

The Sabbath Recorder.

W. M. Whitford, Jr.
Plainfield, N. J.

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

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The Sabbath Recorder.

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THE PRESENT LESSON OF THE REFORMATION.

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 ceremonial.

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 disgrace—then 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 Roman Church, as it might already be called, threw off its humility, and assumed 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 service of the church from merely worldly motives.

It would be amusing, if it were not so pitiful, 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 exclaimed 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?"

The people, for many centuries after the time of Christ, were really Pagans. They 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 worshipped, they now had Jesus Christ 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 liberty by dazzling their eyes with gorgeous spectacles, so now the church, pursuing the same policy, bestowed upon its children instead of religion the gaudy outward trappings 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 she was under Constantine in the fourth century, such she has remained through all the

centuries in every country where she has ruled. Her wickedness and cruelty have deferred 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 a 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 from the Albigenes, 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 effected it while at the same time putting down heresy with a strong hand. The Church of Rome has always shown herself wise in her dealings with her subjects. She listened 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 of the true fold. The great crash could not be long delayed, however. The improvement in the church was but superficial, and when Leo the Tenth became Pope, Rome was possibly less brutal, but certainly no less 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, and men's minds were open to reason and argument as they had never been before. Luther's task was a comparatively easy one. Indeed, he was left to spread his doctrines in peace for a considerable time before he was called to account for his heresies; for Leo was far too busily engaged in giving commissions to Michael Angelo, and in cultivating the fine arts generally, to pay much attention to so insignificant and common an event as the quarrels of two orders of monks in regard to indulgences. And when at last he was aroused to the necessity 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 reasons to rid himself of the jurisdiction of 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 oppose his decrees. It was only necessary for Henry to espouse any cause to insure its ruin, 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 remarkable for piety and intelligence, as was evidenced by the long line of noble martyrs whom Mary afterwards sent to the stake. 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 withdrawing from religious affairs and occupying themselves 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 Reformation was the detriment to society occasioned by the emptying of the monasteries and nunneries, which threw upon the world a throng of idle men and women, unable, for the most part, to obtain a subsistence for themselves, and whom long seclusion had made unable to grapple with the difficulties of life. This evil, however, was removed before the generation which ushered in the 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 became open to all classes of men, and when one man's interpretation of its pages might be as worthy of attention as another's. In this age of the world differences of opinion on religious points do not reach to the extremes that they did in the sixteenth century,

but, still, while we lament that we cannot read of Luther's noble stand for truth without seeing on the same page his intolerance and hard uncharitableness towards those who did not accept his views on minor religious questions; while we call Calvin barbarous as often as we call him firm, we cannot disguise from ourselves that there is in the Christian 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 climax in the gross materialism of the eighteenth century, suffered a necessary reaction, and it gradually grew out of fashion to familiarly depose God from his place in the universe. But now again, in our day, belief has given way in a surprising degree to a sort of sentimental rationalism, and it is wonderful how many there are within the fold of the Protestant Church who are Christian only in name. This is the Church of Rome's opportunity. Macaulay points out the fact, too little appreciated, that after the first outbreak of the Reformation, the Roman Church not only ceased to lose, but actually regained nearly one-half of what she had lost in Europe; and he also alludes to the truth that there is but a step between doubting everything and accepting all things—from atheism to repose in an infallible church. Let Protestantism look to itself and awake from the lethargy which has lately bound it. The Roman Church has more than once arisen from the ashes of a past humiliation to go forth as conqueror. She is stronger now than she was directly after the Reformation—yes, she is stronger now, because purer, than just before the Reformation. Her dogmas have approved themselves to the judgment of men as great intellectually as any who live in our time, and who had the same means of judging correctly of the Bible which we have now. Indeed, a dislike to Rome is no evidence of breadth of mind, any more than a love for her tenets and practices is evidence of a paltry intellect.

Let Protestantism beware lest its seeming security become its greatest foe, and it be called upon once more to effect a Reformation.

HOW SHALL I HONOR JESUS TO-DAY?

[Translated from the Swedish by O. W. Pearson.]
Awaking from a peaceful night's rest, strengthened and refreshed in body, I must first tarry a few moments before I enter the busy tumult of the world, and ask myself, *How shall I honor Jesus to-day?* That we should desire and try to honor the Saviour would not be questioned by any of us who are conscious that he has redeemed us by his blood, called us by his everlasting gospel, sanctified us by his Holy Spirit, and thus saved us from a terrible, but well deserved, retribution. Our indebtedness to Jesus is great; and our gratitude towards him ought to be deep, constant and effectual. I can honor him to-day. If I do not do it, I will dishonor him, I shall grieve his Holy 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.* I must give my body, soul and spirit into his hands. I must consecrate my time, talents and property before his throne, and ask him to give me grace to use them for his cause and glory. The Saviour bought, not only our persons, but our all, so that we 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 conceive of this; therefore we do not have the same feeling which did David, when he 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 Lord's, if I daily consecrate all to Jesus, 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 my person, property, and all that is precious and dear to me, to thy Saviour's service, and daily use all to his glory.

2. *I must turn to him for all that is needful for this day.* Wants will arise, but

Jesus will supply them. With Jesus are all the blessings we need, and he has none which he is not willing to bestow upon us if we are ready to receive them. He says, "All things are given unto me from the Father," and again, "All that ye ask in my name, will I do unto you." Therefore it is both my privilege and my duty to ask Jesus to supply all my needs. And if I go directly 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 all through the means, then do I dishonor him.

3. *I must imitate and follow Jesus in all that I do.* He is represented in God's Word as our example, therefore, we also ought to imitate him. I should think as Jesus did, and act as he acted. We ought often to stop and ask; *Is this imitating Jesus?* Would he be in such states of mind? Would he use such language? Would he have such thoughts? Would he act as I do now? Or, if on any occasion we do not know what we ought to do, we should ask: *How would Jesus do this? How would he act in this case? How would he talk? What mind would he have?*

This would often require us to read God's Word. We should then soon become acquainted with the mind and life of Jesus. And should we not by this be preserved from many sins? Would we not from this learn humility? Jesus wants us to imitate him; he has given us an example, that we should follow in his footsteps. He says: "Do as I have done." Therefore, if I desire to honor Jesus, I must daily seek grace to imitate in all that I do, in the family circle, in my 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 and commune with him, but he also wants us to tell others of him. We ought to recommend him to sinners, that they may come to him by faith and receive life eternal. We should hold him up to backsliders, that they may return to the Shepherd of their souls. We ought to remind the believers of him that they may be refreshed, encouraged, reproved or comforted, according as their need may be. If I desire to talk about any one, of whom should I desire it more than of Jesus? Of him can I not talk in vain, because it must necessarily, in some way, accomplish an important object. How much we have to talk of, if our hearts' only desire is to talk of Jesus. What favorable opportunities are often presented to us if we only were prepared to improve them. We ought to talk of Jesus to all of our associates, to all that we meet, to all that we visit. We ought to talk of his glorious person, of his accomplished redemption, of his gracious words and works, of his holy life and suffering death, of his victorious resurrection and glorious ascension, of his mediating prayers and expected return to judgment. We may sometimes speak of his coming wrath, but more often of love. We ought to speak of his gracious call to sinners, how he wept over them, of his promises to the believers and his affections for them. O, that we may receive grace to talk about Jesus, and to speak for Jesus, and to speak like Jesus!

