatach. This Hatach was an efficer who had been appointed by the king as a servant to Quien Esther. And gave him commandment unto Mordecai. Mordecai had made an appeal unto the queen in behalf of the Jews and she now replies.

V. 11. All . . . do know, that whosever, . . shall come unto the king into the inner court, who is not called, there is one law of his to put him to death. The king secluded himself as far as possible from his subjects, and established stringent rules as to the admission of subjects into his presence; this was to ward against assassination. This rule was published and known throughout his kingdom. Any person might present himself in the cuter court and seek and await audience with the king. Except such to whom the king shall hold out the go'den scepire, that vited could know whether the sceptre would be held pastors and Christian workers. Its resources seem

out to him or not, and hence it was taking great risk to come in unto the king unbidden. I have not and practical. A "feast of fat things" is always been called . . . in unto the king these thirty days. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of should not venture into the presence of the king. The queen urges this fact as a reason why she Her own life would not be safe if the king should ly to be produced. The portrait of Charles S. Robnot be pleased, hence she must risk everything—her position, her husband, her wealth, her life; and she must do it on the mere chance that the king would look upon her with favor. Her appeal would not | his life. There are also full sermons, a charge to a only reveal to him her nationality, but would be asking him to reverse the decrees already published throughout the Empire. Such an act on her part would also place her in opposition to the king's favorite, who was the enemy of her people.

V. 13. This k not with thyself that thou shalt escape | Missions, the Pew and the Pulpit in Unison, and in the king's house, more than all the Jews. This was Mordecai's appeal to the queen, the decree embarced her, as well as all the Jews, in the general slaughter, so that though she was the queen in the kings house there was no escape for her.

V. 14. If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place. Mordecai here expresses his faith in deliverance for his people, but the responsibility first devolves upon the queen, because she may have access to the king; but if she fears and refuses to make the effort, then Mordecai believes that God will open the way for their deliverance through some other agency. Thou and thy father's house thall be destroyed. Noth ing can transcend the earnestness of this appeal he warns her that though deliverance may come to the Jews, still she will not escape destruc tion if she refuses to meet the responsibility, and thus refuses the opportunity of saving her people. Who kneweth, whether thou art come to the kingdom for such a time as this. He here refers o the providerce that brought Esther into this po sition of great responsibility. Perhaps God's hand had led her into that position, that she might deliv er her people in this territ le emergency. There is great strength and courage derived from the conscious assurance that God has led us into cur posi tions of responsibility for definite service; and it was this fact that Mordecai sought to enforce upon the mind of E-ther, that she might take courage and trust in God for help.

V. 15. Esther bade them return Mordecai this an swer. Mordecai's appeal to Esther had the desired eff-ct. She remembered the covenant-keeping God, and had determined to make the effort.

V. 16. Fast ye for me, and neither eat nor drink GOLDEN TEXT. "So I will go in unto the king, which is not according to law: and it I three days . . . and so will I go in unto the king . . and if I perish, I perish. This fasting is an expression of intense desires of the heart, and accompanies most earnest prayer; and thus she wou'd approach behalf, and only on this condition of humble sub-mission to the will of God and implicit trust in his

The Coming Man;

My Religious Experiencs; and Shall our Laws be

The condition was the shall of the service of the summons, exclusive of the day of service; and in case of your failure to appear or inswer judgment will be taken against you by default for the relief demanded in the com-God, and thus have the Jews approach God in her Persian Empire, about 200 miles south of east from protection was she able to take this high resolve Enforced? The writers of these articles are, re protection was she able to take this high resolve and venture her life in this issue. If I perish, I per spectively, Prof. Alexan er Winchell, James Par Office and P. O. Address, Belmont, Allegany Co., N. Y. ish. Perhaps no form of expression could better ton, E. P. Whipple, Rev. Dr. R. H. Newton, E. E. reveal the inspired purpose of her soul.

> V. 17. Mordecai went his way. Mordecai now was satisfied and convinced of the result.

V. 1. Esther put on her royal apparel, and stood in the inner court of the king's house. Though she had put the matter in God's care she would neglect no means in her power for a favorable reception, and therefore made herself as attractive as possible.

V. 2. When the kirg saw Esther the queen standing but he must I ave been a Jew. It was probably writ- in the court . . . she obtained favor in his sight. This ten soon after the death of Xerxes, B. C. 465 for its | was the critical moment, she stood face to face with minuteness of detail implies this. The descriptions | the king. The heart of the king was in the hand of are graphic and simple, and the language has a the Lord, and he extended the scepter that was in his mrge Persian element. But the chief peculiarity is hand. We have here another of those countless exthe absence of any mention of the name of God. amples in which God touches the hearts of kings Btill, in reality, God is everywhere manifest in the and thus directs the destinies of nations; and what makes the example doubly interesting is that God

V. 3. What will thou, Queen Esther? . . . It shall the then known world. 50,000 h d returned to Je- be ren given thee to the half of the kingdom. Esther rusalem many years previous to this time, and had had approached him, had touched the golden sceprebuilt the temple, and were planting the renewed | tre, and now he asks for her request with the assur kingdom of God sgain in Palestine. Still large ance that it shal be granted even should it require numbers remained in the land of their captivity, half of the kingdom. Surely the most complete and must have attained considerable presperity, as success had crowned her effort, and she was now at we may infer from the large sum which Haman of | liberty to ask for the deliverance of her people from that fearful decree.