5. *If I desire to honor Jesus, I must walk with him.* I must have him in my company and for my friend. I must not go anywhere where I cannot expect him to go with me. I must not engage in anything on which I cannot expect the blessing and approval of Jesus. This is to let him be all in all.

O, thou Holy Spirit, Spirit of Christ, enter into my heart, fill me with thy grace, and teach me that I may from my heart seek in everything to live to thy glory!

Dear reader, do you wish to honor Jesus to-day and every day? If so, "this is the way, walk ye in it." My soul is grieved that I have honored Jesus so little.

Let us pray that God will give us grace to consecrate ourselves to him and daily ask him for the help we need, and imitate him in all that we do, and speak of him to all that will listen to us, and walk with him in peace, holiness and righteousness all our days. What an encouragement we have in his own words: "Them that honor me, I will honor, and they that despise me shall be lightly esteemed."

My friend, be careful not to despise Jesus. None but he can save you; he is your only hope.

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 reassured to him. The ordinance of baptism, accepted by the believer, represents to him

the reality of Christ's death and resurrection, a fundamental fact in the Christian religion. It is also a divinely appointed, typical sign, by which the disciple of Christ is to express his own dying to sin and rising to newness of life, by personal acceptance of, and faith in, Christ. In like manner the weekly Sabbath is a sign of a divine reality. That reality is referred to as "a perpetual covenant." 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, the tables of the covenant, the ark of the covenant. There is probably no other fundamental principle so many times and so variously expressed in the Bible, as this principle, of covenant. It pervades the entire relation of the divine Being to mankind, as Preserver, Redeemer, Sanctifier. Hence all the promises, all the providences and all the teachings of Christ and the Holy Spirit, the offering of redemption through Christ, is the continued expression, in one form or another, of God's eternal covenant with the human race. I suppose all will admit that the ultimate end of divine grace to fallen 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 redemption is made. Man is constituted for an endless existence. Out of fellowship with God that existence is one of moral death, ever-deepening condemnation and despair. But the covenant of God offers to him eternal life on the simple conditions of faith and acceptance. Eternal life; who can estimate the infinite magnitude and endless duration of this gift of God? It will require eternity for an ever-growing finite mind to comprehend it. That state of deliverance from the bondage of sin and all its multiplying sorrows and woes, that state of final and eternal triumph of the redeemed child of God over all the powers of darkness that would deceive and destroy his soul, that state of conscious, joyous, active, triumphant, eternal rest that "remaineth for the children of God." That is the divine covenant which the just and holy God has established in heaven, published on Sinai and made possible for all men, through Christ, his eternal Son.

Having made these general remarks relative to the law of the covenant, let us study it more closely. The Decalogue is represented as given in two tables; the first four on one table, and the last six on the other. The first table embraces those precepts expressing obligation to God, the law of piety. The second table embraces those precepts expressing obligation of man to his fellowman, the law of morality. Though they both have a deep spiritual and religious significance, it is plain that the first is confined exclusively to the relation of man to God. Human legislation has no possible jurisdiction in the sphere of piety. God alone is competent to define and enforce law in that sphere. But in the sphere of the second table, or laws of morality, God not only defines and enforces law, but he has made man competent in his moral constitution to define and enforce the law of reciprocity. Hence human legislation has legitimate functions in the sphere of the second table of the Decalogue.

Now let us turn our attention to the first table, the law of piety. See Matt. 22: 35-37: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

Here, then, is our Lord's condensed and emphatic statement of the real thought of the two tables of the Decalogue. The first expresses and requires the highest measure of love to God that is possible for the human mind. But where, in this first table of the covenant, do you find this characteristic law of love to God? It must be in the fourth precept, for the other three are only prohibitions, but the fourth commands to remember and keep holy the day which Jehovah has set as a sign of his covenant with his people forever; as a sign of his eternal Sabbath rest which he has prepared for his people when 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 seal 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 mind."

T. R. WILLIAMS.
ALFRED CENTRE, N. Y., Feb. 23, 1886.

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EARNEST, BUT ERRONEOUS.

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

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

"To make one's religion consist mainly of the observance 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 circumstance, 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 follower 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 to say:

"That the early Christians say, 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 following:

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 Comybear 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 gifts at home as a private and not a public matter. Such exegesis (and 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 enables one to gain apparent support from Scripture, for any notion whatever.

Not less glibly does this editor brush away all questions and difficulties which thoughtful men have found to surround Rev. 1: 10, by saying:

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

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 also held 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 testimonies here alleged), I now proceed to quote them as his."

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 Lardner 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 he 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 sentence. When all these facts are placed alongside of the statement which the Earnest Christian has placed before its readers, one cannot but wish that the Christian were accurate as well as Earnest.

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 on Sunday, which reasons are as follows, and are wholly unscriptural:

"But Sunday is 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 Jesus Christ our Saviour on 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 appeared to his apostles and disciples, he taught them these things, which we have submitted to you also for your consideration."

*The discussion by Lardner, in our edition, London, 1847, is found in Vol. 2, pp. 199-203, of "Credibility of Gospel History." *First Apology, Chap. 67. Ante Nicene Lib. Vol. 2, p. 66. Edinburgh, 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-sabbathism which developed so rapidly in the heathenized church—see his "Dialogue with Trypho," same volume as above—thus, theoretically, Justin demolished the Sabbath with one hand, while he introduced fanciful reasons for exalting Sunday. The already prevalent reasons which had made it a festival of the sun-worship cult, needed no 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 Earnest 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 'Christ hath 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 observe that termed the Lord's Day, with a solemnity, and with a festival; and that they should not feed fast their own bodies; but should make it their business to enliven and cheerish 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 days 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 had not kept any day as the Sabbath. The language of Eusebius is:

"The Emperor delivered them, his subjects, moreover, that they should esteem of a day, as convenient 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 Saviour's 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 did."

We give all that the Christian says about Eusebius that the reader may the better note its inaccuracies, 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, 6 1/2 x 4 1/2 inches. The entire history is contained in 426 such pages. The folio volume from which the Christian quotes, contains, besides preface, index, etc., the histories of Eusebius, of Socrates, and of Evagrius; "The Life of Constantine," by Eusebius, the "Oration of Constantine to the Convention of the Saints," and "The Oration of Eusebius in praise of Constantine," delivered in the year 336 A. D., at the celebration of the thirtieth 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 Scholasticus, who wrote next after Eusebius, says of it:

"He was more careful about the praises of the Emperor, and about the panegyric subtlety of his expressions as it is usually done in the composition of an encomium 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 History, of Constantine, Eusebius has almost entirely forgotten the dignity of the historian in the zeal of the panegyrist."

From such a History the Earnest Christian quotes as though from reliable ecclesiastical history. In the volume from which the quotation is made, the history proper of Eusebius occupies only the first 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 which is equally inaccurate. Supposing Eusebius had made the assertion, as a historian, that Christ 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 adulations of a court theologian to find out what Christ taught. The closing paragraph of the Christian's editorial reveals the state of the case among its readers and the aim of its utterances. It is as follows:

"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, nor lectures on this subject disturb you. Hold fast your allegiance to Christ. Seek to become more and more filled with humble love. Let not your religion 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 Lord."

This paragraph like the opening, is full of unjust innuendo. No one pleads for the Sabbath as a means of salvation, nor seeks by it to draw men from their allegiance to Christ. It is unworthy of Christian journalism thus to hint at what is not true.

†Ecc. Hist., p. 700, Cambridge edition, A. D. 1692. *Ibid p. 678. †Ecc. Hist. Chap. 1. †Church History, Vol. 3, pp. 875, 876, 877. New York, 1884.

THE CAUSE IN INDIANA.

BY REV. U. M. MC GUIRE.

Not agitation but repression is the order of the times concerning the Sabbath 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 you don'd handle him much."

The Christian sentiment of the State, irrespective 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 attempted 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 is often asserted.
4. The people are exhorted to set themselves 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, we are told that we should not turn aside from the gospel to a discussion of these lesser matters. So, to declaim in favor of Sunday is meritorious and highly important, but to discuss it comes very near to striving about law.

An agreeable regular contributor to the 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 something to stop my trouble, for while I don't know how to argue the question only 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 is all wrong and will destroy the churches unless it is checked, but in my uncertainty, anything you say will help me some."

He complains that all the young people have taken to marrying on Sunday; that one of the Sunday-school teachers, a grocer, goes to the city to buy goods on Sunday afternoon and night, that the great preachers at the associations do their traveling on that day, and that the Methodists, at a certain camp-meeting last year, cleared \$1,000 on Sunday, after praying for two weeks for sanctification. He asked his pastor about it; but while the good man was somewhat troubled about it, he didn't know how to help it, for these things "have got to be the fashion." He then asked "Elder Bug," the revivalist, about, and to his amazement, the Elder informed him that "a great Baptist Doctor of Divinity has found out that there is no Sabbath now."

The last remark is one of many recent shots direct at Dr. Dobbs. One of these fine mornings, his Hoosier brethren will wake up to find that he is capable of shooting Parthian arrows. If it were a less serious matter, it would be amusing to observe how earnestly Puritans and no-Sabbathists vie with each other in asserting their loyalty to Baptist principles. They roll up their sleeves, and pelt each other lustily with ungenerous epithets, until an advocate of the Seventh-day appears on the scene, when they all clasp hands, look demure and say in concert "We are loyal to the 15th article of the New Hampshire Confession." Let no one, however, suppose that this is written in a spirit of disrespect for the many grand, true men of this State, whom I have learned to love for their character's sake. Their mis-

take is a ridiculous one, but they are worthy of honor.

Sunday is being disregarded more and more in these parts. The State University has arranged for a series of secular lectures 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. The protest against Sunday mails was the weakest one imaginable; for many Christians have been in the habit of patronizing the post-offices 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.

BELIGIOUS 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 of trade and labor on Sunday must be 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 religious world, that is, it is not to favor any religious sects, it is not with the intention of making Sunday the Sabbath, but it is for the physical benefit of an overworked people who are growing prematurely old. Says an advocate of Sunday legislation: "In France there is little rest. The wheels of trade never cease. Sunday evenings the theaters are crowded. The result is there are few old men." To give long life and health to the people he thinks the State must give us a "civil rest day." O how fallen is the Sunday! "Civil rest day!"

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 object. Strip this subject of its religious garb, array it in the "habilliments of mere policy and temporal considerations" and the work will be easily done.

This is a time when, to secure popular favor, position and power, you must profess great sympathy with the working men. Profound interest in their social status will secure their votes. That they need our true sympathy we do not dispute, and that they have rights capitalists should respect is true, and vice versa. But the hypocrisy of this professed zeal in behalf of working men is too apparent. Will it satisfy the religious-amendment party to coerce men to rest? Will it give them great pleasure to see the people lazily lounging about on Sunday, smoking or reading novels? Will this pay them for their great labor in securing Sunday legislation? Nay, verily. This plea for a "civil rest day for the people" is a humbug, and to urge it is to falsify the facts. Behind all this is the religious movement, the propping up of the decaying Sunday Sabbath by legislation. The idea of Christian worship on the first day of the week is primary. To secure it the present deceptive plan is being carried out.

How shall the calamity be averted? Who must set the truth before the people? The masses must be educated and the claims of God's holy law must be urged. The doctrine concerning the Bible Sabbath must be proclaimed everywhere.

Seventh-day Baptists can send the truth into every home in the United States while they maintain their present missionary and other gospel enterprises. Enlarge the Light of Home and with the Outlook visit every home in the nation. Do any doubt our ability to do this? Let us see. It may not always be wise to compare ourselves with others, but it may be that a comparison here will "provoke us to jealousy" and stimulate us to good works. It is frequently stated that we have more wealth than Seventh day

Adventists. They, at least, admit it. In 1885 their recorded membership was 19,082. These distributed 1,028,237 periodicals and 13,862,377 pages of publications. To their clergy, for missionary and other labor the 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 will be gone. "A stitch in time saves nine."

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 those whose letters are here given, receive it gladly. This number is daily increasing, 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 concluded 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. 8, 1886.

The only Protestant Spanish newspaper in America, El Anciano, published at Alamosa, Colorado, has thrown open its columns to temperance. This has great significance, 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 needy ones. The Challenge, of Denver, always 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 provides that a commissioner shall be appointed 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 in the common cause of temperance.

sought, that, if possible, they may be brought within the fold. Our churches may all share in the baptism that has come to our land, a present year prove one of unprece-

HALLOCK, Ill., Feb. 23, 1886.

ABOUT COLONIES.

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

There are several quarter sections of land that can be bought for from six dollars per acre, on long time, and the balance in seven or eight years' time, with seven per cent interest. There is yet some school land south of here, about fourteen miles. In one section, six hundred and forty that is not taken, but it is likely to go; for there is a great rush for land now. The last two years, Indian corn was a success, and that appears to be a Kansas boom.

do not let those Kansas journals and circulars excite your curiosity, but see for yourselves. It would be interesting to some of our readers to know what has become of the land on which I located those that came a few years ago, and who went back. Land has all been taken up and is now from one thousand to fifteen hundred dollars per quarter section. The price of land has advanced fifty per cent in the last year.

There are any parties looking in this line, I would advise them to come out for themselves, but there is no time lost, for there will be a great rush for land in the Spring. Any information with reference to this country will be cheerfully addressed by the undersigned. The society is of great variety. You can get any level; it is from the very best to the very lowest on earth. Prohibition is a very strong ground, but don't come to this "Italy of America," expecting to be free from the accursed poison of the opium tree; but we are glad to say, it is beginning to wither and fade.

A. R. VAN HORN, Rock, Kansas, Feb. 5, 1886.

WASHINGTON LETTER.

Washington, D. C., Feb. 26th, 1886. The trio of conventions has been held in the city during the week. Washington has been a monopolist in this respect. It comes to be the unquestioned rendezvous for all kinds of associations. Meteorologists have been talking about the weather. Swedenborgians have been in council with distinguished educators from all over the country have been discussing broad subjects. The latter gathering was a large, representative one, and its influence of views was useful to the system which it was identified, as well as of interest to all friends of the common school.