# PRACTICAL LESSON.

God has some deffinite service for every child in his kingdom, whether it be the humble Mordecai at the gate or the queen of the Persian Empire.

### Books and Magazines.

THE New York Fashion Bazar is a monthly magazine of about 75 pages. Its name is a sufficient index to its character. George Monroe, P. O. Box 3751 New York. \$3 per year; 25 cents single num-

D. LOTHROP & Co's publications are welcome vis tors at our office. Their choice literature and tine illustrations cannot lut afford profit as well as pleas ure. The March Wide Awake is now before us. It It opens with a beautiful fronticpiece, " under the E. P. Rogers. electric-light." There are also two fire scene illustrations, the one illustrating Elizabeth Stewart | Geo. Paugh, Lost Creek, W. Va., Phelps' ball d, "The Tenement House Fire;" the Mrs. Margaret Davis, Salem, other accompanies Mrs. Huse's historical Seminole story, "The Light of Key Biscayne." There are some excellent short stories in the number, and the I. H. York. Farina. serials continue with interest; the historical sketches, reminiscences, etc., are all interesting and instruct-

THE same publishers give, in Our Little Men and | Mrs. Marshall Coon, Women, a rare treat for boys and girls who are able to read a little for themselves. The glimpses of royal personages and brief historical sketches will start the little people on a profitable course of read ing, and its illustrations will cultivate their artistic

From the same comes Babyland, a magazine for | E D. Davis, Nortonville, Kan., very little ones. Its jingles and little stories will have to be read over and over until mama and the older brothers and a sters are weary, and still they will be enjoyed by the little ones. Profusely and beautifully illustrated.

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WANTED—A Sabbath-keeping lady to do the work in a small hotel. Correspondence solicided.

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A NEW VENTURE in the field of magazine literature is the Forum, edited by L. S. Metcalf, and published by the Forum Publishing Company, 97 Fifth Avenue, New York It is also published simultaneously in London and in Paris. The March number, Vol. I., No. 1, is before us. The articles of this number are : Science and the State; Newspapers Gone to Seed; Domestic Service; Is Romanism a Baptized Paganism? How I was Edu Hele, Bishop A. Cleveland Coxe, Dr. Wm. A Hammond, Rev. M. J. Savage, and Chancellor Howard Crosby. This list of suljet's and writers is a promise of good things. The price of the magizine, which is to be issued monthly, is \$5 per year.

The foregoing Summons is served upon you by publication pursuant to an order of Ciarence A. Farnum, Allegany County Judge, dated Feb. 13. 1886, and filed with the complaint in the Office of the Clerk of the County of Allegany, at Belmont, Allegany County, N. Y.

Ilanitron Wand, Plaintiff's Attorney.

Dated February 13, 1886. Hammond, Rev. M. J. Savage, and Chancellor

# LETTERS.

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To the above n med Defendant:

You are hereby summoned to answer the Complaint in this action, and to serve a copy of your answer on the plaintiff sallorney within twe ty da safter the service of

Dated the 6th day of }

February, 1866. TO MORTON S. WARDNER:

OT CE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, E-q, Surrogate of the County of Allegafiy, notice is hereby given, according to law, to all persons having claims against TRUMAN C. PLACE, late of the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, administrator of the said deceased, at his residence in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886.

JAS. H. C. PLACE, Administrator.

Dated vet. 20, 1885.

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VOL. XLII.—NO. 10

The Sabbath

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

For the Sabbati **ASPIRAT** 

A quaint, Wa'lachian legen Who offered God a pleasi And was; forthwith, into hi To choose his own reward

Above one's level low; so s Could comprehend no high With choice of all things go Recalled his fondest earth With wisdom, power, and l

Bakala chose a bagpipe. w With possibilities, that outr Or thought, so near, and This poor soul asked "acco And the dear Lord with s

Granted his wish, and few i Content so deep as that w Bakala's soul, as he returne Rejoiced to show so wond So hard is it for men of low Above their cherished ide

So do our groveling spirits The poor enjoyments of And things of time and ser To souls that might in her And e'en our reaching out Is but the feeble effort of

Our weak desires the voice And hope, of half its sw Despite the fullness of our We eat our husks, nor ve Of the great gifts which al

The better part, we igno

The things that make fo While in the strife we jo The truths so dear and swe Our cold and taithless he

We weep and mourn, and While he but means our We murmur at the soverei And oft receive with tear

Always, our thought is but Always we seek "according 'Mia choicest blessings of O, Saviour! teach our way

To all the fullness of thy Until we touch the heights And, journeying heaven

SOUTH-WEST

NUMBI

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parison with that of the cause. . The Florence Stone for such purposes as and we saw where rock ballast. In this vicin ty Church, one of I mission stations. We visit; but found it qu

"get on" in the worl

ever, there are many

and their average pro

Southern and South to be rapidly filling and railroads. The ting what man can rain: but we think me ment even in this di of the soil and tree-Cettonwood river, in kansas, in Kansas an

tambers of cattle; ind