Congress, the Senate continues to discuss the great Educational bill, and the continues to waste time and talk on subjects of unimportant subjects. It becomes more evident every day that the expansion of business under the new rules of procedure is not expedited to any appreciable extent. There is nothing in the new rules to prevent Members from making important speeches. If they desire to stray from the subject, there is no way to prevent them.

Senator George, of Miss., is one of the contributors to the Educational bill. He cited a number of instances in which money had been appropriated from the National Treasury for purposes not intended in the Constitution, and asked where, in their view of the constitution, they found authority for sending money to Ireland in 1847, and to France in 1876, to relieve distress in those countries. "I gave millions of money," said he,

"to a Centennial Exposition, and a good deal of money to the New Orleans Exposition. Where was the authority in the Constitution for that, or for a bureau of agriculture? Where was authority to tax the people for the education of the Indians, and why should we educate the Indians and not the 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 to educate their constituents?"

Senator Gray, of Delaware, hoped that Senator George would not claim that a library could be built by Congress in every city in the Union. The Senator from Miss. replied that the question now was where Congress got authority to build one in Washington. Finally he asked whence the authority to pay pensions? Mr. Gray said from the power to raise and maintain armies, and Mr. Morgan said from the fourteenth amendment. Mr. George differed from both Senators saying it was a bounty from the Government and very proper and a dutiful beneficence.

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 Republicans 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 on 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 dangerous to ambitious statesmen.

In Department circles the latest item of interest is the formation of a novel association which has just been incorporated under the title of "The Clerks' Beneficial League." It is composed of Government clerks and is for the benefit and protection of discharged Government clerks. From the entrance fees a fund is provided to be paid members when they lose their places. From a \$3 10 investment each member is to get \$200 if discharged from the Government service.

MISSIONARY SOCIETY.

Receipts in February.

Table with columns for donor names and amounts. Includes: Second Alfred Church, G. F. \$15 59; The Ladies' Aid Society, Adams Centre, N. Y. \$16 00; First Hopkinton Church, balance of appropriation of 1885, G. F. \$58 83; Young Ladies' Mission Band, Walworth, Wis., C. M. \$10 00; Sabbath-school, Walworth, Wis., C. M. \$10 00; Ladies' Benevolent Society, Walworth, Wis., pledge of 1885, M. M. \$10 00; Sabbath-school, West Edmeston, N. Y. \$3 00; Sabbath-school, West Edmeston, N. Y. \$5 00; Sabbath-school, Farina, Ill., G. F. \$15 00; of 1885, S. M. S. \$15 00; Quarterly Meeting, DeRuyter, N. Y., G. F. \$6 80; DeRuyter Church, G. F. \$2 34; Rev. H. D. Clarke, New London, N. Y., G. F. \$5 00; Florence & Mabel, G. F. \$5 00; Mrs. Deborah Bennett, Verona Mills, N. Y., G. F. \$1 00; Mrs. Sarah Lewis, Rome, N. Y., G. F. \$1 00; Mrs. Lucy E. Spencer, Suffield, Ct., G. F. \$2 00; George Greenman, Mystic, Ct., G. F. \$25 00; Reuben Ayers, Unadilla Forks, N. Y., G. F. \$5 00; Greenmanville Church, G. F. Life Member to be hereafter named, G. F. \$22 97; Receipts per A. E. Man: Mrs. M. A. Brown, Little Genesee, N. Y., S. M. S. \$25 00; A. P. Saunders, Farmington, Ill., G. F. \$500 00; J. B. Williams, Harvard, Neb., G. F. \$10 00; Southampton Church, West Hallock, Ill., G. F. \$15 00; Mrs. Mary A. Rogers, Waterford, Ct., S. M. S. \$10 00; Sabbath school, Richburg, N. Y., S. M. S. \$10 00; Missionary and Tract Society, Richburg, N. Y., with payment Sept. 24, 1885, to complete Life Membership of Rev. B. E. F. G. F. \$8 37; Niantic Savings Bank, dividend upon G. F. \$46 55; George D. McLearn, Topeka, Kan., G. F. \$2 40; Mary F. Randolph, Delhi, Ill., G. F. \$3 00; Mrs. Nathan Rogers, Oxford, N. Y., H. M. \$5 00; West Edmeston Church, G. F. \$10 00; Balance Jan. 31st. \$887 35; 151 89; Disbursements in February. \$1,039 15; 231 08; Cash balance this date. \$908 07; E. & O. E. A. L. CHESTER, Treas. WESTERLY, R. I., Feb. 23, 1886.

"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 location for the proposed colony. It has been suggested by one correspondent that I appoint a day and a place where all may meet who can, and select a location. I therefore name April first as the day, and Dighton, Lane Co., Kansas, as the place.

An earlier day would doubtless be more desirable, were it practicable; but this seems now to be as early as I dare make the appointment. I have written twice to a man in Dighton, who is engaged in locating claims, inquiring where he can locate a colony of twenty to thirty families, on or near the proposed railroad, but thus far have received no reply. Should I hear from him soon, I will notify those interested, as to his reply. I think it quite certain, from what I have learned of the section of country under consideration, that good crops will reward

the hand of industry; and the question of abundance of fruit in the State was satisfactorily settled several years ago.

It is hoped that a sufficient number of families will come to make it practicable to hold religious meetings from the start, and organize a church soon.

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

JOIN THAT COLONY.

There was a statement in the RECORDER recently, to the effect that our people, in locating in a new country, cannot enjoy 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 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-Sabbath keeping neighbors. I wish that those who desire to change their locations, could realize the trials of a lone Sabbath-keeper; there would be fewer feeble churches. So I say to those who are still anxious to secure homes; if your choice is general farming and stock-raising in the great West, unite with that band about to settle in Kansas or Nebraska. Do not hesitate, do not wait, do not think that the next State or 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." Do not scatter abroad with all the discouragements of a lone Sabbath-keeper, but unite, unite. A. S. DAVIS, DE WITT, Arkansas Co., Ark.

Home News.

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 efficient president. There are seven committees. These are the Lookout, Prayer-meeting, Literary, Social, Relief, Music and Missionary committees. The names, perhaps, sufficiently suggest their objects. The prayer-meeting committee has the charge of the young people's prayer-meeting on Sabbath afternoons, different members being assigned the leading of the meeting for different days; the Music committee looks after the singing at the Friday evening prayer-meeting as well as that of the young people's meeting on Sabbath afternoons. The Society publishes, bi-monthly, a little four-page paper, Good Words, in the interest of the work of the Society and that of the Church. It is edited by the Pastor assisted 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, 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 temporarily.

We have had one of the pleasantest Winters here this Winter, I ever experienced in any place. There has been but very little snow and no cold weather to speak of; we have but very little use for overcoats, over-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 seldom freezes here and that potatoes can be left in the ground over Winter and be dug in the Spring as fresh and nice as they were in September before; but it is the truth.

Our little church and Sabbath-school still survive with about the usual interest. There seems to be a little coldness with some, while others are more earnest than ever. We have

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. J. R. H.

Condensed News.

Domestic.

The exports of California wines in 1885 amounted to nearly four and a half million gallons, or nearly one million more than for 1884.

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

Senator Miller, of New York, has introduced a bill into the United States Senate to establish a postal savings depository as a branch of the Post-Office Department.

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

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

A delegation of Utes are on their way to Washington. They are desirous of selling their reservation in Southern Colorado to the government, and removing from the State.

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.

The minority stockholders of the South Pennsylvania railroad state that in addition to President Gowen's purchase of the Vanderbilt interest in the Reading road, he also bought the Vanderbilt interest in the South Pennsylvania road. They assert the road will 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 concurred in by the Senate. The bill now goes to the Governor. The bill as passed applies 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 be held in 1892, in honor of the four hundredth 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 Greek fleet has returned to Salamis bay. The Servo-Bulgarian armistice has been extended to March 10th.

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 establishment of a German protectorate over the 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 and Great Britain.

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 Ottawa a mandament was read, Feb. 22, from 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 and integrity of the Turkish empire.

Herr Von Tisza, Hungarian prime minister, 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 Brunswick the number of leprosy patients is decreasing, in other parts of the dominion of Canada, the terrible disease is making its appearance. British Columbia has been affected by the introduction of the disease through Chinese immigration. James Trask, aged seventy-nine, has just died of leprosy near St. Thomas, Ont.

In the French chamber of deputies a crank in the gallery fired two shots down into the hall. When arrested he said he had been ill-treated by his superiors in the army and took this means to attract attention to his grievances.

The Canadian dominion parliament opened at 3 o'clock Thursday afternoon, Feb. 25, with the usual ceremonies. Governor Lansdowne's speech from the throne was very brief. He congratulated the parliament on the harvests of last year and on the prosperity and substantial progress of the country since the suppression of the insurrection in the northwest territories. He said: "Peace and 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 Burma. The Rangoon correspondent reports that troops are being forwarded to reinforce General Prendergast with all possible speed. 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, 1886, by Rev. Jas. Sumnerbell. Mr. JOHN G. FULLER, of Soio, and Mrs. HANNAH C. BURDICK, of Alfred Centre.

In Almond, N. Y., Jan. 21, 1886, by Rev. Jas. Sumnerbell. Mr. FRANK F. SCOVILLE and Miss ROSE ETNA ROOTE, both of Hornellsville.

At the home of the bride's parents. Deacon J. H. Crandall and wife, West Genesee, N. Y., Feb. 28, 1886, by Rev. E. A. Witter, Mr. S. ORLA WILLARD, of Nile, and Miss MINNIE M. CRANDALL.

At the residence of the bride's parents, Mr. and Mrs. Jacob Titworth. Adams Centre, N. Y., Feb. 24, 1886, by Rev. A. B. Prentice, Mr. CHARLES AVERRILL and Miss ANNA A. GREENE, both of Adams Centre.

At Milton Junction, Wis., Feb. 24, 1886, by Eld. N. Wardner. Mr. ANSLEY M. THOMPSON and Miss LUCILLA S. CLARKE, both of Milton Junction.

DIED.

In Alfred Centre, N. Y., Feb. 23, 1886, of heart disease. RUSSELL WEST, aged 83 years, 10 months, and 23 days.

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

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, N. J.

In Plainfield, N. J., suddenly, Feb. 19, 1886, MATTHEW STRULLMAN, in the 70th year of his age. He was working in his work at the Potter Press Works as usual, when he fell from paralysis of the heart. Being carried home, he scarcely regained consciousness and soon passed away. He was born at Westerly, R. I., in 1811, and was the youngest of eleven children of Deacon William Sullivan. Most of his life was spent in New England. He became a member of the First Hopkinton Seventh-day Baptist Church, in early life, about 1834; he removed his membership to the Pawcatuck Church, in Westerly, becoming a resident of Plainfield, N. J., about 1880; he transferred his membership 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 Plainfield, on the 23d 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 come."

In the town of Plainfield near Leonardville, N. Y., Feb. 16, 1886, CLARKE WHITEHEAD, aged 76 yrs. He was a man of quiet demeanor, careful and mature in judgment, conscientious 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 unflinching friend of the church, and a steadfast and consistent follower of 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. A. B.

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 13, 1886.

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 Centre, N. Y.

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

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

THE 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 of our larger schools that have a quantity of singing books which they have laid aside? If any school is disposed to supply our need in this way, please address the undersigned at Morgan Park, Ill., stating name of book, number on hand, and condition. I need not add that the favor will be greatly appreciated by our school. C. E. CRANDALL.

THE New York Seventh-day Baptist Church holds regular Sabbath services in Room No. 3, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. (Take elevator). Divine services at 11 A. M., Sabbath-school at 10.15 A. M. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

IRVING SANDERS expects to be at his Friendship Studio from March 31 to 9th inclusive.

MR. A. B. WOODARD, practical dentist, now located at a lower, 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 people of Alfred.

D. M. FERRY'S Seed Catalogue for 1886 is before us, and is, in its mechanical execution, worthy of special mention, and contains much valuable information to the farmer and gardener. 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 as may choose to order vegetable, 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, 1886, reported for the RECORDER, by David W. Lewis & Co., Produce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking places furnished when desired.

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

Table with columns for product names and prices. Includes: Solid silky grain-fed fresh Elgin creamery, Fancy, fresh, grain-fed, Elston creamery, Heavy body, grainy, high-flavored dairy, Fresh, strictly fancy D. W. Lawrence dairy, Fair to good dairies, Fine Sun n'r dairies, Fresh Western imitation creamery, Western store pickel butter, Winter makes, common roll butter, Grease.

CHEESE.—Receipts for the week, 11,539 boxes; exports, 11,003 boxes. We quote:

Table with columns for product names and prices. Includes: Factory, full cream, skimm'd, Night's milk.

EGGS.—Receipts for the week, 7,843 barrels. We quote:

Table with columns for product names and prices. Includes: Near by fresh laid, per dozen, Southern and Western, per dozen.

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 for our own account, and solicit consignments of prime quality property.

DAVID W. LEWIS & CO., NEW YORK.

AMERICAN SABBATH TRACT SOCIETY.

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 people.

In addition to the recent issue of more than the usual amount of tracts, the Society now sends out papers as follows: 1. The Evangelist Herald, among the Scandinavians; 2. the Goodshepper, among the 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 estimate, reach regularly more than a half a million of readers, and are equivalent to about sixty 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 fall 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 1885-6 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 direct to the Treasurer of the Society, J. F. Hubbard, Plainfield, N. J.

J. B. CLARKE, Soliciting Agent.

GEO. H. BARCOCK, Corresponding Secretary. PLAINFIELD, N. J., Feb., 1886.

VILLAGE LOTS—Will sell Village Lots for from \$15 to \$25 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.

FOR SALE.—The farm known as the Boss farm in the town of Genesee, consisting of 128 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. CRANDALL, Little Genesee, N. Y.

Agents Make \$5 a Day Selling Perfect Family Scales. Buy one once to 25 pounds. What every family needs and will buy. Rapid and accurate old agents. FORBES & McMAKIN, Cincinnati, O.

Selected Miscellany.

TELL JESUS.

When thou wakest in the morning, Ere thou tread the untrod way...

In the calm of sweet communion Let thy daily work be done; In the peace of soul-outpouring...

Then, as hour by hour glides by thee, Thou wilt bless! guidance know; Thine own burdens being lightened...

And if weariness creep o'er thee As the day wears to its close, Or if sudden, fierce temptation...

SERMON.

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

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

TEXT.—"For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."—2 Cor. 4: 5.

Paul, the great apostle and preacher, speaks of his ministry in the preceding verses of this epistle. He declares that he had preached the gospel with openness and fidelity...

I. FOR WE PREACH.

The apostle calls our attention to the chief work of the gospel minister. It is to preach. His first and chief business is to proclaim the gospel of Jesus Christ.

benefit them and build them up by his preaching. He may have much to do for the public good, as most all pastors do who are public spirited; yet however manifold his duties he must not neglect his sermon...

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...

2. There is another class of ministers who preach themselves. They are those who preach theories, speculations, philosophies and fanciful ideas of their own—men of preconceived notions and they use the Bible to substantiate their theories and notions.

3. I note lastly on this point that there is

another class who preach themselves, and may constitute the largest class. They are those who preach to entertain the people, to give them something novel, new and rare; to give them pulpit bouquets, artistic displays of rhetoric and oratory...

(b) But Christ Jesus the Lord. But, affirmatively, the apostle says, "For we preach not ourselves but Christ Jesus the Lord." We are to preach Christ the power of God and the wisdom of God. Christ the Son of God and the Son of man, who came to seek and to save that which was lost, Christ crucified, Christ resurrected, Christ the Atonement, Christ our Mediator, our Intercessor and Advocate with the Father.

A Chinese convert once remarked in a conversation with a missionary, "We want men with hot hearts to tell us of the love of Christ." Our Christ message must be born of prayer and preached with prayer.

"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?"

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 the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and as he preached, declaring that this Scripture was fulfilled that day, they bore him witness and wondered at the gracious words which proceeded out of his mouth. They testified in another place that he spake as they had never

heard a man speak. Christ's ministry was glorious because he was anointed of the Spirit, and so must his ministers be anointed from above, to preach in demonstration of the Spirit and of power, and that is the kind of preaching which, to-day, the world greatly needs.

At times, such is the tide of human affairs, the tendency of society, the trend of business, and the condition of the church that the gospel minister will be called upon to emphasize and enforce certain doctrines and practical gospel truths, and urge the better performance of Christian duties.

1. In these times there is need of more earnest preaching about sin, its nature, its exceeding sinfulness, its corrupting and damning power, its fearful results in this life and in the life to come. There is lack of conscience in the world. It has become india-rubber-like, or callous and dead from sinful works.

2. There needs to be emphasized in these times spiritual growth—a complete salvation. It is one thing to be barely saved, to barely escape hell, and quite another thing to be a ripe Christian, and make an abundant entrance into heaven. Too many Christians act as if salvation was only a ticket to heaven, or an insurance policy against hell.

3. Third and lastly. I alluded to the tendency in these times to prostitute the pulpit and church services to intellectual and artistic entertainment. No minister of the gospel should ever preach for the purpose, in any instance, to merely entertain his hearers.

own inherent beauty and loveliness, 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.

II. YOUR SERVANTS FOR JESUS' SAKE. Paul declares that he and his fellow laborers in the gospel were servants. All their service was for Jesus' sake. Yes, it was all for Jesus' sake. We preach, we serve, we endure, we suffer, 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 is to devote all his talents native, and acquired, to the church; all learning, all gifts, all growth. He should give to it the best powers of mind and body, the best energies of both. He is to be a true, humble, faithful servant of the church in adversity as well as in prosperity, when things go rough, as when they go smooth, in trial, in sorrow, in strife and in peace.

Popular

AN alloy of copper with cobalt is said to be as malleable to oxidation as copper, tenacious as iron. There are for which such an alloy is

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 making strip of mecrame lace; at full undergarment, and so a notice being put up that the room is being done are requested to occupy waiting to consult the ph a good cause. Other do known, place light and ments of various kinds o and desire their patients mauvais quart d'heure in same. But this is the ag one popular physician, a the numerous patrons who room, has placed there a f phic apparatus with a sup and all other necessaries, w are requested to use as t 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. Marsh 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 d istence was always found smaller than that of those

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 diam Two wires are fused into t hermetically closed after b with water rendered condu acid or some metallic salt. tridge has been inserted i and the latter tamped or usual way, its projecting w with cables serving as "lea of electricity. All being r is put on, and the current tor passes between the e within the glass tube, an water, oxygen being libe and hydrogen at the othe mixture continues to accu composing action of the c is to withstand the incre these gases that the thic 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 int has to pass through the latt red. The resulting explo violent—more violent th glycerine even.—Scientific

HOW INSECTS BREATHE. moderately large insect, es not, 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, interlac ing a filter, which allows a to pass. But the appare character it may be, is alw 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 t the receiver of an air pum in question, which are t spiracles, communicate wit ing tubes, or trachea, wh the entire length of the bo main tubes are given off in es, which run in all direct fully divide and subdivid fully intricate net work is every part of the structure even to the antenna.—Es

Popular Science.

AN alloy of copper with 5 per cent of cobalt is said to be malleable and as little liable to oxidation as copper and as ductile and tenacious as iron.

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.

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.

YOUR SERVANTS FOR JESUS' SAKE. declares that he and his fellow laborers in the gospel were servants. All their work was for Jesus' sake.

THE ELECTROLYTIC CARTRIDGE FOR BLASTING.—The cartridge consists of a glass tube of a diameter to fit easily into the bore-hole, which should be small. The tube is very strong, the thickness of its walls being about equal to the diameter of the bore.

How INSECTS BREATHE.—If we take any moderately large insect, say a wasp or a hornet, we can see, even with the naked eye, that a series of small, spot-like marks run along the side of the body.

Some imagine that the sentimental preacher who is ever preaching Love! Love! Love! has more love for souls than they who faithfully warn men that they may look to Christ and take hold of life.

PAUL'S PREACHING—MODERN PREACHING.

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 imitation of all who preach the gospel.

The next generation! The old gospel with its preachers to be laid aside, because too antiquated to be of any further use!

In Paul's preaching the doctrine of "atonement" was given the chief prominence. The doctrine of the cross was the central sun around which all other doctrines revolved.

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.

HELPING HAND BIBLE SCHOOL WORK. A 24-page quarterly, containing carefully prepared helps of the International Lessons.

OUR SABBATH VISITOR. Published Weekly at ALFRED CENTRE, N. Y.

CATALOGUE OF BOOKS AND TRACTS

PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY. ALFRED CENTRE, N. Y.

NATURE'S GOD AND HIS MEMORIAL. A Series of Four Sermons on the subject of the Sabbath. By Nathan Wardner, D. D., late missionary at Shanghai, China.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, M. D., D. D. Part First, Argument. Part Second, History.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag.

THE SABBATH QUESTION CONSIDERED. A review of a series of articles in the American Baptist Flag.

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DE BOODSCHAPPER.

A SIXTEEN-PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price 75 cents per year.

G. VELTHUSEN, PUBLISHED BY HAARLEM, HOLLAND.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc.

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ADIES WANTED. To work for us at their own homes. \$7 to \$10 per week can be easily made.

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

INTERNATIONAL LESSONS, 1886.

- FIRST QUARTER. Jan. 2. Josiah and the Book of the Law. 2 Kings 22: 1-13. Jan. 9. Jeremiah Predicting the Captivity. Jer. 8: 20-22; 9: 1-10. Jan. 16. The Faithful Rebellions. Jer. 25: 12-19. Jan. 23. Captivity of Judah. 2 Kings 25: 1-12. Jan. 30. Daniel in Babylon. Dan. 1: 8-21. Feb. 6. The Fiery Furnace. Dan. 3: 16-28. Feb. 13. The Handwriting on the Wall. Dan. 5: 1-19; 28-30. Feb. 20. The Second Temple. Ezra 1: 1-4; 8: 6-18. Feb. 27. Nehemiah's Prayer. Neh. 1: 1-11. March 6. Reading the Law. Neh. 8: 1-12. March 13. Esther's Petition. Esther 4: 10-17; 5: 1-3. March 20. Meseiah's Messenger. Mal. 3: 1-6; 4: 1-4. 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: 1-3. Again Esther spake unto Hatach, and gave him commandment 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 forth the golden sceptre, that he may live: but I have not been called to come into the king these thirty days. 12. And they told to Mordecai Esther's words. 13. Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. 14. For if thou altogether holdest thy peace at this time, shall these enlargements and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth, whether thou art come 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 into 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 Esther had commanded him. 18. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. 19. 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 the sceptre. 20. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom.

GOLDEN TEXT.—"So I will go in unto the king, which is not according to law; and if I 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 Persian Empire, about 200 miles south of east from 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 but she must have been a Jew. It was probably written soon after the death of Xerxes, B. C. 465 for its minuteness of detail implies this. The descriptions are graphic and simple, and the language has a large Persian element. But the chief peculiarity is the absence of any mention of the name of God. Still, in reality, God is everywhere manifest in the book.

The children of Judah were scattered over the countries of Babylon, Persia, and the large part of the then known world. 50,000 had returned to Jerusalem many years previous to this time, and had rebuilt the temple, and were planting the renewed kingdom of God again in Palestine. Still large numbers remained in the land of their captivity, and must have attained considerable prosperity, as we may infer from the large sum which Haman offered for the privilege of slaying them and confiscating 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 seems 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 officer named Haman had been promoted by the king and was Prime Minister; every body bowed with reverence before Haman except Mordecai, his 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 upon 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 lesson.

EXPLANATORY NOTES.

V. 10. Esther spake unto Hatach. This Hatach was an officer who had been appointed by the king as a servant to Queen Esther. And gave him commandment unto Mordecai. Mordecai had made an appeal unto the king in behalf of the Jews and she now replies. V. 11. All . . . do know, that whosoever, . . . 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 outer court and seek and await audience with the king. Except such to whom the king shall hold out the golden sceptre, that he may live. No person approaching the king uninvited could know whether the sceptre would be held

out to him or not, and hence it was taking great risk to come in unto the king unbidden. I have not been called . . . in unto the king these thirty days. The queen urges this fact as a reason why she should not venture into the presence of the king. Her own life would not be safe if the king should not 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 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 I do not with myself that thou shalt escape in the king's house, more than all the Jews. This was Mordecai's appeal to the queen, the decree embosomed her, as well as all the Jews, in the general slaughter, so that though she was the queen in the king's house there was no escape for her.

V. 14. If thou altogether holdest thy peace at this time, then shall these enlargements 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 shall be destroyed. Nothing can transcend the earnestness of this appeal; he warns her that though deliverance may come to the Jews, still she will not escape destruction if she refuses to meet the responsibility, and thus refuses the opportunity of saving her people. Who knoweth, whether thou art come to the kingdom for such a time as this. He here refers to the providence that brought Esther into this position of great responsibility. Perhaps God's hand had led her into that position, that she might deliver her people in this terrible emergency. There is great strength and courage derived from the conscious assurance that God has led us into our positions of responsibility for definite service; and it was this fact that Mordecai sought to enforce upon the mind of Esther, that she might take courage and trust in God for help.

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

V. 16. Fast ye for me, and neither eat nor drink 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 would approach God, and thus have the Jews approach God in her behalf, and only on this condition of humble submission to the will of God and implicit trust in his protection was she able to take this high resolve and venture her life in this issue. If I perish, I perish. Perhaps no form of expression could better 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 king saw Esther the queen standing in the court . . . she obtained favor in his sight. This was the critical moment, she stood face to face with the king. The heart of the king was in the hand of the Lord, and he extended the scepter that was in his hand. We have here another of those countless examples in which God touches the hearts of kings and thus directs the destinies of nations; and what makes the example doubly interesting is that God acts in direct answer to the prayers of his people.

V. 3. What wilt thou, Queen Esther? . . . It shall be even given thee to the half of the kingdom. Esther had approached him, had touched the golden sceptre, and now he asks for her request with the assurance that it shall be granted even should it require half of the kingdom. Surely the most complete success had crowned her effort, and she was now at liberty to ask for the deliverance of her people from that fearful decree.

PRACTICAL LESSON.

God has some definite 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 number. D. LOTHROP & Co's publications are welcome visitors at our office. Their choice literature and fine illustrations cannot but afford profit as well as pleasure. The March Wide Awake is now before us. It opens with a beautiful frontispiece, "under the electric-light." There are also two fine scene illustrations, the one illustrating Elizabeth Stewart Phelps' ballad, "The Tenebrous House Fire;" the other accompanies Mrs. Huse's historical Smithsonian story, "The Light of Key Biscayne." There are some excellent short stories in the number, and the serials continue with interest; the historical sketches, reminiscences, etc., are all interesting and instructive.

The same publishers give, in Our Little Men and 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 reading, and its illustrations will cultivate their artistic tastes.

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

THE Pulpit Treasury for March is out on our table. Its contents abound in excellent suitable articles for pastors and Christian workers. Its resources seem

unlimited, and its judgment in handling them able and practical. A "feast of fat things" is always spread before the readers of this monthly, and those who practice its suggestions must become "wise to win souls." A better magazine in its line is not likely to be produced. The portrait of Charles S. Robinson D. D., LL. D., forms its frontispiece, which is followed by his excellent sermon. There is also a beautiful view of his church edifice and a sketch of his life. There are also full sermons, a charge to a pastor, a Memorial Tribute to Gen. Grant's Mother, and Leading Thoughts of Sermons. There are articles, on Frequent Confessions of Christ, Practical Benevolence and Long h of Pastorate, Progress, the Church, the Court-house and the Saloon, A Plea for Missions, the Pew and the Pulpit in Union, and the Punishment of Paternal Sins. Every department is replete with instruction. Yearly, \$2 50. To Clergymen, \$3. Single copies, 25 c. E. B. Treat, Publisher, 771 Broadway, New York.

ALDEN'S CYCLOPEDIA OF UNIVERSAL LITERATURE.—This work is the outcome of many years of planning and preparation. It will be an almost indispensable work of reference for every library, large or small, a trustworthy guide to what is most worth knowing of the literature of all ages and all nations. Occupied by a dozen or more volumes, and yet issued at a price so low as to be within the reach of all, a familiarity with its contents will constitute a liberal education to a degree that can be claimed for few other works in existence. Dr. Lossing the eminent historian and author, says of it: "I am strongly impressed with the great intrinsic value of the work as a popular educator in a high department of learning. The plan is admirable. Combining as it does the personal knowledge of an author with specimens of his or her best literary productions, gives it an instimable power for good among the people." The work is being published in parts of 100 pages each, paper covers, at the price of 15 cts., also in very handsome cloth bound volumes, gilt tops, 480 pages, for 60 cts. The parts can be exchanged for bound volumes, at any time. Five parts are now ready, also the first bound volume; volume two will be issued in March. The publisher's 132-page illustrated catalogue of standard books may be had for 4 cents, or condensed 16-page catalogue free. J. B. Alden, Publisher, New York.

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. 1, 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 Educated; Vulcan, or Mother Earth; The Coming Man; My Religious Experiences; and Shall our Laws be Enforced? The writers of these articles are, respectively, Prof. Alexan er Winchell, James Parton, E. P. Whipple, Rev. Dr. R. H. Newton, E. E. Hale, Bishop A. Cleveland Coxe, Dr. Wm. A. Hammond, Rev. M. J. Savage, and Chancellor Howard Crosby. This list of subjects and writers is a promise of good things. The price of the magazine, which is to be issued monthly, is \$5 per year.

LETTERS.

J. B. Clarke 2, Julia A. Hull, N. J. Read, J. M. Richey, A. R. Davis, C. DeVos, L. D. Reynolds, L. H. Swinney, Abbie M. Wilson, Par Julia Hughes, J. C. O'Connor, Ailing & Cory, J. A. Lurber, Hackett, Cahart & Co., A. B. Prentice A. H. Lewis 4, Alex King, E. R. Clarke, E. S. Bliss, J. Hall O. W. Babcock, O. M. Palmifer, E. C. Hubbard, Geo. H. Case, Mrs. E. E. Griffin, R. D. Sawyer, E. S. Maxson, L. J. Hubbard, Benj. H. Sullivan, Mrs. Geo. H. Babcock, Royal Thorngate, W. J. Randolph, Mrs. I. H. York, William Root, L. A. D. Potter 3, G. E. Babcock, Horace Sillman, L. A. Linn, Eva H. Coon, Preston F. Ra dolph, F. M. Spaulding Paper Co., D. W. Cartwright, Mrs. E. M. Pennock.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the omission.

Table with columns: Name, Address, Amount. Includes entries for A. H. Langworthy, Westery, R.I. \$4 00; Mrs. Eliza A. Champlin, 2 00; Miss Harriet W. Stillman, 1 00; J. D. Saunders, 1 00; H. L. Burdick, Ashaway, 2 00; William Roan, Hornellsville, N. Y., 2 00; Mrs. C. Allen, Almond, 2 00; Perry F. Potter, Alfred Centre, 2 00; Silas C. Burdick, 2 00; Mrs. Susan Potter, Andover, 2 00; L. D. Edwards, Niles, 1 72; E. Daniels, 2 00; J. D. Rogers, 2 00; Caleb Wilcox, 2 00; D. C. Greene, 2 00; E. A. Wells, Utopia, 2 00; J. P. Dye, Richburg, 2 00; E. P. Rogers, 2 00; Mrs. A. Q. Krebs, Goodyear, Pa., 2 00; L. D. Reynolds, Coudersport, 2 00; Geo. Paugh, Lost Creek, W. Va., 2 00; Mrs. Margat Davis, Salem, 1 00; F. E. Swiger, 1 00; A. R. Davis, Jackson Centre, Ohio, 5 00; J. Randolph, Chicago, Ill., 2 00; I. H. York Farina, 5 00; Mrs. I. H. York Farina, 2 00; Mrs. Eljas Underhill, Pilot Knob, Wis., 2 00; Miss Josie Higbee, Walworth, 5 00; William Higbee, 5 00; Mrs. Marshall Coon, 2 00; Mrs. Lois Greene, 2 00; D. S. Cartwright, Cartwright, 8 50; Mrs. L. Pierce, 6 50; Henry Bailey, New Auburn, Minn., 2 00; Rosanna Green, 2 00; J. W. Looftroo, Welton, Iowa, 2 00; Mrs. Lau a Rogers, 2 00; J. T. Davis, 2 00; E. D. Davis, Nortonville, Kan., 2 00; W. C. Davis, 2 00; G. DeVos, Dallas, Tex., 2 00.

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LEGAL. ACTION FOR A DIVORCE.—Supreme Court, County of Allegany, Sarah L. Wardner, Plaintiff, against Morton S. Wardner, Defendant.

To the above named Defendant: You are hereby summoned to answer the Complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within the time (by a letter after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer judgment will be taken against you by default for the relief demanded in the complaint. Trial desired in the County of Allegany. Office and P. O. Address, Hamilton Ward, Plaintiff's Attorney, Belmont, Allegany Co., N. Y. Dated the 6th day of February, 1886. To MORTON S. WARDNER: The foregoing summons is served upon you by publication pursuant to an order of Clarence 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. HAMILTON WARD, Plaintiff's Attorney. Dated February 13, 1886.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Allegany, notice is hereby given, according to law, to all persons having claims against THOMAS 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 undersigned, administrator of the said deceased, at his residence in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886. JAS. H. C. PLACE, Administrator. Dated Oct. 20, 1885.

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For the Sabbath Recorder, ASPIRANT BY MRS. M. A.

A quaint, Welshian legend. Who offered God a pleasing And was, forthwith, into his To choose his own reward.

Above one's level low; so sould Could comprehend no high With choice of all things good Recalled his fondest earth.

With wisdom, power, and love, Bakala chose a bappie, w With possibilities, that out Or thought, so near, and

This poor soul asked "accoun And the dear Lord with s Granted his wish, and few T 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 spirit The poor enjoyments of t And things of time and sen To souls that might in hea

And e'en our reaching out Is but the feeble effort of Our weak desires the voice And hope, of half its swe

Despite the fullness of our We eat our herbs, nor ve Of the great gifts which al The better part, we ignor

The things that make for ceived. While in the strife we jo The truths so dear and swe Our cold and faithless he

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

Always, our thought is but The Master's, in what'er Always we seek "accordin "Mi' choicest blessings of

O, Saviour! teach our way To all the fullness of th Until we touch the height And, journeying heaven's face.

SOUTH-WEST. NUMBER The Atchison, Topeka road is under the efficient management of Mr. A. we believe, Milton Coll without reason, to coll students. This railro and connections, now Missouri river to the Atchison and Kansas C sas, Colorado, Utah, N Arizona, and Californi still is, the home of having the central offic chine shops. It is also of State buildings, a among other schools, o A portion of the prairi due" freedmen settled land. Between Topeka prosperous center of s interests, are quite exte the latter city is the S and a fine college build erection last Decembe from Emporia is the day Baptist settlement former Sabbath-keep "chance" for S "get on" in the wor ever, there are many v and their average pro parison with that of th cause.

The Florence Stone for such purposes as l and we saw where rock ballast. In this vicini ty Church, one of I mission stations. We visit; but found it qui Southern and South to be rapidly filling and railroads. The ting what man can d rain; but we think me ment even in this di of the soil and tree- Cottonwood river, in Kansas, and numbers of cattle; ind